

# Death & Beyond



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## DEATH AND BEYOND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ...

"Every soul must taste death..." Sura Al  
'Ankabut - 29:57

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

...إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"...Indeed we are from Allah and indeed to  
Him we will return." 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 - as in the above aya - indeed we are from Allah - and the other is death - and indeed to Him we will return.

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 aakhirah' 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 Izraeel - the angel of death. He told Izraeel that he would be willing



to accompany him (as though he had a choice) only if Izraeel 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, Izraeel tapped on his shoulder.

“You are here too soon” the man cried out. “You sent no messenger. I thought we had an agreement!”

Izraeel 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:

- i) Tickets (means of travel)
- ii) Passport
- iii) Visas
- iv) Inoculations/Health certificates
- v) Clothes (befitting the particular climate of the country of destination)
- vi) Money (in the right currency or recognised changeable funds)
- vii) Ensure that all is settled at home e.g., bills paid...
- viii) 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, zakaat, 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 zakaa 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)



## PHYSICAL THINGS THAT HAPPEN BEFORE DEATH

1. The nose moves to the left
2. The person sleeps more
3. Imam Zaynul Abedeen (pbuh) has said:  
"Allah has said - I do not hesitate in any order except the death of a believer. They dislikes death and I do not like displeasing them. 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 them to leave everything behind) and Munsiiyya makes them forget the world. The angel of death (Izraeel) 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 his/her 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 Izraeel, 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)."

Bihaarul Anwaar Vol 6 Pg 126

Imam As-Sadiq (pbuh) narrates from Rasulullah –

"Death is a kaffara (atonement) for the sins of a mu'min"

Bihaarul Anwaar Vol 6 Pg 151



## IHTIDHAR

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

It is ehtiyaat wajib to lay the dying person on his/her 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 him/herself.

It is Mustahab to:

1. Help the dying person recite and understand the Kalima, the names of the 12 Aemma, and other beliefs.
2. Recite Sura Yaseen, Sura Al Saffaat, Sura Al Ahzaab, Ayatul Kursi, the 54th aya of Sura Al A'raaf & the last 3 ayaat of Sura Al Baqara.



3. It is also recommended to recite Dua Adeela.

4. Help them recite the following dua:

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ

وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ

يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ

اقْبَلْ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ

إِنَّكَ أَنْتَ الْغَفُورُ

اللَّهُمَّ اِرْحَمْنِي فَإِنَّكَ رَحِيمٌ

“O Allah forgive me the many (sins) committed against you and accept from me the meagre (good deeds) in your obedience. O He who accepts the meagre (good deeds) and excuses



the many (sins), except from me the meagre (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 that one has familiarised with all of the above recitations during his/her lifetime)*

5. If a dying person is in difficulty, they should be brought to the place where they 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.



## DUA ADEELA

Dua Adeela 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 him/her audibly.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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,

وَأَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ الْعَاصِي الْمُحْتَاجُ الْحَقِيرُ

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

أَشْهَدُ لِمُنْعِمِي وَخَالِقِي وَرَازِقِي وَمُكْرِمِي كَمَا شَهِدَ

لِذَاتِهِ

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

وَشَهِدَتْ لَهُ الْمَلَائِكَةُ وَأُولُو الْعِلْمِ مِنْ عِبَادِهِ

And bear witness that angels and the people  
of wisdom, His ibaad,





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,

وَكَانَ 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.



وَلَمْ يَزَلْ سُبْحَانًا عَلَىٰ جَمِيعِ الْأَحْوَالِ

He is Glory under all circumstances.

وَجُودُهُ قَبْلَ الْقَبْلِ فِي أَزَلِ الْأَزَالِ

He Supreme Existence is prior to the past,

وَبَقَائِهِ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ

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

وَلَا زَوَالَ غِنِيٍّ فِي الْأَوَّلِ وَالْآخِرِ 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 جُورَ فِي قَضَائِهِ وَلَا مَيْلَ فِي مَشِيئَتِهِ وَلَا ظُلْمَ فِي

تَقْدِيرِهِ

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

وَلَا مَهْرَبَ مِنْ حُكْمَتِهِ وَلَا مَلْجَأَ مِنْ سَطْوَاتِهِ وَلَا

مُنْجَا مِنْ نِقْمَاتِهِ

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 أَزَاحَ الْعِلَلِ فِي التَّكْلِيفِ

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

وَسَوَّى التَّوْفِيقَ بَيْنَ الضَّعِيفِ وَالشَّرِيفِ

he/she is treated equally in the matter of fulfilment by an able asker.

مَكَنَ أَدَاءَ الْمَأْمُورِ وَسَهَّلَ سَبِيلَ اجْتِنَابِ الْمُحْظُورِ

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 وَالطَّاقَةِ

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

سُبْحَانَهُ مَا أَبَيْنَ كَرَمَهُ وَأَعْلَى شَأْنَهُ

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



سُبْحَانَهُ مَا أَجَلُ نَيْلِهِ وَأَعْظَمَ 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,

وَنَصَّبَ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَفَضْلَهُ

appointed guides to make known His power and generosity,

وَجَعَلْنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ وَخَيْرِ الْأَوْلِيَاءِ

وَأَفْضَلِ الْأَصْفِيَاءِ وَأَعْلَى الْأَرْكَانِ

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 وَآلِهِ وَسَلَّمَ

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

أَمَّنَّا بِهِ وَبِمَا دَعَانَا إِلَيْهِ وَبِالْقُرْآنِ 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,

وَبِوَصِيِّهِ الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ وَأَشَارَ بِقَوْلِهِ هَذَا

عَلَيَّ إِلَيْهِ

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



وَأَشْهَدُ أَنَّ الْأَئِمَّةَ الْأَبْرَارَ وَالْحُلَفَاءَ الْأَخْيَارَ بَعْدَ

الرَّسُولِ مُخْتَارًا

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

عَلَيَّ قَامِعِ الْكُفَّارِ وَمِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنِ بْنِ

عَلِيِّ

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

ثُمَّ أَخُوهُ السَّبْطُ 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 الرِّضَا عَلِيُّ ثُمَّ التَّقِيُّ مُحَمَّدٌ

ثُمَّ النَّقِيُّ عَلِيُّ 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 الْمُنتَظَرُ الْمَهْدِيُّ الْمُرْجِي

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 الْوَسْرَىٰ وَبِوَجُودِهِ ثَبَتَتِ الْأَرْضُ

وَالسَّمَاءُ

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

وَبِهِ يَمَلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا بَعْدَ مَا مَلَأَتْ

ظُلْمًا وَجَوْرًا

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

وَأَشْهَدُ أَنَّ أَقْوَاهُمْ حُجَّةٌ وَأَمْتِنَاهُمْ فَرِيضَةٌ

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



وَطَاعَتُهُمْ مَفْرُوضَةٌ وَمَوَدَّتُهُمْ لَازِمَةٌ مَقْضِيَّةٌ

الْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ وَمُخَالَفَتُهُمْ 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

وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ وَشُفَعَاءُ يَوْمِ

الدِّينِ

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

وَأَيْمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ وَأَفْضَلُ الْأَوْصِيَاءِ

الْمُرْضِيِّينَ

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



وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ وَمَسْئَلَةَ الْقَبْرِ حَقٌّ

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

وَالْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ

حَقٌّ

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

وَالْحِسَابَ حَقٌّ وَالكِتَابَ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ 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 فَضْلِكَ رَجَائِي وَكَرْمُكَ وَرَحْمَتِكَ أَمَلِي

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

لَأَعْمَلٍ لِي أُسْتَحِقُّ بِهِ الْجَنَّةَ وَلَا طَاعَةَ لِي أُسْتَوْجِبُ

بِهَا الرِّضْوَانَ

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

إِلَّا أَنِّي اعْتَقَدْتُ تَوْحِيدَكَ وَعَدْلَكَ

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



وَأَرْتَجِيْتُ إِحْسَانَكَ وَفَضْلَكَ وَتَشَفَّعْتَ إِلَيْكَ

بِأَنْبِيِّ وَآلِهِ مِنْ أَحِبَّتِكَ

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

وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ وَأَرْحَمُ الرَّاحِمِينَ

You are the most Generous, the most Merciful

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ الطَّيِّبِينَ

الطَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

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



وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

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

اللَّهُمَّ يَا أَرْحَمَ الرَّحِمِينَ

O Allah! The most Merciful,

إِنِّي أُوَدِّعُكَ يَقِينِي هَذَا وَتَبَاتَ دِينِي وَأَنْتَ خَيْرُ

مُسْتَوْدَعٍ

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



وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدِّ آتِيعَ فَرْدَهُ عَلَيَّ وَقْتَ حُضُورِي

مَوْئِي

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 (azhaab). 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 mankind. 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, azhaab cleans a person so they may be able to enter the pure destination of the pleasure of Allah (Janna).



The seven stages of punishment are

- i) In this world
- ii) When death comes
- iii) The squeeze of the grave
- iv) Barzakh
- v) Day of Judgement
- vi) The bridge of sirat (From mahshar to Janna over Jahannam)
- vii) Jahannam

The Punishment therefore is on a graded basis. If one's 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 them from sins so that they would come into the hereafter pure and



unblemished, deserving the eternal reward of Allah without any obstacle between them 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 bedtime 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 their eyes and lips, the chin be tied so the mouth does not fall open, and to keep their 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. For those in the state of haydh or requiring a wajib ghusl to go near the mayyit.
3. To delay the burial.



After death, it is wajib kifaii to give ghusl, kafan, pray salaa al 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 their trust, Allah will forgive then their 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 ayn najasat on any part of the dead body, it is wajib to first remove it before giving ghusl. And 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. Aabe Sidr (water mixed with the leaves of the Sidr – beri, lotus tree).
2. Aabe Kaafur (water mixed with camphor).
3. Aabe Khalis (pure water).

The quality 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 sex as the dead person (Except when this is impossible).

*Please refer the risala of your marja' of taqleed*

One who gives ghusl to the dead body should perform the act with the niyyat of qurbat, that is, obedience to the pleasure of 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 tayammum, and in one of the tayammum, there should be a niyya 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.



## HUNOOT

After having given ghusl to the mayyit it is wajib to give hunoot with the niyya of qurbatan llallah.

Hunoot means to apply some camphor on the 7 parts of the body which are placed on the ground during sijda, beginning with the forehead. The other parts being both the palms, both the knees and the big toes of both feet. 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")



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")
3. An overall sheet of cloth (chadar) 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")

The mustahab pieces for both men and women are:

4. A piece of cloth to cover the private parts. (approx 63"x14")
5. A piece of cloth to cover the private parts which must be long enough to wrap round both legs. (approx 108"x45")
6. 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")

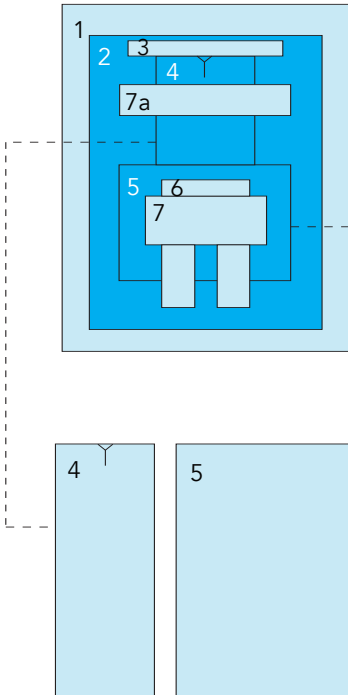
7. A second overall 'chadar' like the wajib one. (90"x90")

The extra mustahab piece of kafan for a woman is:

8. A piece of cloth to cover the chest area. (approx 54"x14")



# KAFAN LAYOUT SEQUENCE



1. Extra overall cover (like the wajib one)
2. **Overall cover**
3. [FEMALE] Scarf for hijab for female  
[MALE] Head cover to be wound round the head like a turn for male.
4. **Tunic**
5. **Sarong (navel to knee wrap)**
6. A long piece of cloth to wrap around the legs
7. Undergarment wrap  
(7a. For women an extra piece to cover the chest area)



Imam Ja'fer As-Sadiq (pbuh) has said:  
"My father recommended me that I should provide a (good) kafan for him, since the deceased will have pride over one another according to the type of kafan that they have."

Wasa'il al-Shi'a, Vol 3, pg 40

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



## JAREEDA

It is mustahab to use jareeda. Jareeda are fresh twigs (without leaves) cut from a tree.

A lot of emphasis has been given by our Aimma, to place jareeda 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 arm's 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.



## 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 jamaa'a. Everyone in the jamaa'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.
- 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 jamaa'a.



The shortest way to recite it is as follows:

- 1st Takbeer followed by Kalimat Shahadatayn
- 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

The reason why Salaa al Mayyit has five takbeer:

Imam Ja'fer As-Sadiq (pbuh) has said: "Since Islam is built on five strong pillars, which include Salaa, Zakaat, Sawm, Hajj and Wilaya of the AhlulBayt, therefore Allah has designated that one takbeer to be recited for each of these pillars of religion."



The full version is as follows:

اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أُرْسِلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا 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 abnd 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 وَسَلِّمْ عَلَى مُحَمَّدٍ  
 وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ  
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَسَلَّمْتَ وَ  
 بَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُجِيدٌ

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 وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَ

الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ 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 deceased is a male

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ  
نَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ  
مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا اللَّهُمَّ إِنْ كَانَ مُحْسِنًا  
فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ  
وَاعْفِرْ لَهُ اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَ  
اخْلُفْ عَلَى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا  
أَرْحَمَ الرَّاحِمِينَ



If the deceased is a female

اللَّهُمَّ إِنَّ هَذِهِ أَمَّتُكَ وَابْنَتُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ  
نَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ  
مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِمَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ  
مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ  
عَنْهَا وَاعْفِرْ لَهَا اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ  
وَاخْلُفْ عَلَى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ  
يَا أَرْحَمَ الرَّاحِمِينَ  
اللَّهُ أَكْبَرُ



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 وَأَشْهَدُ

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ

نَذِيرًا بَيْنَ يَدَيِ 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 وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى مُحَمَّدٍ وَ  
 آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ عَلَى  
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَسَلَّمْتَ وَ  
 بَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُجِيدٌ

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 وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ  
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ 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 وَلِنَّاسَلَفْنَا وَفَرَطْنَا وَأَجْرًا

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 وَلِنَّاسَلَفْنَا وَفَرَطْنَا وَأَجْرًا

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 one of our Shias 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 shoulder whist carrying it to the graveyard.
- 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 لِلَّهِ 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 (tanzeel) and recite Sura Al 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

If the deceased is male:

اِسْمَعْ اِفْهَمْ اِسْمَعْ اِفْهَمْ اِسْمَعْ اِفْهَمْ يَا ... بِنِ ...

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

هَلْ اَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةٍ

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

اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ

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

وَ اَنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمُ 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.

وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدُ الْوَصِيِّينَ وَإِمَامٌ

أُفْتَرَضَ اللَّهُ طَاعَتُهُ 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.

وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ

عَلِيِّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ

مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ



عَلِيِّ وَالْقَائِمِ الْحُجَّةِ الْمُهْدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

أَيَّمَّةُ الْمُؤْمِنِينَ وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ

وَأَيَّمَّتِكَ أَيَّمَّةُ هُدَىٰ 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... بِنُ... إِذَا أَتَاكَ الْمَلَكُ الْمُقَرَّبَانِ رَسُولَيْنِ

مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَىٰ وَسَأَلَكَ عَنْ رَبِّكَ وَعَنْ



نَبِيِّكَ وَعَنْ دِينِكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَ

أَيْمَّتِكَ

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,

فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ فِي جَوَابِهِمَا

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

اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّ

وَالإِسْلَامُ دِينِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي



وَأَمِيرَهُ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ إِمَامِي وَالْحَسَنُ بْنُ

عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ

بِكُرْبَلَاءِ إِمَامِي وَعَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي

وَمُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ إِمَامِي وَجَعْفَرُ الصِّدِّيقُ إِمَامِي

وَمُوسَى الْكَاطِمُ إِمَامِي وَعَلِيُّ الرِّضَا إِمَامِي

وَمُحَمَّدُ الْجَوَادُ إِمَامِي وَعَلِيُّ الْهَادِي إِمَامِي

وَالْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَالْهَجَّةُ الْمُنتَظَرُ 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.

هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَّتِي وَسَادَتِي

وَقَادَتِي وَشُفَعَائِي بِهِمْ أَتَوَلَّى مِنْ أَعْدَائِهِمْ أَتَبَرَّأُ 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. "



تُمْرَ اعْلَمُ يَا.....بِنُ.....إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

نِعْمَ الرَّبُّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نِعْمَ

الرَّسُولُ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ

وَأَوْلَادَهُ الْأَيُّمَةَ الْأَحَدَ عَشَرَ نِعْمَ الْأَيُّمَةُ

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

وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ

And that the message Muhammad brought from Allah is true,



وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ  
الْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ  
حَقٌّ وَتَطَايُرَ الْكُتُبِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ  
السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ 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 ..... ثَبَّتَكَ اللَّهُ بِالْقَوْلِ

الثَّابِتِ وَهَدَاكَ اللَّهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ

عَرَّفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ آمِنٍ  
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

اللَّهُمَّ جَاغِ الْأَرْضَ عَنْ جَنْبَيْهِ وَاصْعَدْ بِرُوحِهِ

إِلَيْكَ وَلَقِّهِ مِنْكَ بُرْهَانًا اللَّهُمَّ عَفُوكَ عَفُوكَ

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



If the deceased is female:

اسْمَعِي اِفْهَمِي اسْمَعِي اِفْهَمِي اسْمَعِي اِفْهَمِي يَا .....

بِنْتٌ .....

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

هَلْ أَنْتِ 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,

عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمُ 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.



وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدُ الْوَصِيِّينَ وَإِمَامٌ

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.

وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ

عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ

مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ

عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ الْمُهَدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

أَيَّمَّةُ الْمُؤْمِنِينَ وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ

أَيَّمَّتِكَ أَيَّمَّةُ هُدَى 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 ..... بِنْتِ ..... إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ

رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى وَسَأَلَكَ عَنْ

رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ دِينِكَ وَعَنْ كِتَابِكَ وَعَنْ

قِبْلَتِكَ وَأُمَّتِكَ

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 وَقُولِي فِي جَوَابِهِمَا

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

اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّ

وَ الْإِسْلَامُ دِينِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي

وَ أَمِيرُهُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ

عَلِيِّ الْمُجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيِّ الشَّهِيدُ

بِكُرْبَلَاءِ إِمَامِي وَ عَلِيُّ زَيْنِ الْعَابِدِينَ إِمَامِي

وَ مُحَمَّدُ بْنُ عَلِيِّ بَاقِرِ إِمَامِي وَ جَعْفَرُ الصِّدِّيقِ إِمَامِي



وَمُوسَى الْكَاطِمِ إِمَامِي وَعَلِيُّ الرَّضَا إِمَامِي

وَمُحَمَّدُ الْجَوَادِ إِمَامِي وَعَلِيُّ الْهَادِي إِمَامِي

وَالْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَالْهُجَّةُ الْمُتَنْظَرُ 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.



هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَتِي وَسَادَتِي

وَقَادَتِي وَشُفَعَائِي بِهِمْ أَتَوَلَّى مِنْ أَعْدَائِهِمْ أَتَبَرَّأُ 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 اِعْلَمِي يَا..... بِنْتِ..... إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

نِعْمَ الرَّبُّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نِعْمَ

الرَّسُولُ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ

وَأَوْلَادَهُ الْأَيُّمَةَ الْأَحَدَ عَشَرَ نِعْمَ الرَّيِّمَةُ



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 وَسُؤَالَ مَنْكِرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ

الْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ

حَقٌّ وَتَطَائِرَ الْكُتُبِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ

السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ 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

أَفْهَمْتِ يَا ..... بِنْتِ ..... ثَبَّتِكَ اللَّهُ بِالْقَوْلِ

الثَّابِتِ وَهَدَاكَ اللَّهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ

عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَاءِكَ فِي مُسْتَقَرٍّ آمِنٍ

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 جَاثِ الْأَرْضِ عَنْ جَنْبَيْهَا وَاصْعَدْ بِرَوْحِهَا

إِلَيْكَ وَلَقِّهَا مِنْكَ بُرْهَانًا اللَّهُمَّ عَفُوكَ عَفُوكَ

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”

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 Qur’an and the

aya **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**



It is haram to physically harm oneself through grief. Whilst weeping over the dead, it is ihtiyaat 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 اللَّهُ 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 AND SALATUL HADIYA MAYYIT**

“A dead person does not bear greater hardships in their 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 Sura Al Faatiha recite Ayatul Kursi (2:254)

In the 2<sup>nd</sup> rakaat after Sura Al Faatiha recite 10x Sura Al Qadr

Hadiya Mayyit means a gift to the mayyit.

The salaa consists of 2 rakaats.

In the 1<sup>st</sup> rakaat after Sura Al Faatiha recite Sura Al Qadr

In the 2<sup>nd</sup> rakaat after Sura Al Faatiha recite Sura Al 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 لَأِإِلَهَ إِلاَّ اللهُ

مِنْ أَهْلِ لَأِإِلَهَ إِلاَّ اللهُ يَا أَهْلَ لَأِإِلَهَ إِلاَّ اللهُ

بِحَقِّ أَهْلِ لَأِإِلَهَ إِلاَّ اللهُ كَيْفَ وَجَدْتُمْ قَوْلَ لَأِإِلَهَ إِلاَّ

اللهُ مِنْ لَأِإِلَهَ إِلاَّ اللهُ يَا لَأِإِلَهَ إِلاَّ اللهُ بِحَقِّ لَأِإِلَهَ إِلاَّ اللهُ



إِغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَاحْشُرْنَا فِي زُمْرَةِ مَنْ

قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَآلِي اللَّهِ

Wherever possible face qibla and recite Sura Al Faatiha for all the marhumeen.

On the grave you are visiting recite:

1. Sura Al Faatiha three times
2. Sura Al Qadr three times
3. Ayatul Kursi three times
4. Sura Al Falaq three times
5. Sura Al Naas three times
6. Sura Yaseen
7. Any dua asking Allah's forgiveness for the marhum/a

Respect the sanctity of the graveyard.



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 his/her 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 their qadha on his/her behalf, even if they are unable to offer them.

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



## WRITING A WILL

"...It is prescribed for you when death approaches any one of you to make a will (wasiyya); if they leaves behind wealth, for their parents, and their near relatives....., a duty upon the pious people." 2:180

"It is not appropriate for a Muslim to pass 2 nights without their will being near their pillow." Prophet Muhammad (pbuh)

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

- i) Distribution of wealth after death
- ii) Performing of qadha waajibaat e.g., salaa, sawm, hajj... (Even if the deceased does not mention it in their 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).

iii) Any directive regarding their 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 their wealth according to their 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:

- i) Parents and children
- ii) Grandparents, sisters, brothers, and their siblings
- iii) 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 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 1/8 if there are children and 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 his/her 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 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 the World Federation of K S I M C (a registered charity



in the U K) a sum calculated by my .....  
to be spent by them as KHUMS charity.

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

.....

.....



## **WILL OF SYED SHAHABUDDIN MAR'ASHI**

In September 1990 in Qum, the funeral of Ayatullah Syed Shahabuddin al-Mar'ashi took place. His death plunged the whole Shia world into grief. Ulema followed the coffin with tears streaming down their faces. In every street of Qum, the sound of mourning could be heard. Although the Ayatullah's house was very near the Haram of Janabe Masuma Qum (pbuh), it still took one and a half hours for the bier to reach the courtyard of the Haram for the recitation of Namaze Mayyit.

Thereafter the body of the Ayatullah was transported across the shoulders of many of the 1.5 millions gathered there and was finally laid to rest with great dignity near his famous library.



In the Syrian tri-monthly magazine al-Mawsim, the will of Ayatullah has been published.

A translation of extracts which were addressed to his son Mahmood al-Mar'ashi has been reproduced below.

Without doubt these words are not only those of a father for his son but serve for us as a reminder as well. Allah says "Inna zikra tanfaul mu'mineen"; verily reminders are valuable for the believers.



An extract from the will of Ayatullah Syed Shahabuddin al-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 lifespan.
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 every day, after Namaz e Subh, Sura Al Yasin once. After Namaz e Zohr recite Sura Al Naba, after Namaz e Asr, Sura Al Asr, after Namaz e Maghrib, Sura Al Waqiya and after Namaz e Isha recite Sura Al 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 Jamal-us-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 Ruku 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 Tasbeeh o our wronged grandmother Fatema Zahra (pbuh). That Tasbeeh is not only for recitation after namaz 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 Namaz e Shab. 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 lifetime 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 Ahlulbayt (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 Rakke Mazzalim 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 Hussein (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 Hussein (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.



