



Preparing For Eternal Life

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Introduction

Allah says in the Quoran:

"Blessed is He in whose hand is the kingdom (of the heavens and the earth), and He has power over all things, Who created death and life that He may try you, (to prove) which of you is best in deeds." [1;2]

What ever comes into existence, must transverse a path leading to death [Lari, Sayyid Mutjtaba Musavi (1992)] , whether it be man, jinn, animal, plant or the many other countless forms of life.

The Quoran warns repeatedly of the importance that believers fear Allah [S.W.T] and the last Day. Believers, therefore are to respect death and have faith that our passing is an opportunity to meet Allah [S.W.T.], the Holy Prophet Mohammad [S.W.S] and the Holy Ahyl Bait [A.S.], on the Day Of Judgement.

Death is an inevitable fact that is better prepared for, in order to ease ones own suffering and the sufferings of family and friends. Allah says in the Quoran:

"Allah is the light of the heavens and the earth.

The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass.

The glass is as it were a shining star. (This lamp is) kindled from a blessed olive tree, an olive tree neither of the East nor the West, whose oil would almost glow forth (of itself) though no fire touched it.

Light upon light, Allah guideth unto His light whom He will.

And Allah speaketh to mankind in allegories, for Allah is Knower of all things". [24;35]

When the call comes from thy Lord, he/she should feel the blessings in the opportunity to be released from the temporary life to an eternal one, and rejoice to be reunited with loved ones, insh"Allah.

And Allah says in the Quoran:

"... and when their term comes cometh they cannot put (it) off an hour nor (yet) advance (it). [16:61, 7:43, 10:49]

If your call is not due, a person should not feel disheartened in the "delay" of death [Qummi, Shaikh Abbas (1999)] as Allah [S.W.T.] has given him / her an opening to increase his/ her good deeds, attend responsibilities, worship Him [S.W.T.] and the time to repent. This is a time that can be used to perform recommended acts in preparation for the afterlife and the difficult times experienced in and after death.

Chapter One: Victory News Magazine

Quoting Some Traditions of the Imams (A.S.) About Death Ameerul Momineen Ali [A.S.] said:

"Three types of Tidings to the Dying Person"

"When death is near, the Angel of Death gives three types of tiding to the dying man according to his actions (during his lifetime). These are: "The man who had done good deeds is informed of good news of Paradise, he is our friend and a man of action.

The evil doer is informed of Hell; he is our enemy and irreligious.

"The man who has done both kinds of deeds, good as well as evil, is informed vaguely. Such a man of faith will certainly be punished, but he will not remain in Hell Fire for ever like our enemies."

"For the faithful, death is the cause of rejoicing, because it relieves him from all worldly miseries and troubles, and takes him to a place of extreme peace and comfort, where it brings bad news for the infidels (non-believers). [Sayyid, Hadi Husayn (1988).] Imam Hassan [A.S.] said:

"Yes, get ready for your journey (towards Resurrection Day) and get your provisions before your death arrival" Janada bin umaïyyah says I visited Imam Hassan bin Ali bin Abu Talib during the ailment which caused his death. I said: 'Oh Lord, why do you not get yourself treated?'

He said, 'Oh Abdullah, with what may I treat death?'

I said, 'Indeed we are from Allah and toward Him shall we go back', then he turned to me and said, 'By Allah, the Prophet of Allah [A.S] got us committed that twelve Imams would be the owners of this matter (Imamate) from the sons of Imam Ali [A.S.] and Fatimah [A.S.]. There is none of us but that he would be poisoned or slain. And then he [A.S.] admonished me'.

He said, "Yes, get ready for your journey (towards Resurrection Day) and get your provisions before your death arrival. And know it that you seek the world (material sources) and death is seeking you. Do not load the worry of the Day which had not yet come, upon your present day. And beware that you do not achieve and attain a wealth above your enemy but you are a trustee of it (wealth) for an other person. And do know that there is account in it's lawful and permitted, and in it's prohibited lies punishment and retribution, and in it's paradox and doubtful there is reproof.

"So, suppose the world as if it is a dead corpse (dirt). Take out of it which is sufficient for you. So if it is halal (lawful and legal) you have adopted piety and asceticism. And if it (sustenance) is (from) prohibited there would be no load (upon you) since you took out of it just as you took out of a dead copse. And if there is a reproof that reproof is easy (soft one).

And work for your world as if you would live here forever and work for your resurrection day and here after as if you have to die tomorrow. And if you intend to achieve honour without a tribe and availing presence and majesty without a rulership, then move out of the abjectness and disgrace of committing sin forbidden by Allah, towards the honour of the obedience of Allah. [Bihar ul Anwar Vol 44, pp 138/139 in "Fascinating Discourses of (Fourteen Infallibles [A.S.])"]

Imam Hussain [A.S.] said:

"Who of you will hate to be transferred from the Prison to the Grand Palace (Paradise)?"

Imam Hussain [A.S.], addressing his companions at Kerbala when they saw him being not afraid of death, said:

"O' the descendants of the Nobles! Have patience. Death is nothing but a bridge. Bearing the troubles and torments you will reach the vast Paradise and never ending bounties. Who of you will hate to be transferred from the prison to the grand palace (in Paradise)? Death for your enemies is such as if one is taken from the palatial building to the Prison of punishment. My father Ali (A.S.) has narrated this tradition from the Holy Prophet (S.A.W.S.)

The world's a prison for the faithful, and Paradise of the infidel. Death is the bridge leading the faithful to paradise and the infidel to Hell. Neither I speak a lie nor have I been told a lie." [Sayyid, Hadi Husayn (1988).] Imam Zayn Al Abidin [A.S.] said:

"Death releases a Believer from a Dark and Stuffy Dungeon."

"The death of a faithful (Momin) may be described as if he has cast off his dirty garments and has put on clean and tidy ones; and they, with our love in their hearts, are called doers of good deeds. For a faithful death is like his being released from a dark and stuffy dungeon and entering a spacious and fertile garden; and for the infidel, going from this world is like being taken to a jail. For the faithful, the world is like a jail." [Sayyid, Hadi Husayn (1988).]

Imam Muhammad Baqir [A.S.] said:

"Death is like Sleep" "Death is like sleep; The only difference is that while sleep is of a short duration, death continues till the Day of Resurrection." [Sayyid, Hadi Husayn (1988)]

Imam Jafar As-Sadiq [A.S.] said:

"Death is Like a Sweet Fragrance" "For the faithful death is like a sweet fragrance which bestows freshness and delight upon him and removes all worldly vexation and dejection. The pain at death time is as if all the parts of the body are being torn apart and nails are being hammered thereinto. In death the torture is as if a delicate silken cloth has been thrown on a thorny bush and dragged through it, and its fibres are torn apart. But death for a faithful is not severe."

"Infidels are Recompensed for Their Good Deeds in this World"

"For the infidel who has done good in this world, God creates ease at the time of death, and he does not suffer. Allah grants him recompense for his good deeds in this world, but in the hereafter he is dealt with severely." [Sayyid, Hadi Husayn (1988)] "The Difficulties at the Time of Death for a faithful"

The soul of a faithful leaves the body with difficulty. This is because he may go purified from this world and so be saved from the chastisement of the next world." [Sayyid, Hadi Husayn (1988)]

Imam Musa Kazim [A.S.] said:

"Death Cleanses the Faithful"

"For the faithful the example of death is like a dirty cloth being beaten on a stone slab, in order to clean it. Similarly, at the time of the agony, the

faithful is subjected to severity to purify him." [Sayyid, Hadi Husayn (1988)]

Imam Ali al-Rida [A. S.] said:

"Love of the Ahle Bait Decreases Pain at Death Time"

"If the faithful avows his love for us (Ahle Bait) and freshens his faith, then the pain at death time decreases." [Sayyid, Hadi Husayn (1988)] Imam Muhammad Taqi [A.S.] said:

"Why One Dislikes Pangs of Death?"

"Some of the faithful dislike the pangs of death, because they are not fully aware of the comfort after death. Just as children and the insane dislike to take bitter medicine and make a wry face, though the bitterness of the medicine is a forerunner of benefit (to health)." [Sayyid, Hadi Husayn (1988)]

Imam Ali al-Naqi [A.S.] said:

"Death removes dirt from the soul" "Once I went to ask the welfare of an ailing faithful, he was much afraid of death. I told him Death is like dirt on the body or like dirty clothes, but when one goes to take the bath and cleanses the dirt and filth, he feels fresh and relieved. The agony at the time of death removes the dirt from the soul completely." [Sayyid, Hadi Husayn (1988)]

Imam Hassan al-Askari [A.S.] said:

"Death is Life Eternal"

"Once a man inquired of me as to what was the fact about death."

I replied: "For the faithful, death is life eternal, and for the infidels, it is mortality. The faithful will always enjoy the pleasures of Paradise, but the infidel will ever remain in the Hell, suffering its torments (Hell Fire)." [Sayyid, Hadi Husayn (1988)]

Chapter Two: Ease Your Sufferings at Death

Recommended Acts

Shaikh Sadooq quotes from Imam Jafar as-Sadiq [A.S.] that he said:

"If a person wishes his last moments should be easy, he should maintain cordial relations with his kith and kin, and should be kind to his parents. Who ever does so, death will be eased, and he will never fall prey to misfortune in his lifetime. [Qummi, Shaikh Abbas (1999).] Imam Jafar as-Sadiq [A.S.] said:

"For a person who gives clothes to his brother believer during the summer or in the winter, it is incumbent upon Allah to present the dress of Paradise to him, make his end easy, and save him from the narrowness of the grave." [Qummi, Shaikh Abbas (1999).] Recitation and Duas / Supplications Recitation of particular Surahs of the Quoran are recommended to ease the suffering at death:

i) Surah

al-Mulk - it has been narrated by the Holy Prophet [S.W.S.] that he strongly urged believers to recite Surah al-Mulk on a very regular basis so that they may learn it by heart. It is narrated that this surah is of great importance for the time of death, after death, in the grave and during bazarakh. [Sayyid, Hadi Husayn (1988), pg. 49]

ii) Surah al-Yaseen [Qummi, Shaikh Abbas (1999), pg 32]

iii) Surah as-Saffat [Qummi, Shaikh Abbas (1999), pg 32]

iv) Surah al-Mo'menoon every Friday

iv) Sheikh Kulaini relates from Imam Jafar as-Sadiq [A.S.] that he said, If a person recites Surah az-Zilzal in the Supererogatory Prayers, Allah [S.W.T.] will save him from earthquakes, lightening and the calamities of the land and sky and during death will send him this surah in the form of a handsome youth who will sit beside him and request the Angel of Death to remove his spirit with ease.' [Qummi, Shaikh Abbas (1999), pg 34] Supplications are also recommended to ease tribulations during death:

"Laa ilaaha illallahul L'aleemul kareem Laa ilaaha illaahul a'leul az'eem. Subh'aanallahe rabbis samawaatis'sab-e' wa rabbil arz"eenas sab-e' wa maa fihinna wa maa baina hunna wa maa fauqa hunna wa huwa rabbul a'rshil az'eem wal h'amdo lillaahe rabbil a'alameen." [Qummi, Shaikh Abbas (1999), pg 32]

Shaikh Kat'ami quotes the Holy Prophet [S.W.S] that he said a person who recites the following supplication 10 times daily, Allah [S.W.T.] will forgive 4 thousand major sins of his, after him refuge from one lac calamities at the time of death, the squeeze in the grave and Qiyamat. Allah [S.W.T.] will also save him from troubles and anxieties, from the Satan and his army and will pay off his dues.

"aa'datto le kulle h'aulin laa ilaaha illa allaaho wa le kulle ghammin wa hammin maa shaa allaaho wa lekulle ne'matin al h'amdo lillaahe wa lekulle rukhaain ash-shukro lillaahe wa le kulle oo'joobatan subh'aan allaahe wa le kulle d'anbin astaghfirullaaaha wa le kulle mus'eebatin inna illaaha wa inna ilaihe raajeo'on wa le kulle z"aiqin h'asbiyallaaho wale kulle qaz"aain wa qadrin tawakkalto a'laa allaahe wa le kulle a'duwwin e'tas'amto billaaha wa

le kulle t'aa'tin wa ma's'iyatin laa h'awla wa laa quwwata illa billaahil a'liyyil a'z'eem." [Qummi, Shaikh Abbas (1999), pg 33] Recite dua 7 times after morning and evening prayers:

"Bisimllah ir Rahman ir Raheem. Laa h'awla wa laa quwata illa billaahil a'liyyil a'z'eem." [Qummi, Shaikh Abbas (1999).]

Fasting

Shaikh Sadooq narrates from Imam Jafar as-Sadiq [A.S.] that he said:

"For the person who fasts on the last day of the month of Rajab, Allah will save him from the after effects of death." Fasting on the 24th Rajab also holds special rewards [Qummi, Shaikh Abbas (1999), pg 32]

Namaz

i) The best deed is to perform Namaz on time

ii) The Holy Prophet [S.W.S.] said that is a person recites four unit (Rak'at) Namaz on the night of the 7th Rajab in a manner that in each unit (Rak'at) after Surah al-Humd, recites thrice Surah at-Tawheed once, Surah al-Falaq, and once Surah an-Naas. After finishing the Namaz, sends "Salawat" on us and recites ten times "Tasbeehate Arba." [Qummi, Shaikh Abbas (1999), pg 32]

iii) Recite 8 unit (Rak'at) Namaz of the night of 22nd Rajab after Surah-al-Humd recite 7 times Aurah at-Tawheed. After ending Namaz, recite 10 times "Salawat" and 10 times "Istighfar"[Qummi, Shaikh Abbas (1999), pg 33]

iv) Recite dua in Namaz on Sunday's in the month of Zhul Qaadah:

"Rabana Laa tuzigh quloobana ba'da id' haday tuna wahablana milladunka rah'ma. Innaka antal wahhaab." [Qummi, Shaikh Abbas (1999).] N.B. Istighfar: "Astagferullah Rabbi wa atoobo Ilayh"

v) Sayyed ibne Tawoos quotes the Holy Prophet [S.W.S.] as saying, "If a person recites 4 units (Rak'at) Namaz in the month of Sha'baan, and in each unit (Rak'at) after Surah al-Humd recites 50 times Surah at-Tawheed, then during his death his spirit will be removed with ease, his grave will become spacious and on the Day of Judgement when he comes out of his grave, his face will be shining bright like the moon and Kalmac Shadadat' will be on his lips." [Qummi, Shaikh Abbas (1999).]

vi) Recite Tasbeehe Fatema [A.S.]

Chapter Three: A Person in the Pangs of Death

And Allah says in the Quoran:

"O you who believe! Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims."

[3;101/2]

It is related that the Holy Prophet visited an Ansar at the time of his death when it was narrated to him from the dying man that he was pleading with Allah [S.W.T] for kindness as he was afraid of his sins. The Holy Prophet [S.A.W] said that in feeling this way Allah [S.W.T.] would definitely reward his hopes and save him from those things which he was afraid of. [Qummi, Shaikh Abbas (1999), pg 114]

The Holy Prophet [S.A.W.], in another tradition, stated that visiting a dying person and asking them to recite the following:

"Allaahu magh-firilil katheera min ma-a's'iyatika wa iqbal minnil yaseera min t'aa-a'tika."

[Allah! Pardon my sins which are many and accept my deeds which are very little.] [Qummi, Shaikh Abbas (1999), pg 114] If you are present with someone who is passing away and experiencing the pangs of death' it is recommended, by a reliable source from Imam Muhammad al-Baqir [A.S.], that you make him recite this "Kalemate Farj":

"Laa ilaaha illallaahul h'aleemul kareem laa ilaaha illallaahul a'liyyul a'z'eem subh'aanallahi rabbis samaawaatis sab-i'wa maa baynahunna wa rabbil a'rshil a'z'eem. Wal-h'amdu lillaahi rabbil a'alameen."

[There is no God except Allah the Generous and Patient. There is no God except Allah the Almighty and All-Wise. Pure is that Allah Who is the Creator of seven heavens and the seven earths and all that is in them and between them; He is the Lord of all these things and Arsh. And all praise is due to Allah Who is the Lord of all the worlds.] [Qummi, Shaikh Abbas (1999), pg 115]

According to another source, it is recommended that Quor'an should be recited with the person who has become sick, 24hrs around the clock, before they pass away, then as the body is being washed, then through to when the body is buried and the grave is covered in sand.

It is recommended that a person who is passing away or experiencing the pangs of death', [if possible], lay him/her flat with the feet and face facing Holy Ka'aba, insh'Allah.

Chapter Four: When a Person Becomes Deceased

And Allah says in the Quoran:

"Every soul must taste of Death" [21;35, 29;57]

When the person has become deceased, the following 8 steps must be done: Shut the mouth and the eyes of the corpse and cover the face of the corpse. Fasten the two jaws with a strip so tightly so that the mouth does not open. Straighten both legs.

Cover the corpse with a sheet or cloth.

Provide light where the corpse is kept if the person has died at night.

Announce the death with the view to enable the faithful to attend the funeral.

Avoid undue delay in bathing and shrouding the corpse with the Kafan. If death takes place at night, the funeral ceremonies should not be postponed for the day and vice versa. If there is any doubt about the death taking place, they should wait till they are certain about it. [Qummi, Shaikh Abbas (1999), pg 119]

Washing the Body of the Deceased

It is wajib (obligatory) on every believing Muslim, (male or female depending on the sex of the deceased), to administer the bathing of the deceased Muslim, to provide Kafan if not already provided, shroud the deceased and offer prayers at the burial of the deceased. If one, or several people, perform these tasks, all others are exempt from doing so. [Sayyid, Hadi Husayn (1988), pg.111]

It is more than likely that if you are required to perform the very blessed task of bathing the body of a deceased person, it will be a person that is a relative or friend, unless this duty is part of your profession or you are in a crisis situation.

It is very important that the bathing is done with a very gentle touch and recommended dua'as are recited.

It is wajib that the person who is going to administer the baths gets permission from the Heir of the deceased person before administering the baths if the administrator is not the Heir themselves. If it is impossible to get permission, the bath may be performed without the permission.

According to Imam Muhammad al-Baqir (A.S.), a Momin who bathes the body of another deceased Momin, recites the following dua'a:

"Allaahumma inna haad'aa ba'danu a'bdikal moo'mini wa qad akhrajta rooh'ahoo minhoo wa farraqta baynahumma fa-a'fwaka a'fwaka." [O Allah this is the body of Your Momin whose spirit You have taken from it and have thus separated the two So Your forgiveness is sought, Your forgiveness is sought.] [Qummi, Shaikh Abbas (1999), pg 123]

The person administering the bath should remain busy in prayers to Allah and in imploring (requesting) for His forgiveness and repeatedly reciting; "A'fwaka A'fwaka"

[Thy Pardon, Thy Pardon] [Sayyid, Hadi Husayn, (1988), pg 128]

Chapter Five: Steps in Administering the bath

1. Laws of Gender of the person administering the bath:

a) The person must be a male bathing the corpse of a male and a female bathing the corpse of a female. The exception to this rule being if there is no other person to administer the bath and that the private parts of the body are concealed [Sayyid, Hadi Husayn (1988), p124]

b) A husband is allowed to bathe his wife and she is allowed to bathe him but it is Makrooh for both of them to look at the private parts of the corpse [Sayyid, Hadi Husayn (1988), p124].

c) A woman can administer the bath to the corpse of a male child up to the age of three years concealing from view the private parts, and a man can bathe the corpse of a female of the same age, concealing her private parts. This is irrespective of there being someone of the same sex available to bathe the child [Sayyid, Hadi Husayn (1988), p124].

2. Preparation:

a) To administer the bath, it is recommended that it be in a private room and that there is adequate light provided.

b) The deceased must be placed on a platform or plank rising above the floor. A second board can also be utilised to ensure that cleanliness is maintained.

c) Their head needs to be slightly higher than the rest of the body.

b) The body needs to be uncovered for washing except for the genital area.

c) Place a tank/large dish at the base of the feet so that the water can be collected there.

d) The administrator will be required to give three consecutive purification baths to the deceased, following the same procedure each time, but with new water on each occasion.

e) If the deceased is in a state of pollution due to the discharge of semen (Junub) or in the state of mensis (Haaiz), the Junub or Haaiz bath need not be administered in addition to the three purification baths.

3. Niyyat

The administrator must recite their Niyyat as an essential part of their duty and it has to be said this way:

"for the pleasure of God as the ultimate end in view I administer bath to this corpse with "plum-tree leaves" for first bath, for second bath say "with camphorised water", for the third bath say. "with pure water".

It is fine to think the niyyat and not pronounce the words if you are not able.

If the plum-tree leaves or camphorised water are not available, the niyyat should be as follows:

"for the pleasure of God as the ultimate end in view I administer bath to this corpse with pure water instead of water with plum-tree leaves or instead of camphorised water."

If there are more than one person administering the bath, then all parties involved must say separate Niyyats. Separate Niyyats must be formed for each bath. [Sayyid, Hadi Husayn (1988), p129]

4. Wuzu and Position

The administrator must thrice wash his/her face, hands and elbows up to the shoulders and needs to stand on the right hand side of the body.

5. Remove any Objects

The administrator needs to remove any objects, eg jewellery that may inhibit the water from coming in contact with the skin.

6. Removal of Excreta

Press gently on the stomach of the deceased three times in a downward motion to remove any excreta from the body. Wash the area, using gloves, when excreta has been removed. [special precautions should be adhered to if the deceased was known to have died from AIDS]

N.B. Please take note that you do not press the stomach of a pregnant woman. According to one source, the stomach is to be pressed once only prior to the three baths, and other sources narrate that the stomach is pressed prior to the three baths, between bath one and two, and then again between two and three.

7. Genital Area

With gloves on wash the genital area of the deceased thrice using plum-tree leaf water.

8. Wudu of the Deceased

It is Mustahab (commendable) to administer wudu (ablution of the face and forearms) for the deceased prior to the three purification baths.

9. The Three Baths:

The administrator will be required to give three consecutive purification baths to the deceased, following the same procedure each time, but with new water on each occasion.

a) The first bath is recommended that plum-tree leaves be immersed in purified (unpolluted) water.

b) The second bath is recommended that camphor be added to purified (unpolluted) water.

c) The third bath is recommended that pure water be used only.

N.B. If the plum-tree leaves or camphor are not available, it is recommended that pure water be used on all occasions. If there is limited water, Tayammum is recommended for the first and second baths, and that pure water is used on the third bath.

Bath with Plum-Tree Water (Bath with Aab-I-Sidr)

The quantity of water should be six mashks (water-skins)

i) Niyyat: "for the pleasure of God as the ultimate end in view I administer bath to this corpse with "plum-tree leaves"

ii) Start by pouring plumtree leaf water over the head and neck of the deceased, being careful not to get the water in the nose or ears. The head and neck should be washed three times.

iii) With the hand being in contact with the deceased body at all times to ensure the water reaches all parts of the body, turn the body onto its left hand side to wash the right hand side three times, right down to the feet.

iv) The deceased should then be laid on his/her right hand side and the left hand side of the body should be washed thrice.

v) The deceased then is placed on their back.

N.B. If the body is damaged, please be careful not to dismember limbs.

Bath with Camphorised Water (Bath with Aab-I-Kaafoor)

The stomach of the deceased should be pressed once again, in a downwards motion, to remove any excreta that still may be remaining in the body. The area needs to be washed and the administrator needs to wuzu their own hands up to the elbows once again. After this he/she needs to recite their Niyyat:

"For the pleasure of God as the ultimate end in view I administer bath to this corpse with "camphorised water" The bath then is performed in the same manner as the first bath.

Bath with Pure water (Bath with Aab-I-Khalis)

It is Mustahab (commendable) that the person administering the bath should again wudu both his/her hands up to the elbows. Both the water pourer and the administrator should then recite Niyyat once again:

"For the pleasure of God as the ultimate end in view I administer bath to this corpse with "pure water" The bath then should be performed in the same manner, as bath numbers one and two.

When completed the body must be wiped dry with a pac (free from contaminants) cloth and so much so that all the water is soaked up so the Kafan may not become wet. Some cotton should be placed on the arms and the vulva of the deceased so that any impurity, which may come out, may not spoil the Kafan. If the hair or the nails of the deceased should become detached during the process of washing the body, these should also be placed within the Kafan. [Qummi, Shaikh Abbas (1999)]

The administrator needs to Wuzu (ablution) his/her face and forearms after bathing the deceased.

If the administrator of the bath also has the duty of shrouding the deceased, they must also wash both their own feet up to their knees. The "Do Nots"

Do not bathe the deceased in a seated position

Do not place the deceased between the feet of the administrator

Do not shave the head or remove any hair from the body of the deceased

Do not cut the nails or scratch the skin from under the nails

Do not comb the hair

Do not move across the body of the deceased

Do not use hot water

Do not throw the bath water into the latrine

Do not press the stomach of a pregnant woman

Be careful not to dismember limb of a damaged body

It is improper to disclose any organic defect on the body of the deceased to any other person.

Chapter Six: Important Notes The Death of a Martyr

It is not recommended to bathe or dress a Believing Muslim who has died as a Martyr if he / she has died in the service and name of Allah [S.W.T.]. After the funeral prayers have been recited, the deceased should be buried in the clothes that he / she passed away in.

Bathing of the Miscarried Embryo

The bathing of a person who has not died a martyr is wajib irrespective of if they are old, young, male or female. The only exception is a miscarriage of an embryo of less than four months of age whereby he / she should be wrapped in a cloth, funeral prayers offered and buried in a grave. If the embryo that has been miscarried is over the age of four months, then it is wajib to administer a bath on the child, dress him / her in a Kafan, funeral prayers offered and buried in a grave.

Very Badly Damaged Body

If the deceased body has been so badly damaged that a bath or Tayammum can not be administered, the pieces of the body should be wrapped in a pac (free from contaminates) cloth, funeral prayers offered and the body buried in a grave.

Deceased in the State of Muhrim

It is prohibited to bath a deceased person with camphor if they are dressed in pilgrims dress (Ehram) and is in a state of Muhrim. Burning incense or bringing any fragrant object near the body is also prohibited.

Only after the circumambulation of the Ka'aba (The Tawaaf) of Hajj or Umrah is performed, is the body washed with camphor and Hunoot performed. [Sayyid, Hadi Husayn (1988).]

Chapter Seven: How to Administer Tayammum

Tayammum to a deceased person is performed in the case where no or limited water is available, where the deceased is in a state of decomposition, where a bath is not possible, has severe burns, small pox or any other condition where water can not be used.

i) Niyyat

If one Tayammum is only required in the place of the three baths then Niyyat Maa Fizzimah is wajib as follows:

"For the pleasure of Allah as the ultimate end in the view I administer one Tayammum to this corpse instead of all three baths."

If three Tayammums are required to be performed in the place of the three purifying baths then the Niyyat Maa Fizzimah is required as below:

"for the pleasure of Allah as the ultimate end in the view I administer one Tayammum to this corpse for the bath with Aabi-Sidr (plum-tree leaves)... for the second with aab-i-Kaafoor (camphorised water)... for the third with aab-i-Khalis (pure water)."

If the Tayammums were not administered with Niyyat Maa Fizzimah, a fourth is required with the Niyyat Maa Fizzimah.[Sayyid, Hadi Husayn (1988)]

ii) Dust

The administrator must strike his / her palms on the dust and smear the dust in the forehead of the deceased down to the apex of the nose. Then rubs his / her left palm on the right of the deceased from the wrist to the fingertips. Then the right palm on the back of the left hand from the wrist to the fingertips.

ii) Hunoot

(rubbing of crushed camphor on the deceased)

Crushed camphor must be rubbed on all seven sajda parts of the body being the forehead, the two palms, two knees and the two big toes.

If there is sufficient camphor remaining after Hunoot, then all joints can be rubbed and the remaining camphor placed on the chest of the deceased. If there is not sufficient camphor for Hunoot and only enough for the bath, then Hunoot ceases to become wajib.

The administrator needs to Wuzu (ablution) his/her face and forearms after bathing the deceased.

If the administrator of the bath also has the duty of shrouding the deceased, they must wash both their feet up to their knees.

Chapter Eight: The Kafan

The Kafan is highly valued and a person is considered to be mindful of death if he / she has prepared it prior to their death, which is commendable. The cloth has to be of the finest quality and no expense spared, for on the Day of Resurrection, the deceased will be proud of the Kafan that they wear.

[Lari, Sayyid Mutjaba Musavi (1992).] The money used to purchase the Kafan must be, with no doubt, lawful money and is not to be used at the time of pilgrimage or in daily prayers. The Kafan needs to be made from white cotton cloth and the thread used needs to have the yarn taken out from it. It also should be Pak (free from impurities) There needs to be sufficient quantities of cotton placed on the orifices so urine and faeces so not to stain the cloth.

Khak-e-Shifa

It is optional that a little Khak-e-Shifa (dust from the grave of Imam Hussain [A.S.]) and camphor is placed within the Kafan. The name of the deceased and the father [according to some the Mothers name as well is mentioned here] of the deceased and the triple testimony of the Unity of Allah, the Prophethood of Muhammad [pbuhahp] and of the Imam (and the vice-gerency) of the Twelve Imams [A.S.] are written on all the wajib and Mustahab pieces of the Kafan in the following way:

Yashhadu/Tashhadu (for female) an laa ilaaha illaallahoo wah'dahoo laashareeka lahoo wa anna Muh'ammadan a'bduhoo wa rasooluhoo wa anna a'liyyan walh'asana walh'usayna wa a'liyyan wa Muh'ammasan wa a'liyyan wal-h'asana walh'ujjatul qaa-ima a;layhimus salam awliyaaa-ulaahu wa aws'iyaa-u Rasoolillaahi wa a-Immatee wa annal Baa'-tha wath thawaaba wal-Tqaaba h'aqq.

(So and so son/daughter of so and so bears witness that there is no Allah but Allah He is the only Allah and has no partner and that Muhammad [pbuhahp] is the servant and the Prophet of Allah [S.A.W] and that Imam Ali ibn Abu Talib [A.S.] and Hassan ibn Ali [A.S.] and Hussain ibn Ali [A.S.] and Ali ibn Al-Hussain [A.S.] and Muhammad al Baqir al Baqir al Baqir [A.S.] and Jafar as Sadiq [A.S.] and Moussa al Qazim [A.S.] and Ali ibn Moussa [A.S.] and Muhammad [A.S.] and Ali [A.S.] and Hassan [A.S.]

and Hijjatul Qaimo [A.S.] are the Guides of Allah and the executers of the Prophets of the Prophet's will and my Imams [A.S.]and that resurrection and the reward and punishment are true. [Sayyid, Hadi Husayn (1988).]

It is also optional for the names of forty Momins (true believers) and their fathers to be written on a piece of cloth, after getting permission from them, which along with the testimony of the deceased's religious belief, act as witnesses to the fact that the deceased is a true believer. The Momins need to see the name of the deceased, who is the daughter / son of so and so is written on the cloth also.

NB: [There is a sheet manufactured in Yemen which is available for the use of Kafans and the ready made Kafans with the Holy names already printed on the cloth is available from Iran and Iraq]

Wajib Three Pieces of Cloth for Kafan

Whether the deceased is a male or a female, the following pieces of Kafan are Wajib.

Lung (loin cloth) which should be large enough to cover from the loins to the knees but preferably from the breasts to the feet.

Pairahan (Kafani), should be long enough to cover the body from the shoulders to the ankles but preferably down to the feet.

Chaadar / Sar-ta-siri / Pot Ki Chaadar (shroud / sheet), should be wide enough to cover the body all round and long enough to be fastened above the head and below the feet.

Mustahab (commendable) Pieces of Cloth for Kafan / Mustahabaat - e - Kafan For the Male person deceased:

Raan Paich which should be one or two spans in width and 1 yards in length Ammama (Turban) about nine inches wide and three yards long so that after at least one roll round the head the ends may be stretched on to the breast.

For the Female person deceased:

Raan Paich Orhni (a big scarf)

Seena Band (a bodice) which should be wide enough to cover the breasts and long enough to tie in a knot at the back Extra Chaadar (sheet)

Qasaaba (triangular kerchief) fastened round the head Therefore there are altogether five pieces of cloth for the deceased male and eight pieces of cloth for the deceased female. [Sayyid, Hadi Husayn (1988).]

As in bathing a deceased person, it is wajib that the person dressing the deceased in the Kafan, must get the permission of the heir of the deceased.

Chapter Nine: Dressing the Deceased in the Kafan

Please note that when dressing the deceased in the Kafan, any hair, nails or skin that has become detached from the body, must be placed within the Kafan when it is closed, before the burial.

For a Woman

a) First of all you need to lay the Chadard (sheet) on a clean surface and place the deceased at the top end, parallel with the length of the sheet. The Chadard should be twice the length of the body, plus some more, so that you may tie the top and bottom when finished. [Wajib]

b) Tie the bodice around the chest. [Optional]

c) Put the Lung (loin cloth) on from the waist to the knees (preferably from the breasts to the feet.). The lung should be fastened so that the knot lies on the back. [Wajib]

d) Hunoot should be administered for the pleasure of Allah whereby crushed camphor should be rubbed on the forehead, both palms, both knees, both the big toes, and on the apex of the nose.

e) Place the Ran Paich under the middle (waist) and tie firmly to fasten the loin cloth so that the cotton placed on the private parts to prevent staining, do not become displaced. [Optional]

f) Place the Pairahan (shroud) over from the shoulders to the feet. [Wajib]

g) Place the Orhni (scarf) and Qasaba (triangular kerchief) on the head. [Optional]

h) Flip the end of the Chadard up and over the feet so that it covers the entire body and tie it loosely at the head and also at the feet. The head tie is loose so that you may open it at the burial site and show the blood relatives the face of the deceased. [Wajib]

For a Man

a) First of all you need to lay the Chadard(sheet) on a clean surface and place the deceased at the top end, parallel with the length of the sheet. The Chadard should be twice the length of the body, plus some more, so that you may tie the top and bottom when finished. [Wajib]

b) Put the Lung (loin cloth) on from the waist to the knees. The lung should be fastened so that the knot coincides with the navel. [Wajib]

c) Hunoot should be administered for the pleasure of Allah whereby crushed camphor should be rubbed on the forehead, both palms, both knees, both the big toes, and on the apex of the nose.

d) Place the Ran Paich under the middle (waist) and tie firmly to fasten the loin cloth so that the cotton placed on the private parts to prevent staining, do not become displaced. [Optional]

e) Place the Pairahan (shroud) over from the shoulders to the feet. [Wajib]

f) Place the Ammama (turban) on the head. It should be wound around the head, so that it's border on the right side, passes under the chin and is spread on the left side of the breast, and the border on the left side passes under the chin and is spread on the right side of the breast. [Optional]

g) Flip the end of the Chaadar up and over the feet so that it covers the entire body and tie it loosely at the head and also at the feet. The head tie is loose so that you may open it at the burial site and show the blood relatives the face of the deceased. [Wajib]

The Do Nots and Makroohaat (Undesirables) of Kafan

It is Makroohaat (undesirable) to do the following with regards to the Kafan:

- a) Do not cut the Kafan with steel or iron objects.
- b) Do not add sleeves or tukma to the Kafan.
- c) Try to select material that has adequate length and width so you do not have to sew several pieces of cloth together to make up the lengths.
- d) Do not moisten thread, used on the Kafan, with spittle.
- e) Do not perfume the Kafan.
- f) Do not use silken cloth for the Kafan.
- g) Do not wind the ends of the turban (for a man) so that the ends come around the chin and onto the breast.

Chapter Ten: The Funeral and Funeral Prayers (Namaz of Janaza)

When Sighting a Coffin or Deceased Person for the First Time "Innaa lillaahi wa inna ilayhi raaji-o'on allaahu akbar. Haad'aa maa wa-a'danallaahu wa Rasooluhu wa s'adaqallaahu wa Rasooluh. Allaahumma zadnaa eemaan wa tasleemaa alh'amdu lillaahil lad'ee ta-a'zzaza bilqudrati wa qaharal I'baada bilmawat."

(Verily to Allah we belong and to Him we must return. Allah is Supreme. This is what Allah and His Prophet promised us. Allah and His Prophet spoke the truth. O Allah! Strengthen our faith and resignation unto Thee. All praise is due to Allah Who is strong because of His Might and power and subdued the servants with death." [Sayyid, Hadi Husayn (1988), pg. 147]

Virtues of Carrying and Walking Behind the Coffin

It has been narrated by imam Jafar as-Sadiq [A.S.] that:

If a faithful believer walks behind the coffin of a deceased believer and buries him / her, Allah [SWT] will send 70 angels to his / her grave on the Day of Judgement. These angels will then accompany the resurrected individual to the place of judgement and will at all times be praying for forgiveness and salutations on the person. [Sayyid, Hadi Husayn (1988), pg. 143]

For a person who carries the Bier on his / her shoulder, Allah [S.W.T.] will forgive 25 major sins of the person.

Dua of 40 Momins

It is narrated from Imam Jafar as-Sadiq [A.S.] that Allah [S.W.T.] will forgive the unseen sins of the deceased if 40 Momins recite the following dua over the body of the deceased:

"Allaahumma laa naa'-lamu minhu/minhaa (for female) illa. Khayran wa anta aa'-lamu bihee/bihaa (for female) minnaa."

(O Allah! We are only aware of the good deeds of this dead body but You know much more about him / her than us.) [Sayyid, Hadi Husayn (1988), pg. 144]

Duas to be Recited in Funeral Procession with the Coffin

It has been narrated by the Holy Prophet of Islam [S.W.S.] that there would not be an angel who is bought to tears and who will show kindness when hearing the following dua:

"Allahu akbar haad'aa maa wa-a'danal-laahoo wa rasooluhoo wa s'adaqqal-laahoo wa rasooluh. Allaahumma zid'naa eemaan wa tasleemaa. Alh'amdu lillaahil lad'ee ta-a'zzad'a bil-qudrati wa qaharal I'baada bil-mawat."

(God is great! This is what had been promised to us by God and His Prophet and Allah and His Prophet are true. O Allah elevate us in faith, obedience and piety. All praise is for God Who dominates on account of His Might and Who has subdued mankind with death.) [Sayyid, Hadi Husayn (1988), pg. 145]

There are many blessings in accompanying the deceased in the funeral procession. Refrain from talking about worldly issues while in procession and recite the following:

"Ghafarallaahu lakum laa ilaaha illallaahu h'aqqun muh'ammadun rasoolollaahi a'liyyun ameerul moo-mineena waliyullaahi fatimatuz zahraa-u s'afwatullaah alh'asanu walh'usaynu sibt'aa rasoolilaahi wal a-immatut' t'ahireena hujajullaah. Haad'aa maa wa-a'danaallaahu wa s'adaqa rasooluhoo wa ballaghal mursaloon."

(May Allah pardon you. There is no deity but Allah, the Righteous, Muhammad is the Prophet of Allah; Ali, the Commander of the faithfuls is the friend of Allah, Fatimah tuz Zahra is the chosen one of Allah; Hassan and Hussain are the grandsons of the Messenger of Allah; and pure Imams are the indisputable proofs of Allah, this is what Allah has promised and (also) promised by the Prophet of Allah. This is what is verified by Allah and by His prophet and the Prophets have delivered the same.) [Sayyid, Hadi Husayn (1988), pg. 146]

Recite the triple testimony and continually pray for forgiveness and salvation for the deceased:

"Ashhadu an laa illaha illallaah Ashhadu anna muh'ammadan rasoolullaah Ashhadu anna a'liyyan waliyyullaah."

(I bear witness that there is no god but Allah I bear witness that Muhammad [S.W.S] is His Prophet I bear witness that Ali [A.S.] is friend of Allah.)

[Sayyid, Hadi Husayn (1988), pg. 148]

Chapter Eleven: The Bearers of the Bier

It is Mustahab for the bearers of the bier to place the four corners of the bier on their shoulders starting with:

a) the right shoulder of the first bearer with the right shoulder of the deceased (left hand side of the bier)

b) the right shoulder of the second bearer with the right foot of the deceased

c) the left shoulder of the third bearer with the left foot of the deceased (right hand side of the bier)

d) the left shoulder of the fourth bearer with the left shoulder of the deceased It is Mustahab that the bearers of the bier recite the following dua:

"Bismillahi wa billaahi allahumma s'alli a'laa Muh'ammadin wa aali Muh'ammad.

Allahummaghfir lilmoo-mineena walmoo-minaat.)"

(In the name of Allah and by Allah! O Allah send Thy blessings on Muhammad and on his children. O Allah forgive all the true believers, male and female.")

[Sayyid, Hadi Husayn (1988), pg. 147]

Duas When Entering a Graveyard

The following Imams [A.S.] are quoted as saying the following when a person is entering a graveyard:

Imam Amirul Momineen Ali [A.S.] said:

"Bismillaahir-rah'maanir-rah'eem. Assalaamu a'laa ahli laa ilaaha illal laahu min ihli laa ilaaha illal laahoo yaa ahla laa ilaaha illal laahu bihaqqi laa ilaaha illal laahu kayfa wajadtum qawla laa ilaaha illal laahu min laa ilaaha illal laahu bihaqqi laa ilaaha illal laahu ighfir liman qaala laa ilaaha illal laahu wah'shurna fee zum-rati man qaala laa ilaaha illal laahu Muh'ammadun Rasoolil laahi a'liyyun waliyyullaah."

(In the name of Allah, the Beneficent, the Merciful. Salutations be to the people of "Laa ilaaha illallahu" from the people of "Laa ilaaha illallahu", by the right of "Laa ilaaha illallahu" how did you find saying "Laa ilaaha illallahu" from "Laa ilaaha illallahu" by the right of "Laa ilaaha illallahu" grant pardon to whoever said "Laa ilaaha illallahu" and raise us up among the party of those who said there is no god except Allah, Muhammad is His Messenger, Ali is the friend of Allah.) [Sayyid, Hadi Husayn (1988), pg. 170.]

Imam Hussain [A.S.] said:

"Allaahumma rabba haad'ihil arwaahil faaniyati walajsaadil baaliyati wali'z'aamin nakhirtil latee kharajat minaddunyaa bika moo-minatan adkhil a'layhinna rawh'an minka wa salaaman, minnee."

(O Allah, the Lord of these souls which are dead; and the bodies that have decayed and the bones that have been worm-eaten and have gone from this world to You as Faithfuls do admit over them happiness, from Yourself and salutation from me.) [Sayyid, Hadi Husayn (1988), pg. 169.] Imam Jafar as-Sadiq [A.S.] said:

"Assalaamu a'laa ahilidayari minal moo-mineena walmuslimeena antum lanaafarat'un wa nah'nu inshaa-al laahu bikum laah'iqoon" (Peace be on the

inmates of the region from the faithful and believers, you are lesson to us, and God willing we are about to join you.) [Sayyid, Hadi Husayn (1988), pg. 170.]

The Fear of Being Buried

When the deceased is brought to the grave yard for burial, he / she should not be buried straight away but should be laid down some distance from the grave so that the deceased may get used to the new surroundings and build up strength to face the difficulties to come.

The soul stays interested and attached to the dead body for sometime, and is present at the washing and the burial of the body. It fears the questioning from 'Munhar and Nakeer', the squeezing in the grave and the chastisement in Hell among other things, which they feel unprepared to deal with. It is important to reassure the soul and be sensitive to the fear that it is experiencing.

Ali-ibn-al-Hussain [A.S.], the forth Imam, was once asked how he, the son of the Messenger of Allah, began each morning, and he [A.S.] replied: "I begin each morning while I am demanded of eight virtues:

Allah, the Exalted, demands of me the obligatory;
the Prophet [S.W.S] demands of me his tradition (Sunnah);
family demand of me food (material);
the self looks for desires;
Satan demands me (to commit) sin;
the two protective angels demand of me virtuousness;
the angel of death demands of my the spirit and;
the grave demands of me my body.

Therefore, I am, surrounded by these traits, demanded"
[Imami, Ayatullah Sayyid Kamal Faghieh (1998), pg. 53]

Chapter Twelve: Namaz-I-Janaza (Namaz-I-Maiyat) The Funeral Prayer for a Male

Only believers present at the funeral are allowed to perform Namaz-I-Janaza.

Complete Taharrat (freedom from pollution) is not necessary but it is recommended especially for the believer leading prayer. [Wudu (ritual ablution of the face and forearms) is firstly recommended and Ghusl (bath for the removal of pollution) is recommended if required.] The believer leading Namaz-I-Janaza is required to recite the prayer with his / her shoes removed or can place them underfoot.

Namaz-I-Janaza can be performed by the individual by his/her self but it is Mustahab that it be offered in Juma'at (en Masse).

The deceased should be placed facing Qibla and on the right hand side of the prayer leader.

Niyyat

The the person / people leading prayer, the following Niyyat is recited:

"I offer Janaza prayer on this corpse present before me for the pleasure of Allah as the ultimate end in view" "Allah Akbar" is then said immediately raising your hands up to the ears.

Five Takbeers (saying "Allaho Akbar" with hands raised up to the ears is Wajib for all people present. You are not allowed to stay silent. They must repeat what the prayer leader says.

Text for Recitation of Namaz-I-Janaza Namaz-I-Janaza (Short Form) Niyyat

"I offer Janaza prayer on this corpse present before me for the pleasure of Allah as the ultimate in view." Then recite "Allahu Akbar", the second Takbeer, with the hands raised up to the ears.

"Ashhadu an laa ilaaha illallaahu wah'dahoo laashareeka lahooh wa assadu anna Muh'ammadan a'bduhoo wa Rasooluhoo allaahu akbar allaahumma s'alli a'laa Muh'ammadin wa aali Muh'ammad. Allahummaghfir lil-Moo-mineena wal Moo-minaat allaahu akbar. Allaahummaghfir lihaad'al / lihaad'ihee (for female) mayyit. Allaahu akbar."

(I bear witness that there is no god but Allah. He is the only Allah and has no partner and I bear witness that Muhammad is His Servant and His Prophet.

Allah is Great. O Allah! Send blessings on Muhammad and the Progeny of Muhammad.

O Allah! Forgive the true believer, male and female.

Allah is Great. O Allah! Forgive this deceased male / female. Allah is Great.) [Sayyid, Hadi Husayn (1988), pg. 149]

Namaz-I-Janaza (Longer Form) Niyyat

"I offer Janaza prayer on this corpse [deceased] present before me for the pleasure of Allah as the ultimate in view." Then recite "Allahu Akbar", the second Takbeer, with the hands raised up to the ears.

"Ashhadu an laa ilaaha illallaahu wah'dahoo laashareeka lahoo wa assadu anna Muh'ammadan a'bduhoo wa Rasooluh.Arhalahoo bilhaqqi basheeran'w wa nad'eeran bayna yadayis saa-a'h."

Then recite "Allahu Akbar", the second Takbeer, with hands raised up to the ears.

"Allaahumma s'alli a'laa Muh'ammadin'w wa aali Muh'ammad wa sallim a'laa Muh'hammadin'w wa aali Muh'ammadin'w wa baarik a'laa Muh'ammadin'w wa aali Muh'ammadin warh'am Muh'ammadan'w wa aala Muh'ammadin ka-afz"ali maa s'allayta wa sallamta wa baarakta wa tarah'h'amta a'laa Ibraaheema wa aali Ibraaheema innaka h'ameedun majeed. Wa s'alli a'laa jamee-I'l anbiyaaa-I walmursaleena washshuhadaa-I was's'ideeqeena wa I'baadillaahis' s'allih'een."

(O Allah, send blessings on Muhammad and on the Progeny of Muhammad and send salutation on Muhammad and the Progeny of Muhammad and grant bliss to Muhammad and the Progeny of Muhammad and have mercy on Muhammad and Progeny of Muhammad, the best as You sent blessings and salutations and bliss and had mercy on Ibraheem and the Progeny of Ibraheem.

Verily You are the Praised, the Grand.

And send blessings on all the Prophets and Messengers and Martyrs and testifiers and virtuous servants of Allah.)

Then recite "Allahu Akbar", the third Takbeer, with hands raised up to the ears.

"Allahummaaghfir lil Moo-Mineena walMoo-minaati walMuslimeena wal-mulimaat al ah'yaa-I min hum walamwaati taabi' baynanaa wa baynahum bilkayraati innaka mujeebud da'-waati innaka a'laakulli shay-in qadeer."

(O Allah, grant pardon to the faithful males and faithful females and Muslim males and Muslim females , the living among them and the dead. Behave with us and with them with charity.

Verily You are Responder to prayers.

Verily You are over everything Powerful.)

Then recite "Allahu Akbar", the fourth Takbeer, with hands raised up to the ears. If the deceased is a male, recite the following:

"Allahumma inna had'aa a'bduka wabnu a'bdika wabnu amatika nazala bika wa anta khayru manzoolin bihee, allaahumma innaa laa naa'-lamu bihee, minnaa, allaahumma in kaana had'aa muh'sinan fazid fee ih'saanihee wa in kaana musee-an fatajaawaza'nhu waghfirlahoo. Allahummaja'lhu I'ndaka fee aa'-laa I'liye'ena wakhluf a'laa ahlihee filghaabireena warh'amhu birah'matika yaa arh'amarraah'imeen."

(O Allah! He is indeed Your servant and the son of Your male servant and Your female servant. He has come to You and You are the best of hosts for him.

O Allah! We do not know anything about him except that he was good and You know him better than we do.

O Allah! Add to his virtues if he was good and forgive him if he was bad and grant him pardon.

O Allah! Put him in the highest station in Your proximity and appoint his successor from among those relations who survive him and be merciful to him O the Most Merciful.)

Chapter Thirteen: Namaz-I-Janaza (Namaz-I-Maiyat) The Funeral Prayer for a Female, Minor and Insane Person

Only believers present at the funeral are allowed to perform Namaz-I-Janaza.

Complete Taharrat (freedom from pollution) is not necessary but it is recommended especially for the believer leading prayer. [Wudu (ritual ablution of the face and forearms) is firstly recommended and Ghusl (bath for the removal of pollution) is recommended if required.]

The believer leading Namaz-I-Janaza is required to recite the prayer with his / her shoes removed or can place them underfoot.

Namaz-I-Janaza can be performed by the individual by his/her self but it is Mustahab that it be offered in Juma'at (en Masse).

The deceased should be placed facing Qibla and on the right hand side of the prayer leader.

Niyyat

The the person / people leading prayer, the following Niyyat is recited:

"I offer Janaza prayer on this corpse present before me for the pleasure of Allah as the ultimate end in view" "Allah Akbar" is then said immediately raising your hands up to the ears.

Five Takbeers saying "Allaho Akbar" with hands raised up to the ears is Wajib for all people present. You are not allowed to stay silent. They must repeat what the prayer leader says.

Text for Recitation of Namaz-I-Janaza

Namaz-I-Janaza (Short Form)

Niyyat

"I offer Janaza prayer on this corpse present before me for the pleasure of Allah as the ultimate in view." Then recite "Allahu Akbar", the second Takbeer, with the hands raised up to the ears.

"Ashhadu an laa ilaaha illallaahu wah'dahoo laashareeka laho wa assadu anna Muh'ammadan a'bduhoo wa Rasooluhoo allaahu akbar allaahumma s'alli a'laa Muh'ammadin wa aali Muh'ammad. Allahummaghfir lil-Moo-mineena wal Moo-minaat allaahu akbar. Allaahummaghfir lihaad'al / lihaad'ihee (for female) mayyit. Allaahu akbar."

(I bear witness that there is no god but Allah. He is the only Allah and has no partner and I bear witness that Muhammad is His Servant and His Prophet.

Allah is Great. O Allah! Send blessings on Muhammad and the Progeny of Muhammad.

O Allah! Forgive the true believer, male and female.

Allah is Great. O Allah! Forgive this deceased male / female. Allah is Great.)

[Sayyid, Hadi Husayn (1988), pg. 149]

"I offer Janaza prayer on this corpse [deceased] present before me for the pleasure of Allah as the ultimate in view." Then recite "Allahu Akbar", the

second Takbeer, with the hands raised up to the ears. "Ashhadu an laa ilaaha illallaahu wah'dahoo laashareeka lahoo wa assadu anna Muh'ammadan a'bduhoo wa Rasooluh.Arhalahoo bilhaqqi basheeran'w wa nad'eeran bayna yadayis saa-a'h."

Then recite "Allahu Akbar", the second Takbeer, with hands raised up to the ears.

"Allaahumma s'alli a'laa Muh'ammadin'w wa aali Muh'ammad wa sallim a'laa Muh'hammadin'w wa aali Muh'ammadin'w wa baarik a'laa Muh'ammadin'w wa aali Muh'ammadin warh'am Muh'ammadan'w wa aala Muh'ammadin ka-afz"ali maa s'allayta wa sallamta wa baarakta wa tarah'h'amta a'laa Ibraaheema wa aali Ibraaheema innaka h'ameedun majeed. Wa s'alli a'laa jamee-I'l anbiyaaa-I walmursaleena washshuhadaa-I was's'ideeqeena wa I'baadillaahis' s'allih'een."

(O Allah, send blessings on Muhammad and on the Progeny of Muhammad and send salutation on Muhammad and the Progeny of Muhammad and grant bliss to Muhammad and the Progeny of Muhammad and have mercy on Muhammad and Progeny of Muhammad, the best as You sent blessings and salutations and bliss and had mercy on Ibraheem and the Progeny of Ibraheem.

Verily You are the Praised, the Grand.

And send blessings on all the Prophets and Messengers and Martyrs and testifiers and virtuous servants of Allah.) Then recite "Allahu Akbar", the third Takbeer, with hands raised up to the ears.

"Allahummaaghfir lil Moo-Mineena walMoo-minaati walMuslimeena wal-mulimaat al ah'yaa-I min hum walamwaati taabi' baynanaa wa baynahum bilkayraati innaka mujeebud da'-waati innaka a'laakulli shay-in qadeer."

(O Allah, grant pardon to the faithful males and faithful females and Muslim males and Muslim females , the living among them and the dead. Behave with us and with them with charity.

Verily You are Responder to prayers.

Verily You are over everything Powerful.)

Then recite "Allahu Akbar", the fourth Takbeer, with hands raised up to the ears. If the deceased is a female, recite the following:

"Allahummah inna haad'ihii amatuks wabnatu a'bdika wabnatu amatika. Nazalat bika wa anta khayru manzoolin bihee allahumma laa na-lamu minhaa illaa khayran wa anta aa'-lamu bihaa minnaa. Allahumma in kaanat had'ihiee muh'sinatan fazid fee ih'sanihaa wa in kaanat musee-atan fatajaawaz a'nhaa waghfirlaha. Allahummahj-a'lhaa indaka fee a-laa I'leeyeens wakhluif a'laa ahlihaa filghaabireena warh'amha birah'matika yaa arh'amar raah'imeen." (O Allah! Verily this is Your maid and the daughter of Your servant and Your maid.

She has gone over to You and You are the best to be gone to.

O Allah! we know not about her save good and You know her better than we do. O Allah! if she was a doer of good then add her good acts.

And if she was an evil-doer then forgive her, and grant pardon to her.

O Allah! put her near You in the High Sector of Paradise and appoint her successor from among those relations who survive her and be merciful to her, O the Most Merciful.)

If the deceased is a minor, recite the following:

"Allahumaaj a'lhu li-abawayhi wa lanaa salafanw wa farat'an'w wa ajraa." (O Allah let him be a pioneer and occupier of a place and a reward for his parents and for us.) (Female translation not available at present) If the deceased is an insane person, recite the following:

"Allahummaghfir lillad'eena taaboo wattaba-u' sabeelaka waqihim a'ad'aabal jah'eem."

(O Allah! Forgive those who have repented and have followed Your path and save them from the punishment of hell.)

Then recite "Allahu Akbar", the fifth Takbeer, with hands raised up to the ears. [Sayyid, Hadi Husayn (1988), pg. 150-154]

Chapter Fourteen: The Grave and Burial

The Grave needs to be the length of the deceased but needs to be wide enough for a man to be able to sit or stand between the deceased and the wall of the grave, on the Qibla side.

If it is to be a man who is to lay the deceased down in the grave, he is to not wear anything on their feet or their head. If it is to be a woman who lays the deceased down in the grave, she is not required to go bare feet and still wears head cover.

It is Makrooh (undesirable) for a Naa Mahram (an individual who is able to marry) to enter the grave of the deceased but a husband or wife of the deceased is allowed. If a Mahram man is not available then a pious woman may enter the grave. If a pious woman is not available, then a pious man may enter the grave for the final laying down of the deceased.

All Naa Mahrams need to move away from the grave when a woman is transferred from the bier to the grave, or a curtain is to be drawn around the grave. [Sayyid, Hadi Husayn (1988), pg. 155]

Allamah Qutubuddin Rawandi is quoted as having said that after the death of Lady Maryam [A.S.], her son Prophet Isa [A.S.] called out to her and said:

"O Mother! please speak to me and tell me whether you are desirous of returning back to this world." Lady Maryam [A.S.] said:

"Yes, I desire to return back, so that during the cold winter nights I could recite Namaz, and during the hot summer days I could fast. O my dear! Verily the way to the hereafter is very difficult"

[Qummi, Shaikh Abbas (1999), pg. 44.] How to Move a Deceased Woman into the Grave The deceased woman is to be laid laterally to the grave and lowered in by her side and not by the side of her head.

How to Move a Deceased Man into the Grave

The deceased man is to be laid at the tail end of the grave and lowered in from the side of the head with the head down first.

Chapter Fifteen: Dua Recited when the Deceased Has Been Lowered into the Grave

Recite Aayatul Kursi then:

For a Male

"Bislillaahi wa fee sabeelil-laahee wa a'laa millati rasoolillah. Allaahum-mafth' lahoo fee qabrihee wa alh'iqhu bi-bayyih. Allaahumma in kaanamuh'sinan fazid fee ih'saanihee wa in kaana musee-an faghfirlahoo warh'amhoo wa tajaawaz a'nhu."

(In the name of Allah and in the path of Allah and on the faith of the Holy Prophet. O Allah, open (the door of heaven) in his grave and make him meet his condition. O Allah, if he was good and virtuous, increase his virtues and if he was bad, forgive his sins, shower mercy on him and ignore his mistakes.)

For a Female

"Bismillahi wa fee sabeelillaahi wa a'laa millati Rasoolillaah. Allaahum-maftah' lahaa fee qabrihaa wa alh'iqhaa bi'bayyihaa allaahumma in kaanat muh'sinatan fazid fee ih'saanihaa wa in kaanat musee-aa faghfir lahaa warh'amhaa wa tajaawaz a'nhaa."

(In the name of Allah and in the path of Allah and on the faith of the Holy Prophet. O Allah, open (the doors of heaven) in her grave and make her meet her condition. O Allah, if she was good and virtuous, increase her virtues, and if she was bad, forgive her sins, shower mercy on her and ignore her mistakes." [Sayyid, Hadi Husayn (1988), pg. 155-6]

Seeking Pardon

Along with reciting this continuously, one should seek pardon for oneself also.

Imam Ali ibn al- Hussain Zayn Al-Abidin [A.S.] used to recite the following when he used to lower the deceased into the grave:

For a Male

"Allaahuamma jaafil arz"a a'n janbayhi s'aa-I'd a'malahoo wa laqqihee minka riz"waana." (O Allah! Make the earth give freedom on his both sides and accept his record of deeds and grant him Your pleasure.)

For a Female

"Allaahumma jaafil arz"a a'n janbayhaa wa s'aa-I'd a'malahaa wa laqqihaa minka riz"wanaa." (O Allah! Make the earth give freedom on her both sides and accept her record of deeds and grant her Your pleasure.) [Sayyid, Hadi Husayn (1988), pg. 156-7]

Custom

It is customary to show the face of the deceased to the close relatives before the grave is covered. N.B. It is important thought that an individual, who is Naa Mahram (legally allowed to marry the deceased) and is a close relative, is not shown the face of the deceased and this has to be announced. Only Mahram of the deceased can see his / her face.

Chapter Sixteen: Talqeen

Amir-ul-Mu'mineen Ali [A.S.] said:

" He who sells his next life for his present life in this world, loses both of them." [Qur'ar-ul-Hikam, pg. 274]

Before covering the grave with wooden planks or stone, the person sitting in the grave with the deceased is to hold the right shoulder of the deceased with his / her right hand and the left shoulder of the deceased with his / her left hand. During the recitation of the Talqeen, every time the name of the deceased is said, the person is to shake or jerk the shoulders of the deceased, as if to wake him/ her up. The recitation of Talqeen is to remind the deceased of the fundamentals of the true religion.

A separate Talqeen is to be recited for the male and the female.

Text for Recitation of Talqeen

If the deceased is a male, recite the following:

"Ismaa'-ifham ismaa'- ifham ismaa'- ifham yaa (pronounce the name of the deceased and his father [according to another source, his Mother]), hal anta a'lal a;hdil lad'ee faaraqtanaa a'layhi min shahaadati allaa ilaala illallaahu, wah'dahoo laa shareeka lahuo wa anna Muh'ammadan, s'allallaahu a'layhi wa aalihee wa sallama, a'bduhuo wa Rasooluhoo wa sayyidun Nabiyeena wa khaatamul mursaleena;

wa anna A'liyyan Ameerul Moo-mineena wa sayyidul was'iyyeena wa Imaamun iftaraz"allaahu t'aa-a'tahoo a'lal a'alameena;

wa annal H'asana wal H'usayna wa a'liyyabnal H'usayna wa Muh'ammadabna A'liyyin, wa Jaa'farabna Muh'ammadin wa Moosabna Jaa'farin wa A'liyyabna Moosa wa Muh'ammadabna Aliyyin wa a'liyyibna Muh'ammadin wal H'asanabna A'liyyin wal Qaaa-imal, H'ujjatul Mahdiyya, s'alawatullaahi a'layhim a-immatul Moo-mineena wa h'ujajullaahi a'lal khalqi ajma-e'ena wa a-immatuka a-immatu hudan abrar yaa (pronounce the name of the deceased and his father [according to another source, his Mother]),

id'aa ataakal malakaanil muqarrabanni Rasoolayna min I'ndillahi tabaraka wa ta-a'ala wa sa-alaaka an rabbika wa a'n Nabiiyika wa a'n deenika wa a'n Kitaabika wa a'n Qiblatika wa a'n a-Immatika falaa takhaf wa laa tahzan wa qul fee jawaabihimaa allaahu jalla jalaajuhoo rabee wa Muh'ammadun,

s'allallaahu a'layhi wa aalihee wa sallama Nabiyyaa wal Islammu deene wal Qur'aanu kitabee wal Kaa'-batu Qiblatee wa Ameerul Moo-mineena a'liyyubnu abee t'aalibin Imaamee walh'asanubnu a'liyyil Mujtaba Imaamee wal H'usaynubnu A'liyyish Shaheedu biKarbaalaa Immaamee wa A'liyyi-un Zaynul A'abideena Imaamee wa Muh'ammadubnu A'liyyin Baaqiru I'lmin Nabiyeena Imaamee wa Jaa'farus' S'aadiqu Imaamee wa Moosal Kaaz'imu Imaamee wa A'liyyur Riz'aa Imaamee wa Muh'ammadanul Jawaadu Imaamee wa A'liyyuil Haadee Imaamee walH'asanaul A'skariyyu Imaamee wal H'ujjatul Muntaz'aru Imaamee.

Haa-ulaaa-I s'alawaatullaahi a'layhim ajma-e'ena a-Immatee wa saadatee wa qaadatee wa shufa'aa-ee bihim atawallaa wa min aa'-daaa-ihim atabarraa-u fiddunyaa walaakhirati thummaa'-lam yaa fulaanabana fulaan

(pronounce the name of the deceased and his father [according to another source,

his Mother]), annallaaha tabaaraka wa ta-a'ala nia'-mar rabbu wa anna Muh'ammadan s'allaallaahu a'layhi wa aalihee wa sallama ni'-mar Rasoolu wa anna Ameer al Moo-mineena A'liyyabna abee t'aalibin wa awlaahul a-immatal ah'ada a'shara nia'-mal a-immatu wa anna maajaaa-a bihee Muh'ammadun s'allallaahu a'layhi wa aalihee wa sallama h'aqqun wa annal mawta h'aqqun wa su'waalla Munkarin wa Nakeerin filqab-re h'aqqun walbaa'tha h'aqqun wan nushoora h'aqqun was'siraata haqqun wal meezaana h'aqqun wa tat'aa-iral kutubi h'aqqun wal jannata h'aqqun wan naara haqqun wa annas saa-a'ta aatiyatun laa rayba feeha wa annallaaha yabaa'-thu man filquboori.

Afahimta yaa (pronounce the name of the deceased and his father [according to another source, his Mother]), thabbatakallaahu bilqawlith thabiti hadaakaallahu ilaa s'iraat'im mustaqeemin.

A'rrafallaahu baynaka wa bayna awliyaa-ika fee mustaqarrin min Rah'matihee. Allahumma jaafil arz"a a'n janbayhee was'-a'd birooh'ihee ilayka wa laqqihee minka buhanna allahumma a'fwaka a'fwaka.

Translation

(Listen, understand, listen, understand. Listen, understand O (pronounce the name of the deceased and his father [according to another source, his Mother]).

Are you on the pledge on which you left us by way of testimony that there is no god except Allah, the One, there being no partner for Him and that Muhammad, Allah may send blessings on him and on his Progeny, and also salutation, is His servant and His Messenger and the chief of the Prophets and the last of the Messengers;

And that Ali is the commander of the faithful and chief of the vicegerents and the Imam whose obedience Allah has made obligatory on the worlds; And that Hassan and Hussain and Ali son of Hussain and Muhammad son of Ali son of Hussain and Muhammad son of Ali, And Jafar son of Muhammad and Moosa son of Jafar and Ali son of Moosa and Muhammad son of Ali and Ali son of Muhammad and Hassan son of Ali and the existing Guide, the Mahdi, Allah's blessings be on them are the Imams of the Faithful;

And the pleas of Allah over the entire creation;

And your Imams, the Guides, the virtuous (pronounce the name of the deceased and his father [according to another source, his Mother]) when come to you the two angels of high position and messengers from Allah the High, and Exalted, And question you about your Sustainer, and about your Prophet; and about your religion, and about your Book;

And about your Qibla and about your Imams;

Then do not fear and do not grieve and say in their reply that Allah, His Glory be Heightened is my Sustainer and Muhammad, Allah may send blessings on him and his Progeny and also salutation, is my Prophet, and Islam is my religion;

And the Quoran is my Book;

And Ka'aba is my Qibla;

And the Commander of the Faithful Ali son of Abu Talib is my Imam;
And Hussain son of Ali, the martyr of Kerbala is my Imam;
And Ali Zayn Al-Abidin is my Imam;
And Muhammad son of Ali, Baqir-e Ilme Nabiyeen is my Imam;
And Jafar Sadiq is my Imam;
and Moosa Kazim is my Imam;
and Ali Riza is my Imam;
And Muhammad-ul Jawad is my Imam;
And Ali-il Hadee is my Imam;
And Hassan-al Askari is my Imam;
And the Awaited Hujjat is my Imam.

All these, Allah's blessings be on them all, are my Imams and my masters and my leaders and my intercessors. To them I bear love and from their enemies I seek aloofness in this world and the Next one.

Then know O (pronounce the name of the deceased and his father [according to another source, his Mother]) that Allah the High and the Exalted is the Best Sustainer;

And that Muhammad, Allah may send blessings on him and his Progeny and also salutation, is the best Messenger; and that Ameerul Momineen Ali son of Abu Talib and his sons, the eleven Imams, are the best Imams;

And that whatever was bought by Muhammad, Allah may send blessings on him and his Progeny and also salutation, is True;

And that death is true;

And the questioning by Munkar and Nakeer in the grave is true;

And Resurrection is true, and that Revival is true;

And Sirat is true, and the Scale is true;

And the coming down of Scriptures is true;

And Paradise is true;

And Hell is true;

And that Day of Judgement is to come, there being no doubt in it;

And that Allah would raise up those in the graves.

Did you comprehend O (pronounce the name of the deceased and his father [according to another source, his Mother])

Allah may keep you firm in firm talk Allah may guide you towards the Right Path.

Allah may create mutual knowledge between you and your friends in the abode of His Mercy.

O Allah expand the earth from his two sides and take up his soul to Yourself and grant him from Yourself a Plea. O Allah, Your forgiveness;

Your forgiveness.

Chapter Seventeen: Talqeen For a Female

If the deceased is a female, recite the following:

"Isma-e'e ifhamee ism-e'e ifhamee isma-e'e ifhamee yaa (pronounce the name of the deceased and her father [according to another source, her Mother])), hal anta a'laa ahdil lad'ee faaraqtanaa a'layhi min shahaadati allaa ilaala illallaahu, wah'dahoo laa shareeka lahoo wa anna Muh'ammadan, s'allallaahu a'layhi wa aalihee wa sallama, a'bduhoo wa Rasooluhoo wa sayyidun Nabiyeena wa khaatamul mursaleena;

wa anna A'liyyan Ameerul Moo-mineena wa sayyidul was'iyyeena wa Imaamun iftaraz"allaahu t'aa-a'tahoo a'lal a'alameena; wa annal H'asana wal H'usayna wa a'liyyabnal H'usayna wa Muh'ammadabna A'liyyin, wa Jaa'farabna Muh'ammadin wa Moosabna Jaa'farin wa A'liyyabna Moosa wa Muh'ammadabna Aliyyin wa a'liyyibna Muh'ammadin wal H'asanabna A'liyyin wal Qaaa-imal,

H'ujjatul Mahdiyya, s'alawatullaahi a'layhim a-immatul Moo-mineena wa h'ujajullaahi a'lal khalqi ajma-e'ena wa a-immatuka a-immatu hudan abrar yaa (pronounce the name of the deceased and her father [according to another source, her Mother]), id'aa ataakal malakaanil muqarrabanni Rasoolayna min I'ndillahi tabaraka wa ta-a'ala wa sa-alaaka an rabbika wa a'n Nabiyyika wa a'n deenika wa a'n Kitaabika wa a'n Qiblatika wa a'n a-Immatika falaa takhaf wa laa tahzan wa qul fee jawaabihimaa allaaahu jalla jalaajuhoo rabee wa Muh'ammadun,

s'allallaahu a'layhi wa aalihee wa sallama Nabiyyaa wal Islammu deene walQur-aanu kitabee wal Kaa'-batu Qiblatee wa Ameerul Moo-mineena a'liyyubnu abee t'aalibin Imaamee walh'asanubnu a'liyyil Mujtaba Imaamee wal H'usaynubnu A'liyyish Shaheedu biKarbaalaa Immaamee wa A'liyyi-un Zaynul A'abideena Imaamee wa Muh'ammadubnu A'liyyin Baaqiru I'imin Nabiyyeena Imaamee wa Jaa'farus' S'aadiqu Imaamee wa Moosal Kaaz'imu Imaamee wa A'liyyur Riz"aa Imaamee wa Muh'ammadanul Jawaadu Imaamee wa A'liyyuil Haadee Imaamee walH'asanaul A'skariyyu Imaamee wal H'ujjatul Muntaz'aru Imaamee.

Haa-ulaaa-I s'alawaatullaahi a'layhim ajma-e'ena a-Immatee wa saadatee wa qaadatee wa shufa'aa-ee bihim atawallaa wa min aa'-daaa-ihim atabarraa-u fiddunyaa walaakhirati thummaa'-lam yaa fulaanabana fulaan (pronounce the name of the deceased and her father [according to another source, her Mother]),

annallaaha tabaaraka wa ta-a'ala nia'-mar rabbu wa anna Muh'ammadan s'allaallaahu a'layhi wa aalihee wa sallama ni'-mar Rasoolu wa anna Ameerul Moo-mineena A'liyyabna abee t'aalibin wa awlaahul a-immatal ah'ada a'shara nia'-mal a-immatu wa anna maajaaa-a bihee Muh'ammadun s'allallaahu a'layhi wa aalihee wa sallama h'aqqun wa annal mawta h'aqqun wa su'waalla Munkarin wa Nakeerin filqab-re h'aqqun walbaa'tha h'aqqun wan nushoora h'aqqun was'siraata haqqun wal meezaana h'aqqun wa tat'aa-iral kutubi h'aqqun wal jannata h'aqqun wan naara haqqun wa annas saa-a'ta aatiyatun laa rayba feeha wa annallaaha yabaa'-thu man filquboori.

Afahimta yaa (pronounce the name of the deceased and her father [according to another source, her Mother]), thabbatakallaahu bilqawlith thabiti hadaakaallahu ilaa s'iraat'im mustaqeemin. A'rrafallaahu baynaka wa

bayna awliyaa-ika fee mustaqarrin min Rah'matihee. Allahumma jaafil arz" a
a'n janb-ayhaa was' a'd birooh'ihaa ilayka wa laqqihaa minka burhaanan
allaahumma a'fwaka a'fwaka.

Translation Into English

(Listen, understand, listen, understand. Listen, understand O (pronounce the name of the deceased and her father [according to another source, her Mother]).

Are you on the pledge on which you left us by way of testimony that there is no god except Allah, the One, there being no partner for Him and that Muhammad, Allah may send blessings on him and on his Progeny, and also salutation, is His servant and His Messenger and the chief of the Prophets and the last of the Messengers;

And that Ali is the commander of the faithful and chief of the vicegerents and the Imam whose obedience Allah has made obligatory on the worlds; And that Hassan and Hussain and Ali son of Hussain and Muhammad son of Ali son of Hussain and Muhammad son of Ali, And Jafar son of Muhammad and Moosa son of Jafar and Ali son of Moosa and Muhammad son of Ali and Ali son of Muhammad and Hassan son of Ali and the existing Guide, the Mahdi, Allah's blessings be on them are the Imams of the Faithful;

And the pleas of Allah over the entire creation;

And your Imams, the Guides, the virtuous (pronounce the name of the deceased and her father [according to another source, her Mother]) when come to you the two angels of high position and messengers from Allah the High, and Exalted, And question you about your Sustainer, and about your Prophet; And about your religion, and about your Book;

And about your Qibla and about your Imams;

Then do not fear and do not grieve and say in their reply that Allah, His Glory be Heightened is my Sustainer and Muhammad, Allah may send blessings on him and his Progeny and also salutation, is my Prophet, and Islam is my religion;

And the Quoran is my Book;

And Ka'aba is my Qibla;

And the Commander of the Faithful Ali son of Abu Talib is my Imam;

And Hussain son of Ali, the martyr of Kerbala is my Imam;

And Ali Zayn Al-Abidin is my Imam;

And Muhammad son of Ali, Baqir-e Ilme Nabiyeen is my Imam;

And Jafar Sadiq is my Imam; and Moosa Kazim is my Imam;

And Ali Riza is my Imam;

And Muhammad-ul Jawad is my Imam;

And Ali-il Hadee is my Imam;

And Hassan-al Askari is my Imam;

And the Awaited Hujjat is my Imam.

All these, Allah's blessings be on them all, are my Imams and my masters and my leaders and my intercessors.

To them I bear love and from their enemies I seek aloofness in this world and the Next one.

Then know O (pronounce the name of the deceased and her father [according to another source, her Mother]) that Allah the High and the Exalted is the Best Sustainer;

And that Muhammad, Allah may send blessings on him and his Progeny and also salutation, is the best Messenger; and that Ameerul Momineen Ali son of Abu Talib and his sons, the eleven Imams, are the best Imams;

And that whatever was bought by Muhammad, Allah may send blessings on him and his Progeny and also salutation, is True; And that death is true;

And the questioning by Munkar and Nakeer in the grave is true;

And Resurrection is true, and that Revival is true;

And Sirat is true, and the Scale is true;

And the coming down of Scriptures is true;

And Paradise is true; and Hell is true;

And that Day of Judgement is to come, there being no doubt in it; and that Allah would raise up those in the graves.

Did you comprehend O (pronounce the name of the deceased and her father [according to another source, her Mother]) Allah may keep you firm in firm talk Allah may guide you towards the Right Path.

Allah may create mutual knowledge between you and your friends in the abode of His Mercy.

O Allah expand the earth from her two sides and take up her soul to Yourself and grant her from Yourself a Plea.

O Allah, Your forgiveness;

Your forgiveness.

Talqeen should be recited in the deceased own language also.

Procedure after Talqeen

When the recitation of the Talqeen is completed, the grave should be covered with wooden planks or stone slabs, and the grave filled with soil. It is Makrooh for blood relatives to throw dust onto the grave thrice with the back of the right hand.

The grave, when covered, should not sit higher than four fingers breadth above the ground. If the grave sinks at a later date, more soil is to be added to bring the level up to the height described.

The upper surface of the grave should be sprinkled with water from the head to the feet continuously, with the person who is doing so, facing Qibla. All the believers present should then sit on the ground and put their fingers of their right hand into the moistened dirt and recite Surah Al-Humd once and Surah Al-Ikhlās thrice. Bismillah should be recited each time and Salawat (praying Allah's peace be upon the Holy Prophet [S.W.S.] and his Progeny [A.S.]) said and the blessings awarded to the deceased by stating their name.

The Talqeen should be recited again by the same individual leading prayer, as all the people depart from the grave site.

N.B. A permanent construction of the grave, such as brick, cement, stone, mortar etc. is Makrooh. Digging up the grave and constructing it again is not allowed. [Sayyid, Hadi Husayn (1988).]

Chapter Eighteen: Acts to Assist the Deceased in the Grave

Sayyid ibn Tawoos narrates from the Holy prophet [S.W.S] that the first night is the most difficult and fearful for the deceased. It is recommended to give 'Sadqa' for the deceased, but if there is nothing to give as 'Sadqa', then perform a two unit Rak'at (Namaz).

In the first Rak'at, after Surah Al-Humd, recite Surah at-Tawheed twice.

In the second Rak'at after Surah Al-Humd, recite Surah at-Takasur ten times.

After finishing the Namaz, recite the following dua:

"Allaahumma s'ale a'laa Muh'ammadin wa aalw Muh'ammadinw wab-a'th thawaabaha ilaa qabre d'aalekal mayyate fulan bin fulan" (here say the name of the deceased person)

The Heir's Responsibilities to the Deceased The Holy prophet [S.W.S.] is quoted as having said:

"There comes no night but that the angel of death calls to the dead in the graves and inquires what they regret for today when that have vividly seen (and known) this (the next life). Then the dead will say: 'Verily, we regret and envy the believers who are in their mosques and they are praying while we are not, they give alms and we do not, that fast during Ramadan but we do not; they donate in charity what they have more than the need of their family members while we do not;...'"

[Ayatullah Sayyid Kamal Faghih (1998), pg. 53.]

Islam commands the children of the deceased to discharge, on behalf of the deceased, duties that they could not do so for themselves. Duties such as Haj, Zakat, Fasting in the Month of Ramadan etc.

It is recommended that in holding a Majalis for the remembrance of the deceased, to read Qu'oran and give Zakat on behalf of the deceased.....It is of great benefit to them [Sayyid, Hadi Husayn (1988), pg. 171].

The soul of the deceased is completely reliant on the living to do good deeds and acts as they can no longer do so. Giving Fatihah to the deceased is also highly recommended.

Chapter Nineteen: Thursday Namaz for the Deceased

If the living can not offer Namaz daily for the deceased, then a Thursday Namaz is recommended. It consists of a two Rak'at Namaz where the reward is offered to the deceased at the end. [Sayyid, Hadi Husayn (1988).pg. 175].

Details below:

Niyyat - You will need to make Niyyat for "Hadiyya Waalidayn", 2 Rak'ats.

In the first Rak'at after Surah Al-Humd (al-Fatihah), recite the following ten times:

"Rabbanaghfirli wa li-waalidayya wa lil-moo-mineena yawma yaqoomul h'isaab."

(O my Lord, forgive me and my parents, and the believers, on the Day of Reckoning).

In the second Rak'at after Surah Al-Humd (al-Fatihah), recite the following ten times:

"Rabbighfirlee wa li waalidayya wa liman dakhala baytee moo-minan wa lil-moo-mineena wal moo-minaat."

(O my Lord, forgive me and my parents, and those who came into my house, believing (in Thee); and all the believing men and women.) After Salams recite the following ten times:

"rabbir-h'amhumma kamaa rabbayaanee s'agheeraa."

(My Lord, have mercy on them both (my parents), as they did care for me when I was little (in childhood).) Alternatively, the following 2 rak'at Namaz can be offered:

In the first Rak'at after surah Al-Humd, recite Surah al-Qadr, and in the second Rak'at after Surah al-humd, recite Surah al-Kawthar with the following Qunoot:

"Rabbanaghfirili wa li-waalidayya wa lil-moo-mineena yawma yaqoomul h'isaab."

(O my Lord, forgive me, and my parents, and the believers, on the Day of Reckoning.)

Imam Jafar as-Sadiq [A.S.] is quoted as having said:

"He who habitually tells the truth his deeds are purified; Allah increases the sustenance of the one whose intention is good; and he who treats his family members well, Allah prolongs the length of his life."

[Ayatullah Sayyid Kamal Faghieh (1998)(Khisal by Saduq, vol 1 pg 88)]

Conclusion

And Allah Say in the Qu'oran:

"And He it is Who gave you life, then He will cause you to die, and then will give you life (again)..." [22:66]

In the event and on the occasions where the world is embroiled with intense fighting and the majority of the men are killed, it is necessary that women know how to prepare the deceased for burial.

In some counties of the world, such as Saudi Arabia, women are forbidden to attend a funeral, even when it is the funeral of their own child. This is not in accordance to true Islamic teachings. Women must have the aforementioned knowledge, as they may be required to prepare and bury the deceased if there are no men to do so. And Allah [S.W.T.] knows best. And Allah says in the Qu'oran:

"Lo! I have rewarded them this day forasmuch, as they were steadfast; and they verily are the triumphant.

He will say: How long tarried ye in the earth, counting by years?

They will say: We tarried but a day or part of a day. Ask of those who keep count! He will say: Ye tarried but a little if ye only knew"

[23; 111-114]

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