

"To Allah We belong, and to Him is our return". AL BAQARAH 2:156



what to do when
a muslim dies?

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INTRODUCTION

There is no doubt that the only guaranteed event that each and every living being, whether male or female, rich or poor, black or white, sick or healthy, must go through 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 Islāmic requirements. It then goes through the complete Islāmic rites of passage, including the relevant prayers and un-Islāmic customs and practices which are to be categorically avoided.

While this publication deals with what needs to be performed at the time of someone else's death, it is also hoped that it will be a reminder for each of us to prepare for our own inevitable end.

EVENTS PRECEDING DEATH

MUḤTAḌAR: A person on whom the signs of death are clearly visible is called a muḥtaḍar. 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 ṭāhir (ritually clean). If moving the muḥtaḍar causes him any discomfort then leave him in any convenient position.

It is desirable to use lubān (Frankincense), `Iṭr (perfume) or any other aromatics that are ṭāhir in the room. Anyone who is in the state of janābah (impurities), ḥayḍ (menstrual bleeding) or nifās (post-natal bleeding) should not stay in the same room.

At this time the recital of Sūrah Yā Sīn is recommended (al-Ḥākim). This may be done in the same room. When one is incapable of reciting the Qur'ān, someone else may be requested to recite these chapters or any other portions of the Qur'ān.

Talqīn: Talqīn is to encourage the dying, to pronounce the Shahādah:

لَا إِلَهَ إِلَّا اللَّهُ

LĀ 'ILĀHA 'ILLAL-LĀH

There is none worthy of worship but Allāh.

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. Understand by these signs that the person is nearing his end.

The talqīn should be made before the dying person takes his last breaths. The muḥtaḍar must not be asked or ordered to say the kalimah, but those present should repeat it aloud in front of the dying to prompt him to recite it.

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 talqīn should be repeated.

The Prophet ﷺ has said, "Whoever's last words are, lā ilāha illal-lāh, will enter paradise."

al-Ḥākim and Abū Dawūd

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. The family doctor
2. The local undertaker / funeral directors
3. The Imām of the local masjid (for ghusl, and Janāzah prayer)
4. Near relations

When death occurs at home and the 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**, and will advise the time and place for burial. He will also arrange for the body to be taken for washing (Ghusl).
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's NHS medical card (if available)
2. The date and place of death
3. The deceased's last address
4. The deceased's date of birth and place 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. You can either 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 home of the Registrar of Death. This service is only available in the event of an emergency i.e. if burial needs to take place and offices are closed.

The Registrar's telephone number can be obtained from the Town Hall/Civic Offices.

During the winter months the latest time for burial is usually **3.00 p.m.** and during the summer months the latest time for burial is usually **4.00 p.m.** Times may 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 to by a doctor during his last illness or within the last 14 days before his/her death.
2. If the case of death is uncertain.
3. If death was sudden, violent or caused by an accident.
4. If death was caused by an 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 for 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 then exactly the same for burial arrangements (see page 5 and 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 an order for burial or will send a certificate to the Registrar stating the cause of death without any fee.

When Death Occurs in Hospital and Cause of Death is 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. Procedures outlined on burial arrangements should be followed, (see page 5-6).
2. Normally the body will be transferred from the ward to the hospital mortuary. If arrangements are made swiftly then the body may be collected by the undertaker from the ward and taken to the **Masjid Mortuary** if available. They may disallow this if the deceased is being collected from certain wards, so it must not be demanded.

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 need to be made for bathing 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 masājid throughout the country do have mortuary facilities. One should inquire about the nearest one from one's local masjid.

When 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 will apply, as outlined on page 6, when death occurs at home and cause of death unknown.

PRACTICAL TASKS IMMEDIATELY AFTER DEATH

1. As soon as a person dies, their eyes should be gently closed.
The one who closes the eyes may read:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ٥

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

*In the name of Allāh and on the creed,
religion and faith of Rasulallah ﷺ al Ḥākīm*

2. Gently push 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. In this situation it is better to leave the limbs as they are.
5. Place the toes together and bind the ankles carefully.
6. Do not cut nails or remove any hair from the body.

7. Until the time of bathing, the body must remain covered by a ṭahir (clean) sheet.

Note: It is makrūh (disliked) to recite the noble Qur'ān near the deceased during the period between death and ghusl (bath). It is permitted before the soul departs and after ghusl is performed.

One may read:

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

‘ALLĀHUMMA YASSIR `ALAYHI ‘AMRAH,
WA SAH-HIL `ALAYHI MĀ BA`DAH,
WA `AS`ID HŪ BI LIQĀ`IK, WAJ`AL MĀ KHARAJA ILAYHI
KHAYRAM-MIMMĀ KHARAJA `ANH.

O Allāh! 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. ad-Dur al-Mukhtār

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

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعِقِّبِي مِنْهُ عُقْبًا حَسَنَةً ۝

‘ALLĀHUM-MAGHFIR LĪ WA LAHŪN
WA `A`QIBNĪ MINHU `UQBAN ḤASANAḤ.

O Allāh! Forgive me and him and grant me a good reward after him. Muslim

All who hear of the death of a Muslim should say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ؕ

‘INNĀ LILLĀHI WA ‘INNĀ ‘ILAYHI RĀJĪ’ ŪN

To Allāh do we belong and to Him shall we return. al Bukhārī

Those who are particularly affected by the death may pray:

اللَّهُمَّ أَجْرَنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا ؕ

‘ALLĀHUM-MA’JURNĪ FĪ MUṢĪBATĪ

WAKH-LUF LĪ KHAYRAM MINHĀ.

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

CHECK LIST FOR WASHING AND SHROUDING THE DEAD.

1. 3 or 5 pieces of clean sheets, preferably white material, cut into the required lengths. (See “shrouding” below)
2. Approximately 15 yards of material required.
3. 5 sheets for a woman.
4. 3 sheets for a man.
5. 3 strips of cloth 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 - towelling 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.

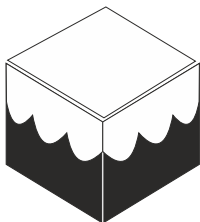
8. 2 pairs of strong rubber gloves.
9. A box of disposable surgical gloves.
10. Cotton wool and shampoo.
11. Soap and liquid soap in a dispenser.
12. Nail polish remover, if required.
13. 2 pairs of scissors and masking tape.
14. Camphor and a non alcoholic form of perfume.
15. Bin bags for disposing of rubbish and for taking soiled material and towels to be washed.
16. A jug and a large bucket, if a hose/shower cannot be used.

THE METHOD OF WASHING

It is recommended that at least four persons are present to help bathe and carry the body (six women in the case of a female).

- Washing will normally take place at the undertaker's premises, or at the Masjid where facilities are available.
- The Imām of the Masjid can be asked 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 woman to wash her husband in the absence of men, while a man, if no women are present, cannot bathe his wife but will enact Tayammum upon her using a cloth or towel. A woman may also wash the body of a young (minor) boy.
- It is makrūh for a woman to wash a dead body if she is in menstrual bleeding or bleeding after the birth of a child. 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.
- It is preferable for those performing the washing to have wuḍū`.

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



Qiblah

Whichever position is convenient can be adopted

<p>a) The Legs can be facing the QIBLAH</p> <p>LEGS</p> <p>FACE</p>	<p>b) The right shoulder and side can be facing the QIBLAH</p> <p>RIGHT SHOULDER AND SIDE</p> <p>(AS A PERSON IS MADE TO LIE IN THE GRAVE.)</p>
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- It is advisable for all those assisting in the ghusl to wear gloves.
- All those assisting should help to lift the body carefully and gently onto the washing table, while someone holds the head and the feet.
- Those present may recite:

اللَّهُمَّ اغْفِرْ لَهُ

‘ALLĀHUM-MAGHFIR LAHŪ (FOR MALE)

Muslim

اللَّهُمَّ اغْفِرْهَا

‘ALLĀHUM-MAGHFIR LAHĀ (FOR FEMALE)

O Allāh Forgive him / her Muslim

- 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).
- 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 without exposing the `awrah of the deceased.
- Intravenous drips, catheters, tags, other hospital apparatus and also jewellery should be removed. If they 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 some tape. Dentures should also be removed if this can be done without harm.
- Remove nail polish with cotton wool and nail polish remover.
- Cut away any hospital clothes and discard.
- It is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose to prevent excess water running in during the main washing.
- Make sure all the equipment is ready and that the water is of the correct temperature 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 any 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 removal 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 need 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.
- The areas washed in wuḍū' (ablution) should then be washed, i.e. the face should be washed three times starting with the right, then the arms, then wipe over the hair from the forehead backwards. Finish by washing the right foot then the left covering the ankles in the process. The mouth and nose will be washed only if the deceased was in a state of ritual impurity that would have obliged them to make ghusl before praying, e.g. if the deceased was menstruating. This can be done with small pieces of wet cotton wool which will then be discarded.
- Next, wash the hair with water and shampoo. If a woman's 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, so as 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 looking at any exposed part of the `awrah.
- 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, and then tilted to the right to soap and wash the left side. The back would be washed through this procedure.

- While tilting the body, check again for any discharge. If any is found, wash thoroughly with plenty of water. The washing does not have to be repeated.
- Remove the dressing of any wounds that have been covered and wash the area quickly and then reseal.
- The whole body should then be rinsed with clean, 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.
- 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 by 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 enfolding 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 shown in **How to lay the Shroud** p19.
- Everyone present should help to lift the body carefully and as gently 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 (Page 18-19)

TAKING A SHOWER AFTER BATHING THE DECEASED

It is a Sunnah for those who have bathed a body to take a bath themselves after finishing.

According to a narration from the Companion, Abū Hurayrah رضي الله عنه, the blessed Prophet ﷺ said:

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

Ibn Mājah

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. For a female it is permissible but very disliked due to being extravagant.

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 to meet these expenses then falls on the guardian, then the individual Muslims of the family in descending 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 is generally 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 encouraged by the beloved Prophet ﷺ. The shroud may be scented and perfumed.

The shroud should be three sheets for a man and five for a woman.

WOMEN'S SHROUD

Sheet	Length		Width
1. Lifāfah (Outer Sheet)	8 ft	by	5 ft
2. Khirqah (Sināband - Chest wrap)	7 ft	by	5 ft
3. Izār (Loin Cloth)	7 ft	by	5 ft
4. Qamiṣ (Kurtā - Shirt)	5 ft	by	4 - 5 ft

The Qamiṣ needs to be folded in half and from the centre one should make a T shaped cut for the neck front region (no sleeves).

5. Khimār (Orhni - Scarf) 4ft by 2 ft

* 3 strips of cotton material is also needed to tie the shroud in place.

MEN'S SHROUD

Sizes are the same as above, except fewer sheets are used. These are:

1. Lifāfah
2. Qamiṣ
3. Izār (3 strips to tie these together is also required)

NOTE:

If a pilgrim (whether of Ḥajj or `Umrah) dies, he is to be washed normally, but he should be shrouded in his Iḥrām. His head should not be covered, nor should any perfume be applied to his body, because the restrictions of Iḥrām still apply to him. Women do not wear the Iḥrām, thus will be shrouded normally.

HOW TO LAY THE DEAD IN THE KAFN (SHROUD)

The method of enshrouding

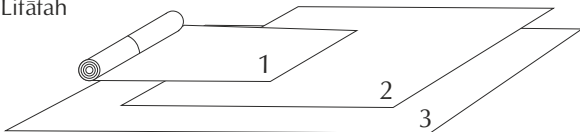
1. Lay out three thin strips of material for tying the shroud inside the coffin and tape them outside the coffin to keep them in position. One strip should be placed near the head, one in the middle, and one near the feet.
2. Lay out the Lifāfah (outer sheet) in the coffin.
3. (For women) Lay out the Khirqah from where the shoulders will lie.
4. Lay out the Izār from the feet end of the coffin upwards.
5. Lay out the back of the Qamiṣ and roll up the front. Keep it near the head end from the neck down to feet.
6. (For women) The Khimār will be put on last.

HOW THE KAFN SHOULD BE PUT ON

- 1 Lower the body gently on to the Kafn. Draw down the front of the Qamiṣ over the top part of the body down to the calves.

ORDER OF MALE KAFN:

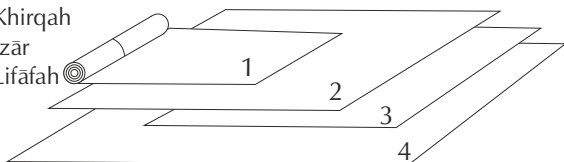
1. Qamīş
2. Izār
3. Lifāfah



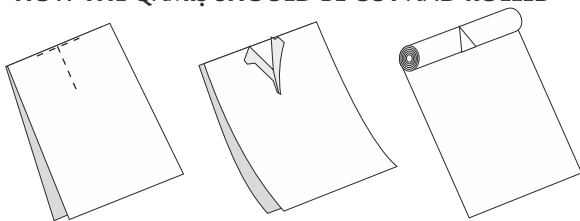
ORDER OF FEMALE KAFN:

(Khimār not shown)

1. Qamīş
2. Khirqah
3. Izār
4. Lifāfah



HOW THE QAMĪŞ SHOULD BE CUT AND ROLLED



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

2. Only remove the sheet covering the body once it is covered.
3. Rub camphor mixture on the places of Sajdah (forehead, nose, both palms, both knees and the under-toe area of both feet).
4. (For women) A woman's hair should be divided into 2 parts, and put onto the shoulders over the Qamiş.
5. (For women) Cover the head and hair with the khimār. Do not fasten, but tuck in properly.
6. (Women) Close the Khirqah in the same way as described above.
7. Fold the Izār the left side first and then the right over the Qamiş (and Khimār).
8. Close the Lifāfah, the left side first then the right.
9. Lastly, using the strips of cloth, fasten the ends of the Lifāfah at the head-side, then by the feet and then around the middle to keep the complete kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any chapter, or verses of the Qur'ān or any other du`ā' in the kafn.
2. It is prohibited to write the Kalimah or any du`ā' on the kafn or chest of the dead person.

AFTER THE KAFN IS COMPLETE

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

The Janāzah Ṣalāh should be arranged without delay.

Rasūlullāh ﷺ has said, 'If a person passes away, hasten him to his grave and do not keep him away'. The Janāzah Ṣalāh must be arranged

as soon as possible and the Mayyit should be buried in the nearest Muslim cemetery.

To transport the body over long distances is undesirable. It is also makrūh to delay the Janāzah Ṣalāh and wait for late comers to increase the congregation.

IMPORTANT

It is becoming a practice of many people that they have the face of the mayyit on display for all to come and see. What happens in such instances is that men and women get together in one room standing or sitting next to each other, wailing in grief. This is wrong. Separate arrangements should be made for men and women and wailing should be strongly (but with wisdom) discouraged.

In both cases of the male and female mayyit, the face of the dead person should not be kept open for too long after the Kafn is put on. The Qur'ān may be recited next to the body before the Janāzah is carried away.

HOW THE JANĀZAH SHOULD BE CARRIED

1. The deceased should be put onto a carrier and carried on the shoulders by four men. It is Makrūh to transport the corpse in a hearse or a car over short distances unnecessarily.
2. All those who lift or carry the Janāzah should say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM

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

3. Those accompanying the Janāzah should not sit before it is lowered to the ground. The sick and weak are excused.
4. It is Masnūn to carry the Janāzah quickly, but not in a manner that the body is jolted or shaken about.
5. It is Mustaḥabb to follow the Janāzah, and not to go ahead of it.
6. It is Makrūh for those accompanying the Janāzah to recite any du`ā' or ayah of the Qur'ān 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 Allāh,
Muḥammad ﷺ is Allāh’s Messenger.*

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

JANĀZAH PRAYER (FUNERAL PRAYER)

It is the right of a Muslim that when he passes away, other Muslims should perform his Janāzah prayer. Janāzah prayer is a communal obligation. If no one from the whole of the Muslim community offers the Janāzah prayers, then the whole community will be considered sinful in the sight of Allāh ﷻ. If at least three people offer the Janāzah prayer then the whole community will be absolved of the duty even though the reward will only be given to the participants.

In many Aḥādīth, the Prophet, Muḥammad ﷺ not only encouraged Muslims to attend funerals, but strongly emphasised its importance. So every male Muslim should try his best to fulfil his duty towards the deceased by participating.

1. The Janāzah prayer is offered in congregation, It can be offered

in more than one congregation by the people who missed the first Ṣalāh on condition that a close relative of the deceased is present in the subsequent jamā`ah.

2. The Janāzah 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 masjid or a hall etc, (although the Masjid is not preferred).
3. It is makrūh to perform the Janāzah Ṣalāh while the sun rises, when it passes the meridian (Zawāl) and when it sets. Besides these three times, which last for a very short period, this Ṣalāh can be performed at any time during the day or night. It can also be read after the `Aṣr Ṣalāh.

HOW TO STAND IN THE JANĀZAH PRAYER



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



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



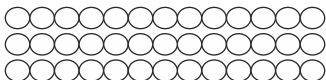
If *Mayyits* Are Of Mixed Gender
Then They Will Be Placed In The
Shown Order. Men Are Closest To The
Imām Then Minor Boys, Minor Girls,
And Lastly Women.



Imām Stands In
Middle Of *Jamā`ah*



Imām Stands In Line With Chest Of Deceased



Since No *Rukū`* Or *Sajdah*, *Ṣaffs*
(rows) Should Be Close Together.

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

WHILST OFFERING THE JANĀZAH PRAYER

The Imām should stand level with the chest of the deceased's body, whether they be male or female.

WHERE JANĀZAH PRAYER DIFFERS

Janāzah prayer is very different from other prayers in that there are no rukū` or sujūd or Tashahhud. There is no fixed time for offering this prayer but prohibited 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 JANĀZAH PRAYER

- a) Like other prayers, facing the Qiblah is a necessary condition. The Imām should advise the people to straighten the rows. There should be an odd number of rows as it is more rewarding.
- b) **Intention:** Making intention is necessary in Janāzah as it is necessary in other prayers. Before beginning the prayer, the intention should be made in the heart of offering the obligatory funeral prayer of this deceased for the sake of Allāh.
- c) **Takbīr at-Taḥrīmah:** Janāzah Prayer contains 4 takbīrāt. The first takbīr is Takbīr at-Taḥrīmah. The Imām says Allāhu Akbar and raises his hands up to shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the Imām folds his hands on his stomach, right hand over left.
- d) **Du`ā' of Starting:** After the Imām has initiated the Prayer, one can read one of the ad`iyah which are recommended in the first rak`ah of the usual prayer before recitation of al-Fātiḥah.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ (وَجَلَّ ثَنَائُكَ) وَلَا إِلَهَ غَيْرُكَ ؕ

SUBHĀNAKAL-LĀHUMMA WA BI ḤAMDIKA
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.” Muslim, at-Tirmidhī*

This is the normal opening du`ā of Ṣalāh with a small addition towards the end, which is narrated from Musnad al-Firdaws, from `Abdullāh ibn Mas`ūd ؓ, that these words are very dear to Allāh.

SECOND TAKBĪR

Then the Imām should say the second takbir and the congregation should follow, without raising the hands.

AFTER THE SECOND TAKBĪR

After the second takbīr one should recite Ṣalawāt, inaudibly. It is preferable to read the Ṣalawāt, which is recited in the Tashahhud of other Ṣalāhs:

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 Allāh shower mercy on Muḥammad and the household of
 Muḥammad as You showered mercy on Ibrahim and the
 household of Ibrahim; You are the Praiseworthy, the Glorious.
 O Allāh, bless Muḥammad and the household of Muḥammad as You
 blessed Ibrahim and the household of Ibrahim; You are the
 Praiseworthy, the Glorious.* al-Bukhārī, Muslim, at-Tirmidhī

According to the Ḥanafī school of thought, Surah al-Fātiḥah may be read as a supplication at the time of someone’s death, but it is not recited as Qirā’ah in the Janāzah prayer. This is not the case according to other schools of thought, who deem it as an obligatory part of the Janāzah prayers.

THIRD TAKBĪR

Then the Imām should say the third takbīr and the congregation should follow. One should not raise the hands.

DU`Ā' OF JANĀZAH (FOR AN ADULT MALE OR FEMALE)

A. Abū Hurayrah رضي الله عنه said, “The Messenger of Allāh ﷺ led the Janāzah of a Muslim and he said in his du`ā’ (the following words):

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۚ وَشَاهِدِنَا وَغَائِبِنَا ۚ وَصَغِيرِنَا
 وَكَبِيرِنَا ۚ وَذَكَرِنَا وَأُنْثَانَا ۚ 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 MINNĀ
 FA ‘AḤYIHĪ `ALAL ‘ISLĀM, WA MAN TAWAF-FAYTAHŪ
 MINNĀ FA TAWAF-FAHŪ `ALAL ‘ĪMĀN.

O Allāh, 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 Allāh, the one whom you wish to keep alive from among us make him live according to Islām, and anyone whom you wish to die from among us, let him die in the state of Īmām (faith).

Aḥmad, Abū Dawūd, at-Tirmidhī, Ibn Mājah

- B. `Awf bin Mālik ؓ said that the Messenger of Allāh ﷺ offered Janāzah Ṣalāh and I heard him say the following *du`ā'* and I memorised it.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَآكِرْمْ نُزُلَهُ
 وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالمَاءِ وَالثَّلْجِ وَالبَرْدِ وَنَقِّهِ
 مِنَ الخَطَايَا كَمَا يُنْقَى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ

وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ
 وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ
 فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ۝

‘ALLĀHUM-MAGHFIR LAHŪ, WAR-ḤAMHŪ, WA`FŪ `ANH,
 WA `ĀFIHĪ, WA ‘AKRIM NUZULAHŪ, WA WASSI`
 MUDKHALAHŪ, WAGH-SILHU BIL MĀ`I WATH-THALJI
 WAL BARAD, WA NAQ-QIHĪ MINAL KHAṬĀYĀ KAMĀ
 YUNAQQATH-THAWBUL- ‘ABYAḌU MINAD DANAS.
 WA ‘ABDILHU DĀRAN KHAYRAM-MIN DĀRIH,
 WA ‘AHLAN KHAYRAM-MIN ‘AHLIH, WA ZAWJAN
 KHAYRAM-MIN ZAWJIH, WA ‘ADKHILHUL-JANNAH,
 WA QIHĪ FITNATAL QABRI WA `ADHĀBAN-NĀR.

O Allāh, forgive him, have mercy on him, pardon him, grant him security, and make honourable his alighting and spacious lodgings, and 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, and replace his family with a better one, and his partner with a better one, and make him enter Paradise and save him from the trials of the grave and the punishment of Hell."

Muslim

DU`Ā' FOR MINORS

BOYS:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا
 وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ۝

‘ALLĀHUM-MAJ’ALHU LANĀ FARĀṬAW-WAJ’ALHU
 LANĀ ‘AJRAW WA DHUKHRAW-WAJ’ALHU
 LANĀ SHĀFI’AW-WA MUSHAF-FA’Ā.

O Allāh, make him a fore-runner, and a reward and treasure for us (in the Hereafter), and make him an intercessor for us, one whose intercession is accepted.

al-Baḥr ar-Rā’iq. Similar words in Muṣannaf Ibn Abī Shaybah and ‘Awn al Ma`būd

GIRLS:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذَخْرًا
 وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ۝

‘ALLĀHUM-MAJ’ALHĀ LANĀ FARĀṬAW-WAJ’ALHĀ
 LANĀ ‘AJRAW-WA DHUKHRAW-WAJ’ALHĀ LANĀ
 SHĀFI’ATAW-WA MUSHAF-FA’AH

O Allāh, make her a fore-runner, and make her a reward and treasure for us (in the Hereafter), and make her an intercessor for us, one whose intercession is accepted.

There are also other ad`iyah which are narrated from the Prophet ﷺ and they can be found in the various books of Aḥādith. Any of them can be read but the above are generally well known. Thereafter the fourth takbir will be called and Ṣalāh will be completed with salām towards the right first then left.

LATE COMERS TO THE JANĀZAH ṢALĀH

When a late comer fears that, if by engaging himself in wuḍū’, he will miss the Janāzah Ṣalāh, then it is permissible for him to make Tayammum and join the Jamā`ah. This rule applies to the Janāzah Ṣalāh only. If any other Ṣalāh or act of worship is to be performed thereafter wherein wuḍū’ is a requirement, then he must perform it.

The one who arrives for the Janāzah Ṣalāh after the Imām has said one or more Takbīrs should wait and join the Imām when he says the next takbīr. After the Salām he should complete the missed takbīrs by merely saying Allāhu Akbar once for each takbīr missed. No du`ā' should be read. If the Imām has completed the fourth takbīr, then the late comer should join in before the Imām says the Salām and complete all the missed takbīrs after Salām.

AT THE TIME OF BURIAL.

At the time of burial, when lowering the body into the grave, this du`ā' should be recited:

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 Allāh, with the help of Allāh, and on the creed,
religion, and faith of Rasūlullāh ﷺ. al Ḥākim*

THE SHAR`Ī METHOD OF DAFN (BURIAL)

1. After the Janāzah Ṣalāh is performed the Mayyit should be buried as soon as possible. The Janāzah 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 Maḥārim 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 Masnūn (Sunnah) that there be an odd number.

3. It is Mustahabb to hold a sheet over the grave while lowering and burying a female. If there is fear of her Kafn opening then it is Wājib to do so.
4. It is Mustahabb for those present to recite this du`ā' 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 Allāh, with the help of Allāh, and on the creed,
religion, and faith of Rasūlullāh ﷺ. al Ḥākim*

5. After placing the body into the recess of the grave it is Masnūn to turn it onto its right side to face the Qiblah.
6. The strips of cloth tied at the head, chest and leg side should now be untied.
7. The recess should then be covered with unbaked bricks, bamboo or timber.

HOW THE QABR (GRAVE) SHOULD BE FILLED AND SHAPED

1. It is Mustahabb 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 Qabr with at least three handfuls of soil. When placing 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 We return you.

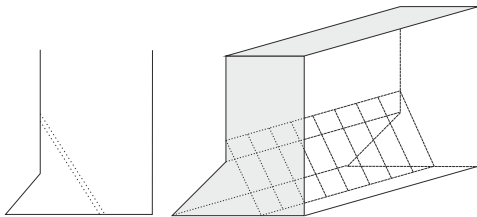
At the time of the third handful:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

WA MINHĀ NUKHRIJUKUM TĀRATAN 'UKHRĀ

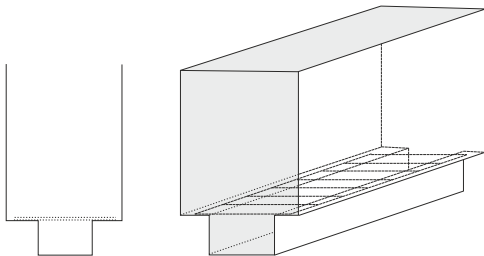
and from it shall We bring you out once again. al-Ḥākim

2. It is Makrūh to add more soil to the Qabr than that which was dug out from it.
3. The shape of the Qabr 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 Qabr are not permissible. Buildings on the Qabr have been emphatically denounced in the Aḥādīth of Rasūlullāh ﷺ.
4. a) **The Laḥd:** Where the ground and sides of the Qabr are firm, then a recess should be dug on the Qiblah side to allow placing the body in the recess. Unbaked bricks or timber should preferably be used to close the recess, and made to fit neatly.



Cross-section and View of the LAHD Type Qabr

- b) **The Shiqq:** 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 qabr 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 planks should be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.



Section and View of **SHIQQ** Type Qabr.

5. It is Mustaḥabb to sprinkle water on the grave from the head to the leg side thrice after the Qabr has been shaped.

6. To recite verses of the Qur'ān and make ad`iyah for the deceased at his grave side after the burial is completed, is also mustahabb.
7. It has been related by `Uthmān ؓ that after Rasūlullāh ﷺ buried the dead, he paused and said, "Beseech forgiveness from Allāh ﷻ for your brother and make du`ā' for his steadfastness because he is now going to be questioned." Abū Dāwūd, al-Ḥakim
8. After the burial the first rukū` of Sūrah al-Baqarah should be recited at the head side of the Qabr, and the last rukū` of Sūrah al-Baqarah should be recited at the leg side:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ؕ

اَلَمْ ؕ ذٰلِكَ الْكِتٰبُ لَا رَیْبَ ؕ فِیْهِ ؕ هُدًى لِّلْمُتَّقِیْنَ ۙ الَّذِیْنَ

یُؤْمِنُوْنَ بِالْغِیْبِ وَیُقِیْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ۙ

وَ الَّذِیْنَ یُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَیْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ؕ

وَبِاٰخِرَةِ هُمْ یُوقِنُوْنَ ۙ اُولٰٓئِكَ عَلٰی هُدًى مِّنْ رَّبِّهِمْ ؕ

وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. 'ALIF LĀM MĪM.

2. DHĀLIKAL-KITĀBU LĀ RAYBA FĪH.

HUDAL-LIL-MUTTAQĪN

3. 'ALLADHĪNA YU'MINŪNA BIL-GHAYBI WA YUQĪMŪNAŞ-
ŞALĀTA WA MIM-MĀ RAZAQNĀHUM YUNFIQŪN.

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

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

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

1. 'Alif-Lām-Mim.

2. *This is the Book (the Qur'ān), whereof there is no doubt,
a guidance to those who are Fearful of Allāh*

3. *Who believe in the unseen and establish Ṣalāh (prayer)
and spend out of what We have provided for them.*

4. *And those who believe in that
which has been sent down to you (Muḥammad ﷺ)
and in that which were sent down before you
and they believe with certainty in the Hereafter.*

5. *These are the ones who are on (true)
guidance from their Lord,
and they are the successful.*

al Baqarah 1 - 5

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ؕ كُلٌّ أَمِنَ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ؕ لَا تَفَرِّقُ 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 إِنْ
 نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا
 حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
 طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٥﴾

285. 'ĀMANAR-RASŪLU BIMĀ 'UNZILA 'ILAYHI
 MIR-RABBIHĪ WAL MU'MINŪN.

KULLUN 'ĀMANA BILLĀHI WAMALĀ'IKATIHĪ
 WA KUTUBIHĪ 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 MAK-TASABAT.

RABBANĀ LĀ TU'ĀKHIDHNĀ 'IN NASĪNĀ 'AW 'AKḤṬA'NĀ.

RABBANĀ WA LĀ TAḤMIL 'ALAYNĀ 'IṢRAN

KA MĀ ḤAMALTAHŪ 'ALAL LADHĪNA MIN QABLINĀ.

RABBANĀ WA LĀ TUḤAMMILNĀ

MĀ LĀ ṬĀQATA LANĀ BIH.

WA'FU 'ANNĀ WAGH-FIR LANĀ WAR-ḤAMNĀ

'ANTA MAWLĀNĀ FAN-ṢURNĀ 'ALAL QAWMIL KĀFIRĪN.

285. The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, 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. Allāh burdens not a person beyond his scope. For him is that (good) which he has earned, and against him is that (evil) which he has earned. (Pray then) "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. And have mercy on us. You are our Patron and Protector, and give us victory over the disbelieving people."

al-Baqarah 285,286

TA`ZIYAH (to offer condolences to the bereaved)

It is from the teachings of Rasūlullāh ﷺ that one should console and comfort a Muslim who is in distress. Rasūlullāh ﷺ has said: "He who consoles the one in distress shall be rewarded as much as the bereaved (for bearing his affliction patiently)." *at-Tirmidhī*

One should take note of these few points:

- Be humble and considerate.
- Express grief.
- Speak less about worldly affairs.

- Do not joke or laugh.
- Mention the good acts and deeds of the deceased and abstain from the ill ones. Rasūlullāh ﷺ has said, "Mention the good of your deceased and abstain from their ills." *at-Tirmidhī, al-Ḥākim, Abū Dāwūd*
- The time for ta`ziyah extends for three days after the death. It is makrūh to make ta`ziyah after this period except in cases where one is not present at the Janāzah or when the bereaved is absent.
- Ta`ziyah before the burial is permissible.

VISITING THE GRAVEYARD

Rasūlullāh ﷺ has mentioned, "Visit the graves, for surely it reminds you of the death and the Hereafter." *Muslim, at-Tirmidhī*

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 Ḥadīth that, "Whoever will visit his parents grave every Friday will be granted forgiveness and he will be recorded as an obedient son of his parents." *al-Bayhaqī*

WHAT TO READ WHEN ENTERING THE GRAVEYARD

Rasūlullāh ﷺ taught the Ṣaḥābah these words as a salutation to the people of the graves and a prayer for them:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَاِنَّا
 اِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ ؕ اَسْئَلُ اللهَ لَنَا وَلَكُمْ الْعَافِيَةَ ؕ

‘AS-SALĀMU `ALAYKUM ‘AHLAD-DIYĀRI MINAL MU`MINĪNA
 WAL MUSLIMĪN, WA ‘INNĀ ‘IN SHĀ-’ALLĀHU BIKUM LĀḤIQUŪN.

‘AS’ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.

Peace be upon you, O you of the Believers and Muslims dwelling in these abodes. Behold, if Allāh wills, we shall meet you. We beseech Allāh for safety for us and for you. Muslim

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 Qur'ān. Stand near the grave and recite as much of the Qur'ān as possible and make du`ā' for the forgiveness of the departed.

A few sūrahs to recite upon the dead are:

al-Fātiḥah

al-Ikhlāṣ

at-Takāthur

Yā Sin, al-Mulk, as-Sajdah and others

SŪRAH AL-FĀTIḤAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٥
الرَّحْمَنِ الرَّحِيمِ ٥
مَلِكِ يَوْمِ الدِّينِ ٥
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٥

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۖ
 ○ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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.

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

1. *Praise be to Allāh , Lord of the worlds.*
2. *The Beneficent, the Merciful.*
3. *Master of the Day of Judgement.*
4. *You alone we worship and to You 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.

SŪRAH AL-IKHLĀṢ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ ۝
وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ 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 Allāh, the Most Beneficent, Most Merciful.

1. Say: He is Allāh, the One!
2. Allāh, the eternally Besought of all!
3. He begetteth not nor is he begotten.
4. And there is none comparable unto Him.

SURAH AT-TAKĀTHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَهْلِكُمُ التَّكَاثُرَ ۝ حَتَّى زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝

لَتَرُونَ الْجَحِيمَ ۝ ثُمَّ لَتَرُوْنَهَا عَيْنَ الْيَقِيْنِ ۝
 ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝

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. LA TARAWUNNAL JAḤĪM.
7. THUMMA LATARAWUNNAHĀ `AYNAL YAQĪN.
8. THUMMA LA TUS-‘ALUNNA YAWMA’IDHIN `ANIN-NA`ĪM.

In the name of Allāh, Most Beneficent, Most Merciful

1. *Rivalry in the amassing of wealth has made you negligent.*
2. *Until you visit the graves.*
3. *Nay, you will soon realise.*
4. *Again nay, you will soon realise.*
5. *Nay, if you but knew, with conviction.*
6. *You would certainly see the Blazing Fire.*
7. *Then you will certainly see it with sure vision.*
8. *Then you will be interrogated that Day about the delights (of the world).*

SŪRAH YĀ SĪN

It is reported that if a person recites Sūrah Yā Sīn in the graveyard, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead. *Tuḥfah al Aḥwadhī*

In this manner the Ṣaḥābah of Rasūlullāh ﷺ visited the graveyard. The words in the Ḥadīth indicate only salutations and du`ā' for the dead and remembering death.

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

`IDDAH AND SOME MASĀ'IL

DURATION OF `IDDAH

1. The waiting period of a woman is called `iddah. This if caused by the death of her husband 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 the house.
3. The `iddah of a widow that is expecting a child at the time of the death of her husband 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 Masā'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 MASĀ'IL

The trustee of the deceased should pay all debts as soon as possible. Īṣāluth-thawāb for the deceased should be made by feeding the poor, giving ṣadaqah, istighfār 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 Qaḍā (neglected) Ṣalāh of the deceased. The Shari`ah has not specified any particular type or colour of clothing that should be worn by the bereaved, apart from for the bereaved wife who should wear simple clothing during her mourning.

If any one parent of a young child is a Muslim, then that child will be regarded as a Muslim. Janāzah Ṣalāh should be performed for him/her.

Janāzah Ṣalāh 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 Imām or reputable person of the community lead this prayer. Janāzah Ṣalāh must be performed for all Muslims, pious or sinful.

It has been narrated by Abū Hurayrah ؓ that Rasūlullāh ﷺ said: "One

that accompanies the Janāzah of a Muslim with sincerity and with the intention of reward from Allāh, and remains with it until the Ṣalāh is performed, will return with one qīrāṭ of thawāb. and if one remains until the mayyit is buried, then one will return (home) with two Qīrāṭs of reward. Two Qīrāṭs are like two great mountains. ” al-Bukhārī and Muslim

STILLBORN CHILDREN

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

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 Janāzah Ṣalāh 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 stillborn malformed child should just be wrapped in a piece of cloth and buried.

POINTS TO PONDER OVER...

Allāh ﷻ has stated in the Qur’ān many verses for us to ponder over. The following, when remembered, will help us forget our temporary worries and make us instead concentrate on our preparations for eternity.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

‘AYNAMĀ TAKŪNŪ YUDRIK-KUMUL MAWTU
WA LAW KUNTUM FĪ BURŪJIM-MUSHAY-YADAH.

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

an Nisā' 78

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

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٨﴾

QUL ‘INNAL MAWTAL-LADHĪ TAFIRRŪNA MINHU
FA ‘INNAHŪ MULĀQĪKUM. THUMMA TURADDŪNA
‘ILĀ ‘ĀLIMIL GHAYBI WASH-SHAHĀDAH,
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 (Allāh),
the All-Knower of the unseen and the seen,
and He will tell you what you used to do.”*

al Jumu`ah 8

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٧٩﴾

QUL YATAWAF-FĀKUM 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

TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

VOWELS

A / a	SHORT “A” AS IN “AGO”	I / i	SHORT “I” AS IN “SIT”
Ā / ā	LONG “A” AS IN “HAT”	Ī / ī	LONG VOWEL AS IN “SEE”
AY or AI	DIPHTHONG AS IN “PAGE”	AW or AU	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	U / u	SHORT “U” AS IN “PUT”
		Ū / ū	LONG VOWEL AS IN “FOOD”

CONSONANTS

ب	B	“B” NO “H” ATTACHED	ض	Ḍ	“DH” USING SIDES OF THE TONGUE
ت	T	“T” NO “H” ATTACHED	ط	Ṭ	“T” WITH RAISED TONGUE
ث	TH	“TH” AS IN THIN	ظ	Ẓ	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	Ḥ	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	KH	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	GH	“GH” VERY GUTTURAL NO TONGUE USAGE
د	D	“D” NO “H” ATTACHED	ق	Q	“K” WITH BACK OF TONGUE RAISED
ذ	DH	“TH” AS IN THEN	و	W	“W” READ - NOT SILENT
س	S	“S” ONLY - NOT “Z”	ي	Y	“Y” ONLY - NOT “I”
ش	SH	“SH” AS IN SHIN			
ص	Ṣ	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”