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INTRODUCTION

There is no doubt that the only guaranteed event that will definitely face each and every single living being; be they male or female, rich or poor, black or white, sick or healthy, is death. Despite the uneasiness people feel in talking about or even merely thinking about this dark topic, due to its unavoidable and inevitable nature, it only makes sense to prepare for it. This publication is designed to allow people to fully prepare for its occurrence in the event of someone in the near family passing away. It features a practical guide of what needs to be done, fulfilling both governmental and *Islamic* requirements. Thereafter it goes through the complete *Islamic* rites of passage, including the relevant prayers, avoiding customs which are usually adopted by people ignorant of the correct *Sunnah* method.

This treatise covers what needs to be performed at the time of someone else's death, it is also hoped that it can be a reminder for each of us to prepare for our own inevitable end.

EVENTS PRECEDING DEATH

MUHTADAR: A person on whom the signs of death are clearly seen is called a ***muhtadar***. It is *sunnah* to let him lie on his right side facing the ***Qiblah***. It is permitted that he be positioned to lie on his back with his feet towards the *Qiblah*, and the head slightly raised with a cushion so that it faces the *Qiblah*. All the bed linen must be *tahir* (clean). If moving the *muhtadar* causes him any discomfort then leave him in any convenient position.

It is desirable to use *loban* (Frankincense), *litr* (perfume) or any other aromatics that are *tahir* in the room. Anyone who is in the state of *janabah* (Impurities), *haydh* (menstrual Bleeding) or *nifaas* (post-natal bleeding) must leave the room.

At this time the recital of *Surah Yasin* and *Surah Ar Ra`d* is recommended. This may be done in the same room. When one is incapable of reciting the *Qur'an*, someone else may be requested to recite these chapters or any other portions of the *Qur'an*.

Talqin: *Talqin* is to remind the dying, of the *Shahadah*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ط

ASH-HADU 'ALLĀ ILĀHA ILLAL-LĀHU
WAASH-HADU ANNA MUḤAMMADAN 'ABDUHŪ
WA RASŪLUH.

I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is His servant and His messenger.

When the end nears, the dying person's breath quickens, the knees become so weak that they cannot move, the nose becomes bent and the temples subside. By these signs understand that the person is nearing his end.

The *talqin* should be read before the dying person takes his last breaths, the *muhtadar* must not be asked or ordered to read the *kalimah*, but must be helped to recall it. i.e. those present should continually repeat it aloud, in front of the dying.

Once the departing person utters the *kalimah*, all who are present should remain silent. The dying person should not be drawn into any worldly discussions, but if he discusses any worldly affair, then the *talqin* should be repeated.

WHAT TO DO WHEN SOMEONE DIES

Procedure for Funeral Arrangements

The following persons should be contacted immediately when death has taken place in the family

1. Contact the family doctor.
2. Inform the local undertaker / funeral directors.
3. Inform *Imam* of the local mosque (for *ghusl*, and *Janazah* prayer).
4. Inform close relatives.

When death occurs at home and cause of death is known.

1. Contact the family doctor immediately. Provided the doctor attended the dead person during his last illness and can certify the cause of death. He will issue a **Medical Certificate** free of charge, which states the cause of death.
2. Inform the local undertaker that a **Medical Certificate** has been issued. The undertaker will make all the arrangements with the **Cemetery** for burial. He will advise the time and place of burial. He will arrange for the body to be taken for washing.
3. A close relative preferably, a son or brother should take the **Medical Certificate** to the **Registrar of Births and Deaths** of the district or borough where the death took place for **Registration**. The registrar is normally based in the Civic Offices of the Town hall.

He should have with him the following information:

1. The deceased person's NHS medical card (if available).'
2. The date and place of death.
3. The deceased person's usual address.
4. The deceased person's date of birth, town and country of birth.

5. Occupation
6. Date of birth of the widow or widower.

The Registrar will issue two free certificates

A) Certificate Of Disposal

(Green certificate) This certificate should be given to the undertaker as an authorization for burial.

B) Certificate Of Registration Of Death

This is for social security purposes and for probate etc. Take it to the local social security office if you wish to claim death grant or widows benefits. One has to wait for this certificate to be issued otherwise it will be posted to your address.

During public holidays or after office hours the **Certificate Of Disposal** can be obtained from the Registrar of Death from his home. *This service is only available in the event of an emergency i.e. if burial needs to take place and offices are closed.*

His/her telephone number can be obtained from the Town Hall/Civic Offices.

During the winter months the latest time for burial is **3.00 p.m.** and during the summer months the latest time for burial is **4.00 p.m.** (*Time vary from town to town*)

When Death Occurs At Home and the Cause Of Death Is Unknown

1. Where the doctor is unable to certify the cause of death he will report the death to the police who in turn will inform the CORONER (usually a doctor or lawyer responsible for investigating certain deaths).

The matter will be referred to the CORONER if death occurs in any of the following circumstances.

1. If the deceased person was not attended by a doctor during his last illness or within 14 days of death.
2. If the case of death is uncertain.
3. If death is sudden, violent or caused by an accident.
4. If death was caused by industrial disease.

THE CORONER

1. The **CORONER** will probably arrange for a post-mortem examination of the body. The consent of the relatives is not needed for this but they can choose a doctor to be present. The main purpose for carrying out the post-mortem is to ascertain the cause of death.
2. The CORONER'S office will issue a **PINK** form if the post-mortem shows that death was due to natural causes. You must take the **PINK** notice to the **Registrar of Deaths** to obtain a **Certificate of disposal** and a **Certificate of Registration of Death**.
3. The rest of the procedures are exactly the same for burial arrangements (as on page 5 & 6).
4. If after the post-mortem examination, the cause of death is uncertain or was due to an accident, violence, or industrial disease then an inquest will be held.

AN INQUEST

An **Inquest** is an inquiry into the medical cause and circumstance of death. It is held in public and is sometimes with a jury. It is up to the CORONER how to organise the inquiry in a way to best serve. Relatives can attend and ask questions to witnesses with the CORONER'S permission, or be represented by a lawyer. It may be

important to have a lawyer to represent you if death was caused by a road accident or an accident at work, which could lead to a claim for compensation. But you **cannot** get legal aid for this. After the inquest the CORONER will give free of charge an **order** for burial or will send a **certificate** to the Registrar stating the cause of death.

DEATH OCCURS IN HOSPITAL AND CAUSE OF DEATH KNOWN

1. If the doctor is aware of the cause of death then he will issue a **medical certificate** so that the disposal **certificate** can be obtained from the registrar of Deaths. The doctor may want to carry out a post-mortem but he has to obtain the permission of the nearest relative. If the post-mortem is required purely for the satisfaction of the doctor or the hospital then the permission is not normally given by the relative, in which case the **body** will be released to the undertaker for burial in which case procedures outlined on burial arrangements should be followed, (as on Page 5 & 6).
2. Normally they would transfer the body from the Ward to the hospital mortuary. But if arrangements are made swiftly then the body can be collected by the undertaker from the ward and taken to the **Mosque Mortuary**.

It is important to bear in mind that the death must be registered in the district or borough of the hospital where the death takes place.

Once the doctor has issued the **Medical Certificate** and the undertaker has confirmed the time of burial, arrangements should be made for bathing of the body. The undertaker will transport the body from the hospital to the place of washing. If burial is to take place the next day, most undertakers do have facilities to keep the body overnight in the mortuary. **At present a number of mosques throughout the country do have facilities for a mortuary.**

DEATH OCCURS IN HOSPITAL AND THE CAUSE OF DEATH IS UNKNOWN

When the doctor is unable to certify the cause of death he will report to the CORONER. The same procedures as outlined above will apply see (death occurs at home - cause of death unknown).

PRACTICAL TASKS IMMEDIATELY AFTER THE MOMENT OF DEATH

1. As soon as a person dies their eyes should be gently closed.
2. Gently press the chin upward while holding the top of the head. Then place a strip of cotton under the chin and around the head, tying it firmly at the top.
3. Remove any jewellery such as rings, necklaces, bracelets and nose studs. (It is especially important to remove rings before swelling occurs).
4. Straighten the limbs carefully and gently. If they will not straighten (i.e. due to a stroke) do not force them, as this could cause breakage.
5. Place the toes together and bind the ankles carefully.
6. Do not cut nails or remove unwanted hair from the dead body.
7. Until the time of the dead's bathing, the body should be covered by a tahir (clean) sheet. The one who does this should read:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ء

BISMILĀHI WA BIL-LĀHI WA `ALĀ MILLATI
RASŪLIL-LĀHI ṢALLALLĀHU `ALAYHI WA SALLAM.

*In the name of Allah and on the creed,
religion and faith of Rasulullah ﷺ.*

He may further read:

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ
بِلِقَائِكَ وَاجْعَلْ مِمَّا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ ۝

ALLĀHUMMA YASSIR `ALAYHI `AMRAHŪ
WA SAH-HIL `ALAYHI MĀ BA`DAHŪ WA `AS`ID HŪ BI
LIQĀ`IKA WAJ`AL MIMMĀ KHARAJA ILAYHI
KHAYRAM MIMMĀ KHARAJA `AN HU.

*O Allah! Ease upon him, his matters and make lightwork
for him whatever comes hereafter and honour him with
Your meeting and make that which he has gone to,
better than that which he came out from.*

Note: It is *makruh* (disliked) to recite the *Holy Qur'an* near the deceased person's body during the period between death and the *ghusl* (bath).

All the individuals of the deceased's family may read: -

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعِقِّبِي مِنْهُ عِقْبًا حَسَنًا ۝

ALLĀHUM-MAGHFIRLĪ WA LAHŪ WA `A`QIBNĪ
MINHU `UQBAN ḤASANĀ.

*O Allah! Forgive me and him and grant me
a good reward after him.*

Those who are grieved by this demise may read:-

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ؕ

INNĀ LILLĀHI WA INNĀ ILAYHI RĀJĪ'ŪN

To Allah do we belong and to Him shall we return.

اللَّهُمَّ أَجْرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا ؕ

ALLĀHUMMA'JURNĪ FĪ MUṢĪBATĪ

WA KHLUF LĪ KHAYRAM MINHĀ.

O Allah! Reward me in my affliction and requite me with (something) better than this.

CHECK LIST FOR WASHING AND SHROUDING OF THE DEAD.

1. 5 pieces of clean sheets, preferably white material, cut into the required lengths.(see below "SHROUDING")
2. Approximately 15 yards of material required.
3. 5 wraps for a woman.
4. 3 wraps for a man.
5. 3 thin strips of cotton for tying the shroud. One long enough to go round the middle of the body and two shorter ones to secure the ends of the shroud.
6. 2 pieces of thicker material of any dark colour to cover the body while washing - Toweling material is recommended. Each sheet should be at least one metre squared.
7. 2 large clean towels for drying the body. These should preferably not be new, as towels that have been washed absorb moisture better.

8. 2 pairs of strong rubber gloves.
9. A box of disposable surgical gloves.
10. Cotton wool and Shampoo.
11. Soap and liquid soap in a dispenser.
12. Nail polish remover, if required.
13. 2 pairs of scissors and Masking tape.
14. Camphor and a non alcoholic form of perfume.
15. Bin bags for disposing of rubbish and for taking soiled material and towels to be washed.
16. Jug and a large bucket.

THE METHOD OF WASHING

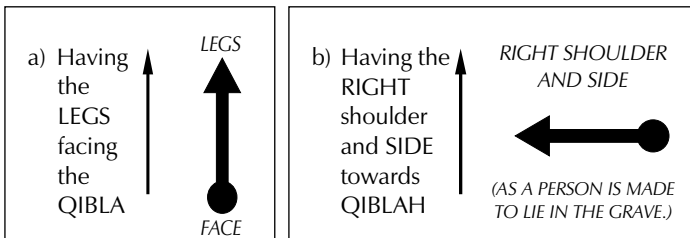
It is recommended that at least four persons be present to help bathe and carry the body (6 ladies in the case of a female death)

- Washing will normally take place at the undertaker's premises, or at the *Masjid* where facilities are available.
- The *Imam* of the *Masjid* will usually be available to **guide** the washing and shrouding (*kafn*) of the deceased.
- Only women should wash female bodies and men should wash male bodies. It is allowed for a wife to wash the body of her husband and vice versa. A Woman may also wash the body of a young (minor) boy.
- A woman may not wash a dead body if she has menstrual bleeding or bleeding after the birth of a child as washing the body is considered an act of worship. She may however, assist the washer without touching the body or observe for the benefit of learning.
- The dead body should be handled very gently, hard rubbing must be avoided.
- The people who are performing the washing must be in the state of *wudhu*.

- During ghusl, it is permissible to place the body in one of the following two positions.



Whichever position convenient, is permissible



- Everyone should be wearing rubber gloves or disposable gloves.
- The washer should utter his/her intention to wash the body mentioning the name of the person.
- All those assisting should help to lift the body carefully and gently onto the washing table, at the same time someone should hold the head and the feet.
- All present should keep reciting:

اللَّهُمَّ اغْفِرْ لَهُ

ALLĀHUM-MAGHFIR LAHŪ (FOR MALE)

اللَّهُمَّ اغْفِرْهَا

ALLĀHUM-MAGHFIR LAHĀ (FOR FEMALE)

O Allah Forgive him or her

- One person should hold the head of the deceased firmly but gently from each side, for the rest of the process, to avoid the possibility of breaking the neck. (This job should be given to a relative who may not feel confident to assist in the washing).
- Then the washer should begin by covering the body from the neck to the ankles with one of the thick sheets.
- Four people should hold the sheet slightly raised from the body, in order to allow the washer and his/her assistants to work unhampered.
- Intravenous drips or catheters etc should be removed. If the tubes cannot be fully removed then cut as near to the skin as possible. This is likely to cause bleeding, so place a small pad of cotton wool over the wound or tube and secure it with masking tape. Also remove any dentures.
- Remove any nail polish with cotton wool and nail polish remover.
- Cut away any hospital clothes and discard.
- Make sure all the equipment is ready and that the water in the shower is warm, or if using a jug, mix the water to the correct temperature in a large bucket.
- The person washing should then press the stomach of the deceased firmly but gently and clean the excreta with wet cotton wool.
- If the person died recently, the head and shoulders can be slightly raised while the stomach is pressed to assist the evacuation of any waste materials. However extreme caution should be taken, especially in the cases of death during childbirth or during an

operation, as this can cause excessive bleeding from the mouth. If the body has been in cold storage then there is no point in carrying out this procedure.

- The body should then be tilted to the left side, and the area of the back passage should be similarly cleaned with flowing water
- Then the areas washed in *WUDHU* (ablution) should be washed i.e. the hands and arms, three times starting with the right. Then wash the face 3 times, then wipe over the hair from the forehead backwards. Then finish by washing the right foot to the ankle and then the left foot to the ankle. The mouth and nose are washed three times only if the deceased was in a state of ritual impurity that would have obliged them to make *GHUSL* (ritual bath) before praying. (i.e. if the deceased was menstruating)
- This can be done with small pieces of wet cotton wool which are then discarded.
- At this point, it is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose. This is to prevent excess water running in during the main washing.
- Next, wash the hair with water and shampoo. According to the *Sunnah*, for females if the hair is braided it should be undone, washed and then parted into half and brought forward to the front, If a headrest is available this should be used during the washing of the hair otherwise two people can support the shoulders.
- It is advisable to wash the neck at the same time. This is to limit the number of times the body is moved.
- The washer should soap and wash the front of the body. (Excess movement should be avoided throughout the process).
- This should be done quickly without staring at any exposed part of the body. Always ensure that the water is flowing away from the body and is not accumulating underneath it at any point.
- The body should be tilted to the left to soap and wash the right side of the back and then tilted to the right to soap and wash the left side of the back.

- While tilting the body, again check for any discharge of excretion, washing the area thoroughly with plenty of water if any is found.
- If there are any tube or wounds that have been covered with cotton wool, remove the soiled cotton wool, wash the area quickly and tape a fresh pad over the wound.
- The whole body should then be rinsed with clear, warm water leaving no trace of impurities or soap.
- The body should be rinsed an odd number of times, the preference being given to three, five or seven according to the *Sunnah*. There is no harm if members of the family wish to help with the rinsing.
- The last rinse should be using camphor which may be dissolved in warm water in a bucket.
- The body should then be dried. One towel should be draped around the head in order to dry the hair. The second towel should be used to dry the body on the front sides. At the same time the wet sheet should be removed and a clean, dry sheet should be placed over the body. All this should be done without exposing the private parts of the body. (e.g. two people should hold the wet sheet slightly raised from the body. The towel is then used to dry the body. As it is taken down the body, two more people follow with the rolled up dry sheet, gradually unfolding it as they go).
- The body is tilted to the left side and the towel is placed underneath and tucked as far under as possible. The body is then tilted to the right side and the towel drawn through. It is useful at this point for someone to quickly wipe the table with paper towels to take up the excess moisture. (This only applies when the table is not equipped with straps or rollers, which raise the body slightly from the surface).
- Finally, the body should be perfumed an odd number of times, preferably three according to the *Sunnah*. A non-alcoholic form of perfume should be used. Camphor can also be put on the body.

- The table is then wheeled next to the coffin which should be on a table of similar height. The shroud should already be laid out in the correct order in the coffin as mentioned in **Section 6 How to lay the Shroud/Illustration**.
- Then everyone present should help to lift the body gently and carefully as possible into the coffin. One person still remains holding the head and another should be at the feet. Then several people stand on the far side of the coffin to receive the body and several next to the table to lift the body. The body is carefully raised and passed over, and then lowered into the coffin.
- The towel underneath should be kept in place until the body is in the coffin and the body should be tilted to side, rolling the towel up and then sliding it out.
- The body is then shrouded as described in the method for shrouding.

TAKING A SHOWER AFTER BATHING THE DECEASED

For a person who bathes the body of the deceased, it is desirable (*Mustahab*) that he/she themselves take a bath once this process is over.

According to a narration from the blessed Companion, Abu Hurayrah ؓ The Holy Prophet ﷺ said:

"The person who bathes the deceased should himself take a bath."

Ibn Majah

5. PURCHASING THE SHROUD

A shroud should be of good quality but not extravagantly expensive. It is not permitted for a man to be buried in a silk shroud. Nor is it permissible for a female as this is extravagance.

The shroud or its price should come from the wealth of the deceased even if that is the only wealth he or she has. If there is no money the responsibility then falls on the guardian, then the public treasury, and then, the individual Muslims of the family, in the order of closeness to the deceased.

PREFERABLE PRACTICES IN SHROUDING

The shroud should be pleasant, clean and large enough to cover the entire body. Twenty-two yards of material will be needed for the shroud as some wraps need to be double in width to make them wide enough for wrapping.

A shroud should be white, as this was the practice of our beloved prophet, ﷺ. The shroud should be scented and perfumed.

The shroud should be **3** wraps for a man and **5** wraps for a woman.

WOMAN'S SHROUD

Material 60" wide (5ft)	Length		Width
1. Lifafah - Outer sheet	8 ft	by	5 ft
2. Sina'band (Chest wrap)	7 ft	by	5 ft
3. Izar / Loin Cloth	7 ft	by	5 ft
4. Qamis / Kurta or shirt	5 ft	by	4/5 ft

Fold in half and from the center make a **T shaped** cut for the neck front region without sleeves.

5. **Orhni / Scarf** 4ft by 2 ft

3 stripes of cotton material for keeping the shroud in place

MEN'S SHROUD

(sizes same as above)

It has a

1. **Lifafah** outer sheet
2. **Qamis** / Shirt
3. **Izar** / loin cloth

NOTE:

If a pilgrim dies, he is to be washed in the same way any non-pilgrim is washed, but he should be shrouded in his Ihram. His head should **not be** covered, nor should any perfume be applied to his body, because the restrictions of Ihram still apply to him.

6. HOW TO LAY THE DEAD IN THE KAFN (SHROUD)

The method of shrouding

1. Place **three** thin strips of cotton material for tying the shroud tape them outside the coffin to keep them in position.
The stripes must be placed - one near the head, one in the middle and one near the feet.
2. Spread the **Lifafah** outer sheet in the coffin.
3. Spread the **Sina'band** / chest piece from the shoulder position.
4. Spread **Izar** from the feet and upwards.
5. Spread the back of the **Qamis** / shirt & roll up the front and keep it near head end. (From neck down to feet)
6. Leave the **Orhni** / scarf on one side which will be put on last.

HOW THE KAFN SHOULD BE PUT ON

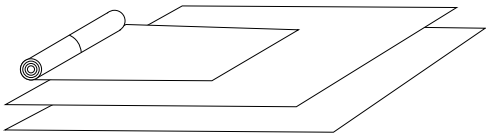
- 1 Lower the body gently on to the Kafn / **shroud**. Cover the top part of the body upto the calves with the folded portion of **Qamis**.

ORDER OF MALE KAFN:

Qamis

Izar

Lifafah



ORDER OF FEMALE KAFN:

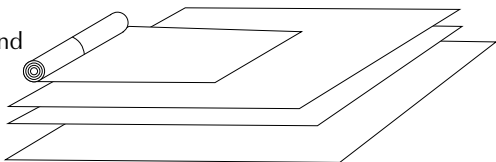
Orhni (not shown)

Qamis

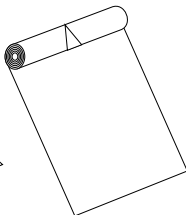
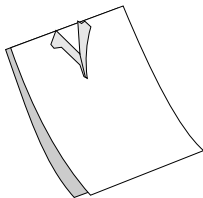
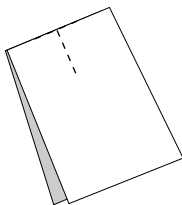
Izar

Sina'band

Lifafah



HOW QAMIS SHOULD BE CUT AND FOLDED



How To Lay The Kafn (Shroud) In The Coffin.

2. Remove the sheet used for covering the body.
3. Rub **camphor** mixture on places of Sajdah Forehead, nose, both palms, knees and forefeet.
4. The hair should be divided into 2 parts, and put onto the right and left shoulder over **Qamis**.
5. Cover the head and hair with **Orhni**/scarf. Do not fasten, but tuck in properly.
6. Fold the **Izar** the left flap first and then the right over the Qamis and scarf.
7. Now close the **Sina'band** (chest cover) in the same manner as above.
8. Close the **Lifafah**, the left flap first then right.
9. Lastly fasten the ends of the Lifafah at the head-side, Then the feet and then around the middle with the strips of cloth, to keep the complete kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any charter, or verses of the *Holy Qur'an* or any *du`a* in the *kafn*.
2. It is forbidden to write the *Kalimah*, or any other *du`a* on the *kafn* or chest of the dead person.

WHAT TO DO AFTER THE KAFN

With the completion of the *ghusl* and the *Kafn*, the *Mayyit* (deceased person) is ready for the *Dafn* (burial).

The *Janazah salaah* should be arranged without delay.

Rasulullah ﷺ has said, 'If a person passes away, hasten him to his grave and do not keep him away'. The *Janazah salaah* must be arranged

quickly and the *Mayyit* should be buried in the nearest *Muslim* graveyard (cemetery).

To transport the body over long distances is undesirable. It is also *makruh* to delay the *Janazah salaah* and wait for the late comers to increase the congregation.

IMPORTANT

It is ONLY permissible for the *Mahram* woman folk of the deceased male to see his face. They are his wife, mother, grandmothers, sisters, aunts, daughters and grand daughters. The *Shariah* does not allow any other woman to view the face of the deceased male. Similarly only the *Mahram* males should view the face of the deceased female.

In both cases of the male and female *Mayyit*, the face of the dead person should not be kept open after the *Kafn* is put on. The *Quran* may be recited next to the body before the *Janazah* is carried away.

7. HOW THE JANAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a *Janaazah* and carried on the shoulders by four men. It is *Makruh* to transport the corpse by hearse over short distances unnecessarily.
2. If the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the *Janazah* should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

BISMILLĀHIR RAḤMĀNIR RAḤĪM

In the name of Allah, Most beneficent, Most Merciful.

5. Those accompanying the *Janazah* should *not sit* before it is lowered to the ground. The sick and weak are excused.
6. It is *Masnun* to carry the *Janazah* hastily, but Not in a manner that the body is *jolted* or *shaken* about.
7. It is *Mustahab* to follow the *Janazah*, and *not to go ahead* of it.
8. It is *Makruh* for those accompanying the *Janazah* to recite any *du`a* or *ayah* of the holy *Qur'an* aloud. They may, however, read softly.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ

LĀ ILĀHA ILLAL-LĀHU MUḤAMMADUR RASŪLUL-LĀH

*There is none worthy of worship but Allah,
Muhammad ﷺ is Allah's Messenger.*

One should abstain from speaking of worldly affairs or laughing and joking.

7. JANAZAH PRAYER (FUNERAL PRAYER)

It is the right of a *Muslim* that when he passes away other *Muslims* should pray *Janazah* prayer for him. *Janazah* prayer is a supererogatory prayer. If no one from the whole of the Muslim Community offers the *Janazah* Prayers, then the whole community will be considered sinful in the sight of Allah ﷻ. If some of the people offer the *Janazah* prayer then the whole community will be saved from the anger of Allah ﷻ even though the reward will only be given to the participants.

In many *ahadith*, the Prophet Muhammad ﷺ emphasised and encouraged the Muslims to attend funeral ceremonies. So every Muslim male should try his best to fulfil his duty towards the deceased.

1. *Janazah* prayer should be offered in congregation, as this is more

rewarding. It can be prayed in more than one congregation but by different people.

2. *Janazah* prayer should be offered in an open place but in case of rain or bad weather or any other reason it can be prayed in a mosque or a hall, etc.
3. It is *makruh* to perform the *Janazah salaah* while the sun rises, when it passes the meridian (*Zawaal*) and when it sets. Besides these three times, which last for a very short period, this *salaah* can be performed at any time during the day or night. It can also be read after the *Asr salaah*.

WHILE PRAYING JANAZAH PRAYER

The *Imam* should stand level with the head and shoulders of the dead body of a male, and should stand level with the abdomen of a female body.

WHERE JANAZAH PRAYER DIFFERS

Janazah prayer is very different from other prayers in the sense that there are no ruku or sujud or Tashahhud in it. There is no fixed time for offering this prayer but makruh times must be avoided. It has to be offered standing up.

Other conditions like purification, facing Qiblah, dress etc. have to be observed as in the usual prayers.

CONDUCT OF JANAZAH PRAYER

- a) Like other prayers, facing the Qiblah is a necessary condition. The Imam should advise the people to straighten the rows. There should be an odd number of rows as it is more rewarding. (see page 46 - How to stand in Janazah Salaah)

- b) **Intention:** Making intention is necessary in *Janazah* as it is necessary in other prayers. Before beginning prayer, the intention should be made in the heart as uttering any words of *niyah* aloud was not the practice of Prophet Muhammad ﷺ, nor of his Companions ﷺ.
- c) **First takbir of Takbir Tahrimah:** *Janazah* Prayer contains 4 *takbirat*. First *takbir* is *Takbir Tahrimah*. The *Imam* says *Allahu Akbar* and raises his hands up to shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the *Imam* folds his hands on his chest, right hand over left.
- d) **Du`a of Starting:** After the *Imam* has initiated the Prayer, the person can read one of those *Du'a* which are recommended in the first *rak'ah* of the usual prayer before recitation of *Fatihah*. For example:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَّاكَ
وَلَا إِلَهَ غَيْرُكَ ط

SUBHĀNAKAL-LĀHUMMA WA BIĤAMDIKA
WA TABĀRAKAS-MUKA WA TA`ĀLĀ JADDUKA
WA JALLA THANĀ`UKA WA LĀ ILĀHA GHAYRUK.

*“Glory be to you, O Lord, and all Praises are due unto you,
and blessed is your name and high is your majesty
and your praises Are elevated and none is
worthy of worship but you.”*

This is the normal opening *du`a* of *salaah* with a small addition towards the end. Thereafter the *Imam* will say the second *takbir*.

SECOND TAKBIR

Then the *Imam* should say the second takbir and the congregation should follow. One should not raise the hands.

AFTER THE SECOND TAKBIR

After the second takbir the person praying Janazah should recite *Durud* in his heart. It is preferable to read the *Durud*, which is recited in *Tashahud*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
MUḤAMMADIN KAMĀ ṢALLAYTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI
IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD
ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ `ĀLI
MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI
IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD

O Allah shower Thy Blessings on Muhammad and the descendants of Muhammad as Thou did shower Thy Blessings on Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious. O Allah, Glorify Muhammad and the descendants of Muhammad as Thou did Glorify Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

(The practice of the recital of *Surah Al Fatihah* in this particular *salaah* is not accommodated in the *Hanafi* school of thought. The authenticity of both it's recital and omission are without question. But our publications at present are focusing on the *Hanafi* method.)

THIRD TAKBIR

Then the *Imam* should say the third takbir and the congregation should follow. One should not raise the hands.

DU'A OF JANAZAH (FOR AN ADULT MALE OR FEMALE)

A. Abu Hurairah رضي الله عنه said that the Messenger of Allah ﷺ prayed *Janazah* of a Muslim and he said in his *du`a* (the following words):-

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۖ وَشَاهِدِنَا وَغَائِبِنَا ۖ وَصَغِيرِنَا
وَكَبِيرِنَا ۖ وَذَكَرِنَا وَأُنثَانَا ۖ اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ
عَلَى الْإِسْلَامِ ۖ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۖ

ALLĀHUM-MAGHFIR LI ḤAYYINĀ WA MAYYITINĀ,
WA SHĀHIDINĀ WA GHĀ'IBINĀ, WA ṢAGHĪRINĀ
WA KABĪRINĀ, WA DHAKARINĀ WA UNTHĀNĀ,
ALLĀHUMMA MAN AḤYAYTAHŪ MINNA
FA AḤYIHĪ `ALAL ISLĀM, WA MAN TAWAF-FAYTAHŪ
MINNA FATAWAF-FAHŪ `ALAL ĪMĀN.

O Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our

males and females. O Allah, the one whom you wish to keep alive from among us make him live according to Islam, and anyone whom you wish to die from among us, let him die in the state of Iman (Belief).

Ahmad, Abu Dawud, Tirmidhi, Ibn Majah

- B. `Awf bin Malik ؓ said that the Messenger of Allah ﷺ prayed a Janazah and I heard him saying the following *du`a* and I memorised it.

اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَاَعْفُ عَنْهُ وَعَافِهِ وَاَكْرِمْ نَزْلَهُ
وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرْدِ وَنَقِّهِ
مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ
وَابْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهِ
وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَفِيهِ
فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ؕ

ALLĀHHUM-MAGHFIRLAHŪ WARḤAMHŪ WA`FŪ `ANHU
WA `ĀFIHĪ WAAKRIM NUZULAHŪ WA WASSI
MUDKHALAHU, WAGHSILHU BIL MĀ`I WATH-THALJI
WAL BARADI, WA NAQ-QIHĪ MINAL KHAṬĀYĀ KAMĀ
YUNAQQATH-THAWBUL- ABYAḌU MINAD DANASI
WA ABDILHU DĀRAN KHAYRAM MIN DĀRIHI,
WA AHLAN KHAYRAM MIN AHLIHI. WA ZAWJAN
KHAYRAM MIN ZAWJIHI, WA ADKHILHUL-JANNATA,
WA QIHĪ FITNATAL QABRI WA `ADHĀBAN NĀR.

O Allah, forgive him, have mercy on him, pardon him, grant him security, provide him an enjoyable place and spacious lodgings, wash him (of his sins) with water, snow and ice. Purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, replace his present partner with a better one, make him enter paradise and save him from the trials of the grave and the punishment of hell."

Muslim

DU'A FOR MINORS

BOYS:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا
وَاجْعَلْهُ لَنَا شَا فِعَاوً مُشَفَّعًا ؕ

ALLĀHUM-MAJ'ALHU LANĀ FARĀṬAW WAJ'ALHU LANĀ AJRAW
WA DHUKHRAW WAJ'ALHU LANĀ SHĀFI'AW WA MUSHAFFA'Ā

O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

GIRLS:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ؕ

ALLĀHUM-MAJ'ALHĀ LANĀ FARĀṬAW WAJ'ALHĀ
LANĀ AJRAW WA DHUKHRAW WAJ'ALHĀ LANĀ
SHĀFI'ATAW WA MUSHAFFA'AH

O Allah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you.

There are also other *du`a* which are narrated from the Prophet Muhammad ﷺ and they can be found in the various books of *ahadith*. Any of them can be read but the above are generally more accepted, and well known.

LATE COMERS TO THE JANAZAH SALAAH

When a late comer fears that if he engages himself in *wudhu*, he will miss the *Janazah salaah*, then it is permissible for him to make *Tayammum* and join the *Jam'ah*. This rule applies to the *Janazah salaah* only.

Whoever arrives for the *Janazah salaah* after the *Imam* has said one or more *Takbir*, should wait and join the *Imam* when he says the next *takbir*. After the *salaam* he should complete the missed *takbir* by merely saying *Allahu Akbar* once for every *takbir* missed. No *du`a* should be read. If the *Imam* has completed the fourth *takbir* then too, the late comer should join and complete all the missed *takbir*, (before the *Imam* says the *Salaam*).

AT THE TIME OF BURIAL.

At the time of burial, when lowering the body into the grave, this *Du`a* should be recited:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ء

**BISMILĀHI WA BIL-LĀHI WA `ALĀ MILLATI
RASŪLIL-LĀHI ṢALLALLĀHU `ALAYHI WA SALLAM.**

*In the name of Allah and on the creed,
religion and faith of Rasulallah ﷺ.*

8. THE SHAR'I METHOD OF DAFN (BURIAL)

1. After the *Janazah salaah* is performed the *Mayyit* should be buried as soon as possible. The *Janazah* should be carried and placed at the *Qiblah* side of the grave. The head should be on the *right side* of the grave if one faces the *Qiblah*.
2. It is desirable that *Mahram* or close relatives (of a female *Mayyit*) enter the grave to lower the body. The husband should *not* enter the grave to bury his wife. It is *Not Masnun (Sunnah)* that there be an *odd* number. All those who enter the grave should face the *Qiblah*.
3. It is *Mustahab* to hold a sheet over the grave while lowering and burying a female. If there is fear of her *Kafn* opening then it is *Wajib* to do so.
4. It is *Mustahab* for those present to recite this du`a whilst the body is being lowered:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؕ

**BISMILĀHI WA BIL-LĀHI WA `ALĀ MILLATI
RASŪLIL-LĀHI ṢALLALLĀHU `ALAYHI WA SALLAM.**

*In the name of Allah and on the creed,
religion and faith of Rasulallah ﷺ.*

5. After placing the body into the recess of the grave it is *Masnun* to turn it onto its *Right* side to face the *Qiblah*.

6. The strips of cloth tied at the head side, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo or timber.

HOW THE KABR (GRAVE) SHOULD BE FILLED AND SHAPED

1. It is *Mustahab* to begin closing the recess or trench from the *leg* side for *males* and from the *head* side for *females*. All the remaining little openings should be closed with mud or grass. The use of any *fabric* or *blankets* is unnecessary and wasteful. All those present should participate to fill the *kabr* with at least *three* handfuls of soil. When throwing the *first* handful in the grave *recite*:

مِنْهَا خَلَقْنَاكُمْ

MINHĀ KHALAQ NĀKUM

From the earth did We create you.

During the *second* handful:

وَفِيهَا نُعِيدُكُمْ

WA FĪHĀ NU'ĪDUKUM

and into it shall We return you.

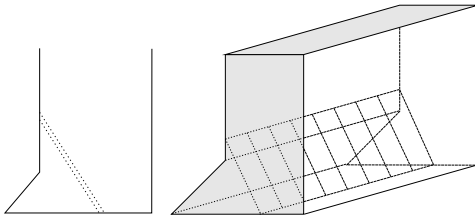
At the time of the *third* handful:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

WA MINHĀ NUKHRIJUKUM TĀRATAN UKHRĀ

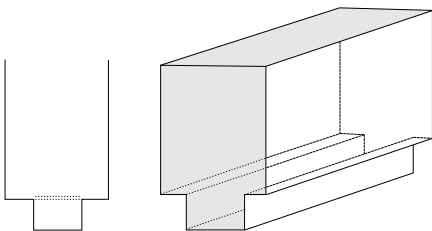
and from it shall We bring you out once again.

2. It is *Makruh* to add more soil to the *Qabr* than that which was dug out from it.
3. The shape of the *kabr* when filled should be like the *hump of a Camel*. The height should be approximately 25 to 30 cm. It should *not* be made *square* or into any other shape. All types of buildings and enclosures on or around the *kabr* are *not* permissible. Buildings on the *kabr* have been emphatically denounced in the *ahadith* of Rasulullah ﷺ.
4. a) THE LAHD: Where the ground and sides of the *Kabr* are firm, then a recess should be dug on the *Qiblah* side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.



Section and View of **LAHD** Type Qabr

- b) THE SHIQ: Where the soft nature of the ground does not allow a *Lahd* to be made, then a shallow trench should be dug in the centre at the bottom of the *Kabr* to allow the body to be placed in this trench. Timber may be used to cover this. The use of any fabrics or blankets etc, is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.



Section and View of **SHIQ** Type Kabr.

Note: It is *Makruh* (undesirable) to dig out and prepare one's own grave during one's lifetime.

5. It is *Mustahab* to sprinkle water on the grave from the head to the leg side thrice after the *kabr* has been shaped.
6. To recite the *Qur'an* and make *du`a* for the deceased at his grave side after the grave is filled and shaped, is also *mustahab*.
7. It has been related by *Uthman* ؓ that after Rasulullah ﷺ buried the dead, he paused and said, "Beseech forgiveness from Allah ﷻ for your brother and make *du`a* for his steadfastness because he is going to be questioned now by the *Munkar* and *Nakeer*."
8. After the burial the first *ruku* of *Suratul Baqarah* should be recited at the head side of the *kabr*, and the last *ruku* of *Suratul Baqarah* should be recited to the leg side:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ؕ

أَلَمْ ۞ ذَلِكِ الْكِتَابُ لَا رَيْبَ ۞ فِيهِ ؕ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ

يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ
 وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۗ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ
 وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. ALIF LĀM MĪM.

2. DHĀLIKAL-KITABU LĀ RAYBA FĪH. HUDAL-LIL MUTTAQĪN

3. AL-LADHĪNA YU'MINŪNA BIL-GHAYBI WA YUQĪMŪNAṢ-
 ṢALĀTA WA MIM-MĀ RAZAQNĀHUM YUNFIQŪN.

4. WAL-LADHĪNA YU'MINŪNA BIMĀ UNZILA ILAYKA WA MĀ
 UNZILA MIN QABLIKA WA BIL ĀKHIRATI HUM YŪ QINŪN.

5. ULĀ'IKA `ALĀ HUDAM-MIR-RABBIHIM WA ULĀ'IKA
 HUMUL- MUFLIHŪN.

In the name of Allah, Most Beneficent, Most Merciful.

1. *Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.)*
2. *This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained))*
3. *Who believe in the Ghaib and perform As-Salat*

(Iqamat-as-Salaah), and spend out of what We have provided for them (i.e. give Zakaah, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad).

4. And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which were sent down before you (the Tawrat (Torah) and the Injil (Gospel), etc.) and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

Al Baqarah 1,5

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ؕ كُلٌّ أَمَّنَ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ؕ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِّنْ
رُّسُلِهِ ؕ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ؕ غُفْرًا نَّكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ؕ لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَا إِن
نَسِينَا أَوْ أَخْطَأْنَا ؕ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ؕ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا

طَاقَةٌ لَنَا بِهِ ؕ وَاعْفُ عَنَّا رَبَّنَا وَاعْفِرْ لَنَا رَبَّنَا وَإِرْحَمْنَا رَبَّنَا
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

285. ĀMANAR-RASŪLU BIMĀ UNZILA ILAYHI
 MIR-RABBIHĪ WAL MU'MINŪN. KULLUN ĀMANA
 BILLĀHI WAMALĀ'IKATIHI WA KUTUBIHI WA RUSULIH.
 LĀ NUFARRIQU BAYNA AḤADIM MIR RUSULIH.
 WA QĀLŪ SAMI'NĀ WA AṬA'NĀ GHUFRĀNAKA
 RABBANĀ WA ILAYKAL MAṢĪR.

286. LĀ YUKALLIFUL-LĀHU NAFSAN ILLĀ WUS'AHĀ.
 LAHĀ MĀ KASABAT WA `ALAYHĀ MAKTASABAT.
 RABBANĀ LĀ TU'ĀKHIDHNĀ IN-NASĪNĀ AW
 AKHṬA'NĀ RABBANĀ WA LĀ TAḤMIL `ALAYNĀ
 IṢRAN KA MĀ ḤAMALTAHŪ `ALAL-LADHĪNA
 MIN QABLINĀ RABBANĀ WA LĀ TUḤAMMILNĀ
 MĀ LĀ ṬĀQATALANĀ BIH. WA`FU `ANNĀ
 WAGHFIR LANĀ WARḤAMNĀ ANTA
 MAWLĀNĀ FANṢURNĀ `ALAL-QAWMIL-KĀFIRĪN

285. *The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."*

286. *Allah burdens not a person beyond his scope.*

*He gets reward for that (good) which he has earned,
and he is punished for that (evil) which he has earned.
"Our Lord! Punish us not if we forget or fall into error,
Our Lord! Lay not on us a burden like that which
You did lay on those before us; our Lord!
Put not on us a burden greater than we have strength to bear.
Pardon us and grant us Forgiveness.
Have mercy on us.
You are our Maula (Patron, Supporter and Protector, etc.)
and give us victory over the disbelieving people."*

Al Baqarah 285,286

TA'ZIAT (To Sympathise With The Bereaved)

It is from the teachings of Rasulullah ﷺ that one should console and comfort a Muslim who is in distress. Rasulullah ﷺ has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

ONE SHOULD TAKE NOTE OF THESE FEW POINTS:

- One should be humble.
- Express grief.
- Speak less about worldly affairs.
- Should not joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- Rasulullah ﷺ has said, "Mention the good actions of your deceased and abstain from the offensive ones."
- The time for ta'ziat extends for three days after the death. It is makruh to make ta'ziat after this period except in cases where one is not present at the janazah or when the bereaved is absent.
- Ta'ziat before the burial is permissible.

VISITING THE GRAVEYARD

Rasulullah ﷺ has mentioned, "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter."

The graveyard can be visited on any day. Friday is preferred for this visit and if possible it should be on a weekly basis.

It has been related in a *Hadith* that, "Whoever will visit his parents grave every Friday will be granted *Maghfirah* and he will be recorded as an obedient son of his parents."

WHAT TO READ WHEN ENTERING THE GRAVEYARD

Rasulullah ﷺ taught the *Sahabah* these words as salutation to the people of the graves and pray for their forgiveness:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا
إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ ۝ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ ۝

AS-SALĀMU `ALAYKUM AHLAD-DIYĀRI MINAL MU`MINĪNA WAL
MUSLIMĪNA WA INNĀ IN SHĀ-'ALLĀHU BIKUM LĀHIQŪN.
NAS'ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.

*Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you.
We beseech Oh Allah safety for us and for you.*

WHAT TO RECITE WHEN IN THE GRAVEYARD

There are many supplications that may be read at the graveside, the

best being the recital of the Holy *Qur'an*. Stand facing the grave (back towards the *Qiblah*) and recite as much of the *Qur'an* as possible and make *Du`a* for the *Maghfirah* (forgiveness) of the departed.

A few ways of praying for the dead, as related in the *ahadith*, are given hereunder: Recite *Surah Al Ikhlas* 11 times.

It is related in a *Hadith* that whoever visits the graveyard and recites *Surah Al Ikhlas* 11 times and then prays for the dead, will be rewarded as many fold as the number of dead in the graveyard.

It has been reported in a *Hadith* that whoever visits the graveyard and recites the following chapters of *Al Fatihah*, *Al Ikhlas* and *At Takathur* and then prays for the dead, the people of the grave will also ask Allah ﷻ for such a person's forgiveness.

SURAH AL FATIHAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ الرَّحْمٰنِ الرَّحِیْمِ ۙ
مَلِكِ یَوْمِ الدِّیْنِ ۙ اِیَّاكَ نَعْبُدُ ۙ اِیَّاكَ نَسْتَعِیْنُ ۙ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۙ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ
عَلَيْهِمْ ۙ غَیْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّیْنَ ۙ اٰمِیْنٌ ۝

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. AL-ḤAMDU LILLĀHI RABBIL-'ĀLAMĪN.

2. AR-RAḤMĀNIR-RAḤĪM.

3. MĀLIKI YAWMID-DĪN.

4. IY-YĀKA NA`BUDU WA IY-YĀKA NASTA`ĪN.

5. IHDINAŞ-ŞIRĀṬAL-MUSTAQĪM.

6. ŞIRĀṬAL-LADHĪNA AN`AMTA `ALAYHĪM.

7. GHAYRIL-MAGH-ḌŪBI `ALAYHIM WA LAḌ-ḌĀLLĪN.
ĀMĪN

In the name of Allah, the Most Beneficent, Most Merciful.

1. *Praise be to Allah , Lord of the worlds.*

2. *The Beneficent, the Merciful.*

3. *Master of the Day of Judgement.*

4. *Thee alone we worship and to Thee alone we turn for help.*

5. *Guide us to the Straight Path.*

6. *The path of those whom You favoured,*

7. *Not of those who earned Your anger,
nor of those who went astray.*

SURAH ALIKHLAS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ؕ
قُلْ هُوَ اللّٰهُ اَحَدٌ ۙ ۝۱ اللّٰهُ الصَّمَدُ ۙ ۝۲ لَمْ يَلِدْ ۙ
وَلَمْ يُولَدْ ۙ ۝۳ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۙ ۝۴

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. QUL HUWAL-LĀHU AḤAD.

2. ALLĀ-HUṢ-ṢAMAD.

3. LAM YALID WA LAM YŪLAD.

4. WA LAM YAKUL-LAHŪ KUFU-WAN AḤAD.

In the name of Allah, the Most Beneficent, Most Merciful.

1. *Say: He is Allah, the One!*

2. *Allah, the eternally Besought of all !*

3. *He begetteth not nor is he begotten.*

4. *And there is none comparable unto Him.*

SURATUH AT TAKATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ؕ

أَلْهَكُمُ التَّكَاثُرُ ؕ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ؕ كَلَّا سَوْفَ تَعْلَمُونَ ؕ

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ؕ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ؕ

لَتَرَوُنَّ الْجَحِيمَ ؕ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ؕ

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ؕ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. ALHĀKUMUT-TAKĀTHUR.

2. ḤATTĀ ZURTUMUL MAQĀBIR.
3. KALLĀ SAWFA TA`LAMŪN.
4. THUMMA KALLĀ SAWFA TA`LAMŪN.
5. KALLĀ LAW TA`LAMŪNA `ILMAL YAQĪN.
6. LATARAWUNNAL JAḤĪM.
7. THUMMA LATARAWUNNAHĀ `AYNAL YAQĪN.
8. THUMMA LATUS`ALUNNA YAWMA`IDHIN `ANIN NA`ĪM.

In the name of Allah, Most Beneficent, Most Merciful

1. *Greed of wealth has made you negligent.*
2. *Until you visit your graves.*
3. *Nay, you will soon realise.*
4. *Then Nay, you will soon realise.*
5. *Nay, if you knew, you will gain the conviction.*
6. *Verily you have to see the Blazing Fire.*
7. *Then you have to see it with sure vision.*
8. *Then you will be interrogated That Day about the delights (of the world).*

SURAH YASIN

In a *Hadith* it is reported that if a person recites *Surah Yasin* in the graveyard, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead.

In this manner the *Sahabah* of Rasulullah ﷺ visited the graveyard. The words in the *Hadith* indicate only salutations and *Du`a* for the dead and remembering death.

All other ways such as placing wreaths, flowers, paying homage etc. are *incorrect* according to the *Shari'ah*. One should thus, abstain from acting wrongly.

IDDAH & SOME MASA'IL

PERIOD OF IDDAH

1. The period of waiting after one's husband dies is called *iddah*. This period is of four months and ten days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is *not* allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her *Iddah* will be until the birth of that child. The four month and ten days should *not* be reckoned in this instance.
4. If a woman is *not* at home at the time of her husband's death, she should return as soon as possible and pass the period of *Iddah* at home. The days of *Iddah* will be calculated from the time of the demise.
5. A woman in *Iddah* should abstain from using fancy clothing, make-up or jewellery.

The above *Masa'il* are not a form of suppressing the women, rather they are there to avoid long term problems, e.g if a woman got married immediately upon her husband's death and unbeknown to her she was pregnant then there would be a problem with ascertaining the child's parentage and the new husband may not be willing to father the child.

A FEW NOTEWORTHY MASA'IL

The trustee of the deceased should pay all debts as soon as possible. *Isaluth-thawab* for the deceased should be made by feeding the poor, giving *sadaqah*, *istighfar* etc. No specific dates or days such as the third, seventh, eleventh or fortieth are mentioned in *Shari'ah* for such devotions.

When giving charity on behalf of the deceased, it is desirable to make *niyyah* for the fulfilment of *Qadha* (neglected) *salaah* of the deceased. The *shari'ah* has not specified any particular type or colour of clothing that should be worn by those that are bereaved.

A *Mayyit* is one who was born alive and then passed away. It must be named and *Ghusl*, *Kafn* and *Janazah* must be performed.

STILLBORN CHILDREN

A stillborn child can be named, and should be given *Ghusl* and wrapped in a piece of cloth, (not *Kafn*) and then buried in a respectable manner. There is no *janazah salaah* for still born children.

MISCARRIAGES

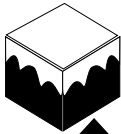
In the case of a miscarriage, if the limbs are formed, then it can be named, and should be given *Ghusl*, wrapped in a piece of cloth and buried just as a still born child. If the limbs are not formed, no name will be given and there will be no *ghusl*. A malformed child should just be wrapped in a piece of cloth and buried.

If any one of the parents of a still born child is a Muslim, then that child will be regarded as a *Muslim*. *Janazah Salaah* should be performed for that child.

Janazah Salaah shall be offered for that person who has committed suicide or has died because of a major sin (e.g. drugs). It is desirable that someone other than the appointed *Imam* or reputable person of the community lead this prayer. *Janazah Salaah* must be performed for all *Muslims*, pious or sinful.

It has been narrated by Abu Hurayrah ﷺ that Rasulullah ﷺ said: "One that accompanies the *janazah* of a *Muslim* with sincerity and with the intention of *thawaab*, and remains with it until the *salaah* is performed and the *mayyit* is buried will return (home) with two *Qiraat* *thawab*, one *qiraat* is equal to the mountain of *Uhud*. A person who only performs the *janazah salaah* and returns, will return with one *qiraat* *thawab*."

HOW TO STAND IN JANAZAH SALAAH



Right Side Of *Mayyit* (Deceased)
Towards *Qiblah*.

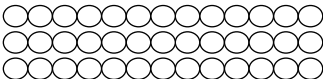


If Multiple *Mayyits*
They Are Placed In Line.
One *Salaah* Is Sufficient For All.



Imam Stands In
Middle Of *Jama'ah*

Imam Stands In Line With Chest Of Males
And Abdomen Of Females



Since No *Ruku* Or *Sajda Saffs* (rows)
Should Be Close Together.

There Should Be An Odd Number Of Rows And Of People Per Row.

POINTS TO PONDER OVER...

Allah ﷻ has stated in th *Qur'an* the following verses for us to remember. They when remembered will help us forget our temporary worries and make us instead consentrate on our preparations for eternity.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

AYNAMĀ TAKŪNŪ YUDRIK-KUMUL MAWTU
WA LAW KUNTUM FĪ BURŪJIM-MUSHAYYADAH.

*Wheresoever you may be, death will overtake you
even if you are in fortresses built up strong and high!*

An Nisaa 78

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ۖ
ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُم بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨٠﴾

QUL INNAL MAWTAL-LADHĪ TAFIRRŪNA MINHU
FA'INNAHŪ MULĀQĪKUM. THUMMA TURADDŪNA
ILĀ `ĀLIMIL GHAYBI WASH-SHAHĀDATI
FA YUNAB-BI'UKUM BIMĀ KUNTUM TA`LAMŪN.

*Say (to them): "Verily, the death from which you flee
will surely meet you, then you will be sent back to (Allah),
the All-Knower of the unseen and the seen,
and He will tell you what you used to do."*

Al Jumua 8

قُلْ يَتَوَفُّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

QUL YATAWAFFĀKUM MALAKUL MAWTIL-LADHĪ WUKKILA
BIKUM THUMMA ILĀ RABBIKUM TURJA'ŪN

*Say: "The angel of death, who is set over you,
will take your souls. Then you shall be brought to your Lord."*

As Sajdah 11

FĪSABĪLILLĀH



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*"Invite (mankind) to the way of your Lord with
wisdom and beautiful advice and reason with them
in the best manner possible" AN NAHL 125*

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