**The Islamic Funeral Guide**

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*Allah, with His name I begin, the Most Merciful, the Most Compassionate*

This guide is of two parts, the first part outlines the Islamic guidelines that must be followed in the right of the deceased and the second part briefly outlines the procedure that must be followed in accordance to the Law of the country that we live in, England.

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**Death, an undeniable reality**

Death is an undeniable reality, each and every creation will experience death, Allah ﷻ declares in the Quran:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ۝

*Every soul shall taste death, then to us you will return.* (Surah Al-Ankaboot, verse 57)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۝

*Indeed we belong to Allah* ﷻ *and to Him we will return.* (Surah Al-Baqarah)

Our time on this earth and in this life is limited, this abode here on earth is also called Dar-ul-Amal (abode of deeds) and the next world is also called Dar-ul-Jazaa (abode of recompense). Whatever a believer does in this world, Allah ﷻ will either reward him or punish him accordingly in the next world. Allah ﷻ said in the Quran:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ۝

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ۝

*So whosever will even do an atoms weight of good, he will see it.*

*And whosoever will have even do an atoms weight of evil, he will see it.* (Sural- Az-Zilzaal, Verse 7 & 8)

In this world we must strive to please Allah ﷻ by following His commands and the commands of his most beloved Messenger, Muhammadﷺ. Allah ﷻ said in the Quran:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ

*He who who created death and life so that he may test you, which one of you will perform the most beautiful of deeds*…(Surah Al-Mulk, verse 2)

Hazrat Ibn Umar  said: “the Messenger of Allah took hold of my shoulder saying: “be in this world as though you are a stranger or a traveller.”” (Bukhari)

This booklet outlines the guidelines that have been taught to us by the Holy Prophet ﷺ in the right of a deceased.

The death of an individual is a distressing and testing time nevertheless the deceased body has a right that the must be fulfilled. There are some things that are overlooked, neglected and in some cases if not most there is absolute ignorance and lack of knowledge of what do when a person has passed away.

May Allah ﷻ! Bestow us the ability to follows all of His commands as taught to us by His beloved Messenger, Muhammad ﷺ.

**Ahadeeth of the Holy Prophet about death & the right of the deceased**

Read and reflect on the following words of wisdom of the Holy Prophet ﷺ in regards to death and the right of a deceased Muslim.

**Commandment of remembering death**

Hazrat Abu Huraira  relates that the Holy Prophet ﷺ said: “remember death a great deal in order to remove the pleasure of comfort.” (Tirmizi)

**The rights of a Muslim**

The right of a Muslim over another Muslim are five, they are:

1. to reply to a salaam,
2. to visit the ill,
3. to follow a funeral,
4. to answer an invitation
5. and to reply to someone who sneezes. (Bukhari & Muslim)

**Reward of bathing a deceased Muslim**

That person who gives a deceased ghusl and hides his defects, Allah ﷻ will forgive forty of his major sins and that person who lowers a deceased Muslim into his grave then it is as though he has given somebody a house to reside in for the day of judgement. (Tabaraani)

**Reward of shrouding a deceased Muslim**

That person who shrouded a deceased Muslim, Allah ﷻ will clothe him in sundus and istabraq (two garments of Paradise). (Haakim)

**Reward of participating in a funeral procession**

Hazrat Abu Hurairah  relates that the Holy Prophet ﷺ said: “whosoever follows a funeral of a Muslim with faith and gaining reward and he accompanies him until he performs the funeral prayer over him and he finishes from burying him, he will return with the reward worth two qeerat. Each qeerat is equal to the mount Uhud and whosoever prays the funeral prayer over him and he returns before the funeral is buried, he will return with one qeerat.” (Bukhari & Muslim)

**The funeral prayer; a means of forgiveness**

There is no deceased upon whom a group of Muslims who intercede for him (performing the funeral prayer) who number a hundred, except that Allah ﷻ accepts their intercession for the right of the deceased. (Muslim)

There is no Muslim who passed away whereby forty men who do not associate any partners to Allah ﷻ stand for his funeral prayer except Allah ﷻ forgives the deceased. (Muslim)

There is no Muslim who passes away, upon whom three rows of Muslims perform the funeral prayer except that Paradise becomes wajib upon him. (Abu Dawood)

**Reward of consoling the next of kin**

That person, who consoled somebody in distress, will receive an equal reward of the distressed person, and that person who consoled a woman whose child passed away then that person will be entered in to Paradise and she will be clothed in a shawl of Paradise. (Tirimzi)

**Dua after the Funeral prayer**

When you have performed the funeral prayer for the deceased then make a sincere dua for him. (Abu Dawood, Ibn Maajah, Mishkaat)

**A Prophetic command to visit graves**

“I used to prohibit you from visiting graves thus visit them for verily it creates zuhad (abstinence) from the world and it reminds you of the hereafter.” (Ibn Maajah)

**Fiqh Rulings & Issues**

**What should be done when a person is about to die**

When the time of death draws near and the signs of life are visibly fading then at that time it is sunnah for one person to lie the dying person down on his right side facing the qiblah and it is also permissible to lie the dying person with the legs facing the qiblah provided the soles of the feet are flat on the ground. Those who are present at that time should do **talqeen** (encouraging) to the dying person by reciting the following continuously in a loud voice:

اَشْھَدُ اَنْ لَّآاِلٰهَ اِلَّااﷲُ وَحْدَہُ لَا شَرِیْکَ لَهٗ وَاَشْھَدُاَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُهٗ ط

*I testify that there is no God except Allah ﷻ who is alone, who has no partner and I testify that Muhammad ﷺ is His servant and His Messenger.*

Or only the first kalima:

لَآاِلٰهَ اِلاَّاﷲُ مُحَمَّدٌ رَّسُوْلُ اﷲِ ط

*There is no God except Allah ﷻ; Muhammad ﷺ is the Messenger of Allah ﷻ.*

They must not do talqeen by telling the dying person ‘recite the kalima’ so that no inappropriate words are said from the dying person during the difficulty that is felt from the soul departing the body.

Surah Yaseen should also be recited at his side and if there are incense sticks (or any other fragrant object) then they should be kindled. When the dying person recites the kalima then the talqeen should be stopped. If the dying person says anything other than the kalima afterwards, then the talqeen should be repeated so that the final word of the dying person is the kalima.

After the soul leaves the body a wide bandage should be tied around the head from beneath the chin to the top of the head so that the mouth remains closed and the eyes should be closed gently. Then the hands, fingers and feet should be straightened and the head should be moved a little to the right. Thereafter the body should be placed on a bed or a similar object and a sheet should be placed over the body. After this the ghusl and the shrouding of the deceased should be done as soon as possible and if the deceased has any outstanding debts then they should be quickly repaid because this has been greatly emphasised in the Hadeeth. After fulfilling these duties the ghusl of the deceased should be arranged.

**Thereafter the following is to be arranged as soon as possible without any delay:**

1. The ritual bathing (ghusl) of the deceased - tajheez.

2. The shrouding (kafan) of the deceased - takfeen.

3. The funeral prayer - janazah salah.

4. The funeral procession - carrying the funeral bier to the grave.

5. The burial of the deceased - tadfeen.

**Prohibition of delaying the funeral**

All efforts must be made to prepare the body for the Salaat-ul-Janaaza and the subsequent burial as soon as possible without any delay. Unnecessarily delaying the funeral prayer in order that family members arrive or in order for a huge number for participants in the funeral prayer is sinful and makrooh (offensive) and causes pain to the deceased person.

**Ghusl of the deceased**

Bathing the deceased is fard kifaaya.

The masnoon and mustahab way is for the person bathing the deceased to be in a state of purity (in wudu) and also be next relative of the deceased. If the next relative is unaware of the method of bathing the deceased, then another person should bathe the deceased who knows the method of bathing a deceased and is a trustworthy, reliable and pious person.

The platform on which the deceased is placed should be washed with scent three or five times or incense sticks should be moved around it. The place of bathing the deceased should be secluded so that only the person giving the ghusl and his assistant can see the deceased. It is also mustahab to burn incense sticks in the room where the ghusl is to be given. The deceased should be placed on the platform facing the qiblah and the area from the navel up to and including the knees must be covered. Then the person washing the deceased should wrap a cloth around both hands and clean the private parts and then wash him as one washes in wudu except rinsing the mouth and nose. A damp cloth or cotton wool can be used to clean the teeth, gums, lips and nose. Then the head and beard of the deceased is to be washed with lukewarm water that has been infused with plum leaves. Then the deceased should be placed on his left side and the right side is washed from the head to toe three times. Then the deceased is to be placed on the right side and the left side is washed from the head to toe three times. Then the deceased is to be sat up right by giving support and the abdomen is to be massaged, if anything exits the body then it should be washed and it is not necessary to repeat the wudu and ghusl. Thereafter the entire body should be dried with a towel, scent should be rubbed on to the beard and the hair of the head without combing it and camphor should be rubbed on the forehead, nose, palms, knees and both feet and then he should be shrouded.

There is one method of washing males, females and children. A child who dies in the mother’s womb or dies upon delivery should also be given ghusl. Males should be given ghusl by males and females by females.

**Shrouding the deceased**

Shrouding the deceased is fard kifaayah (communal obligation). It is Sunnah to shroud a deceased male in the following three garments:

1. Izaar- a lower sheet wrapping the navel to the ankle
2. Qamees: a sheet covering from the base of the neck to the feet
3. Lifaafah-a large sheet to wrap the entire body from beyond the head to beyond the feet.

If the above is unavailable for men then the minimum shroud is the Izaar and the Lifaafah.

It is Sunnah to shroud a deceased female in the following five garments:

1. Izaar- a lower sheet wrapping the navel to the ankle
2. Qamees: a sheet covering from the base of the neck to the feet
3. Veil
4. A sheet for supporting the breasts and chest
5. Lifaafah-a large sheet to wrap the entire body from beyond the head to beyond the feet.

If the above is unavailable for women then the minimum shroud is the izaar, veil and lifaafah.

The necessary shroud is that which is available and covers the deceased from head to toe. It is also better to shroud deceased children in this way and it is permissible to shroud deceased children in one or two garments. Those children who die in child birth or die during pregnancy should be shrouded in one garment and buried.

It is not fard to give ghusl and to shroud a martyr (a Muslim who is of a mature age, sane and pure who is martyred in a jihad campaign or is martyred by an enemy on the borders of the Islamic sultanate) but rather he should be buried in those very blood stained clothes after the funeral prayer has been performed. However if any impurity has exited the body then it should be cleaned. Similarly if his clothing’s are less than the Sunnah amount then it should be completed and if it is extra then it should be reduced.

**The method of shrouding the deceased**

**For a male deceased:**

The method of shrouding the deceased is to firstly wash the shroud three or seven times.

Then the Lifaafah is spread out on the platform, then the qamees is spread out on top of the lifaafah and then the izaar is spread out on top of the qamees. Then the body is placed on top of these garments.

Firstly the qamees is wrapped around the body from the base of the neck to the feet. Fragrance and camphor should be rubbed over the body such as the forehead, nose, hands, knees and feet. Then the izaar is to be wrapped around from the navel up to and including the knees, this is done by firstly folding it to the left side and then the right side. Finally the lifaafah is wrapped around the entire body in exactly the same manner as wrapping the izaar by firstly folding it over to the left side and then folding it over to the right side. The sheet at both ends of the body is to be tied so that the shroud does not unfold.

**For a female deceased:**

The Lifaafah is spread out on the platform, then the qamees is spread out on top of the lifaafah and then the body is placed on top of the two garments.

Firstly the qamees is wrapped around her. Then her hair is separated in to two plats and placed on her chest. Then the veil is placed from around the mid upper back and over the head and face, and then resting upon the chest. The length of the veil should be from the mid upper back to the front chest and the width should be from one ear lobe to the other ear lobe. To place the veil as a female would normally wear it in every day is khilaaf-us-Sunnah (contradiction to the Sunnah). Then wrap the izaar and finally tie the final sheet in order to support the chest from the chest on top of the breasts to the navel.

**Carrying the deceased in a funeral procession**

It is Sunnah to carry the deceased on the shoulders; this is a rewarding act and a means of forgiveness of sins. It is Sunnah that 4 men carry each corner of the stand that the deceased is upon.

The deceased should be carried at a medium pace it should not be carried at such a fast speed whereby the head and the body is jostled. When carrying the deceased the head should be at the front even if the feet point towards the qiblah. Those who are accompanying the deceased must follow the body from behind and not ahead or left or right of the body. It is prohibited and not permissible for women to accompany the deceased. Those accompanying the deceased should bear in mind death and the conditions associated to the grave and hereafter. Hence there is to be no laughter and conversations about worldly affairs but rather silence is to be observed moreover the Ulama have declared the permissibility of doing loud zikr. Before placing the body it is makrooh for the companions to sit down. Similarly to return without performing the salaat-ul-jaanaza is not permissible. After salaah seek permission to leave the deceased in the heart, after the burial it is not necessary to seek permission.

**Salaat-ul-Janaaza (the funeral prayer)**

Salaat-ul-Janaaza is fard kifaaya (communal obligation), even if one person has offered it then everyone is absolved from this responsibility otherwise each person who has received information about the death and did not perform the Salaat-ul-Janaaza will all be sinful. There are several conditions related to the deceased for the Salaat-ul-Janaaza and they are as follows:

* The deceased is a Muslim
* The deceased is pure i.e. he has been given ghusl and is wearing a pure shroud
* The body is placed on the floor and in front of the people
* The deceased is faced towards the qiblah
* The satar is covered
* The deceased is in front of the Imam
* The body of the deceased is present hence the unseen funeral prayer is not permissible. The unseen funeral prayer offered by the Holy Prophet for Najaashi  (the King of Ethiopia) is from amongst the unique qualities of the Holy Prophet ﷺ, this is not permissible for others. This is why the Holy Prophet ﷺ did not perform it for anyone else and neither did the Sahaaba perform any funeral prayer for the unseen both during the physical lifetime of the Holy Prophet and after his physical departure from this world.

Except for a few specific sinful individuals, the Janaaza of every Muslim who has the correct beliefs can be offered regardless of how sinful that person is. The Janaaza is also performed of a child who dies immediately after birth. There is no salaat-ul-Janaaza of a child who dies in the womb of the mother.

**The fards of Salaat-ul-Janaaza**

There are two rukans in salaah-tul-janza and they are as follows:

1. To say the four takbeers
2. To perform the funeral prayer in the state of qiyaam (standing position) unless there is a valid excuse

**The sunnahs of Salaat-ul-Janaaza**

There are three sunnah muakkadah for the salaat-ul-Janaaza and they are as follows:

1. To recite the thana of Allah ﷻ
2. To recite the Darood shareef
3. To do dua for the deceased

**The method of salaat-ul-Janaaza**

Salaat-ul-Janaaza is performed standing with no ruku and sujud. The method of Salaat-ul-Janaaza is as follows:

Firstly make and say the following niyyah:

I intend to pronounce four takbeers for the funeral prayer which is a communal obligation, thana is for Allah ﷻ, darood shareef is for the Holy Prophet ﷺ and dua is for this present deceased, under the leadership of this Imam whilst facing the qiblah.

**First Takbeer**

Then the hands should be raised to the ear lobes and the takbeer tahreema is pronounced and then the hands are placed beneath the navel and the thana is recited:

**Thanaa:**

سُبْحٰنَکَ اَللّٰھُمَّ وَ بِحَمْدِکَ وَ تَبَارَکَ ا سْمُکَ وَ تَعٰلٰی جَدُّکَ وَ جَلَّ ثَنَآؤُکَ وَلَآ اِلٰهَ غَیْرُکَ۝

*Exalted are you, O Allah* ﷻ*, I praise You and blessed is Your name and Your status is most High and Glorious is Your praise and there is none worthy of worship except You.*

**Second Takbeer**

The second takbeer is announced in the leadership of the Imam, the hands are not raised to the ear lobes and neither is takbeer pronounced. Recite the following durood shareef that is commonly recited in the funeral prayer:

**Darood shareef**

اَللّٰہُمَّ صِلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ وَسَلَّمْتَ وَ بَارَکْتَ وَ رَحِمْتَ وَتَرَحَّمْتَ عَلٰی اِبْراھِیْمَ وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ۝

*O Allah ﷻ shower salutations upon Muhammad* ﷺ *and upon the family of Muhammad just as You showered salutations, blessings and mercy upon Ibrahim  and upon the family of Ibrahim  verily you are the Most Praised, Most Majestic.*

**Please note:** it is permissible to recite any form of darood shareef like the darood Shareef that is recited in salaah just as one does for salaah.

**Third Takbeer**

The third takbeer is announced in the leadership of the Imam thereafter one of the following duas is recited accordingly:

**Dua for male/female adult**

اَللّٰھُم اغْفِرْ لِحَیِّنَا وَ مَیِّتِنَا وَشَاھِدِنَا وَغَآءِبِنَا وَ صَغِیْرِنَا وَکَبِیْرِنَا وَذَکَرِنَاوَاُنْثٰنَا ط اَللّٰھُمَّ مَنْ اَحْیَیْتَهٗ مِنَّا فَاَحْیِهٖ عَلَی الْاِسْلَامِ ط وَمَنْ تَوَفَّیْتَهٗ مِنَّافَتَوَفَّهٗ عَلَی الْاِیْمَانِ ط

*O Allah ﷻ! forgive our living and our dead and those who are present and those are absent and our young and our elders and our men and our women. O Allah whomsoever you give life from amongst us then give him life upon Islam and whomsoever you give death then give death to him upon eemaan.*

**Dua for a male child**

اَللّٰھُمَّ اجْعَلْهُ لَنَا فَرَطًاوَّاجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًاوَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ط

*O Allahﷻ ! Make him a sign for us and make him a reward and treasure for us and make him an intercessor for us whose intercession is accepted.*

**Dua for a female child**

اَللّٰھُمَّ اجْعَلْہَا لَنَا فَرَطًاوَّاجْعَلْہَا لَنَا اَجْرًا وَّ ذُخْرًاوَّاجْعَلْہَا لَنَا شَافِعَةً وَّمُشَفَّعَةًَ ط

*O Allah ﷻ! Make her a sign for us and make her a reward and treasure for us and make her an intercessor for us whose intercession is accepted.*

**Fourth Takbeer**

The fourth takbeer is announced by the Imam, say salaam on both sides beginning with the right side.

After the turning for both salaams break away from the rows and do dua for the forgiveness of the deceased.

Please note the following:

* The Imam and the followers only raise their hands for the first takbeer.
* The Imam will say these takbeers out aloud and the followers should say it inaudibly.
* The entire salaah is recited inaudibly except for the takbeeraat, both the Imam and the followers recite inaudibly.

**Dua after salaat-ul-Janaaza**

After the Janaza prayer it is sunnah to do dua of forgiveness and Eesaal-uth-Thawaab for the deceased. The Holy Prophet ﷺ said:

“When you have performed the funeral prayer then do dua in utmost sincerity for his forgiveness.” (Abu Dawood, Mishkaat)

Recite Surah Al-Fatiha once and Surah Ikhlaas three times followed by durood shareef. Then do dua to Allah *ﷻ* so that the reward of this recitation is conveyed to the one who has passed away.

**Burying the deceased**

After the salaah the burial should not be delayed. Those who lower the deceased into the grave should be people of Taqwa, righteous and strong men.

For a deceased female; her male mahrams (unmarriageable male relatives) should lower her and she should also be veiled when being lowered into her grave.

It is sunnah to bury the deceased in a lahad grave however if the soil and ground is soft then a shiqq grave is permissible. Both of these types of graves are explained below:

Lahad: after the grave is dug, a niche or shaft is dug in the wall facing the qiblah.

Shiqq: after the grave is dug out a small trench is dug in the centre of the grave.

The following dua should be said when lowering the deceased into the grave:

بِسْمِ ا ﷲِ وَ بِا ﷲِ وَ عَلٰی مِلَّۃِ رَسُوْلِ اﷲِ۝

*Allah, with His name and with His help I begin and according to the way of the Messenger of Allah.*

After placing the body into the lahad, the knots of the shroud are to be openedand the deceased is to be faced towards the qiblah and then the lahad is to be closed with dry bricks. Then soil is to be poured over the direction of the head three times in the following way:

Firstly pour the first handful of soil whilst saying:

مِنْهَا خَلَقْنَاكُمْ۝

*From the earth We created you*

Then pour the second handful of soil and say­­:

وَفِيهَا نُعِيدُكُمْ۝

*And into it, We return you*

and then pour the third handful soil and say:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ۝

*and from it We will take you out again*

Then as usual pour all the soil over the body in the shape of a camel’s hump and spray water over it and it is also permissible to place flowers on the grave.

Thereafter go to the head of the grave and recite the first part of Surah Baqarah from verse 1 to verse 5. Then go to the feet of the grave and recite the final part of Surah Baqarah from verse 285 to verse 286 and then do dua and istighfaar for the deceased and do dua for steadfastness during the questioning of Munkar and Nakeer in the grave. It is also mustahab to recite the Quran for two or three hours after burial and to do dua and istighfaar (mishkaat) also it is mentioned in a Hadeeth by Tabaraani of doing talqeen at the grave side.

After the Holy Prophet ﷺ would bury the deceased he would stand by the grave and say:

اَللّٰھُمَّ اغْفِرْ لَهٗ وَثَبِّتْهُ

*O Allah! Forgive him and make him steadfast.*

Seek forgiveness for your brother and pray that he remains steadfast for he is now being questioned. (Abu Dawood)

Hazrat Amr bin Al-Aas  said to his son at the time of his death: when I pass away then do not have anyone crying accompanying my body neither have somebody who carries fire. Pour the soil slowly upon my body. Then stay around my grave for the time it takes to slaughter a camel and distribute its meat….. (Muslim)

**Consoling and Mourning the deceased’s next of kin**

To console and mourn the deceased’s next of kin is a sunnah and is a rewarding act. It is not permissible to express sadness at the death of a person for more than three days; however a widow is commanded to express sadness at the death of her husband for four months and ten days. It is unlawful (haram) to mourn in the form of screaming, lamenting and to tear hair and clothes, beating the chest and cheeks, wearing black clothes since it is related in a Hadeeth:

The Holy Prophet ﷺ said: “grieving with the mouth causes punishment to the deceased and Allah ﷻ does not give punishment due to mourning with tearful eyes and a grieving heart.” (Bukhari & Muslim)

**Eesaal-uth-Thawaab (conferring the reward to the dead)**

Eesaal-uth-Thawaab is to perform good deeds and pass on the reward of those good deeds to somebody who has passed away. Eesaal-uth-Thawaab is proven and established from Quran and Ahadeeth.

It is permissible to send the reward of salaah, fasting, zakat, hajj, recitation of the Quran, recitation of the kalima and every other type of worship and rewarding act whether it is fard or nafl to the deceased. To do eesaal-uth-thawab for the deceased on that very day he died or on the 3rd, 4th, 10th, 20th or 40th is permissible in every way.

**Fiqh issue:** If the poor and needy are fed through the inheritance of the deceased or are given sadaqa then it is only permissible from the permission of the inheritors otherwise not.

In regards to praying for forgiveness of the dead, Allah ﷻ says in the Quran:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ۝

*And those who came after them say: O our Lord! Forgive us and our brothers who have left (this world) before us. (Surah Haashir, Verse 10)*

رَبَّنَااغْفِرْ لِیْ وَلِوَالِدَیَّ وَ لِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ۝

*O our Lord! Forgive me, my parents and all believers on the day of Judgement. (Surah Ibraheem, verse 41)*

Some Ahadeeth regarding praying for forgiveness of the deceased and Eesaal-uth-Thawaab are presented below:

When Najaashi  passed away, the Holy Prophet performed Salaat-ul-Janaaza and he did dua for his forgiveness. (Seerat-Ibn Hishaam)

The Holy Prophet ﷺ said: “Allah ﷻ has been very merciful and kind to my Ummah. Some of them will enter their graves as sinner but through the prayers of other Muslims asking for their forgiveness, they shall be free of all sins when they are resurrected upon the Day of Judgement.” (Tabaraani)

Hazrat Anas  relates that he said to the Holy Prophet: “O Messenger of Allah! We give sadaqah on behalf of our dead, we perform hajj on their behalf and we do dua for them. Does this reach them?” he answered: ‘yes, indeed it reaches them and they certainly rejoice at this just like you rejoice when something is gifted to you on a tray.’” (Tabaraani)

Hazrat Saad bin Ubaadah  said to the Holy Prophet: “O Holy Prophet ﷺ! My mother has passed away if I now give charity on her behalf will it be of benefit to her?

The Holy Prophet ﷺ replied: ‘yes, she will indeed benefit from this.’

Hazrat Saad  then said: “I make you a witness to the fact that I am donating this field of mine as charity for the poor on my mother’s behalf.” (Bukhari)

In another Hadeeth, it is related that Hazrat Saad bin Ubaadah  asked the Holy Prophet ﷺ: “O Holy Prophet ﷺ! My mother has passed away. What is the most beneficial charitable task that I can now do for her?”

The Holy Prophet ﷺ replied: “giving water (to those in need) is the best charitable action.”

Hence Hazrat Saad  had a well dug on his mother’s behalf.

When the well was built, he openly declared (and had written upon it), this is dedicated to Saad’s mother i.e. it is for the Eesaal-uth-Thawaab of Saad’s mother. (Abu Dawood)

Hazrat Abu Hurairah  relates that the Messenger of Allah said: “when a person passes away, his deeds are cut off except for three: a sadaqah jaariyah (continuous charity), knowledge that is benefitted from and a righteous child who does dua for him.” (Muslim)

**Visiting graves**

It is sunnah and mustahab for men to visit graves for the purpose of doing dua for the forgiveness of the one resting in the grave and for Eesaal-uth-thawab on one day of the week either on a Monday, Thursday, Friday or Saturday. Women are prohibited from visiting graves.

The sunnah method of visiting any grave, the tombs of the awliya and pious people is as follows:

Firstly arrive at the cemetery and say the following salam:

اَلسَّلَامُ عَلَیْکُمْ اَھْلَ دَارَ قَوْمٍ مُّؤمِنِیْنَ اَنْتُمْ لَنَا سَلَفٌ وَّ اِنَّا اِنْ شَآ ءَ ا ﷲُ بِکَمْ لَا حِقُوْنَ۝

*May peace shower upon you o people of the abode of the believing nation. You have preceded us and by the will of Allah we will meet you.*

Then go towards the feet of the grave and face the grave and stand and recite the Quran for however long possible and confer the reward.

It is related in a Hadeeth that the person who recites Surah Ikhlas eleven times and confers the reward to the deceased then that person who recites it will receive the rewards according to the number of dead it was recited for.

Hazrat Ali  relates that the Holy Prophet ﷺ said: “he who passes by some graves and recites Surah Ikhlas eleven times and confers them to the deceased then he will be given the reward according to the number of dead (it was recited for).” (Dar Qutani)

**Placing flowers on grave**

Placing flowers on graves is a practice proven and established through the sunnah of the Holy Prophet ﷺ, the Noble Sahaaba and the blessed generations that followed them up to our time.

The Holy Prophet ﷺ once passed by two graves. He said that the people in these two graves were being punished and that this was not due to any big sins. In fact, it was due to very small sins.

One of them did not use to bother preventing drops of urine getting onto his body and clothes. The other used to spread malicious stories about other people.

The Holy Prophet ﷺ then took a fresh branch of a tree, split it into two pieces and stuck a piece of the branch in each of the two graves.

The Sahaaba asked him: “O Holy Prophet ﷺ! Why have you done this?”

The Holy Prophet ﷺ replied: “whilst these branches remain fresh, the punishment in these graves will be reduced.”

(Bukhari)

Everything in creation does the Tasbeeh of Allah ﷻ except rebellious human beings and jins, based on this the flowers and other greenery that is placed on graves are doing the Tasbeeh of Allah ﷻ resulting in that place receiving the mercy of Allah ﷻ. Thus the one who is resting in the grave will also receive that mercy of Allah ﷻ.

Hazrat Burayda Al-Aslami  bequeathed in his will for two fresh branches to be placed on his grave. (Bukhari)

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**PART 2**

Before the Islamic rites can be fulfilled, the law of England and Wales must be followed. A person can not bury a person who has passed away until the necessary paperwork is obtained. This is explained in the following pages:

**An overview of what to do when someone passes away**

There are 3 things you must do as soon as possible without any delay after someone dies.

1. Get a medical certificate from a GP or hospital doctor. You’ll need this to register the death.
2. [Register the death](https://www.gov.uk/register-a-death) (get a death certificate) as soon as possible, within 5 days. You’ll then get the documents you need for the funeral.
3. [Arrange the funeral](https://www.gov.uk/after-a-death/arrange-the-funeral) – contact the Masjid.

**Expected death**

If the death occurs at home or in the hospital and the death is expected then the following applies:

#### If the death occurs at home:

|  |  |
| --- | --- |
| **What to do** | **Documents issued** |
| Contact family doctor (GP) & nearest relative (if unavailable) | a medical certificate stating the cause of death.  a formal notice saying they’ve signed the medical certificate |

**THEN**

Register the death (obtain a death certificate)

**THEN**

Contact the Masjid to arrange the funeral

|  |  |  |
| --- | --- | --- |
| What will happen | What to do | Documents issued |
| The hospital will usually keep the body in the hospital mortuary | Arrange for the body to be released by the nearest relative | a medical certificate stating the cause of death.  a formal notice saying they’ve signed the medical certificate |

**If the death occurs in the hospital:**

**THEN**

Register the death (obtain a death certificate)

**THEN**

Contact the Masjid to arrange the funeral

**Please note:** If the cause of the death was known to be an illness, but the doctors wish to know more about the cause of death or for research purposes, they may ask the relatives for permission to carry out a medical examination of the body (i.e. post-mortem). Islam does not permit post-mortems in this instance and no such permission should be given.

#### Unexpected death

If someone dies unexpectedly, or the family doctor hasn’t seen them in the last 14 days, the death is reported to a coroner. A coroner is a doctor or lawyer responsible for investigating unexpected deaths. They may call for a post-mortem or inquest. This may take some time, so the funeral may need to be delayed.

**Coroner inquests and Post-mortems**

If the death has been [reported to a coroner](https://www.gov.uk/after-a-death/when-a-death-is-reported-to-a-coroner) you can’t register the death until the coroner gives permission.

# When is a death is reported to a coroner

A doctor may report the death to a coroner if the:

* cause of death is unknown
* death was violent or unnatural
* death was sudden and unexplained
* person who died was not visited by a medical practitioner during their final illness
* medical certificate isn’t available
* person who died wasn’t seen by the doctor who signed the medical certificate within 14 days before death or after they died
* death occurred during an operation or before the person came out of anaesthetic
* medical certificate suggests the death may have been caused by an industrial disease or industrial poisoning

The coroner may decide that the cause of death is clear. In this case:

1. The doctor signs a medical certificate.
2. You take the medical certificate to the registrar.
3. The coroner issues a certificate to the registrar stating a **post-mortem isn’t needed**.

## Post-mortems

The coroner may decide a post-mortem is needed to find out how the person died. This can be done either in a hospital or mortuary.

You can’t object to a coroner’s post-mortem – but if you’ve asked, the coroner must tell you (and the person’s GP) when and where the examination will take place.

**Important note:** If a post mortem is to be carried out on the body then all efforts must be made to carry out an **MRI SCAN post-mortem** as this will protect the body from receiving any incisions.

### After the post-mortem

The coroner will release the body for a funeral once they have completed the post-mortem examinations and no further examinations are needed.

If the body is released with no inquest, the coroner will send a form **(‘Pink Form - form 100B’)** to the registrar stating the cause of death.

## If the coroner decides to hold an inquest

A coroner must hold an inquest if the cause of death is still unknown, or if the person:

* possibly died a violent or unnatural death
* died in prison or police custody

You can’t register the death until after the inquest. The coroner is responsible for sending the relevant paperwork to the registrar.

The death can’t be registered until after the inquest, but the coroner can give you an interim death certificate to prove the person is dead. You can use this to [let organisations (Tax office etc.) know](https://www.gov.uk/after-a-death/organisations-you-need-to-contact-and-tell-us-once) of the death.

When the inquest is over the coroner will tell the registrar what to put in the register.

**How to Register a death**

To register the death, please go to register office where the person died you’ll be given the documents you’ll need on the day.

If you use a different register office the documents will be sent to the office in the area where the person died before they’re issued to you. This means you’ll usually wait a few days.

Registering the death will take about 30 minutes - you might need to make an appointment.

**Who can register the death**

You can register the death if you’re:

* a relative
* someone present at the death
* an administrator from the hospital
* the person making arrangements with the funeral directors

**What you need to do**

Take the medical certificate showing the cause of death (signed by a doctor) with you.

If available (but don’t worry if not), also take the person’s:

* birth certificate
* Council Tax bill
* driving licence
* marriage or civil partnership certificate
* NHS medical card
* passport
* proof of address (e.g. utility bill)
* You’ll need to tell the registrar:
* the person’s full name at the time of death
* any names previously used, e.g. maiden name
* the person’s date and place of birth
* their last address
* their occupation
* the full name, date of birth and occupation of a surviving or late spouse or civil partner
* whether they were getting a State Pension or any other benefits

You should also take supporting documents that show your name and address (e.g. a utility bill) but you can still register a death without them.

**Documents you’ll get**

When you register a death you’ll get:

* A **Certificate for Burial (the ‘green form’)** - gives permission for burial or an application for cremation
* A **Certificate of Registration of Death (form BD8)** - you may need to fill this out and return it if the person was getting a State Pension or benefits (the form will come with a pre-paid envelope so you know where to send it)