

## THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said:

*“Make haste with the Janaazah. If the mayyit (deceased) was pious, then the abode to which you are sending him is best (for him). And, if he was not pious, then get rid of the evil from your necks.”*

*“When the Janaazah is ready and the men load it on to their shoulders, then if the mayyit was pious, he says: ‘Sent me ahead (and make haste).’*

*But if he was not pious, he wails to his people: ‘Alas! Where are you taking me?’ Everything except Insaan (the human being) hears its (the mayyit’s) voice( crying and wailing). If man could hear it, he would collapse unconscious.”*

An accursed *bid'ah* in the community is to unnecessarily delay burial of the mayyit (the deceased). The delay is many a time the entire day waiting for relatives to arrive from other towns and cities. There is no goodness in such delay, and there is no goodness in relatives and friends squandering large sums of money in travelling expenses merely to show their faces at the funeral.

People who arrive from other cities to participate in the funeral do not have the welfare of the mayyit at heart. Their objective is show (riya) – to show others of their simulated 'sympathy' and 'concern' for their dead relative whom they had ignored whilst he/she was alive.

While people squander many thousands of rands on air fares, they will not spend a substantially lesser amount as Sadqah for the benefit of the mayyit. The mayyit is not in need of their presence at the funeral. But he/she is in dire need of the acts of *Thawaab* (reward) which relatives and friends perform on his/her behalf.

The relatives should remain where they are and perform act of *Thawaab* such as Tilaawat of the Qur'aan, charitable deeds (Sadqah, etc.), and supplicate to Allah Ta'ala for the *Maghfirat* (Forgiveness) of the mayyit. These are the deeds which the mayyit expects and anxiously awaits from his/her relatives and friends.

A further grotesque sin which foreigners commit, is to transport the body to another country for burial. This is absolutely vile, Tens of thousands of rands are squandered in transportation fees. The mayyit is 'mummified' as is done to kuffaar corpses. They deem it honourable to follow the practice of Fir'oun. The mayyit is thrown into the cargo section of the plane just like cargo. These people should shame themselves for so flagrantly violating the Shariah, and for causing so much harm, pain and distress to the mayyit. To treat the mayyit like chattel/cargo is sacrilegious.

From the foregoing two Hadith narrations as well as from many other Ahaadith, it is confirmed that the mayyit is very much alive. It appears lifeless to those on earth who have not yet tasted Maut. But, the *Rooh* (Soul) is "more alive" after Maut (Death). The inertia and paralysis created by sin, transgression and materialism dissipate at the time of Maut. It perceives everything and everyone. People should not be so callous as to inflict pain and grief on their deceased father,

mother, son, daughter, sister, brother, etc., etc. Do as Rasulullah (sallallahu alayhi wasallam) instructs. Make haste with the Janaazah. Do not delay the burial. Advise relatives in other cities to stay where they are, to make Dua and give Sadqah for the benefit of the mayyit.

Another evil associated with Janaazahs, is the lewd, haraam congregation of men and women at the home of the deceased. The women are utterly shameless. With all shame cast overboard, they parade in front and among the men who stupidly and immorally gather and stand all over the show at the home of the deceased. Whilst the body is lying inside the house undergoing perhaps torment and fear, the vile males are casting lascivious glances at the lewd women who shamelessly strut past them to ostensibly pay their 'respects'. It is haraam for both men and women to congregate at the home of the deceased. Only those directly involved with the burial should be present, and only very close relatives should come to console the bereaved.

After the burial, others may come to console the deceased, not to drink a cup of tea and wile away the time in idle talk. If Hijaab (Purdah) is not observed at the home of the bereaved, then it is not permissible to visit to offer even sympathies. One should not attend where Allah' Laws are flagrantly transgressed. Wearing a mock 'hijaab' dress is not a licence for public parading. May Allah Ta'ala guide us all and establish us firmly on *Siraatul Mustaqeem*.

***“Verily, the life of this world is but play and amusement whilst the abode of the Aakhirah is best for those who (Allah). What! Have you no sense?” (Qur’aan) fear***

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