

Funeral Regulations in Islam

In the name of Allah the Gracious the Merciful

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Introduction

Praise be to Allah who has honoured the children of Adam during their lives and after their death. As part of this honouring, He ordered that the human body should be buried after death. In this way, it is dignified and protected from misuse and degradation.

This *Sunnah* (customary practice) of burying the dead was first prescribed by Allah (may He be glorified and exalted) after the first son of Adam Qabil (Cain) killed his brother Habil (Abel) out of envy. After he had murdered his brother, Qabil became confused and did not know what to do with the corpse of his brother. Allah sent a raven- a black bird usually held in contempt- to show him how to bury the corpse of his brother. Allah (may He be glorified and exalted) says in the Qur'an: "Then Allah sent a raven, who scratched the ground to show him how to hide the naked body of his brother. "Woe is me!" said he; "Was I not even able to do as this raven, and to hide the naked body of my brother?" Then he became full of regret." (*Al-Ma'idah* 5, verse 31.)

However, this (good) practice has unfortunately been changed by some people who burn or incinerate the body of the dead!

This booklet is intended for Muslim readers, however, others who wish to research or know more on the funeral regulations in Islam might also find it of some use. This work is based on a booklet written in Arabic by Sheikh Muhammad Nasur-uddin Al-Albani entitled "Summary of the Funeral Regulations." My effort in publishing this booklet in English included translating it from Arabic with some editing and additions.

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Signs of *Husn al-Khatimah* (Good conclusion of one's life.)

There are certain signs, which indicate *Husn al-Khatimah* of the dying person. If any person dies with one or more of these signs, then that is glad tidings for him/her. These signs are:

1. Pronouncing the *Shahadah* at the time of death. Rasulullah (salla Allahu alaihi wasallam) said: "He whose last words are "*La ilaha illa- Allah*' shall enter Paradise."
2. Sweating of the forehead at the time of death. Buraydah ibn al-Khaseeb said that he was in Khurasan and was visiting a sick friend of him. He found the friend in his last moments of life and his forehead was sweating. Buraydah said: Allahu akbar! I heard Rasulullah (salla Allahu alaihi wasallam) saying: "The believer dies with the sweating of his forehead."
3. Death on the night or day of Jumu'ah. Rasulullah (salla Allahu alaihi wasallam): "No believer dies on the night or day of Jumu'ah, but that Allah will protect him from *fitnat al-Qabr*." (torment of the grave.)
4. *Shahadah* (martyrdom) in the battlefield. Allah (*subhanahu wa ta'ala*) says: "Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah: and with regard to those left behind who have not yet joined them (in their bliss) the (martyrs) glory in the fact that on them is no fear nor have they (cause to) grieve. " . Rasulullah (salla Allahu alaihi wasallam) said: "The *Shaheed* will have six qualities with Allah: He is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; the crown of honour is placed on his head, a ruby of which is better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."
5. Death while on a military expedition *fi sabeelil-lah* (Gazu.) Rasulullah (salla Allahu alaihi wasallam) said: Whom do you consider to be a martyr among you? They (the Companions) said: Messenger of Allah, one who is slain in the way of Allah is a martyr. He said: Then the martyrs of my Ummah will be small in number. They asked: Messenger of Allah, who are they? He said: One who is killed *fi sabeelil-lah* is *shaheed*; one who *fi sabeelil-lah* is *shaheed*; one who dies by plaque is a *shaheed*, one who dies by stomach disease (ascites or diarrhoea) is a *shaheed* and one who dies by drowning is a *shaheed*."
6. Death by plaque, for the above mentioned *Hadith*.
7. Death caused by the stomach sickness (ascites or diarrhoea), for the above mentioned *Hadith*.
8. Death by drowning. Rasulullah (salla Allahu alaihi wasallam) said: "The *shuhada* are five: The one who is stabbed to death, the one who dies by stomach sickness, the one who dies by pleurisy (*sahib al-Janb*.) is *shaheed*, the one who dies by stomach disease is a *shaheed*, the one who dies in a fire is a *shaheed*, the one who is killed by collapsing debris is a *shaheed*, and the woman who dies in childbirth is a *shaheedah*."
9. Death by a collapsing building, for the above mentioned *Hadith*.
10. A woman's death in childbirth. Rasulullah (salla Allahu alaihi wasallam) said: "Death as a result of childbirth is *shahada*."
11. Death by burning. There are several *ahadith* the most famous is the *Hadith* of Jabir ibn Ateek: The *shuhada* are seven apart from being killed *fi sabeelil-lah*: The one who dies by plaque is *shaheed*, the one who dies by drowning is *shaheed*, the one who dies by pleurisy (*sahib al-Janb*.) is *shaheed*, the one who dies by stomach disease is a *shaheed*, the one who dies in a fire is a *shaheed*, the one who is killed by collapsing debris is a *shaheed*, and the woman who dies in childbirth is a *shaheedah*."
12. Death by T.B. Rasulullah (salla Allahu alaihi wasallam) said: " Being killed *fi sabeelil-lah* is *shahadah*, death as a result of childbirth is *shahadah*, death by burning is *shahadah*, death by drowning is *shahadah*, death by T.B. is *shahadah*, death by belly disease is *shahadah*."
13. Being killed in defence of one's property. Rasulullah (salla Allahu alaihi wasallam) said: "He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr."
14. Being killed in defence of one's religion, for the above *Hadith*.
15. Being killed in defence of oneself, for the above mentioned *Hadith*.
16. Death is *ribat fi sabeelil-lah* (guarding Muslim's frontier for the sake of Allah.) Rasulullah (salla Allahu alaihi wasallam) said: "*ribat* for one day and one night is better than the *Qiyam and Siyam* of month...."
17. To conclude one's life with a good deed. Rasulullah (salla Allahu alaihi wasallam) said: " Whoever says '*La ilaha illa- Allah*' for the sake of Allah, and it is the last words he says, shall enter Paradise; and whoever fasts a day for the sake of Allah, and it is the last of his/her actions, shall enter Paradise; and whoever gives a *sadaqah* for the sake of Allah, and it is the last thing he does, shall enter Paradise."

18. He who is killed by a tyrannical ruler as a result of him discharging the obligation *'al-'amr bil marouf wan-nahi 'anil-munkar.*" Rasulullah (*salla Allahu alaihi wasallam*) said: "The best of all martyrs is Hamzah and a man who stood in front of a tyrannical leader and ordered and forbade him, and so he (the leader) killed him.

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At the Bed-side of the Dying person

When death approaches, those who are in the presence of the dying person should do the following:

1. To prompt him/her to say the *Shahadah*. The Prophet (*salla Allahu alaihi wasallam*) said: Prompt your dying people to say: 'La ilaha illa-Allah.' Another report states that the Messenger of Allah, peace be upon him, said: "He whose last words are '*La ilaha illa- Allah*' shall enter Paradise."

This prompting (*talqin*) is necessary only when the dying person is unable to utter the *Shahadah*. If such a person is able to utter it, then there is no need for *talqin*. If *talqin* is needed, those beside the dying person should consider his/her state; if he can tolerate it, he/she should be ordered to say '*La ilaha illa- Allah*'. If he is too weak to be ordered, and might get annoyed and refuse to say it, or say something improper, it should be repeated in his presence till he picks it up. If he says it once, he should be left alone and not asked to repeat it, unless he talks with something else after saying it, then he should be prompted to say it again To ensure that it be his last utterance. Such prompting is useful in case of a person who is in possession of his faculties of reason and speech. If one is already mentally impaired then it may be too late to advise him. However, one who is unable to speak might say these words in his heart

2. They should make *du'a* for him/her, and should only say something good in his presence. Rasulullah (*salla Allahu alaihi wasallam*) said: "If you attend a sick or a dying person, then he should only say that which is good for the angels say *aameen* for whatever you say."

3. As for reading *surah Yasin* or turning the dying person towards the *Qiblah*, there is no sound *Hadith* to support the same.

What should be done immediately after one's death?

If the person dies, then those present should do a few things:

1) They should close the eyes of the deceased. The Prophet, peace be upon him, went to visit Abu Salmah. He saw that his eyes were wide open and blank with the stare of death. So the Prophet, peace be upon him, closed his eyes and said: "Verily, when a soul is seized, the eyesight follows it. Hearing this, some members of his family started wailing loudly. The Prophet said: Do not call anything bad against yourselves for the angels say *aameen* after what you say. The he said:

اللَّهُمَّ اغْفِرْ لِأَبِي سَلْمَةَ ، وَاَرْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ ، وَاخْلُفْهُ فِي عَقِبِهِ الْعَابِرِينَ ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ ،
وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ . {

This means: "O Allah Forgive Abu Salamah. Raise his rank among those who have been gifted with guidance (from You.) Let you alone be the guardian (in his place) of those whom he has left behind. O Lord of the worlds! Forgive us and him, and make his grave wide and lighten it for him."

(They could take a strip of cloth, pass it under the chin, bring it on to the head and tie it in order to keep the jaws together. They could also tie the big toes of the two feet to bring the legs together and soften the joints of hands and legs. This would make the *Ghusl* easier.)

2) They should cover the whole body of the deceased with a sheet. If a person dies on *Ihram*, his head and face should not be covered.

3) They should prepare the body for burial without delay, as soon as death is confirmed.

4) Someone should hurry to settle the debt of the deceased, even it takes all his money and nothing is left for his relatives. The Messenger of Allah (*salla Allahu alaihi wasallam*) said: "A believer's soul remains in suspense until all his debts are paid off."

What the relatives of the deceased must do:

1) They must be patient and accept the *Qadar* (decree) of Allah in accordance with the *ayah*: { Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere}.

2) They should invoke *al-Istirja'* (saying: '*Inna lillahi wa inna ilayhi raji'un*') (To Allah we belong and truly to Him we shall return) – in accordance with the above mentioned *ayah*. Umm Salmah, the Mother of the Believers, said: "I heard the Prophet, peace be upon him, saying: "If a servant of Allah is afflicted with a misfortune and says: '*Inna lillahi wa inna ilayhi raji'un, Allahumma ajirni fi musibati wa akhlif li khairan minha*' (Verily we belong to Allah and truly to Him shall we return. O Allah! reward me for this calamity that has befallen me and replace it with something better,) Allah will accept his prayer, grant him reward for his affliction, and replace it with something better." She added: "When Abu Salmah (her husband) died, I invoked Allah in the words taught to me by the Prophet, peace be upon him, and Allah did grant me someone better than he, i.e., (He gave me) the Messenger of Allah (as a husband).

3) It is permissible for a woman to mourn for a period of three days on the death of a near relative, provided that her husband does not object to her doing so. It is not permissible for her to mourn for more than three days, except in the case of her husband's death, when she is to mourn for four months and ten days, which is the legally prescribed period of waiting or "*iddah*".

4) It is *Haram* for the relatives of the deceased to wail loudly, hit their faces, tear their clothes or shave their hair.

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Washing the Dead

Washing the body of a dead Muslim is *fard kifayah* or a collective obligation. If some people attend to it, then the rest are excused.

The following points should be observed in washing the dead:

1. The *Ghusl* should be done behind closed doors. It is disliked for anyone who is not needed for *Ghusl* to be available, even if he/she is a relative of the deceased.
2. Washing the body of the deceased three or more times.
3. The washes should be *witr* (of odd number.)
4. The water in one of the washes should be mixed with a cleansing material such as soap.
5. Some perfume should be put in the last wash. It is better to put *Kafur* (camphor), if available. No perfume should be put on the *Muhrim* (one who is in the state of *Ihram*.)
6. To undo the woman's plaits, wash them thoroughly, do them into three plaits and throw them behind her head.
7. Washing the parts of Wudu and the right side first.
8. A dead male should be washed by men, and a female by women except in the case of husband and wife where each one can wash the other. 'Aishah said: "Had I known then what I know now, I would not have allowed anyone, except his wives, to wash the body of the Prophet."
9. A woman may wash the body of a young boy who is a minor, and a man may wash a young girl.
10. The dead person should be washed by some people who know *sunnat al-Ghusl*. A person whom the deceased has asked to wash him/her after death, has the right to wash the deceased, then his father, his grandfather, then his son, his grandson, then his brother, then his uncle. A dead woman should be washed by a woman whom she has asked to wash her, then her mother, her grandmother, then her daughter, her granddaughter, then her sister, then her aunt, then a trustworthy woman who has been appointed to perform *Ghusl*. A person *who* performs *Ghusl* will have a great reward provided that two conditions are fulfilled:

i) He should cover any defect in the deceased and not mention it to anyone. Rasulullah (*salla Allahu alaihi wasallam*) said: "He who washes a dead persons and conceal his defects, Allah will forgive him/her forty times."

ii) To do the washing of the dead for the sake of Allah, not for any worldly reward.

11. It is *mustahab* (desirable) for a person who washed a dead to perform *Ghusl* for himself/herself afterwards. Rasulullah (*salla Allahu alaihi wasallam*) said: "Whoever washes a dead person should perform *Ghusl*, and whoever carries him should perform Wudu." This is *Mustahab* and not *wajib* for the *Hadith*: "No *Ghusl* is incumbent upon you when you wash your dead, for your dead is not Najis. It is enough for you to wash your hands." Ibn Umar (*radiya Allahu 'anhuma*) said: We used to wash the dead; some of us would perform *Ghusl* and some of us would not perform it."
12. The *Shaheed* who is killed in the battlefield should not be washed, even if he dies in state of *Janabah*. Those who are not killed in a battle by the unbelievers, though they may be regarded as martyrs in accordance with the *Ahadith*, should be washed and funeral prayer said for them.

The method of washing the dead:

Things needed for *Ghusl*:

- 1) Water containers.
- 2) A water-pot with nozzle, or jug.
- 3) A table or platform board.
- 4) Gloves and pieces of cloth.
- 5) Cleansing material (soap.)
- 6) Camphor (*Kafur*) or any other perfume.
- 7) The *Kafan* and covering sheet.

Procedure:

- 1) The body should be placed on a flat raised surface i.e., a table or platform board. The surface selected to wash the body should not be such as to hold water.
- 2) The *Kafan* (shroud) should be prepared.
- 3) The person (s) who is washing the dead should wrap a piece of cloth around his/her hand or wear gloves. It is *mustahab* not to touch the body of the dead barehanded. As for the *awrah* one must wrap a piece of cloth around his hand before washing it, because touching the private parts of the dead is *Haram*.
- 4) The body of the deceased should be stripped of clothes (gently) but his *'awrah* (private parts) should be covered.
- 5) The stomach of the deceased should be pressed gently so as to expel any remnants from it. The body should then be washed of all impurities.
- 6) The washer (s) should then say *Bismillah*, wash the deceased as in Wudu. Then beginning from its right side, the body should be washed three times. If the washer feels that three washes are not enough to clean the body properly, then he/she may wash it five or seven times. If the deceased is a female, then her hair should be loosened, washed, redone into three braids and placed behind her back.

Washing the dead is based on the *Hadith* transmitted by the group on the authority of Umm 'Atiyyah who said: "The Prophet came to our house when his daughter died, and said: 'Wash her three times, five times, or more than that if you consider it necessary, with water and *sidr* (lotus tree leaves), and after the last wash apply some camphor to the body, and inform me after you have done so.' So when we finished washing we informed him. He gave us a cloth that he wore around his waist, and told us to wrap her in it as a first sheet of shroud."

The reason for using camphor, as mentioned by some scholars, is that it has a pleasant smell, since burial is a time when angels are present. Besides, it is cool and has a soothing effect, especially when the body stiffens, and helps keep various organisms away from the body, thus preventing its early decomposition. In case camphor is not available, any other substance that has these or some of these properties may be used instead.

- 7) After having washed the body it should be dried with a clean cloth lest the shroud should get wet. Then some perfume should be applied to it.

Note:

The scholars agreed that the body of the deceased should be re-washed if the stomach excretes something after it had been washed and prior to being shrouded. They differ, however, whether in such a case the entire body should be re-washed, or just perform *wudu* or repeat the whole *Ghusl*.

Cleaning the Body by *Tayammum* When Water is Unavailable:

If there is no water to wash the dead body, then it may be cleaned with *tayammum*. Similarly, if it is feared that the body might deteriorate if it is washed, then *tayammum* may be performed. The same applies to a woman who passes away when there is no other woman around to wash her, or if a man dies and there are only women but no man to wash him.

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Shrouding the Dead

1. After washing the dead it is *wajib* (obligatory) to shroud him/her.
2. The shroud should be bought from the deceased money. If the deceased has no money, then paying for the *Kafan* is the duty of the person who was responsible for the *nafaqah* (maintenance) of the deceased during his/her life-time. If there is an institution or agency, which provides *Kafan*, then it is all right to use one from them.
3. The shroud should be large enough to cover the entire body of the deceased. If the *kafan* is short, then the head should be covered and the rest of the body covered with something else. Bukhari narrated from Khabbab that he said: "We migrated with Allah's Messenger, peace be upon him, seeking Allah's pleasure, and hoping that He will reward us for that. In the meanwhile some of us died and received no reward in this life. One of them was Musa'ab ibn 'Umayr, who was killed in the battle of Uhud. We did not find anything to shroud him except a piece of cloth. When we covered his head, his feet would show, and if we covered his feet, his head would show. Allah's Messenger, peace be upon him, ordered us to use the cloth to cover his head with it and cover his feet with some tree branches."
4. It is recommended that the *kafan* should be white. The Prophet, peace be upon him, said: "Wear white clothes, for these are your best clothes, and enshroud your dead in them."
5. The shroud should be three wraps. There is no evidence to prove that a woman's *kafan* is different from a man's *kafan*. Aishah (*radiya Allahu 'anha*) said: "The Messenger of Allah, peace be upon him, was wrapped in three pieces of new white sheets of cloth from Yemen, without a shirt or a turban." One wrap may suffice if nothing else is available. Two wraps will also suffice, but three wraps are preferable for those who can afford it.
6. It is not permissible to remove the clothes of the *shaheed* (who is killed in a battle.) He should be buried with his clothes in which he died on. It is *mustahab* to shroud him in one or more wraps as the Prophet did with the body of Musa'ab ibn Umayr, when he was martyred.
7. The pilgrim should be washed in the normal way, however, he should be shrouded in his *Ihram* (two sheets).
8. Extravagance in shrouding is disliked or using more than three wraps as it is a waste of money and contrary to what was done in the case of Rasulallah (*salla Allahu alaihi wasallam.*)

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The Funeral Prayer

1) The funeral prayer is a collective obligation or *fard kifayah*. If a miscarried foetus is four months old or more, then it should be washed and a funeral prayer offered for it. However, if it is less than four months old, it may not be washed, nor may a funeral prayer be offered for it. It should be wrapped in a piece of cloth and buried.

It is permissible to offer *salat al-Janazah* for a transgressor such as one who abandoned prayer or Zakat (though admitted they are *wajib*), an adulterer and an alcoholic etc. It is also permissible to offer it for a person who was buried before *salat al-Janazah* was offered for him.

2) If a Muslim dies in a country where there is no one to perform *salat al-Janazah* for him, then it is permissible for a group of Muslims to offer *salat al-Ghayib* (absentee) for him/her.

3) The prerequisites for the funeral prayer are the same as those for the ordinary prayer (i.e. being in state of Tahara, facing the Qiblah etc.).

4) It is permissible to perform *salat al-Janazah* individually, however, the *Sunnah* is to perform it in *Jama'ah*. The more people attend during *salat al-Janazah* is the better.

5) It is recommended that the people should make three rows (The minimum number of people for a row is two persons.) Imam Ahmad said: "If the number of people present at the funeral prayer is very small I would still prefer that they make three rows." He was asked: "What if there are only four people present?" He replied: "They may make two rows, with two persons in each line." He did not like three rows with each of them consisting of only one person.

6) The Imam should stand opposite the head of the dead if he is a male, and opposite the middle of the deceased if she is a female.

7) If there are a number of bodies they should be placed together, and a single funeral prayer may be offered for all of them. It is also permissible to offer separate prayer for each of them. If the deceased include both males and females, it is permissible to offer one prayer for all of them at once. In such case the males should be placed immediately before the Imam and the females on the side of the Qiblah.

8) It is permissible to perform *salat al-Janazah* in the mosque. It is not permissible to perform it in the graveyard.

9) A woman, like a man, may offer the funeral prayer, singly or in a congregation. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer the funeral prayer over him. An-Nawawi said: "Women may offer the funeral prayer in congregation just as they are permitted to perform other prayers."

10) It is not permissible to perform *Janazah* prayer at the three times during which prayer is prohibited unless it is necessary to do so. Uqbah ibn 'Aamir said: The Prophet, peace be upon him, forbade us from offering prayer or burying our dead at three times: at sunrise, until the sun rises high in the sky; at noon, when the sun is above one's head until it declines a little; and when the sun begins to go down until it sets."

Description of *salat al-Janazah*:

1) Make four, (five to nine) *takbirs*.

2) Raise both hands with the first *takbir*, then fold your right hand over your left hand and put them on your chest.

3) Commence the funeral prayer with the (silent) recitation of *Surat Al-Fatihah*. And another *Surah*.

4) Say another *takbir* and recite *as-Saltu 'ala annabi*.

5) After the third and fourth *takbirs* supplicate for the deceased.

6) End the prayer with *taslim* twice on the right and left sides. It is permissible to perform one *taslim* only.

Supplication for the Deceased:

(1) اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنَّهُ ، وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ. وَنَقِّهِ مِنْ خَطَايَاهُ كَمَا يُنْقَى الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ وَأَهْلاً خَيْراً مِنْ أَهْلِهِ ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِدْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ."

1) "Allahumma-aghfir lahu war-rhamhu, wa 'afih wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, wagsilhu bi-ma'i wath- thalj wa barad, wa naqih minal-khataya kama yunaqa ath-thubu'abyadu minad-danas, wa abdilhu daran khayran min darihi wa ahlan khayran min ahlihi wa zaujan khayran min zaujih, wa adkhillhul-janati wa a'idhhu min fitnatal-qabr wa adhabin-nar."

'O Allah! Forgive him, have mercy on him, heal him, pardon him, be generous to him, cause his entrance to be wide and comfortable, wash him with water, snow and hail and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family, and a spouse better than his spouse, and protect him from the trial of the grave and the torture of the Hell-Fire.'" This is narrated by Muslim.

(2) اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَسَاهِدِنَا وَعَانِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرْنَا وَأُنثَانَا، اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ."

2) "Allahumma aghfir li-hayyina wa mayyitina, wa shahidin wa gha'ibina, wa saghiyrina wa kabiyrina, wa dhakirina wa unthana. Allahumma mun ahyaytahu minna fa-ahyih 'alal Islam wa mun tawafiytahu minna fa-tawafthu 'ala iman. Allahumma la tahrinna ajrahu wa la tudhiluna ba'dahu."

(O Allah! Forgive our living and our dead, those of us who are present and those who are absent, our young and our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whomsoever among us You keep alive, make him to live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him."

3) Nawawi said: "If the deceased is a child, a boy or a girl, one should say what is reported in the *Hadith*, namely, "O Allah! Forgive our living, our dead, ." and add:

(3) "اللَّهُمَّ اجْعَلْهُ فَرَطاً لِأَبَوَيْهِ وَسَلْفاً وَذَخِراً ، وَعِظَةً وَاعْتِبَاراً وَشَفِيعاً ، وَتَقَلَّ بِهِ مَوَازِينُهُمَا ، وَاَفْرَعِ الصَّبْرَ عَلَيَّ قُلُوبِهِمَا ، وَلَا تَقْتِنُهُمَا بَعْدَهُ وَلَا تَحْرِمُهُمَا أَجْرَهُ."

words: Allahumma 'ij'alhu faratan li-abwaihi wa salafan wa dhukhran wa idhatan wa i'tibaran wa shafi'an wa thaqil bihi mawazeenahumma wa afrighas-sabra 'ala qulubihima wa la taftinuhumma ba'dahu wa la tuharim-humma ajrahu.

"O Allah, make him/her for his parents a forerunner, a treasure and an admonition and an intercessor, and cause him to make their scales of good deeds heavier (on the Day of Judgement). O Allah! Grant them patience, and do not put them to trial after him nor deprive them of his reward."

4) Supplications after the fourth *takbir*

It is preferred to supplicate for the deceased after the fourth *takbir*, even though the supplicant may have done so after the third *takbir*.

Ash-Shafi'i said: "After the fourth *takbir* one may say: ,

"اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتِنَا بَعْدَهُ."

Allahumma la tahrinna ajrahu wa la taftinna ba'dahu.

'O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her)'."

Ibn Abu Hurairah said: "After the fourth takbir the elders used to say:

"اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ."

Allahumma Rabbana atina fi ad-Dunya hasanatan wafi al-Akhirati hasanatan wa qina 'adhab an-Nar.

'O Allah! Grant us good in this life and good in the life to come, and save us from the torment of Hell Fire."

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Joining the Funeral Procession and Carrying the Coffin

1. Carrying the *Janazah* and accompanying it to the graveyard is recommended. It is one of the rights which a Muslim owes to another Muslim. Rasulullah (*salla Allahu alaihi wasallam*) said: "There are five rights which a Muslim owes to another Muslim: Returning the *salam*, visiting the sick, following the funeral procession, accepting his invitation and invoking Allah's mercy upon him when he sneezes (and praises Allah.) The Prophet, peace be upon him, also said: "Whoever follows a funeral procession and offers the prayer for the deceased, will get one *Qirat* of reward. And whoever follows it and remains with it until the body is buried, will get two *Qirats* of reward, the least of which is equal in weight to 'Mount Uhud'
2. A funeral procession should proceed at a fast pace.
3. One may walk in front of the funeral, behind it, to its right side, or left side, or close to it. A rider, however, should ride behind the funeral.
4. While accompanying a funeral procession, it is disliked to raise one's voice even with recitation or remembrance of Allah, or anything else. Worse than all is playing on musical instruments during a funeral procession.
5. It is disliked to carry torches of fire in a funeral procession.
6. It is disliked for women to follow the funeral procession, though they are not strictly prohibited. Umm 'Atiyyah reported: "We were forbidden to accompany funeral processions, but not strictly prohibited."

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Burying the Dead

1. It is *wajib* to bury the dead even if he is a *kafir*.
2. The deceased should be buried in the locality where he died. He should not be transferred to another city/country.
3. A Muslim should not be buried with a *Kafir*, and a *Kafir* should not be buried with a Muslim. There should be separate graveyards. This is the practice of the Muslims since the time of the Prophet (*salla Allahu alaihi wasallam.*)
4. It is *Sunnah* to bury in the cemetery. It was one of the specialties of the Prophet (*salla Allahu alaihi wasallam*) that he was buried in his room. The *Shaheed* should be buried in the place where he was killed, and should not be transferred to the cemetery.
5. Burial should not be carried out at the three aforementioned times or at night. If there is a need to bury at one of these times, then it is permissible.
6. The body of the deceased should be placed on its right side facing the *Oiblah*. The person placing the body in the grave should say: "بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" "In the Name of Allah, and in accordance with the tradition of Allah's Messenger, peace be upon him." Then he should loosen the straps with which the shroud is tied to the body.
7. It is disliked to place a garment, a pillow, or the likes for the deceased in the grave.
8. It is desirable for those attending the burial to throw three handfuls of soil over the grave after the *lahd* is closed.
9. After burial, it is desirable to pray for the forgiveness of the deceased and ask Allah to make him/her firm because at this time he/she is being questioned about his life. It is reported by 'Uthman: "After burial the Prophet, peace be upon him, would stand by the grave of the deceased and say: "Seek forgiveness for your brother and pray for him to be firm, because he is now being questioned."
10. It is *Sunnah* to raise the grave at least one hand above the ground so it is known that it is a grave. It is forbidden to raise it more than that. It is permissible to place a mark, such as a stone or a piece of wood, over a grave so that it can be recognised.
11. One body is to be buried in a grave. It is disliked if more than one body is buried in a grave, unless there is a large number of corpses, and there is scarcity of graves.

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