



Kiwi Muslim Directory

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FUNERAL GUIDE

Green font - Islamic Information

Red font - NZ Government

Black Font - General Info

Also see: Death and Bereavement in Islam, By IMAM Dr Abduljalil Sajid:

<http://www.mcb.org.uk/downloads/Death-Bereavement.pdf>

EVENTS PRECEDING DEATH

MUHTADAR: A person on whom the signs of death are clearly seen is called a **muhtadar**. It is *sunnah* to let him lie on his right side facing the **Qiblah**. It is also permitted that he be positioned to lie on his back with his feet towards the **Qiblah**, and the head slightly raised with a cushion so that it faces the **Qiblah**. All the bed linen must be *tahir* (clean). If moving the *muhtadar* causes him any discomfort then leave him in any convenient position.

It is desirable to use *loban* (Frankincense), *litr* (perfume) or any other aromatics that are *tahir* in the room. Anyone who is in the state of *janabah* (Impurities), *haydh* (menstrual bleeding) or *nifaa*s (post-natal bleeding) must leave the room.

At this time the recital of *Surah Yasin* and *Surah Ar Ra`d* is recommended. This may be done in the same room. When one is incapable of reciting the *Qur'an*, someone else may be requested to recite these chapters or any other portions of the *Qur'an*.

Talqin: *Talqin* is to remind the dying, of the *Shahadah*.

ASH-HADU 'ALLILHA ILLAL-LHU WA ASH-HADU ANNA MUAMMADAN `ABDUH WA RASLUH.
I testify that there is none worthy of worship but Allah and I testify that Muhammad is His servant and His messenger.

When the end nears, the dying person's breath quickens, the knees become so weak that they cannot move, the nose becomes bent and the temples subside. These signs are an indication that the person is nearing his end.

The *talqin* should be read before the dying person takes his last breathe, the *muhtadar* must be encouraged to read the *kalimah*, and must be helped to recall it. Those present should continually repeat it in a calm and pleasant manner in the presence of the dying.

Once the departing person utters the *kalimah*, all who are present should remain silent. The dying person should not be drawn into any worldly discussions.

WHAT TO DO WHEN SOMEONE DIES

Procedure for Funeral Arrangements

The following persons should be contacted immediately when death has taken place in the family

1. Contact the family doctor.
2. Inform the local undertaker / funeral directors.
3. Inform *Imam* of the local mosque



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4. Inform close relatives.

When death occurs at home and cause of death is known.

1. Contact the family doctor immediately. Provided the doctor attended the dead person during his last illness and can certify the cause of death. He will issue a **Medical Certificate** free of charge, which states the cause of death.
2. Inform the local undertaker that a **Medical Certificate** has been issued. The undertaker will make all the arrangements with the **Cemetery** for burial. He will advise the time and place of burial. He will arrange for the body to be taken for washing.

MEDICAL CERTIFICATES SHOWING CAUSES OF DEATH

In general, when someone dies as the result of an illness, the attending doctor signs a *Medical certificate of cause of death* (HP4720) and funeral arrangements can go ahead immediately.

A *Medical certificate of causes of foetal and neonatal death* (HP4721) is used in the case of a liveborn baby dying within 28 days of birth, and for a stillbirth.

STILLBIRTH AND INFANT DEATH

When arranging a funeral for a stillborn baby or an infant, you will need to follow the procedures outlined in this brochure for preparing and moving a body and for choosing a place for burial or cremation. A stillbirth must be notified jointly by the parents using a *Notification of Birth for Registration* (BDM27) form – Do Not use the BDM28.

Registering a death – what the law requires

The Births, Deaths, Marriages, and Relationships Registration Act 1995 requires that all deaths in New Zealand are notified within three working days after the burial or cremation of the body.

If a funeral director is in charge of the burial or cremation, they will collect all of the information required for registration and forward it to Births, Deaths and Marriages.

Where no funeral director is involved, the person responsible for the burial or cremation of the body is responsible for notifying Births, Deaths and Marriages of the death.

To obtain a *Notification of death for registration* (BDM28): • Phone Births, Deaths, and Marriages on Freephone 0800 22 52 52; or • Write to: Births, Deaths, and Marriages, PO Box 10-526, Wellington 6143 or collect from offices of Internal Affairs.

Completing the notification form

The *Notification of death for registration* includes questions about the person who died, their parents, the date and place of disposal, and also about the person filling out the form.

Please follow the instructions on the front of the Notification of death for registration form, including those about recording the causes of death and where to post the HP4720, HP4721 or coroner's authorisation (Cor 3). If you have any difficulties in completing the form please Freephone 0800 22 52 52 for further advice.

The Notification of death for registration form should be posted within three working days after the burial to: Births, Deaths and Marriages

There is no fee payable to BDM for notification of a death for registration, but a fee applies when you request a death certificate.

Requesting a death certificate

A *New Zealand Death Certificate* is an official document containing registered information about a person's death. An order form on the back of the Notification of death for registration form enables you to order death certificates at the time of notifying the death. The fee payable for a death certificate is stated on the notification form. Death certificates can also be ordered at any time after the death has been registered, using a *Request for New Zealand Death Certificate and/or Death Printout Order Form* (BDM93D), which can be printed out from www.bdm.govt.nz. Send the completed request form to: Births, Deaths and Marriages.



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Alternatively, you can visit one of the Births, Deaths and Marriages offices – Auckland, Manukau, Wellington or Christchurch.

When Death Occurs At Home and the Cause Of Death Is Unknown

1. Where the doctor is unable to certify the cause of death he will report the death to the police who in turn will inform the CORONER. A coroner is called in if a doctor has been unable to determine the cause of death, or if a death has occurred in violent or unnatural circumstances. All deaths occurring during medical procedures or while a person is in the care or custody of the state are also reported to the coroner. Any death that occurred while the woman concerned was giving birth, or was as a result of being pregnant or giving birth must be reported to the coroner.

Coroners are appointed by the Governor-General and have the legal duty to enquire into all deaths reported to them. They make enquiries, carry out inquiries and/or hold inquests. Further information about the Coronial Services of New Zealand is available at www.justice.govt.nz/coroners/

POST-MORTEM (AutoPSY): The Coroner may first order a **post-mortem** – also known as an **autopsy**. These can only be performed by pathologists approved by the Chief Coroner. This medical procedure consists of a thorough examination of the body to determine the cause and manner of the person's death and to evaluate any disease or injury that may be present. If the post-mortem shows that the death was due to natural causes, the coroner may decide not to continue further enquiries and not to open an **inquest**..

AN INQUEST: An **inquest** is a legal hearing at which a coroner hears evidence to establish:

- The identity of the deceased person;
- When and where the person died; and
- The causes and circumstances of the death.

An inquest may occur several months after the person's death. Following an inquest, the coroner may draw public attention to unsafe items and practices, with the intention of preventing similar deaths in future.

Where a person is charged with criminal offences relating to the death, a second post-mortem may be required.

DEATH OCCURS IN HOSPITAL AND CAUSE OF DEATH KNOWN

1. If the doctor is aware of the cause of death then he will issue a **medical certificate** so that the disposal **certificate** can be obtained from the registrar of Deaths. The doctor may want to carry out a post-mortem but he has to obtain the permission of the nearest relative. If the post-mortem is required purely for the satisfaction of the doctor or the hospital then the permission is not normally given by the relative, in which case the **body** will be released to the

undertaker and burial arrangements should be followed,

2. Normally they would transfer the body from the Ward to the hospital mortuary. But if arrangements are made swiftly then the body can be collected by the undertaker from the ward and taken to the **Mosque**.

It is important to bear in mind that the death must be registered in the district or borough of the hospital where the death takes place.

Once the doctor has issued the **Medical Certificate** and the undertaker has confirmed the time of burial, arrangements should be made for washing of the body. The undertaker will transport the body from the hospital to the place of washing. If burial is to take place the next day, most undertakers do have facilities to keep the body overnight in the mortuary. **At present a number of mosques throughout the country do have facilities for washing and shrouding.**

DEATH OCCURS IN HOSPITAL AND THE CAUSE OF DEATH IS UNKNOWN

When the doctor is unable to certify the cause of death he will report it to the CORONER. The same procedures as outlined above will apply see (death occurs at home - cause of death unknown).

PRACTICAL TASKS IMMEDIATELY AFTER THE MOMENT OF DEATH



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1. As soon as a person dies their eyes should be gently closed.
2. Gently press the chin upward, to close the mouth, while holding the top of the head. You could tie a piece of cloth around the chin and head to keep the mouth closed.
3. Remove any jewellery such as rings, necklaces, bracelets and nose studs. (It is especially important to remove rings before swelling occurs).
4. Straighten the limbs carefully and gently. If they will not straighten (i.e. due to a stroke) do not force them, as this could cause breakage.
5. Place the toes together and bind the feet gently together.
6. Do not cut nails or remove unwanted hair from the dead body.
7. Until the time of the bodywash the body should be covered by a tahir (clean) sheet. The one who does this should read: **BISMILHI WA BIL-LHI WA `ALMILLATI RASLIL-LHI ALLALLHU `ALAYHI WA SALLAM.**
In the name of Allah and on the creed, religion and faith of Rasulallah .

He may further read:

**ALLHUMMA YASSIR `ALAYHI `AMRAH WA SAH-HIL `ALAYHI MBA`DAHWA `AS`ID HBI LIQ`IKA
WAJ`AL MIMMKHARAJA ILAYHI KHAYRAM MIMMKHARAJA `AN HU.**

O Allah! Ease upon him, his matters and make light for him whatever comes hereafter and honour him with Your meeting and make that which he has gone to, better than that which he came out from.

Note: It is *makruh* (disliked) to recite the *Holy Qur'an* near the deceased person's body during the period between death and the *ghusl* (bath).

All the individuals of the deceased's family may silently read: - **ALLHUM-MAGHFIRLWA LAHWA `A`QIBN
MINHU `UQBAN ASAN. (O Allah! Forgive me and him and grant me a good reward after him.)**

Those who receive the news of this demise may respond with:- **INNILLHI WA INNILAYHI RJI`N (To Allah do we belong and to Him shall we return.) ALLHUMMA`JURNFMUBAT WA KHLUF LKHAYRAM MINH.
O Allah! Reward me in my affliction and requite me with (something) better than this.**

7. HOW THE JANAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a bier and carried on the shoulders by four men.
2. If the deceased is an infant or small child, it should be carried in the arms individually taking turns.
3. All those who lift or carry the *Janazah* should recite: **BISMILLHIR RAMNIR RAM (In the name of Allah, Most beneficent, Most Merciful.)**
5. Those accompanying the *Janazah* should *not sit* before it is lowered to the ground. The sick and weak are excused.
6. The body should not be *jolted, shaken or carried hastily*. It should be handled with respect as if the person is alive.
7. It is *Mustahab* to follow the *Janazah*, and *not to go ahead* of it.
8. It is *Makruh* for those accompanying the *Janazah* to recite any *du`a* or *ayah* of the holy *Qur'an* aloud. They may, however, read softly. **LILHA ILLAL-LHU MUAMMADUR RAS LUL-LH (There is none worthy of worship but Allah, Muhammad is Allah's Messenger.)**

One should abstain from speaking of worldly affairs, laughing and joking at the funeral.

7. JANAZAH PRAYER (FUNERAL PRAYER)

It is the right of a *Muslim* that when he passes away other *Muslims* should pray *Janazah* prayer for him. *Janazah* prayer is a supererogatory prayer. If no one from the whole of the Muslim Community offers the *Janazah* Prayers, then the whole community will be considered sinful in the sight of Allah. If some of the people offer the *Janazah* prayer then the community will be excused. In many *ahadith*, the Prophet Muhammad emphasised and encouraged the Muslims to attend funeral ceremonies. So every Muslim male should try his best to fulfill his duty towards the deceased.

1. *Janazah* prayer should be offered in congregation, as this is more rewarding. It can be prayed in more than one congregation but by different people.
2. *Janazah* prayer should be offered in an open place but in case of rain or bad weather or any other reason it can be prayed in a mosque or a hall, etc.



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3. It is *makruh* to perform the *Janazah salaah* while the sun rises, when it passes the meridian (*Zawaal*) and when it sets. Besides these three times, which last for a very short period, this *salaah* can be performed at any time during the day or night. It can also be read after the *Asr salaah*.

WHILE PRAYING JANAZAH PRAYER

The *Imam* should stand level with the head and shoulders of the dead body of a male, and should stand level with the abdomen of a female body.

WHERE JANAZAH PRAYER DIFFERS

Janazah prayer is very different from other prayers in the sense that there are no ruku or sujud or Tashahhud in it. There is no fixed time for offering this prayer but *makruh* times must be avoided. It has to be offered standing up.

Other conditions like purification, facing Qiblah, dress etc. have to be observed as in the usual prayers.

CONDUCT OF JANAZAH PRAYER

a) Like other prayers, facing the Qiblah is a necessary condition. The *Imam* should advise the people to straighten the rows. There should be an odd number of rows as it is more rewarding.

b) **Intention:** Making intention is necessary in *Janazah* as it is necessary in other prayers. Before beginning prayer, the intention should be made in the heart as uttering any words of *niyah* aloud was not the practice of Prophet Muhammad, nor of his Companions.

c) **First takbir of Takbir Tahrimah:** *Janazah* Prayer contains 4 *takbirat*. First *takbir* is *Takbir Tahrimah*. The *Imam* says *Allahu Akbar* and raises his hands up to shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the *Imam* folds his hands on his chest, right hand over left.

d) **Du'a of Starting:** After the *Imam* has initiated the Prayer, the person can read one of those *Du'a* which are recommended in the first *rak'ah* of the usual prayer before recitation of *Fatihah*. ("**Glory be to you, O Lord, and all Praises are due unto you, and blessed is your name and high is your majesty and your praises are elevated and none is worthy of worship but you.**")

This is the normal opening *du'a* of *salaah* with a small addition towards the end. Thereafter the *Imam* will say the second takbir.

SECOND TAKBIR

Then the *Imam* should say the second takbir and the congregation should follow. One should not raise the hands.

AFTER THE SECOND TAKBIR

After the second takbir the person praying *Janazah* should recite *Durud* in his heart. It is preferable to read the *Durud*, which is recited in *Tashahud*.

ALLHUMMA ALLI `ALMUAMMADIW-WA `AL`LI MUAMMADIN KAM ALLAYTA `ALIBRHMA WA `AL LI IBRHMA INNAKA AMDUM-MAJD ALLHUMMA BRIK `ALMUAMMADIW-WA `AL`LI MUAMMADIN KAMBRAKTA `ALIBRHMA WA `AL LI IBRHMA INNAKA AMDUM-MAJD

O Allah show Thy Blessings on Muhammad and the descendants of Muhammad as Thou did shower Thy Blessings on Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious. O Allah, Glorify Muhammad and the descendants of Muhammad as Thou did Glorify Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

(The practice of the recital of *Surah Al Fatihah* in this particular *salaah* is not accommodated in the *Hanafi* school of thought. The authenticity of both its recital and omission are without question. But our publications at present are focusing on the *Hanafi* method.)

THIRD TAKBIR

Then the *Imam* should say the third takbir and the congregation should follow. One should not raise the hands.

DU'A OF JANAZAH (FOR AN ADULT MALE OR FEMALE)

A. Abu Hurairah said that the Messenger of Allah prayed *Janazah* of a Muslim and he said in his *du'a* (the following words):-

ALLHUM-MAGHFIR LI AYYINWA MYYITIN WA SHHIDINWA GH`IBIN, WA AGHRIN WA KABRINWA DHAKARINWA UNTHN, ALLHUMMA MAN AYAYTAHMINNA FA AYIH`ALAL ISLM, WA MAN TAWAF-FAYTAH MINNA FATAWAF-FAH `ALAL MN.



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O Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom you wish to keep alive from among us make him live according to Islam, and anyone whom you wish to die from among us, let him die in the state of Iman (Belief).

Ahmad, Abu Dawud, Tirmidhi, Ibn Majah B. `Awf bin Malik said that the Messenger of Allah prayed a Janazah

and I heard him saying the following du`a and I memorised it.

**ALLHHUM-MAGHFIRLAHWARAMH WA`F`ANHU WA`FIHWA AKRIM NUZULAHWA WASSI`
MUDKHALAHU, WAGHSILHU BIL M`I WATH-THALJI WAL BARADI, WA NAQ-QIHMINAL KHAYKAM
YUNAQQATH-THAWBUL- ABYAU MINAD DANASI WA ABDILHU DRAN KHAYRAM MIN DRIHI,
WA AHLAN KHAYRAM MIN AHLIHI. WA ZAWJAN KHYRAM MIN ZAWJIHI, WA ADKHILHUL-
JANNATA,
WA QIHFITNATAL QABRI WA`ADHBAN NR.**

O Allah, forgive him, have mercy on him, pardon him, grant him security, provide him an enjoyable place and spacious lodgings, wash him (of his sins) with water, snow and ice. Purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, replace his present partner with a better one, make him enter paradise and save him from the trials of the grave and the punishment of hell." Muslim

DU'A FOR MINORS

BOYS:

O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

GIRLS:

O Allah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you.

There are also other *du`a* which are narrated from the Prophet Muhammad and they can be found in the various books of *ahadith*. Any of them can be read but the above are generally more accepted, and well known.

LATE COMERS TO THE JANAZAH SALAAH

When a late comer fears that if he engages himself in *wudhu*, he will miss the *Janazah salaah*, then it is permissible for him to make *Tayammum* and join the *Jam`ah*. This rule applies to the *Janazah salaah* only. Whoever arrives for the *Janazah salaah* after the *Imam* has said one or more *Takbir*, should wait and join the *Imam* when he says the next *takbir*. After the *salaam* he should complete the missed *takbir* by merely saying *Allahu Akbar* once for every *takbir* missed. No *du`a* should be read. If the *Imam* has completed the fourth *takbir* then too, the late comer should join and complete all the missed *takbir*, (before the *Imam* says the *Salaam*).

AT THE TIME OF BURIAL.

At the time of burial, when lowering the body into the grave, this *Du`a* should be recited: **BISMILHI WA BIL-LHI WA`ALMILLATI RASLIL-LHI ALLALLHU`ALAYHI WA SALLAM. (In the name of Allah and on the creed, religion and faith of Rasulallah .)**

It is *Mustahab* to sprinkle water on the grave from the head to the leg side thrice after the *kabr* has been shaped.

6. To recite the *Qur`an* and make *du`a* for the deceased at his grave side after the grave is filled and shaped, is also *mustahab*.

7. It has been related by *Uthman* that after *Rasulullah* buried the dead, he paused and said, "Beseech forgiveness from Allah for your brother and make *du`a* for his steadfastness because he is going to be questioned now by the *Munkar* and *Nakeer*."

8. After the burial the first *ruku* of *Suratul Baqarah* should be recited at the head side of the *kabr*, and the last *ruku* of *Suratul Baqarah* should be recited to the leg side:- **BISMILLHIR-RAMNIR-RAM**

1. ALIF LM MM.

2. DHLIKAL-KITABU LRAYBA FH. HUDAL-LIL MUTTAQN

3. AL-LADHNA YU`MINNA BIL-GHAYBI WA YUQMNA- ALTA WA MIM-MRAZAQNHUM YUNFIQN.



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4. WAL-LADHNA YU'MINNA BIMUNZILA ILAYKA WA M UNZILA MIN QABLIKA WA BIL KHIRATI HUM YQINN.

5. UL'IKHA `ALHUDAM-MIR-RABBIHIM WA ULIKA HUMUL- MUFLIN.

In the name of Allah, Most Beneficent, Most Merciful.

1. *Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.)*

2. *This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained))*

3. *Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salaah), and spend out of what We have provided for them (i.e. give Zakaah, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad).*

4. *And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad)*

and in that which were sent down before you (the Tawrat (Torah) and the Injil (Gospel), etc.) and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. *They are on (true) guidance from their Lord, and they are the successful. Al Baqarah 1,5*

285. MANAR-RASLU BIMUNZILA ILAYHI MIR-RABBIHWAL MU'MINN. KULLUN MANA BILLHI WAMALIKATIHWA KUTUBIHWA RUSULIH. LNUFARRIQU BAYNA AADIM MIR RUSULIH. WA QLSAMI'NWA AA'NGHUFRNAKA RABBANWA ILAYKAL MAR.

286. LYUKALLIFUL-LHU NAFSAN ILLWUS' AH LAHMKASABAT WA `ALAYHMAKTASABAT.

RABBANLTU'KHIDHNIN-NASNAW AKHA'NRABBANWA LTAMIL `ALAYN IRAN KA M AMALTAH`ALAL-LADHNA MIN QABLINRABBANWA LTUAMMILN ML QATALANBIH.WA`FU `ANN WAGHFIR LANWARAMNANTA MAWLNFANURN`ALAL-QAWMIL-KFIRN

285. *The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey.*

(We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. *Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, Our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." Al Baqarah 285,286*

TA'ZIAT (To Sympathise With The Bereaved)

It is from the teachings of Rasulullah that one should console and comfort a Muslim who is in distress.

Rasulullah has said: *"He who consoles the one in distress shall be rewarded as much as the bereaved."*

ONE SHOULD TAKE NOTE OF THESE FEW POINTS:

One should be humble.

Express grief.

Speak less about worldly affairs.

Should not joke or laugh.

Mention the good acts and deeds of the deceased and abstain from the ill ones.

Rasulullah has said, *"Mention the good actions of your deceased and abstain from the offensive ones."*

The time for ta'ziat extends for three days after the death. It is makruh to make ta'ziat after this period except in cases where one is not present at the janazah or when the bereaved is absent.

Ta'ziat before the burial is permissible.



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VISITING THE GRAVEYARD

Rasulullah has mentioned, "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter." The graveyard can be visited on any day. Friday is preferred for this visit and if possible it should be on a weekly basis. It has been related in a *Hadith* that, "Whoever will visit his parents grave every Friday will be granted *Maghfirah* and he will be recorded as an obedient son of his parents."

WHAT TO READ WHEN ENTERING THE GRAVEYARD

Rasulullah taught the *Sahabah* these words as salutation to the people of the graves and pray for their forgiveness:

AS-SALMU `ALAYKUM AHLAD-DIYRI MINAL MU`MINNA WAL MUSLIMNA WA INNIN SH-'ALLHU BIKUM LIQN. NAS'ALUL-LHA LANWA LAKUMUL `FIYAH. Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you. We beseech Oh Allah safety for us and for you.

WHAT TO RECITE WHEN IN THE GRAVEYARD

There are many supplications that may be read at the graveside, the best being the recital of the Holy *Qur'an*. Stand facing the grave (back towards the *Qiblah*) and recite as much of the *Qur'an* as possible and make *Du`a* for the *Maghfirah* (forgiveness) of the departed. A few ways of praying for the dead, as related in the *ahadith*, are given

hereunder: Recite *Surah Al Ikhlas* 11 times. It is related in a *Hadith* that whoever visits the graveyard and recites

Surah Al Ikhlas 11 times and then prays for the dead, will be rewarded as many fold as the number of dead in the graveyard. It has been reported in a *Hadith* that whoever visits the graveyard and recites the following chapters of *Al Fatihah*, *Al Ikhlas* and *At Takathur* and then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness.

SURAH AL FATIAH

SURAH AL IKHLAS

SURATUH AT TAKATHUR

SURAH YASIN

In a *Hadith* it is reported that if a person recites *Surah Yasin* in the graveyard, the punishment of the dead will be eased and the recite will be rewarded just as much as the dead. In this manner the *Sahabah* of Rasulullah visited the graveyard. The words in the *Hadith* indicate only salutations and *Du`a* for the dead and remembering death.

All other ways such as placing wreaths, flowers, paying homage etc. are *incorrect* according to the *Shari'ah*. One should thus, abstain from acting wrongly.

IDDAH & SOME MASA'IL

PERIOD OF IDDAH

1. The period of waiting after one's husband dies is called *iddah*. This period is of four months and ten days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is *not* allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.
3. The widow that is expecting a child at the time of the death of her husband, her *Iddah* will be until the birth of that child. The four month and ten days should *not* be reckoned in this instance.
4. If a woman is *not* at home at the time of her husband's death, she should return as soon as possible and pass the period of *Iddah* at home. The days of *Iddah* will be calculated from the time of the demise.
5. A woman in *Iddah* should abstain from using fancy clothing, makeup or jewellery. The above *Masa'il* are not a form of suppressing the women, rather they are there to avoid long term problems, e.g if a woman got married immediately upon her husband's death and unbeknown to her she was pregnant then there would be a problem with ascertaining the child's parentage and the new husband may not be willing to father the child.

A FEW NOTEWORTHY MASA'IL



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The trustee of the deceased should pay all debts as soon as possible. *Isaluth-thawab* for the deceased should be made by feeding the poor, giving *sadaqah*, *istighfar* etc. No specific dates or days such as the third, seventh, eleventh or fortieth are mentioned in *Shari'ah* for such devotions. When giving charity on behalf of the deceased, it is desirable to make *nijyah* for the fulfilment of *Qadha* (neglected) *salaah* of the deceased. The *shari'ah* has not specified any particular type or colour of clothing that should be worn by those that are bereaved. A *Mayyit* is one who was born alive and then passed away. It must be named and *Ghusl*, *Kafn* and *Janazah* must be performed.

STILLBORN CHILDREN

A stillborn child can be named, and should be given *Ghusl* and wrapped in a piece of cloth, (not *Kafn*) and then buried in a respectable manner. There is no *janazah salaah* for still born children.

MISCARRIAGES

In the case of a miscarriage, if the limbs are formed, then it can be named, and should be given *Ghusl*, wrapped in a piece of cloth and buried just as a still born child. If the limbs are not formed, no name will be given and there will be no *ghusl*. A malformed child should just be wrapped in a piece of cloth and buried. If any one of the parents of a still born child is a Muslim, then that child will be regarded as a *Muslim*. *Janazah Salaah* should be performed for that child.

Janazah Salaah shall be offered for that person who has committed suicide or has died because of a major sin (e.g. drugs). It is desirable that someone other than the appointed *Imam* or reputable person of the community lead this prayer. *Janazah Salaah* must be performed for all *Muslims*, pious or sinful. It has been narrated by Abu Hurayrah that Rasulullah said: "One that accompanies the *janazah* of a *Muslim* with sincerity and with the intention of *thawab*, and remains with it until the *salaah* is performed and the *mayyit* is buried will return (home) with two *Qiraat thawab*, one *qiraat* is equal to the mountain of *Uhud*. A person who only performs the *janazah salaah* and returns, will return with one *qiraat thawab*."

Services in New Zealand:

Please contact your local *Imam* for guidance, see *Kiwi Muslim Directories Funeral Information page for contacts*

References:

WHAT TO DO WHEN A **MUSLIM** DIES, *Fisabilillah Publications*.
http://www.islamicbulletin.org/free_downloads/other/funeral.pdf

Department of Internal Affairs, *Before Burial or Cremation Information Brochure*
[www.dia.govt.nz/pubforms.nsf/URL/BeforeBurialorCremation.pdf/\\$file/BeforeBurialorCremation.pdf](http://www.dia.govt.nz/pubforms.nsf/URL/BeforeBurialorCremation.pdf/$file/BeforeBurialorCremation.pdf)

SEE ALSO:

Death and Bereavement in Islam, By *IMAM Dr Abduljalil Sajid*:
<http://www.mcb.org.uk/downloads/Death-Bereavement.pdf>

Disclaimer: We have tried to prepare this document to help the ummah, this document was also sent to the Ulema, Sheikh Amir for his comments. The references are given above, no words had been added from our end. The best contact would be your Local Imam, but by the time you reach the ulema/imam this document could be of some help.