

# Life, Death & Beyond

*“Indeed we  
are from God and  
indeed to Him we  
will return.”*  
(Al-Baqarah 2:156)



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## DEATH AND BEYOND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
كُلُّ نَفْسٍ ذَا عِقَابٍ الْمَوْتِ...

"Every soul must taste death..."

**Suratul 'Ankabut - 29:57**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
...إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"..Indeed we are from Allah and indeed to Him we will return."

**Suratul Baqara 2:156**

"You have not been created to perish, but to remain forever. You only transfer from one to another when you die."

**Rasulullah (pbuh)**

There are only two things that are certain in one's existence. One is birth “ ***indeed we are from Allah... and the other is death ....and indeed to Him we will return.***” 2:156

We prepare for the birth of a child, even calling the mother an ‘expectant’ mother but we do not call ourselves ‘expectant’ marhumeen even though the journey of death to the aakhira’ is inevitable and unavoidable.

However, sooner or later, because of our old age or illness, or that of someone we love, or the news of the death of someone in the community, we are forced to face the reality of death, realising the need for preparation for the journey.

According to an old fable, a man made an unusual agreement with Izrail - the angel of death. He told Izrail that he would be willing to accompany him only if Izrail would send him a notice well in advance. The agreement was made. Weeks became months and the months into years. One bitterly cold night, as the man sat alone thinking of his success in life, Izrail tapped on his shoulder. “You are here too soon” the man cried out. “You

sent no messenger. I thought we had an agreement!" Izrail whispered "Notice your hair, once it was full and black, now it has streaks of silver in it! Observe your face in the mirror and see the wrinkles. Yes! I have sent many messages through the years! I have kept my part. I am sorry that you are not ready for me but the order of Allah cannot be averted!"

The Prophet (pbuh) has said:

*"You have not been created to perish, but to remain forever. You only transfer from one home to another when you die."*

Imam Husayn (pbuh) said to his companions on the day of Ashura:

*"Death is nothing but a bridge over which you pass from this world of distress and affliction towards a vast heaven of eternal bliss. Who amongst you does not like to migrate from the (worldly) prison to the (heavenly) palace? And as for your enemies, it is like migrating from the palace towards the prison."*

How do we prepare for the **journey** of death?

When one undertakes to travel in the world there are numerous preparations to be made:

1. Tickets (means of travel)
2. Passport
3. Visas
4. Inoculations/Health certificates
5. Clothes (befitting the particular climate of the country of destination)
6. Money (in the right currency or recognised changeable funds)
7. Ensure that all is settled at home e.g. bills paid...
8. Leave behind someone trustworthy to look after affairs.

The same criterion applies to the transitional journey of death. The only difference being that

we must be prepared all day, every day as the date of travel is not known.

Fortunately, the **tickets** are provided by Allah and we do not have to bear the cost.

Since there is a choice of destinations, the **passport and visa** requirements vary.

For the destination of the pleasure of Allah (Janna), the passport must confirm bay'at to Allah, his Prophets and the Aimma. It must also testify to tawheed, adala and qiyama. For the destination of Jahannam, there is no need of a passport at all.

The visas for Janna are even more difficult to obtain. Numerous qualifications are required amongst them truthfulness, patience, salaa, zakaa, amr bil ma'ruf, nahyi anil munkar... The clothes are simple and easily obtainable - A kafan. The Prophet (pbuh) has said:

*"One of the qualities that purify the heart is to acquire a kafan."*

Make sure all debts are paid or provisions made for them; be they in monetary terms or in the



form of someone's feelings. Always keep a record of the dues to Allah (qadha wajibat).

The funds to spend there must be in the right currency. In the hereafter, the only acceptable currency is thawabs. Besides daily wajibat and good deeds it is essential to invest in an investment that will yield constant return until qiyama (thawab e jari).

Leaving behind someone to look after your affairs can be in the form of bringing up a righteous child and/or serving mankind by giving zakaat of time, wealth, knowledge... which will adopt this role.

Imam Ali Ar-Ridha (pbuh) has said: "The person who repents from his sins is like the one who had not committed a sin at all."  
*(Bihar al-Anwar, vol6, pg21)*

Imam Zaynul Abideen (pbuh) has said:

*"Allah has said - I do not hesitate in any order except the death of a believer. He/she dislikes death and I do not like displeasing him/her. Therefore, when the time of death comes, Allah sends two angels to the believer - one is called Muskhiya and the other Munsiiyya. Muskhiya makes the person generous (encouraging him/her to leave everything behind) and Munsiiyya makes him/her forget the world. The angel of death (Izrael) then arrives to remove the soul."*

(This can occur up to 10 days before death)

## HOW DOES DEATH COME?

When death approaches and the five senses cease to function, one sees (in spiritual vision) the whole of their life flash by. One also sees 3 things which claim to be friends:

1. One of them says - I will remain with you till your death. This is worldly wealth and assets.
2. The second says - I will accompany you to the entrance of your grave. These are family and friends.
3. The third one says - I will remain with you forever. These are his good deeds (thawab).

Upon seeing Izrail, the human being falls into to one of these three categories:

- Those who don't want to go will fight and their soul will be forcefully pulled out.
- Those who know death is inevitable will accept it and their soul will be drawn out gently.

- Those who are prepared for death will be floating.

Rasulullah was once asked, “Who is the cleverest of mu’mineen?” He replied “The one who remembers death more than others, and the one who has prepared for it (more than others).”

Biharul Anwar Vol 6 Pg 126

Imam As-Sadiq (pbuh) narrates from Rasulullah –  
“Death is a kaffara (atonement) for the sins of a mu’min”

Biharul Anwar Vol 6 Pg 151

# IHTIDHAAR

The period of time just before death is known as **ih tidhaar**. The person who is on his deathbed is referred to as **Muhtadhir**.

It is **eh tiyaat wajib** to lay the dying person on their back with the face and the soles of the feet facing qibla. (It may be worth noting that where it causes any difficulty the bed should be turned rather than handling the person themselves.

It is **Mustahab** to:

1. Help the dying person recite and understand the Kalima, the names of the 12 Aamma, and other beliefs.
2. Recite Suratu Yaseen, Suratus Saffaat, Suratu Ahzaab, Ayatul Kursi, the 54th aya of Suratul A'raaf & the last 3 ayaat of Suratul Baqara. (please refer to the Quran)
3. It is also recommended to recite Dua Adeela.
4. Help him recite:

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ  
وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ  
يَا مَنْ يَقْبَلُ الْيَسِيرَ وَ يَغْفُو عَنِ الْكَثِيرِ  
اقْبَلْ مِنِّي الْيَسِيرَ وَ اعْفُ عَنِّي الْكَثِيرَ  
إِنَّكَ أَنْتَ الْغَفُورُ

اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ

*“O Allah forgive me the many (sins) committed against You, and accept from me the few (good deeds) in Your obedience. O He who accepts the few (good deeds) and excuses the many (sins), accept from me the few (good deeds) and forgive my many (sins). Surely You are The Forgiver,. O Allah! Have mercy on me for You are forever Merciful.”*

***It is recommended to familiarise oneself with these recitations during one’s lifetime***

5. If a dying person is in difficulty, he should be brought to the place where he normally prays salaa.

It is **Makruh**:

1. To leave the dying person alone.
2. To place anything on their stomach.
3. To stay near the dying person if one is in a state of Haydh or in need of a wajib ghusl.
4. To talk or cry excessively.

Imam As-Sadiq (pbuh) has said:

“At the time of death one should recite ‘Laa ilaha illallah’ to the dying person for whosoever recites this during their dying moment will go to Janna”

Thawab Al-Amal Pg 434

## DUA ADEELAH

Dua Adeelah contains the fundamentals of eiman and is recommended to be read as many times as possible during ihtidhaar (the period of time just before death). If the dying person cannot recite it, then someone should recite it near them audibly.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) In the name of Allah, the Kind, the Merciful.*

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو  
الْعِلْمِ قَائِمًا بِالْقِسْطِ

*Allah is witness that there is no god but He,  
The angels and people of wisdom standing firm  
for justice (too are witnesses),*



لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

*That there is no god but He, the Almighty, the All Wise.*

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

*Indeed the deen with Allah is Islam,*

وَ أَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ الْعَاصِي الْمُحْتَاجُ  
الْحَقِيرُ

*And I, a feeble abd, sinful, guilty, insignificant,  
needy, destitute,*

أَشْهَدُ لِمُنْعِمِي وَ خَالِقِي وَ رَازِقِي وَ مُكْرِمِي  
كَمَا شَهِدَ لِذَاتِهِ

*give witness to my Rabb, my Creator, my Sustained, and my Supporter just as He Himself bears witness,*

وَشَهِدَتْ لَهُ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ مِنْ عِبَادِهِ  
*And bear witness that angels and the people  
of wisdom, His ibaad,*

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ ذُو النِّعَمِ وَ الْإِحْسَانِ وَ الْكَرَمِ  
وَ الْإِمْتِنَانِ  
*That indeed there is no god but He, Owner of  
liberality and favours, generosity and blessings.*

قَادِرٌ أَزَلِي عَالِمٌ أَبَدِي حَيٌّ أَحَدِي مَوْجُودٌ  
سَرْمَدِي سَمِيعٌ بَصِيرٌ مُرِيدٌ غَارُهُ مُدْرِكٌ  
صَمَدِي

*Eternal Almighty, Everlasting Knower, One and  
only Ever Living, Ever Existing, All hearing,  
All Seeing, Willing, Discriminating, Aware,  
Independent,*

يَسْتَحِقُّ هَذِهِ الصِّفَاتِ وَهُوَ عَلَى مَا هُوَ عَلَيْهِ فِي  
عِزِّ صِفَاتِهِ

*He is worthy of all these attributes, although, truly speaking, He is over and above all these attributes.*

كَانَ قَوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَالْقُوَّةِ

*He was Almighty before the actuality of might and power were created,*

وَ كَانَ عَلِيمًا قَبْلَ إِيجَادِ الْعِلْمِ وَالْعِلَّةِ

*He was Wise before the conception of knowledge and reason were brought about.*

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا مَالَ

*He was Absolute Authority even when there was no kingdom or possession.*

وَ لَمْ يَزَلْ سُبْحَانًا عَلَى جَمِيعِ الْأَحْ

*He is Glory under all circumstances.*

وَجُودُهُ قَبْلَ الْقَبْلِ فِي أَزَلِ الْأَزَالِ

*He Supreme Existence is prior to the past,*

وَ بَقَائُهُ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ

*And He is Eternal without a beginning,  
He will remain beyond the end of everything,  
without an end,*

وَ لَا زَوَالَ غِنِيٍّ فِي الْأَوَّلِ وَ الْآخِرِ  
مُسْتَعْنٍ فِي الْبَاطِنِ وَ الظَّاهِرِ

*He has no needs, in the beginning as well as in the  
end.*

*He is able, free from dependence by Himself,  
whether inward, or outward.*

لَا جَوْرَ فِي قَضِيَّتِهِ وَ لَا مَيْلَ فِي مَشِيَّتِهِ  
وَ لَا ظُلْمَ فِي تَقْدِيرِهِ

*There is no injustice in His judgement,  
no unfairness in His management,  
no oppression in His administration.*

وَلَا مَهْرَبَ مِنْ حُكُومَتِهِ وَلَا مَلْجَأَ مِنْ سَطَوَاتِهِ  
وَلَا مِنْجَامِينَ نَقِمَاتِهِ

*It is impossible to deny His Authority, or to escape His firm hold, or to avoid His punishment.*

سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

His mercy overtakes His punishment

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ أَرَاخَ الْعِلَلِ فِي التَّكْلِيفِ

If a person asks for anything from Him, unable to approach Him (correctly) on account of frustration and trouble,

وَ سَوَى التَّوْفِيقَ بَيْنَ الضَّعِيفِ وَ الشَّرِيفِ

He is treated equally in the matter of fulfilment by an able asker.

مَكَنَ أَدَاءَ الْأُمُورِ وَ سَهَّلَ سَبِيلَ اجْتِنَابِ  
الْمَحْظُورِ

*He has given the ability to carry out His orders, has made it easy to avoid that which is haram*

لَمْ يُكَلِّفِ الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ وَ الطَّاقَةَ

*and has not made obedience unmanageable but according to one's capability.*

سُبْحَانَهُ مَا أَبْيَنَ كَرَمَهُ وَ أَعْلَى شَأْنَهُ

*Glory be to He! How Kind is He! Highest is His glory.*

سُبْحَانَهُ مَا أَجَلُّ نَيْلُهُ وَ أَعْظَمَ إِحْسَانَهُ

*Glory be to he! How wonderful are His gifts and certainly His favours are countless.*

بَعَثَ الْأَنْبِيَاءَ لِيُبَيِّنَ عَدْلَهُ

*He sent down Prophets to explain His justice clearly,*

وَ نَصَبَ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَ فَضْلَهُ

*appointed guides to make known His power and generosity,*

وَجَعَلْنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ وَ خَيْرِ الْأَوْلِيَاءِ  
وَأَفْضَلِ الْأَصْفِيَاءِ وَ أَعْلَى الْأَزْكَيَاءِ

*and put us among the umma of the Prophet, the closest friend of Allah, and the most excellent being, and the most pious,*

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

*Muhammad, Allah's blessings and peace be on him and his progeny.*

أَمَنَّا بِهِ وَ بِمَا دَعَانَا إِلَيْهِ وَ بِالْقُرْآنِ الَّذِي أَنْزَلَهُ  
عَلَيْهِ

*We believed in what he said and in what he called us to, And in the Qur'an, You revealed to him,*

وَ بَوَصِيَّتِهِ الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ وَ أَشَارَ بِقَوْلِهِ  
هَذَا عَلَيَّ إِلَيْهِ

*And in his successor, appointed by Him on the day of Ghadeer, and identified in clear words: 'This is Ali'*

وَ أَشْهَدُ أَنَّ الْأَئِمَّةَ الْأَبْرَارَ وَ الْخُلَفَاءَ الْأَخْيَارَ  
بَعْدَ الرَّسُولِ مُخْتَارِ

*I bear witness that there are pious Aimma and  
righteous successors after the chosen messenger,*

عَلِيٍّ قَامِعِ الْكُفَّارِ وَ مِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنِ  
بْنِ عَلِيٍّ

*From Ali, the one who overpowered the  
unbelievers. After him, his eldest son, Hasan bin  
Ali,*

ثُمَّ أَخُوهُ السَّبْبُ التَّابِعُ لِمَرْضَاتِ اللَّهِ الْحُسَيْنِ

*Thereafter, his brother Husayn, the grandson of  
Rasulullah, obedience to him being the pleasure of  
Allah,*

ثُمَّ الْعَابِدُ عَلِيُّ ثُمَّ الْبَاقِرُ مُحَمَّدٌ ثُمَّ الصَّادِقُ جَعْفَرٌ

*Then Ali, the a'abid of Allah, then Muhammad Al-  
Baqir, then Ja'fer As-Sadiq,*



ثُمَّ الْكَاطِمُ مَوْسَى ثُمَّ الرَّضَا عَلِيٌّ ثُمَّ النَّقِيُّ  
مُحَمَّدٌ ثُمَّ النَّقِيُّ عَلِيٌّ ثُمَّ الزَّكِيُّ عَسْكَرِيُّ الْحَسَنِ

*then Musa Al-Kadhim, then Ali Ar-Ridha, then  
Muhammad At-Taqi, then Ali An-Naqi, then Hasan  
Al-Askariy,*

ثُمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ الْمُنْتَظَرُ الْمَهْدِيُّ  
الْمُرْجَى الَّذِي بِبَقَائِهِ بَقِيَتِ الدُّنْيَا

*Then, the awaited saviour, the hujja, and the  
established successor, the one who is awaited, the  
one because of whom the world exists,*

وَبِئْمَانِهِ رُزِقَ الْوَرَى وَ بِوُجُودِهِ ثَبَّتَتِ الْأَرْضُ  
وَ السَّمَاءُ

*because of whose blessings all living creatures get  
their rizq, because of whose presence, the heavens  
and earth stay stable,*

وَبِهِ يَمْلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا بَعْدَ مَا  
مُلِنَتْ ظُلْمًا وَ جَوْرًا

*and through him Allah will fill the earth with equity and justice when it is run over with tyranny and oppression.*

وَ أَشْهَدُ أَنَّ أَقْوَالَ هُمْ حُجَّةٌ وَ أَمْتِئَالَهُمْ فَرِضَةٌ

*And I bear witness that their words are a proof,  
To follow their example is obligatory,*

وَ طَاعَتُهُمْ مَفْرُوضَةٌ وَ مَوَدَّتَهُمْ لِأَزْمَةٍ مَقْضِيَّةٌ وَ  
الْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ وَ مُخَالَفَتُهُمْ مُرْدِيَةٌ

*To obey them is obligatory, To love them is necessary, (because it has been) pre ordained  
To follow their way is salvation, To oppose them is destruction*

وَ هُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ وَ شَفَعَاءُ يَوْمِ  
الدِّينِ

*They are the leaders of Janna, effective helpers on the day of Qiyama*

وَ أَيْمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ وَ أَفْضَلُ  
الْأَوْصِيَاءِ الْمَرْضِيِّينَ

*The best guides for humankind, Indeed the best of successors.*

وَ أَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ وَ مُسْئَلَةَ الْقَبْرِ حَقٌّ

*I bear witness that death is certain and questioning in the grave is the certain,*

وَ الْبَعْثَ حَقٌّ وَ النُّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ  
الْمِيزَانَ حَقٌّ

*And the raising of the dead is certain, and the decrees are certain, and the sirat is certain, and the balance is certain,*

وَ الْحِسَابَ حَقٌّ وَ الْكِتَابَ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ  
النَّارَ حَقٌّ

*And the accounting is certain, and the book (the Qur'an) is the truth, and Janna is real, and Jahannam is real,*

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا

*And indeed there is no doubt in the hour of resurrection.*

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

*Indeed Allah shall raise the dead from the graves.*

اللَّهُمَّ فَضْلُكَ رَجَائِي وَكَرْمُكَ وَرَحْمَتُكَ أَمَلِي

*O Allah! I hope to receive Your favour, Your generosity and rahma I expect for entering Janna,*

لَا عَمَلَ لِي اسْتَحِقُّ بِهِ الْجَنَّةَ وَلَا طَاعَةَ لِي  
اسْتَوْجِبُ بِهَا الرِّضْوَانَ

*For my conduct gives me no right for obtaining  
Your pleasure as I was not obedient,*

إِلَّا أَنِّي اعْتَقَدْتُ تَوْحِيدِكَ وَعَدْلَكَ

*Except that I believe in Your Oneness, and Your  
Justice.*

وَ ارْتَجَيْتُ إِحْسَانَكَ وَ فَضْلَكَ وَ تَشَفَّعْتَ إِلَيْكَ  
بِأَنْبِيَّيَّ وَ آلِهِ مِنْ أَحِبَّتِكَ

*I depend upon Your favours and Your generosity,  
pardon me in the name of the Prophet and his  
progeny, Your beloved friends.*

وَ أَنْتَ أَكْرَمُ الْأَكْرَمِينَ وَ أَرْحَمُ الرَّاحِمِينَ

*You are the most Generous, the most Merciful*

وَ صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ  
الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

*O Allah! Send blessings on the best of Your  
creations, Muhammad and on his most pure  
progeny.*

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*There is no authority and no might except that of  
Allah, the most High, the Great*

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

*O Allah! The most Merciful,*

إِنِّي أُوَدِّعُكَ يَقِينِي هَذَا وَ ثَبَاتَ دِينِي وَ أَنْتَ  
خَيْرُ مُسْتَوْدَعٍ

*Indeed I place my eiman and deen with You as a trust and You are the best of trustees*

وَ قَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ فَرُدَّهُ عَلَيَّ وَقْتِ  
حُضُورِ مَوْتِي

*We have been commanded to look after that which is entrusted to us, so give back (what I have placed in Your trust) at the time of my death*

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

*Through Your rahma, O the most Merciful.*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَدِيلَةِ عِنْدَ الْمَوْتِ

*O Allah! I seek refuge with You from alteration (of faith) at the time of death*

## IS DEATH PAINFUL?

For this we must first understand the aspect of punishment (azhab). Punishment for sins is in seven stages. Before we look at them it is necessary to know that azhab is not revenge of Allah, nor does Allah enjoy punishing humankind. It is a form of cleansing and curing just like a doctor who cures his patients. The cure may entail the need of pain - injections, operations .and is not the result of the doctor being cruel to the patient but rather being merciful and kind.

Similarly, azhab cleans a person so he may be able to attain the pleasure of Allah (Janna).

The seven stages of punishment are

1. In this world
2. When death comes
3. The squeeze of the grave
4. Barzakh (please refer to appendix)
5. Day of Judgement
6. The bridge of sirat (From Mahshar to Janna over Jahannam)

## 7. Jahannam

The Punishment therefore is on a graded basis. If ones sins have been answered for in this world and tawba done then Imam Ja'fer As-Sadiq (pbuh) says that death is like a fragrant breeze.

However, if the sins have not been cleansed then death is painful. Imam Ja'fer As-Sadiq (pbuh) says: "Whatever a mu'min suffers at the time of death, is for the purpose of cleansing him from sins so that he would come into the hereafter pure and unblemished, deserving the eternal reward of Allah without any obstacle between him and the reward."

After burial, and when those who have buried the dead person have gone away, two angels visit the grave. One is Munkar and the other Nakeer.

The soul re-enters the body and they ask questions on belief:

Who is your Lord?

What is your religion?



What is your book?  
What is your qibla?  
Who is your Prophet?  
Who are your Aimma?

This questioning is the composition of talqeen which is recited at the time of burial. Talqeen (which means to teach) should be recited daily at bed time so one is in a constant state of preparation for answering Munkar and Nakeer.

Imam Ja'fer As-Sadiq (pbuh) has said:

"Who so ever is subjected to the questioning in the grave, is also squeezed in the grave\*"

For some it will be like the embrace of two friends but for those whose sins have still not been cleansed by death, it is severe.

*\*Be it a grave in water, earth or wherever, for it is the abode of the soul.*

## AFTER DEATH

It is **mustahab**:

1. To close the eyes and lips, the chin be tied so the mouth does not fall open, and to keep the arms and legs straight, and to cover the whole body with a sheet of cloth.
2. To have sufficient lighting if it is dark.
3. To inform mu'mineen so that they may take part in the burial.

It is **makruh**:

1. To leave the mayyit alone.
2. To delay the burial.

After death, it is **wajib kifaii** to give ghusl, kafan, pray salaa 'alal mayyit and bury the mayyit.

It is **Ihtiyat wajib** to ask the permission of the wali (guardian) of the dead person before doing the above.

**Wajib Kifaii** means an act that is wajib upon all, but once performed by one individual, it is no longer wajib upon the others.

**Ihtiyat Wajib** means it is wajib to follow the fatwa, but the muqallid may refer to another mujtahid.

Imam As-Sadiq (pbuh) has said:  
“Whosoever gives ghusl to a deceased Muslim and takes care of his trust, Allah will forgive him his sins.”

Thawab Al-Amal Pg 434

## GHUSL OF A MAYYIT

It is **wajib kifaii** to give ghusl to the mayyit of every dead Muslim. If a foetus of 4 months or more is still-born it is wajib to give it ghusl. If it has not completed four months, but it has formed features of a human child, it must be given ghusl, as a precaution. In the event of both of these circumstances being absent, the foetus will be wrapped up in a cloth and buried without ghusl.

If there is any najasat on any part of the dead body, it is wajib to first remove it before giving ghusl. It is preferred that before the mayyit is given ghusl, it should be clean and free from all other najasat. It should therefore be cleaned and washed thoroughly.

Ghusl for a dead body is similar to ghusl of Jumu'a. Ghusl is first given to the head and neck, then the right side of the body, and then the left side.

**3 ghusl** are given to the mayyit in the following order:

1. **Water with Sidr Leaf** (water mixed with the leaves of the Sidr (Lote) tree).



2. **Water with Camphor**



### 3. Pure water



The quantity of "Sidr" leaves and camphor should neither be so much that the water becomes mixed (Mudhaaf), nor so little that it may be said that "Sidr" leaves and camphor have not been mixed in it at all.

The person/people giving ghusl to the mayyit must be:

1. Shia Ithna Asheri
2. Baligh
3. Sane
4. Aware of the rules of ghusl
5. The same gender as the dead person (Except when this is not possible)

One who gives ghusl to the dead body should perform the act with the niyyat of Qurbatan Ilallah (to get close to Allah).

The following acts are **mustahab**:

1. At least 2 people should give ghusl. One should pour water whilst the other should help to turn the mayyit.
2. The soles of the mayyit should face qibla.
3. Ghusl should be given in a covered building and not under the open sky.
4. The people giving ghusl should be on the right side of the mayyit.
5. Those giving ghusl should ask for forgiveness for the mayyit and recite duas.
6. The mayyit should be dried after giving the 3 wajib ghusl.

It is haram to look at the private parts of a mayyit and if a person giving ghusl looks at them, he commits a sin, though the ghusl will not be void. Thus those giving ghusl must ensure that the private parts remain covered all the time.

There is no rule for jabira in ghusl of mayyit, so if water is not available or there is some other valid excuse for abstaining from using water for the Ghusl, then the dead body should be given one tayammum instead of Ghusl.

It is ehtiyaat mustahab to give, three tayammums, and in one of the tayammum, there should be a Niyyat of "ma-fizzimmah". This means that a person giving tayammum resolves that this tayammum is given to absolve him of his responsibility.

A person giving tayammum to the dead body should strike his own palms on earth and then wipe them on the face and back of the hands of the dead body.



## TAHNEET

After having given ghusl to the mayyit it is **wajib** to give Tahneet with the niyya of Qurbatan Ilallah.

Tahneet means to apply some camphor on the 7 parts of the body which are placed on the ground during sijda beginning with the forehead. It is not necessary to rub the camphor; it must be seen on these parts. The camphor used should be powdered and fresh. It is mustahab to apply camphor on the nose tip also.



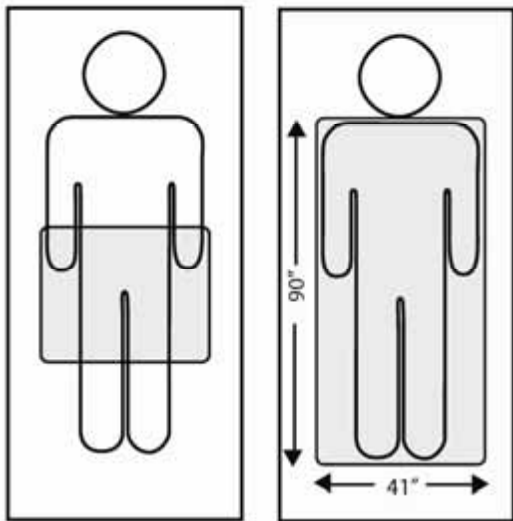
## TAKFEEN (Shrouding a mayyit)

### KAFAN

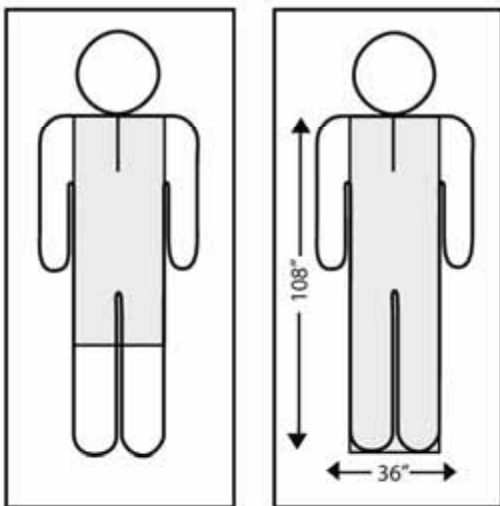
Kafan is the cloth used to shroud the mayyit. It must be put on the mayyit after the 3 wajib ghusl. The minimum (**wajib**) kafan consists of **3** pieces of cloth. However, it is **Mustahab** to use **8** pieces in all for a woman and **7** pieces in all for a man. It is mustahab that the kafan be of white cloth. (About 11 yds of material if it is 90" in width for an adult)

### The 3 wajib pieces of kafan are:

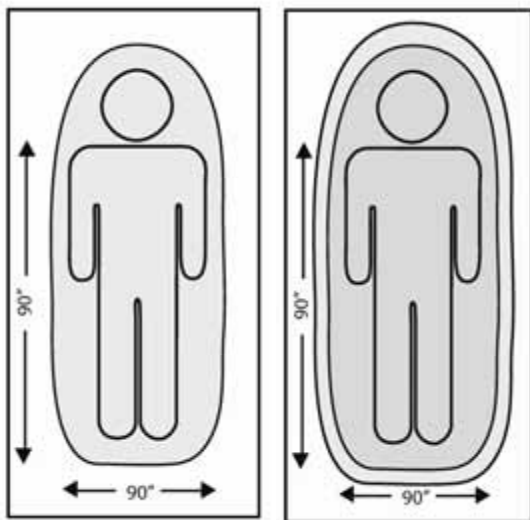
1. A wrap round which must cover the body from the navel to the knees but it is **Mustahab** to cover the body from the chest to the feet. (approx 90"x41" for an adult)



2. A shirt which must be large enough to cover the body from the shoulders to the upper half of the legs but it is **mustahab** for it to be long enough to cover the upper part of the feet. (approx 108"x36" for an adult)

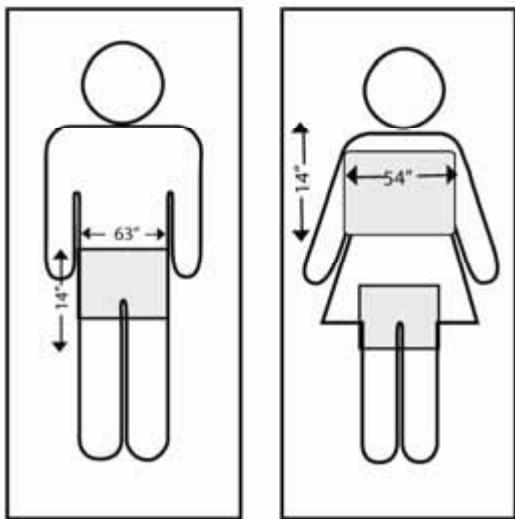


3. An overall sheet of cloth (wrap) which must be wide enough to wrap round the mayyit with one side overlapping the other, and long enough so that both ends (at the head and feet) can be tied up after the mayyit has been wrapped. (90"x90" for an adult)

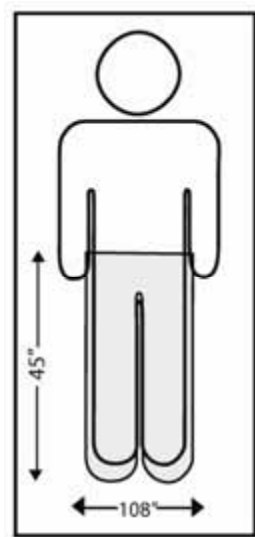


The **mustahab** pieces for both men and women are:

1. A piece of cloth to cover the private parts.  
(approx 63"x14")



2. A piece of cloth long enough to wrap round both legs. (approx 108"x45" for an adult)



3. A scarf like piece to cover the hair just as in salaa for women and to be would round the head like a turban for men.(approx 63"x17" for an adult)





## **JAREEDA**

***\*Mustahab\****

Jareeda are fresh twigs (without leaves) cut from a tree.

A lot of emphasis has been given by our Aimma, to place jareedas on both sides of the mayyit. The reason given is that as long as the twigs remain green, the mayyit will be safe from ‘fishare qabr’ (the squeezing of the grave).

It is better to use the twigs of a date palm, if not available then twigs from a pomegranate tree. However, if these are not available then twigs from any tree will suffice.

The twigs should be of arms length and the twig on the right side should touch the armpit. The twig on the left side should be kept above the armpit.

The overall ‘chadar’ is then wrapped around the mayyit.

**Did you know...**

**It is recommended to write the names of the Masumeen on the Jareeda.**

Imam Al-Baqir (pbuh) has said:

“One who takes the responsibility of purchasing and providing a mu'min with a kafan is just as the one who took the responsibility of clothing the person until the day of Qiyama”

Wasailush Shia Vol 3 Pg 148

## SALAA 'ALAL MAYYIT

It is wajib to acquire permission from the heirs of the deceased to recite Salaa 'alal Mayyit. Salaa 'alal Mayyit does not require any tahara and is recited in jama'a. Everyone in the jama'a has to repeat what is recited.

It is wajib to offer Salaa 'alal Mayyit for every Muslim, as well as for a Muslim child, if he/she has completed 6 years.

The mayyit is placed on its back perpendicular to the direction of qibla with the head on the right and the feet to the left.

Before the salaa, it is recommended that instead of adhan, mu'mineen should be summoned to pray by calling 'As-Salaa' three times.

Those praying should stand as near as possible to the mayyit.

Other mustahabat of Salaa 'alal Mayyit

- Those who participate in the salaa to perform wudhoo or ghusl.
- If the mayyit is that of a male, then the Imam or the person offering the salaa should alone stand at the middle part of the mayyit. However, if the mayyit is that of a female then he should stand at the chest of the mayyit.
- To pray bare-foot.
- To raise one's hand (up to the ears) while reciting every takbeer.
- To pray in jama'a.

# Salaa 'alal Mayyit

(Short Version)

1st Takbeer followed by Kalima

2nd Takbeer followed by Salawaat

3rd Takbeer followed by seeking forgiveness for all the believers

4th Takbeer followed by seeking forgiveness for the deceased

5th Takbeer ends the Salaa

## 1st Takbeer

اللَّهُ أَكْبَرُ  
Allah is great

Kalimat Shahadatayn

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

I bear witness that there is no god but Allah, He is alone and has no partners, and I bear witness that Muhammad is his abd and His messenger.

2nd Takbeer

اللَّهُ أَكْبَرُ

Allah is great

Salawaat

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Bless Muhammad and his progeny

---

3rd Takbeer

اللَّهُ أَكْبَرُ

Allah is great

Seeking forgiveness for all the believers

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah! Grant forgiveness to all the believing men  
and believing women

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#### 4th Takbeer

اللَّهُ أَكْبَرُ

Allah is great

Seeking forgiveness for the deceased

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

O Allah! forgive this deceased male or

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

O Allah! forgive this deceased female

---

#### 5th Takbeer

اللَّهُ أَكْبَرُ

Allah is great

This ends the salaa

## SALAA 'ALAL MAYYIT

(Full version)

اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

I bear witness that there is no god but Allah, He is alone and has no partners, and I bear witness that Muhammad is his abd and His messenger. He was sent with the truth as a giver of good tidings and as one who warns about the hour (the last day).

اللَّهُ أَكْبَرُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ ارْحَمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ



كَأَفْضَلِ مَا صَلَّيْتَ وَ سَلَّمْتَ وَ بَارَكْتَ  
وَ تَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah! Bless Muhammad and his progeny and grant peace to Muhammad and his progeny and bless Muhammad and his progeny and send Your mercy on Muhammad and his progeny The best of Your blessings, and peace and mercy which you bestowed upon Ibraheem and his progeny Indeed You are the Praised worthy and Great.

اللَّهُ أَكْبَرُ  
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ  
وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ  
تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ  
إِنَّكَ مُجِيبُ الدَّعَوَاتِ

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O Allah! Grant forgiveness to all the mu'mineen and mu'minaat, and to all the Muslims, men and women, The living among them and the dead, Link us to them through good deeds, Indeed You are the One who answers dua  
Indeed You have power over everything.

اللَّهُ أَكْبَرُ

**If the deceased is a male**

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ  
نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ  
اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا  
اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ  
وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ اغْفِرْ لَهُ  
اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَىٰ عِلِّيِّينَ  
وَ اخْلُفْ عَلَىٰ أَهْلِهِ فِي الْغَابِرِينَ

وَ ارْحَمُهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

**If the deceased is a female**

اللَّهُمَّ إِنَّ هَذِهِ أَمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أَمَّتِكَ  
نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ  
اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهَا  
مِنَّا

اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا  
وَ إِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَ اغْفِرْ لَهَا  
اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ  
وَ اخْلُفْ عَلَى أَهْلِهَا فِي الْغَابِرِينَ  
وَ ارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ  
اللَّهُ أَكْبَرُ

O Allah! This man/woman is Your abd,  
daughter/son of Your abd. He/she has come to

O Allah! This man/woman is Your abd, daughter/son of Your abd. He/she has come to You, and You are the best resting place O Allah! We know nothing about him/her except what is good and You know more about him/her than we

O Allah! If he/she was one who did good, increase his/her good deeds; If he/she was one who did evil, then forgive him/her; O Allah! Place him/her near You in the highest of positions and be a guardian for his/her family forever

Bestow Your mercy, O the most Merciful of those who show mercy. The salaa is complete after the fifth and final takbeer.

### Salaa 'alal Mayyit for a deceased child

اللَّهُ أَكْبَرُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ  
أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ

Muhammad is his abd and His messenger. He was sent with the truth as a giver of good tidings and as one who warns about the hour (the last day).

اللَّهُ أَكْبَرُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَ سَلِّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَ ارْحَمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
كَأَفْضَلِ مَا صَلَّيْتَ وَ سَلَّمْتَ وَ بَارَكْتَ  
وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Bless Muhammad and his progeny and grant peace to Muhammad and his progeny and bless Muhammad and his progeny and send Your mercy on Muhammad and his progeny The best of Your blessings, and peace and mercy which you bestowed upon Ibraheem and his progeny

Indeed You are the Praised worthy and Great.

اللَّهُ أَكْبَرُ

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ

تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ

إِنَّكَ مُجِيبُ الدَّعَوَاتِ

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah! Grant forgiveness to all the mu'mineen and mu'minaat, and to all the Muslims, men and women, The living among them and the dead, Link us to them through good deeds, Indeed You are the One who answers dua  
Indeed You have power over everything.

اللَّهُ أَكْبَرُ

**If the child was a boy:**

اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا

O Allah! Let this boy be a good company (when we pass away), example and reward for his parents and for us.

**If the child was a girl:**

اللَّهُمَّ اجْعَلْهَا لِأَبَوَيْهَا وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا

O Allah! Let this girl be a good company (when we pass away), example and reward for his parents and for us.

# TADFEEN

## Burial

It is **wajib kifaii** to bury the mayyit of a Muslim.

“Who so ever escorts a janaza of a Muslim is forgiven his/her sins and becomes void of sins as a newly born child.” **Imam Ali Ridha (pbuh)**

It is mustahab that 4 people place the 4 corners of the janaza on their shoulders whilst carrying it to the graveyard.

It is also mustahab to start carrying the janaza from the side where the right shoulder of the mayyit lies and to continue in an anti-clock wise direction.

The bearers should not move across the front of the janaza or underneath it.



It is **wajib**:

That the mayyit be buried in a deep enough grave so that no smell could spread and no animal could dig it out.

That the mayyit must be placed in the grave such that its right side touches the ground and the whole front part of the mayyit faces qibla.

It is **mustahab** that the depth of the grave be equal to the height of an average person. (approx. 5'6")

For burial, the janaza should be taken to the grave in stages. Before reaching the grave, the janaza should be placed on the ground, then raised and placed on the ground again after moving a little forward. The procedure should be repeated 3 times, each time bringing it closer to the grave.

For males, the head should be lowered into the ground from the end where his feet will eventually lie.

For females, the mayyit should first be placed at the side of the grave and then carried sideways, the whole mayyit being lowered into the grave at

once. Whilst lowering the mayyit into the grave, it should be shielded from the view of the onlookers with a piece of cloth.

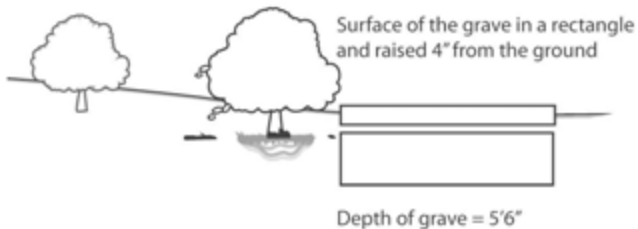
When the mayyit is placed in the grave, the ties of the outer chadar should be opened and the right cheek placed on the ground. The head should be placed on a mound of earth. Talqeen should be recited to the mayyit whilst it is in the grave.

With the exception of the relatives of the mayyit, all those present should flick earth in the grave with the back of their hands reciting:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Indeed we are from Allah and to Him we shall return*

After burial, the surface of the grave should be formed into a rectangle and raised 4" (10 cms) from the ground with a sign on it to make it recognisable. It is makruh to raise it further. Some water should be poured on the grave.




The people present should place their fingers into the grave so that their finger marks remain in it, and recite Suratul Qadr 7 times asking Allah to forgive the dead person.

After the people leave the graveyard, any one of the relatives of the dead person or one who is given permission by the heirs of the dead person should recite talqeen once again, this time at the grave side.


## TALQEEN

In talqeen the name of the deceased and his father should be recited.


إِسْمَعِ أَفْهَمِ إِسْمَعِ أَفْهَمِ إِسْمَعِ أَفْهَمِ يَا ... بِنِ ... 

Listen and understand, listen and understand, listen and understand, O .....son of


.....

إِسْمَعِي أَفْهَمِي إِسْمَعِي أَفْهَمِي إِسْمَعِي أَفْهَمِي يَا ..... بِنْتٌ ..... 

Listen and understand, listen and understand, listen and understand, O .....daughter of .....

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةٍ 

Are you on the same covenant on which you were when you parted from us?

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةٍ 


Are you on the same covenant on which you were when you parted from us?

أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ 


That there is no God but Allah Who is only One and who has no partner,

وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ   
عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ  
الْمُرْسَلِينَ

And that indeed Mohammed, is the abd and the messenger of Allah and is the chief of all the prophets and is the last of them.

وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ   
وَ إِمَامٌ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ

And that Ali is the commander of all the believers and the leaders of all the successors and he is such an Imam whose obedience has been made obligatory on the whole world.


 وَ أَنَّ الْحَسْنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ  
 وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ  
 مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ  
 مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسْنَ  
 بْنَ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ  
 صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ  
 اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أئِمَّتِكَ هُدًى  
 أَبْرَارٍ

And that Hasan and Husayn,  
 and Ali son of Husayn,  
 and Muhammed son of Ali,  
 and Ja'far son of Muhammed,  
 and Musa son of Ja'far,  
 and Ali son of Musa,  
 and Muhammed son of Ali,  
 and Ali son of Mohammed,  
 and Hasan son of Ali,  
 and Mohammed, the awaited one, son of  
 Hasan may the peace of Allah be on them

all - are the Imams of all the believers and are the authorities on the whole world, and all these Imams are the rightly guiding and the pious?



يَا ...بْنُ... إِذَا آتَاكَ الْمَلَكَانِ الْمُقْرَبَانِ

رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى

وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ

وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ أُمَّتِكَ

O ..... son of ....., when the two angels favoured by Allah and appointed by Him approach you, and ask about your god and your prophet, your qibla and your Imams,



يَا .....بِنْتُ..... إِذَا آتَاكَ الْمَلَكَانِ الْمُقْرَبَانِ


رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى

وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ


وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ أُمَّتِكَ

O ..... daughter of ....., when the two angels favoured by Allah and appointed by Him approach you, and ask about your god

and your prophet, your qibla and your Imams,

فَلَا تَخَفِي وَلَا تَحْزَنِي وَ قُولِي فِي جَوَابِهِمَا 

Do not be afraid or grieved or worried, but  
say in reply:

اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ  
وَ آلِهِ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي  
وَ الْكَعْبَةُ قِبْلَتِي 

وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي  
وَ الْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي

وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلَاءَ إِمَامِي  
وَ عَلِيُّ زَيْنُ الْعَابِدِينَ إِمَامِي

وَ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ إِمَامِي  
وَ جَعْفَرُ الصِّدِّيقُ إِمَامِي

وَ مُوسَى الْكَاطِمُ إِمَامِي



وَ عَلِيُّ الرَّضَا إِمَامِي  
وَ مُحَمَّدُ الْجَوَادُ إِمَامِي  
وَ عَلِيُّ الْهَادِي إِمَامِي  
وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي  
وَ الْهَجَّةُ الْمُنْتَظَرُ إِمَامِي

“Allah, the glorious and dignified, is my Rabb,  
Muhammed peace of Allah be upon him  
and his progeny, is my Prophet,  
Islam is my religion,  
the Qur’an is my book,  
Kaa’ba is my Qibla,  
Ameerul Mu’mineen Ali ibne Abu Talib  
is my Imam, Hasan Mujtaba is my Imam,  
Husain, the martyr of Karbala is my Imam,  
Ali Zaynul Abideen is my Imam,  
Mohammed Baqir is my Imam,  
Ja’far Saadiq is my Imam,  
Musa –al- Kaazim is my Imam,  
Ali Riza is my Imam,

Muhammed Jawaad is my Imam,  
Ali Haadi is my Imam,  
Hasan Askari is my Imam  
and Hujjatul Muntadhar is my Imam.

هُؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَتِي وَ  
سَادَتِي وَقَادَتِي وَشُفَعَائِي بِهِمْ أَتَوَلَّى مِنْ  
أَعْدَائِهِمْ أَتَبْرَأُ فِي الدُّنْيَا وَالْآخِرَةِ

All these great persons, may Allah's peace be upon them, are my Imams, my leaders, my chiefs, and my intercessors and I keep friends with them and have hatred for their enemies in this world as well as in the world to come."


ثُمَّ اِعْلَمْ يَا.....بِن.....إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى  
نِعْمَ الرَّبُّ

وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نِعْمَ  
الرَّسُولُ  
وَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ  
وَ أَوْلَادَهُ الْأَيْمَةَ الْأَحَدَ عَشَرَ نِعْمَ الْأَيْمَةُ


Understand, ..... son of....., that Allah, the Almighty and Exalted, is the best Rabb, that Muhammad is the best Prophet, and that the commander of the believers, Ali son of Abu Talib and his offsprings, the twelve Aimma are the best of Imams,

ثُمَّ اِعْلَمِي يَا.....بِنْتِ.....اِنَّ اللهَ تَبَارَكَ وَ  
تَعَالَى نِعَمَ الرَّبِّ  
وَ اَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَ اٰلِهِ نِعَمَ  
الرَّسُوْلُ  
وَ اَنَّ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيَّ بْنَ اَبِي طَالِبٍ  
وَ اَوْلَادَهُ الْاِيْمَةَ الْاَحَدَ عَشَرَ نِعَمَ الْاِيْمَةِ

Understand, ...daughter of....., that Allah, the Almighty and Exalted, is the best Rabb, that Muhammad is the best Prophet, and that the commander of the believers, Ali son of Abu Talib and his offsprings, the twelve Aimma are the best of Imams,


وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ   
حَقٌّ

And that the message Muhammad brought from Allah is true,

وَأَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النُّشُورَ حَقٌّ 

وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُبِ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَا فِي الْقُبُورِ

And death is true, the questioning in the grave by Munkar and Nakir is true, the resurrection of the dead is true, the appearance before Allah is true, the siraat is true, the balance is true, the disclosure of the book of one's deeds on the day of qiyama is true, Janna is true, Jahannam is true and that there is no doubt about the coming of the inevitable hour of reckoning, and that Allah will raise the dead from their graves.


أَفْهَمْتَ يَا ..... بِنُ..... تَبَّتَكَ اللهُ بِالْقَوْلِ الثَّابِتِ 

وَ هَذَاكَ اللهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ

عَرَّفَ اللهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرًّا

مِنْ رَحْمَتِهِ

Do you understand, O ..... son of .....,  
may Allah keep you safe and guide you to the  
right path. May Allah through His mercy  
acquaint you with your Awliyaa at the abode  
of His rahma.

أَفْهَمْتَ يَا ..... بِنْتِ..... تَبَّتَكَ اللهُ بِالْقَوْلِ 

الثَّابِتِ وَ هَذَاكَ اللهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ

عَرَّفَ اللهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرًّا

مِنْ رَحْمَتِهِ

Do you understand, O ..... daughter of  
....., may Allah keep you safe and guide  
you to the right path. May Allah through His  
mercy acquaint you with your Awliyaa at the  
abode of His rahma.

اللَّهُمَّ جَافِ الْأَرْضَ عَنِ جَنْبَيْهِ وَ اصْعَدْ  
بِرَوْحِهِ إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانًا  
اللَّهُمَّ عَفْوِكَ عَفْوِكَ



O Allah! Make the earth spacious for him on  
both sides and elevate his soul to Yourself.  
O Allah! Forgive us, forgive us.

اللَّهُمَّ جَافِ الْأَرْضَ عَنِ جَنْبَيْهَا وَ اصْعَدْ  
بِرَوْحِهَا إِلَيْكَ وَ لَقِّهَا مِنْكَ بُرْهَانًا  
اللَّهُمَّ عَفْوِكَ عَفْوِكَ



O Allah! Make the earth spacious for her on  
both sides and elevate her soul to Yourself.  
O Allah! Forgive us, forgive us.

## MOURNING AND CONDOLENCE

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Indeed we are from Allah and to Him we shall return” (Ref 2:156)

Although death as the above aya of the Qur’an illustrates represents a return to the Creator, it nevertheless remains a painful experience for the survivors.

When a loved one dies, powerful and conflicting emotions are aroused – sadness over the loss and confusion about the future. To suppress the expression of grief is unhealthy but to allow our grief to overwhelm us is to selfishly overlook the true meaning of death.

One should continually recite

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ and the Qur’an.

It is haram to physically harm oneself through grief. Whilst weeping over the dead, it is ihtiyat

mustahab that one's voice should not be very loud.

It is mustahab to console the bereaved family and friends.

When friends or relatives are grieving for a loved one, greet them with a warm handshake and say:

أَحْسَنَ اللهُ لَكَ الْعَزَاءَ

“May Allah soften your grief”

Often there is not much more one can say – do not try to explain, just be there with them. Soothe them, console them with warmth and weep with them. No matter how hard one tries, we must accept that sometimes especially at the death of a loved one, we do not understand His Rahma.

It is makruh to eat with the bereaved in their homes and putting them under unnecessary inconvenience.

It is mustahab to send food to and serve the family of the deceased for three days.



There is no way to replace a loved one, but one can supplement our normal good deeds with further virtuous acts on behalf of the marhumeen. E.g. Sadaqa, Imparting religious education, donating to welfare projects such as the building of roads, hospitals, water supplies etc...

One should remember the dead with good memories, pray for them and ask for forgiveness for them.

It is reported that one day the Prophet (pbuh) was escorting a funeral when he heard some people praise the one who was being buried. The Prophet (pbuh) said:

“I swear by the Rabb of the Ka’ba, that the path to Janna has become secure for this person because mu’mineen have witnessed his goodness and Allah does not reject their testimony.”(Mustadrakul Wasa’il V1 Pg 147)

Death is an opportunity to examine our own lives and evaluate how we are fulfilling our purpose of existence. Death is a lesson that shakes us out of

our complacency and makes us rethink our priorities.

The Prophet (pbuh) said to Abu Dharr:  
“When you are escorting a funeral,  
remind yourself of your own death, fear  
it and remember that you too will meet  
it one day.”

## **SALATUL WAHSHAT/HADIYA MAYYIT**

“A dead person does not bear greater hardships in his grave at any time than the first night.”

**Prophet Muhammad (pbuh)**

On the day of burial it is recommended to give sadaqa, asking for rahma (mercy) for the marhum/marhuma.

In addition as a gift, one should pray Salatul Wahshat if one is a near relation or Salatul Hadiya Mayyit with the niyya of pleasing Allah and seeking forgiveness for the dead person.

**Wahshat** means loneliness and anxiety. This salaa can be recited at any time during the first part of the night of burial, but it is better to pray it at the beginning of the night after Isha salaa.

**It consists of 2 rakaats.**

In the 1<sup>st</sup> rakaat after **Suratul Hamd** recite **Ayatul Kursi (2:254, 255, 256)**

In the 2<sup>nd</sup> rakaat after **Suratul Hamd** recite **10x Suratul Qadr**

**Hadiya Mayyit** means a gift to the mayyit.

**The salaa consists of 2 rakaats.**

In the 1<sup>st</sup> rakaat after **Suratul Hamd** recite **Suratul Qadr**

In the 2<sup>nd</sup> rakaat after **Suratul Hamd** recite **Suratul Kawthar.**

After completing the salaa, ask Allah to send the thawabs of the salaa to the grave of the marhum/marhuma.

## VISITING THE GRAVEYARD

“It is one of the rights of a Muslim over another Muslim that he should visit his grave.”

**Imam Ja'fer As-Sadiq (pbuh)**

Upon seeing the graves , one must greet them (with salaam). The following salaam is recommended:

السَّلَامُ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

يَا أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ

بِحَقِّ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

كَيْفَ وَجَدْتُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ

مِنْ لَا إِلَهَ إِلَّا اللَّهُ

يَا لَا إِلَهَ إِلَّا اللَّهُ

بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ

إِغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
وَ احْشُرْنَا فِي زُمْرَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
مُحَمَّدٌ رَسُولُ اللَّهِ  
عَلَيَّ وَوَلِيُّ اللَّهِ

Wherever possible face qibla, and recite Suratul Fatiha for all the marhumeen.

On the grave you are visiting recite:

1. Suratul Fatiha three times
2. Suratul Qadr three times
3. Ayatul Kursi three times
4. Suratul Falaq three times
5. Suratun Naas three times
6. Suratu Yaseen
7. Any dua asking Allah's forgiveness for the marhum

Respect the sanctity of the grave yard. The prophet (pbuh) has said:

“If I have to walk over burning desert or fire or to place my foot on the edge of a sharp sword, I would prefer it to trampling on the grave of a Muslim.”

He also said to Imam Ali (pbuh):

“Ya Ali! Allah considers a few things undesirable for my followers. One of them is laughing in a graveyard.....”

## SALATUL IJARA

**Salatul Ijara** is hiring someone to offer the qadha salaa\* for a marhum/marhuma with payment.

The person may also be paid for performing the qadha sawm and hajj.

If a person did not pray some of his wajib salaa, and did not perform their qadha, in spite of being able to do so, after his death, it is upon his eldest son, as ihtiyate wajib to perform the qadha. If the son cannot do so, he may hire someone to perform them. The qadha salaa of a mother are not wajib upon the eldest son – however, it is better if he performs them.

If a person makes a wasiyya (will) that all their qadha wajibaat must be performed, then it is the responsibility of the executor of their will to ensure that the qadha are performed.

\*As long as a person is alive, no other person can offer his qadha on his behalf, even if he is unable to offer them.



## WRITING A WILL

“..It is prescribed for you when death approaches any one of you to make a will (wasiyya); if he leaves behind wealth, for his parents, and his near relatives....., a duty upon the pious people.”

**Suratul Baqara - 2:180**

“It is not appropriate for a Muslim to pass 2 nights without his will being near his pillow.”

**Prophet Muhammad (pbuh)**

A wasiyya (will) constitutes the set of instructions whereby one directs his heirs or administrators regarding the following:

1. Distribution of wealth after death
2. Performing of qadha waajibaat e.g. salaa, sawm, hajj... (Even if the deceased does not mention it in his will, it is wajib for the heirs to pay for Qadha salaa, sawm, zakaat, khums or Hajj if they were due. Priority must be given first to debts and burial expenses).
3. Any directive regarding his burial.

Even though Islamic law does not insist upon it, it is best to write down one's will. Present day requirements and the laws of the land make it obligatory that a person should have a written will to ensure speedy disposal of wealth and avoid unnecessary hardship to their heirs and executors of the will. In Islamic law, a person has the right of disposing one third of his wealth according to his/her wishes only by making a will. The remaining two thirds must be divided according to the shares specified by shari'a.

According to shari'a there are 2 causes which give rise to the right of inheritance:

- 1) Nasab (consanguinity or blood relationship)
- 2) Sabab (relationship by marriage)

The **nasabi heirs** are divided into 3 categories:

1. Parents and children
2. Grandparents, sisters, brothers and their siblings
3. Uncles and aunts

As long as there is even one person alive from the first category, no other relative from the second

or third category will receive anything from the 'estate'\*

The **Sababi heirs** - husband or wife inherit from each other regardless of the presence of any relative in the 3 nasabi categories.

### **\*Estate**

It is the collective name for everything one owns. It consists of:

-All properties, goods, and investments in one's name.

-Any specified portion of goods and investment in which one is a co-owner.

Total Estate minus Burial expenses, outstanding debts, outstanding Khums, Zakaat, Kaffara, Nadhr, Hajj.....

Equals **Net Estate**

### **Net Estate**

**1/3** This to be disposed off according to one's wishes.

**2/3** This is distributed to the **Sababi & Nasabi heirs** according to Shari'a

From the  $\frac{2}{3}$  of the net estate the share of the Sababi heirs (Spouses) is as follows:

The wife's share on her husband's death is  $\frac{1}{8}$  if there are children and  $\frac{1}{4}$  if there are no children  
The husband's share on his wife's death is  $\frac{1}{4}$  if there are children and  $\frac{1}{2}$  if there are no children.

The remainder is divided so that the parents get  $\frac{1}{6}$  each.

Finally, the children inherit the balance so that the son/s get twice that which the daughters inherit.  
If there is no will, then the entire net estate will be divided according to the shares above.

### **Miscellaneous Orders**

- A wife is not entitled to land of her husband - be it agricultural or residential. She only inherits the house on the land according to her proportional shares in inheritance.
- The personal Qur'an, ring and clothes in which the deceased dies in belong to the eldest son.
- If the deceased is heavily in debt, the debts must be settled first even if it means that their heirs will receive nothing.

- A murderer does not inherit from their victim, even if they are the nearest or only relation of the victim.

Imam As-Sadiq (pbuh) has said:  
“The will is an issue which is firmly rooted in Islam and a necessity for every Muslim”

Wasailush Shia Vol 19 Pg 257

Imam Ja’fer As-Sadiq (pbuh) has said:  
“One who dies without a will, dies the death of one during the days of Ignorance (Pre-Islamic age)” (*Wasa’il al-Shia, Vol 19, pg 259*)

# SAMPLE WILL

This is the last will and testament of  
.....

son/daughter of  
.....

currently residing at  
.....  
.....

made on.....

I hereby revoke all former wills and testaments made by me and declare this to be my last will.

I testify that I am a practising Muslim of the Shia Ithna Asheri faith believing in one God, His Prophets- the last of whom is Muhammad (pbuh) and the institution of Imama with the Imam of the time being Imam Muhammad Al-Mahdi (pbuh)

I appoint

.....

of.....

to be the executor of this, my WILL.

I DIRECT that all my debts, funeral and testamentary expenses be paid as soon as is convenient after my death.

I DIRECT my Executors to pay..... my KHUMS.

After all these payments have been made the remainder of my estate should be divided in the following proportions.

One third of the estate - here forth known as portion A

Two thirds of the estate - here forth known as portion B

## Portion A

## Portion B

This conforms to the Shia Ithna Asheri laws of inheritance.

In witness, whereof I, the said

.....

have signed my name on this

.....

Signed by the said

.....



In the presence of us both present at that time, who in his/her presence and in the presence of each other have hereto subscribed our name as witnesses:

1.....

.....

2.....

.....

## APPENDIX

## AM EXTRACT FROM THE WILL OF SYED SHAHABUDDIN MAR'ASHI

I advise my son:

1. Always remain ready to serve the religion of Islam and strive in the defence of Truth. Today the religion of Islam is crying, "*Hal min Nasirin Yansuruni hal min Zaabbin Yazubbu 'Anni?*"; "Is there a helper who will come to my aid, is there a saviour who will come to my rescue?" O my son, in this age there are very few who answer this plea from Islam, and may Allah reward the few that there are.
2. Always ponder deeply over the verses of the Holy Qur'an and follow the advice and instructions contained therein. Visit the graves frequently and think, "where were these people yesterday, what were they, how were they and where have they come to today".

Do not sit and indulge in vain and useless gatherings. There are few gatherings today

where gossip, slander and lies are not present, rather they do not exist. Refrain from excessive attachment to this world.

3. Maintain good relationship with your close relatives because by this act you will gain inspiration to do good and earn blessings and an increase in your means and life-span.
4. Always refrain from back-biting of the servants of Allah, and especially remain aloof from gossip about Ulema e Deen, because that is like eating poisoned dead meat.
5. Remain engrossed in the learning of religious knowledge. Continue to progress in it every day and remain busy in spreading it all the time.
6. My son, make a habit of reciting everyday, after Fajr Salaa, Suratul Yasin once. After Zhuhr Salaa recite Suratul Naba, after Asr Salaa, Suratul Asr, after Maghrib Salaa, Suratul Waqiya and after Isha Salaa recite Suratul Mulk. In this practice there are amazing

gains. My teachers advised me to this and I have seen its blessing more than once.

7. In the Qunoot of Wajib namaz always recite this dua. *“Allaumma Inni Asaluka bi Hakki Fatimata wa Abiha wa Ba’liha wa Baniha wa sirril Mustawdai Fiha an Tusaali ala Muhammadin wa aali Muhammad. Wa an Taf’al bi Ma Anta Ahlu wa la Taf’al be Ma Ana Ahlul”*. This dua was taught to me both by my father as well as my teacher Jamalus Salikeen Shaykh Muhammad Husein Shirazi. He has narrated this authentic hadith from Sayyid Murtadha Kashmiri Rizvi by Ibne Tawoos from the Holy Imams (pbuh).
8. My son, in Rukuu especially of the last rakaat, after zikr recite salawat in this way:  
*“Allahumma Sali Ala Muhammadin wa aali Muhamma wa Taraham ala Aajizna wa Aghisna Bihakkihim.”*
9. Always recite the Tasbih of our wronged grandmother Fatima Zahra (pbuh). That

Tasbih is not only for recitation after salaa but it should be recited all the time.

10. Son, there is a memorable speech by Sayyida Tahir, Bibi Fatima (pbuh) which she gave in Masjide Nabawi in front of the Ummah. Even the Ulema and proficient linguists have failed to understand it fully. Think deeply about her words and try to understand them. – study 22 ibadat.
11. Study the famous sermon of Amirul Mu'mineen, Sayyidul Mazlumeen (pbuh) called Shikshikiyyah.
12. I stress to you to never abandon Salaatul Laylb. Do Istighfaar in the early mornings.
13. Be gentle and merciful to the poor and needy, and especially take care of the sadaat and students of Islam.
14. Avail yourself to the blessings of the Ziyarat of the Holy Ahlul Bayt (pbuh). Reach the places where they are buried and after reciting

salutations, repent and ask dua – in these actions there is untold benefit.

15. My son, regard your life time as precious and do not waste in on useless talks. Allah is displeased with a young man who wastes his time.
16. I have gathered the earth from the graves of Ahlul Bayt (pbuh), the Holy Imams (pbuh), their children, their companions and Ulema in a small bag. Put it in my grave with me, so that I am blessed.
17. Also put in my grave the black clothes I use to wear in the grief-ridden remembrance of the suffering of the children of the Holy Prophet (pbuh) during the months of Muharram and Safar
18. After shrouding me place on my chest the handkerchief with which I use to wipe my tears in mourning my grandfather Hussein (pbuh).

19. My son, always remain in a state of purity. By that act the soul of a person remains content and free from grief.
  
20. After my death, perform the Hajj and Ziyarat of the grave of the Holy Prophet (pbuh) on my behalf. All my life I longed to do this but due to hardship I could not go. Similarly, in Iraq, visit the sacred places on my behalf. For both these good acts I do not have anything except a few books. I hope my children will pay from their own wealth and do this kindness to me. My Lord is a witness that I do not have an inch of land, nor any wealth of any sort.
  
21. My son, if possible use some of your wealth as Radde Mazahlim on my behalf, in case I have any dues outstanding.
  
22. My son, every Thursday night, ask someone to come to the side of my grave and recite about the suffering of Imam Husayn (pbuh).



23. When my bier is carried, announce to the people that if I owe anything to anyone he should forgive me before I am buried.
24. Every Thursday night my sons should come to my grave and recite the Holy Qur'an and listen to the remembrance of Imam Husayn (pbuh).
25. The Tasbih, made from the earth of Kerbala, with which I used to recite my Istighfaar should be buried with me.

This will is by Allah's worthless slave, servant of the knowledge of the Ahlul Bayt (pbuh), Abul Ma'ali Shahabuddin al Huseini al-Mar'ashi an Najafi, written today the 20<sup>th</sup> Rabbiul Akhar 1398 A.H. in Mashade Hadhrat Musa Fatema binte Musa ibne Ja'far (pbuh). I pray for Allah's forgiveness.

## QUESTION & ANSWERS

**Question 1:** At the funeral procession, it is recommended to first carry the right front corner of the casket on your left shoulder then gradually move to the end corner, and then carry the left front corner on the right shoulder and then gradually move to the end corner.

Is this not inconvenient for those who are carrying the casket on the right and left corners? Instead, is it not better if four family members are available that they carry the casket?

**ANSWER:** In a Muslim funeral, there is no concept of four individuals or family members carrying the casket at the corners. People line up on two sides and the casket is moved on the shoulders of the people on both sides.

I have observed sometimes that a family member carries the casket on the back of his shoulders right in the front-there is no recommendation for such a thing, rather it hinders the people who have lined up on both sides to carry the coffin.

**Question 2:** After the body has been placed inside the grave, I believe it is recommended to put a handful portion of earth inside the coffin and then to place some underneath the cheek of the deceased.

What is the religious significance of this act?

**ANSWER:** The way it is normally done in the east is that when the body is placed inside the grave without a coffin, it is customary, based on religious recommendation, to make a sort of pillow of earth for the head of the deceased. In Western countries, depending on individual regulations, we can't bury a body without a coffin. In such places, people place some earth inside the coffin and underneath the cheek as a way of fulfilling the religious recommendation mentioned above.

**Question 3:** Similarly, after the body has been placed inside the grave, it is recommended to put a handful portion of earth inside the grave by pushing it by the outer side of one's hand. This

recommendation for putting some earth inside the grave is not for the close family members; for them it is makruh (disliked) to put the earth inside the grave of their dear deceased kin.

Why is the dirt swept in with the back of the hand only and why are family members not supposed to sweep dirt into the grave?

**ANSWER:** One of the last rights of a person on a fellow mu'min is the tradition of burial; and this is symbolized by a person putting a handful of earth inside the grave. There are hadith, which say that it is better to do that by using the back of the hand.

However, for the closest family members --the blood relatives-- it is not recommended - this would save him from further emotional distress.

**Question 4:** After placing the body in the grave and before closing the grave, it is recommended that the 'wali' (next of kin) or someone who has been allowed by him to recite Talqeen .The person reciting the Talqeen should hold the right

shoulder of the dead body with his right hand and should place his left hand tightly on the left shoulder and draw his face close to the ear of the deceased. Then, shaking shoulders of the deceased, he should say thrice: 'Isma' ifham ya . . . (Listen and understand, O') . . . mentioning the name of the deceased as the son/daughter of his/her father, then recite the Talqeen.

This act of holding the shoulders in a diagonal state could risk dropping the body and be disrespectful as a result. Would it be okay to hold the right shoulder of the dead body with the left hand and the left shoulder with the right hand, draw the face close to the ear of the dead body, shake the body, then recite Talqeen?

**ANSWER:** In Muslim countries, the graves are dug in such a way that right at the bottom there are two levels: one is the actual grave (lahad) and one is a raised platform on which those who will place the body will stand. This makes it easy for the person to hold the shoulders of the deceased diagonally and there is no issue of dropping the body or being disrespectful.

Here in Western countries, the graves are not dug that way. And so normally the coffin is placed on the ground besides the grave or on the straps over the grave, then a person sits besides the coffin to hold the shoulders of the deceased and the Talqeen is recited, thus avoiding any risk of dropping the body or being disrespectful.

**Question 5:** After the grave has been filled with earth, it is recommended to put water on the grave beginning with the head and going into a whole circle and ending with the center. What is the religious significance of this act?

**ANSWER:** It is recommended for the person to face the qibla to put water on the grave starting with the head and then going around edges and back to the head. If water remains, then it is to be put in the center of the grave. What is recommended is to do it once, and it is not necessary that all the children or relatives of the deceased do that. Just one person would be sufficient to fulfill that mustahab act.

Why is it recommended?

I haven't seen any explanation in the hadith; probably, it helps in the settling down of the earth that has been put back onto the grave.

**Question 5:** Why is it recommended to water the grave for forty days?

Also, each time one visits the Marhum/Marhuma is it recommended to water the grave? If so what is the significance of this act?

**ANSWER:** I haven't seen any recommendation of putting water on the grave for forty days or whenever one visits the grave.

**Question 6:** Is it recommended that the light in the room of the Marhum/Marhuma be 'switched on' for a period of 40 days?

**ANSWER:** There is no such recommendation. This is only when the body is still inside the room-it should not be left dark.

**Question 7:** My understanding of commemorating the 40th of our beloved is that this is the time line

generally used because of the tradition governing Imam Husayn's (pbuh) fortieth (Chehlum). If so, what is the significance of the 40th versus the 10th; 20th; 30th; 50th etc?

**ANSWER:** The custom of 40th among the Shi'as for their marhumeen is based on the recommendation, which is there for the ziyarat of Imam Husayn (pbuh) on the day of Arba'in. There is no special recommendation for others. However, there is no harm in doing it; actually, it gives kind of a closure to the grieving process for the family and an opportunity for others to pay condolence if they were not able to attend the funeral.

**Question 8:** Is there a hadith which signifies that specific amaals be done on exactly the 40th night or day after the burial of the Marhum/Marhuma?

**ANSWER:** As written in the previous answer, there are no special a'mal for the 40th night or day after the passing of a person.



**Question 9:** After a person has passed away can their soul 'meet' with other souls of other deceased individuals? Would my mother and father now be able to communicate again? Does a deceased individual know about who has passed away on this earth?

**ANSWER:**

**The** situation of the barzakh (between death and the day of resurrection) is very complex; there is no simple answer to such questions. What I can briefly say is the situation of the souls depends on their levels. If two individual are in the same category or on the same status, they might be able to communicate.

**Question 10:** Is it true that the soul of the deceased visits households of their children every Thursday?

**ANSWER:** Again it depends on their status: souls of some believers will be able to visit their family once a week; some will be able to visit once every two weeks, etc

**Question 11:** Do we believe that the Marhum/Marhuma can communicate with family members and others after death, via dreams?

**ANSWER:** Such things could be possible; but it is very rare. And if it happens, it is about their own situations and not about those who are alive. The living people can do things to improve the situation of the dead by giving in charity on their behalf or fulfilling their missed obligations. But the dead cannot do anything about the living .

**Question 12:** Prophet (pbuh) once said that the most difficult night for a dead person is the night of his burial, therefore have mercy on your dead people by giving charity in their name. If you cannot give charity in their name, then one person should recite two rak'at namaz (referring to Namaz-e Wahshat).

Does this mean that this namaaz is to be recited only once by the wali of the deceased or someone who has been assigned by the wali to do this namaaz? Instead, is it not preferable for the entire congregation to recite 'Namaaz-e-Washaat' on the

night of the burial, especially since it is the most difficult night for a dead person instead of 'Namaaz-e-Hadya-e Mayyit'?

**ANSWER:** The recommendation of Namaz-e wahshat is only for the wali, not for others. So this custom of the whole congregation doing it is not based on the sunnat. What is sunnat is sunnat only on basis of the recommendation of the Ma'sum (pbuh). If people want to follow a sunnat, then others should be doing Namaaz-hadya-e mayyit .

**Question 13:** Is it recommended to put flowers, plant rose bushes etc on the grave of the deceased or is it preferable not to do so?

**ANSWER:** There is no recommendation to put flowers nor is there any prohibition.

**Question 14:** Is it permissible for a pregnant woman to visit the cemetery? If the woman is not 'paak' is it permissible for her to visit the cemetery or is it advisable for her not to do so?

**ANSWER:** There is no problem for a pregnant woman or a woman who is in her periods to visit the cemetery. What is makruh is that a najis person -man or woman- should not be in the room where the body has been placed.

**Question 15:** One of the disciplines of visiting the cemetery states that, 'Worldly talks, jokes and laughs should be avoided'. During the summer months when majlis' are held at the cemetery, socialization does occur as friends and family meet each other and tabarruk is served. Should this be avoided or is it okay?

**ANSWER:** Visiting the cemetery is recommended for two purposes:

- For increasing the thawab of those who are buried there when visitors recite fateha.
- For making the visitors realize the eventuality of death and prepare themselves for the journey to the hereafter.

Keeping that purpose in mind, we should not be joking and laughing in the cemetery.

Sourced from Sayyid Muhammad Rizvi (Canada)  
It is Mustahab that one keeps one's *Kafan* and *Sidr leaves* and *camphor* ready during lifetime

### **LEAVES OF THE SIDR (LOTE) TREE**

Also called CHRIST'S THORN, JUJUBE or NABKH TREE.

Arabic names: the tree, SIDR; the fruit, NABAQ or NABIQ; also DUM.

A wild, thorny, shrub-like tree that grows in desert areas where ground water accumulates.

The lote-tree is mentioned in three places in the Qur'an (16:28, 34:16 & 8:14-16).

It is an important cultivated tree and one of the few Arabian native tree species still grown in towns and villages of the Arabian Peninsula.

The tree, when cultivated, bears fruit resembling mini-apples. Lote-tree leaf powder is used in the ghusl of a mayyit.

Its dried and powdered leaves, mixed with hot water, are also used by women as a hair wash

which makes the hair soft and lustrous. The leaves are also used to treat dandruff and the treatment of head lice.

Imam Ja'fer As Sadiq (pbuh) has said:

"The Prophet (pbuh) used to wash his head with the leaves of the lote-tree. "

"Do ghusl of your heads with the leaves of lote-tree for Allah has made them special (holy) them through every angel brought nigh (malak muqarrib) and every Prophet..... And whoever does ghusl on his head with the leaves of lote-trees (bi-waraq al-sidr) will be protected from the whisperings of Shaitan for seventy days. And whoever is protected by Allah by God whisperings of Satan for seventy days will never rebel [against Him]; and whoever never rebels [against God] will enter Janna" (Ibn Babuya, Thawab Al Amal)

It is said that when the Prophet (pbuh) was once sad, Jibrail came and told him to do ghusl of his head with [the leaves of the lote trees (Sidr)". (Ibn Babuya, Thawab Al Amal).

## CAMPHOR

An aromatic white crystalline compound, obtained naturally from the wood or leaves of the camphor tree. a large evergreen tree native to eastern Asia and parts of Africa. Camphor oil is a natural preservative and insect repellent—many travelling and storage trunks and cabinets were once made from camphor wood to help preserve their contents.

For thousands of years, camphor has been prized for its bacteria-fighting and preservative powers. Camphor has many medicinal uses as well like the relief of stiff muscle, joints, relieving congestion when used a rub with Vaseline, curing insect bites, itching skin and much more.

## GLOSSARY

**Ghusl** an obligatory / ritual bath for purifying oneself.

**Ihtidhaar** the time referred to just before death.

**Ihtiyat Wajib** means it is wajib to follow the fatwa, but the muqallid may refer to another mujtahid

**Jareeda** are fresh twigs (without leaves) cut from a tree. A lot of emphasis has been given by our Aimma, to place jareedas on both sides of the mayyit.

**Kafan** the cloth used to dress the mayyit consists of 3 wajib pieces of cloth.

**Makruh** an act you should try not to do.

**Mustahab** an act you should try to do.

**Tadfeen** the procedure in which a mayyit is buried



**Tahneet** to apply camphor to the seven parts of the body which are placed on the ground during sijda.

**Takfeen** the name given to dressing a mayyit with kafan

**Talqeen** recitation to the mayyit when put in the grave.

**Thawab e jari** an investment that will yield constant return until qiyama, eg. bringing up a righteous child, serving mankind by giving time, wealth, knowledge etc...

**Wajib** an act that you have to do / obligatory / compulsory.

**Wajib Kifaii** means an act that is wajib upon all, but once performed by one individual, it is no longer wajib upon the others.

**Qadha wajibat** dues to Allah that are wajib, eg. Salaa, Sawm (fasts) etc...



“Live amongst people in such a manner that if you die,  
they weep over you and if you are alive, they crave  
for your company.”

Imam Ali (pbuh)

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