

Manual of Mandatory (Wajib) Rituals for the Deceased

(According to Ithna'Ashari School of Islam)

Giving Ghusl, Kafan, Hunoot, Namaz, and burial to every Muslim dead body is wajib on the guardian. If Guardian will not do it, or fails to delegate, or if there was no guardian, then these duties will be obligatory upon all equally (in the community). This is *Wajib-e-Kifaae*, which means, if some people undertake to fulfil the obligation, others will be relieved of their responsibility. If no one undertakes to do it, all will be held equally accountable.

This Manual, along with the separate "abbreviated washing and shrouding instructions for onsite use" document is designed to help the reader perform the rites even when one is not well familiar with the procedures. A great amount of precaution has been taken to avoid mistakes. If unintentional mistakes did occur, we ask Allah's forgiveness. In case of doubt, please consult your religious authority.

**Funeral Services Committee
Islamic Ahlul Bayt Association**

Austin, Texas

March 2007

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Washing the body (Ghusl-e-Maiy'yit)

- 1) Clean the body thoroughly of all Najasat (urine, stool, blood, etc). Press on abdomen to expel Najasat, if any present, before soap wash. Use fragrance-free soap with lukewarm water. Use gloves.
- 2) The body should be washed with 3 types of water:
 - A. Sidr - Lotus or berry leaves
 - B. Kafoor - Camphor
 - C. Fresh water (unmixed, tap)
- 3) The water, sidr and camphor should be pure and permitted.
- 4) If sidr or camphor does not exist then the body should be washed three times with plain water and one tayyamum must be added for the absences of sidr and camphor.
- 5) The quantity of sidr and camphor should not exceed in a way that the water turns into mixed water, nor should it be so little in a way it is considered that the water does not have such in it, i.e. it should not become muzaaf.
- 6) The washing should be done in sequence. First the head and neck is washed, and then the entire body starting from the right side, and then the left side.
- 7) The intention must be performed by the people who are washing, which must include achieving the nearness of Allah (Qurbatan ilal-laah).
- 8) The permission must be taken from the guardian/authorized person. He is the heir of the first level of the deceased one. If an heir does not exist then the second level person, and if not, then the third level person gives permission. (First level heirs are parents and children, second level is grandparents and siblings and the third level is the paternal/maternal uncle and aunts. The guardian of the wife is her husband) If the deceased one has no heir than the permission can be taken from the jurist (Hakim-e-sharee), or religious authority. If there is no jurist available, then a just and pious believer is OK. If the male heir exists then the permission should be taken from him, if not then others. If a person was assigned in the will of the deceased one, to perform the funeral services, then such person does not need to get permission from the guardian.
- 9) If the body had complications, then tayam'mum can be performed instead of Ghusl. (Please see page 4 under Tayam'mum.)
- 10) While washing, if the body of the deceased becomes najis, the najasat should be removed, and the Ghusl does not need to be repeated
- 11) It is not permissible to receive wages for washing the body.
- 12) A discerning minor (*Ghair Baaligh* / underage) can perform Ghusl as long as he/she is doing it correctly.
- 13) Gender similarity is required for washing the dead body. Exceptions to the rule are made in the following cases:
 - A. If a child less than 3 years old. In this case Ghusl can be performed without covering the private parts.
 - B. Husband or wife may perform the Ghusl for each other. in this situation covering the private parts is not required

C. Blood relatives, nursing relatives and parent-in-Laws may perform Ghusl, if necessary. In this case, the private parts must be covered.

14) If the gender was unknown, then both male and female should perform Ghusl.

15) The person(s) washing should be a follower of Ahlul-Bayt, but if same gender is unavailable, then a non-follower of Ahlul Bayt with the same gender can wash. If such a person is not available, then a same gender from the people of the book may perform Ghusl. He must first perform a Ghusl on himself/ herself before undertaking to wash the body. In such case, the intention should be performed by the one who gave the permission. If a similar gender does not exist from people of book, the body should be buried without Ghusl.

16) If the body is buried without Ghusl or tayyamum, then it should be exhumed later, if there is no fear that the body might have decomposed.

17) If a person dies in the Ihram of Hajj, before performing Tawaaf & Sa'ee of Hajj, camphor should not be added.

18) It is haraam to look at the private parts of the corpse.

19) Ghusl must be given to every dead Muslim, starting from the age of a fetus 4 months old, except the following two situations:

a. A martyr in the battlefield.

b. A person who dies due to religious punishment, but in this case one should perform all the funeral procedures before death, except for the salat, which is performed after death.

Tayam'mum (According to the ruling of Ayatullah Seestani)

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 Tayam'mum Instead of Ghusl. As a recommended precaution, three tayam'mums may be given. In one of the three Tayam'mums, there should be niyyat of "Ma-Fid-dimmah." This means that the person has given Tayam'mum to be absolved of his/ her responsibility.

Method of performing Tayam'mum.

The person giving tayam'mum to a dead body should strike his/ her own palms on earth, and then wipe them on the face and back of the hands of the dead body. The obligatory precaution is that the person performing the tayam'mum should use, if possible, the hands of the dead for the tayam'mum.

Applying Camphor Powder (Hunoot / Tahnit)

- 1) Apply camphor on the obligatory parts of prostration (forehead, both palms, both knees and the toes).
- 2) The quantity should be in a way that if someone examines the body, he can say that the camphor has been applied.
- 3) It should be done after Ghusl/ Tayammum.
- 4) The camphor should be obtained legally (Halal), have natural smell, and be pure (not najis).

Shrouding the Body (Kafan)

1) The Obligatory parts of Kafan:

a. Lungi (waistcloth or E'zaar) - This is an apron-like loincloth that should completely cover both the front and back part of the body from the navel to the ankles.

b. Parahan (Qamees) - A long piece of cloth similar to a shirt, with an opening for the head that covers the body from the shoulders to below the knees, preferably to the ankles.

c. Big Chadar (Me'zar) - a large piece of cloth that covers the entire body, and long and wide enough so that the front parts overlap, the top and the bottom parts can be tied with a string.

2) All the sheets, together, should cover the entire body. If the three pieces do not exist then the body should be covered as much as possible.

3) The shroud should be of cloth (preferably white), or made of pure parts of edible (halal) animal.

4) If the shroud is usurped, it must not be used. If the body is buried in usurped shroud, then if feasible the shroud should be removed from the body.

5) If religiously permitted and non-usurped material is not available, then non-religiously permitted material may be used. (See 6 below). If nothing is available at all, then the body can be buried naked.

6) Religiously non-permitted materials include those of silk, impure, designed with gold, or from parts of an inedible (Haraam) animal.

7) If the kafan becomes *Najis*, it must be purified or the *Najis* portion must be cutoff (in a way that the private parts must not be revealed), or the kafan may be replaced.

8) The names of Allah or any holy scripture or holy names should not be written on parts of the kafan where there is a possibility that such parts might become impure and najis.

9) Two fresh twigs of a tree inscribed with Shahadah (Kalma) called Jareedatayn wrapped in cotton

wool should be kept under the armpits of both arms before wrapping the chadar.

10) The Mustahab (Sunnat or Recommended) pieces of kafan are:

- a. **Second chadar** - This is a second sheet, smaller than the first sheet.
- b. **Amama** - This is a Scarf to cover the head of male. **Maqna'a** for female to cover the head and neck
- c. **ThighCover (Pajama)**: To cover the complete area of the private parts and a belt to tighten them around the waist, used for both men and women.
- d. **Seenaband (brassier)**: To cover the whole area of the bust or breast (for female only).
- e. **Cotton pad sprinkled with camphor** (for females only) for placing around the private parts.

Note: All these parts of Kafan are pre-arranged in the stated sequence and kept ready on a table or on the floor over a mat to facilitate shrouding.

The order in which the pieces of kafan are systematically arranged to facilitate wrapping is as follows:

From Bottom (outermost) to the Top (closest to body.) These are arranged before the body is placed on table to be wrapped.

Table

NAME OF KAFAN PARTS	RULING	MALE	FEMALE
1) Belts: upper, middle, lower. (to secure the kafan)		X	X
2) Big Chadar (big Me'zar)	Wajib	X	X
3) Small Chadar (small Me'zar)	Mustahab	X	X
4) Parahan (Qamees)	Wajib	X	X
5) Seenaband (Laffafa)	Mustahab	X	X
6) Lungi or Waistcloth (E'zaar)	Wajib	X	X
7) Pajama (Thigh cover)	Mustahab	X	X
8) Scarf: (Maqna'a) for Female. (Amama) for Male	Mustahab	X	X
9) Private part cover**	Mustahab	X	X

Cotton pads for body orifices are Mustahab for female

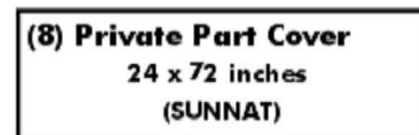
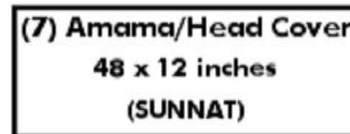
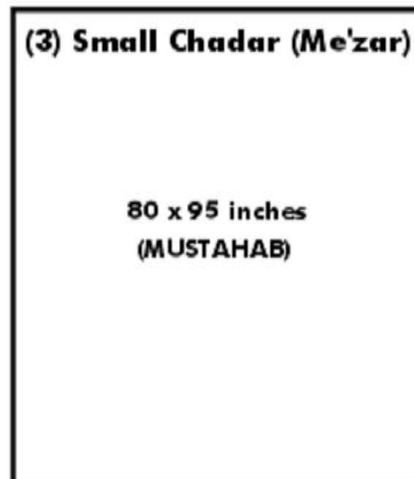
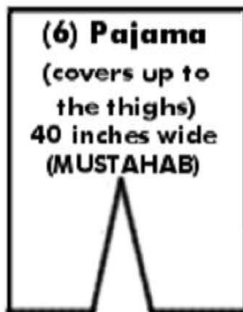
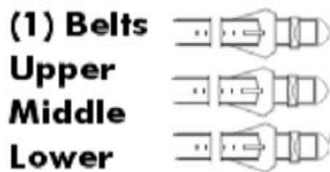
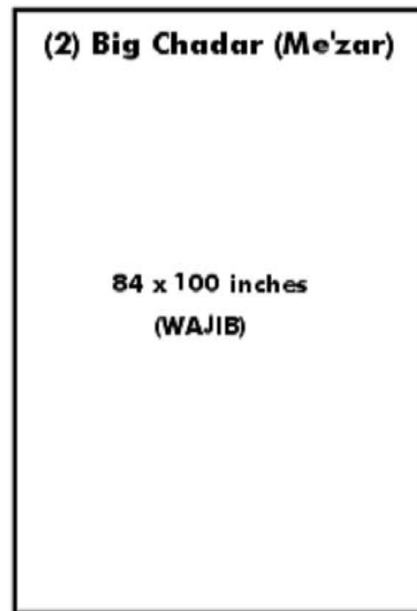
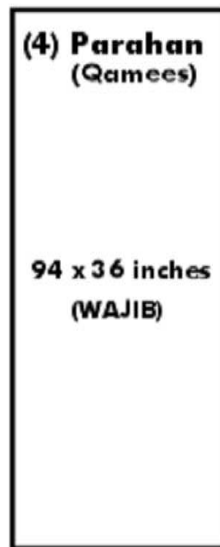
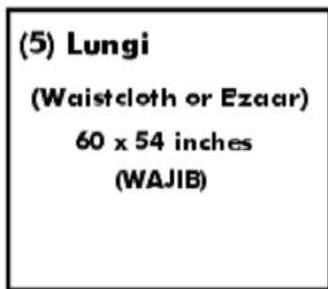
****** It is recommended to apply the Private Part cover as soon as body is washed in order to respect the privacy of the deceased.

The wrapping is done from the top (closest to body) to the bottom (outermost.) Finally reaching the belts to tie up the whole body after shrouding.

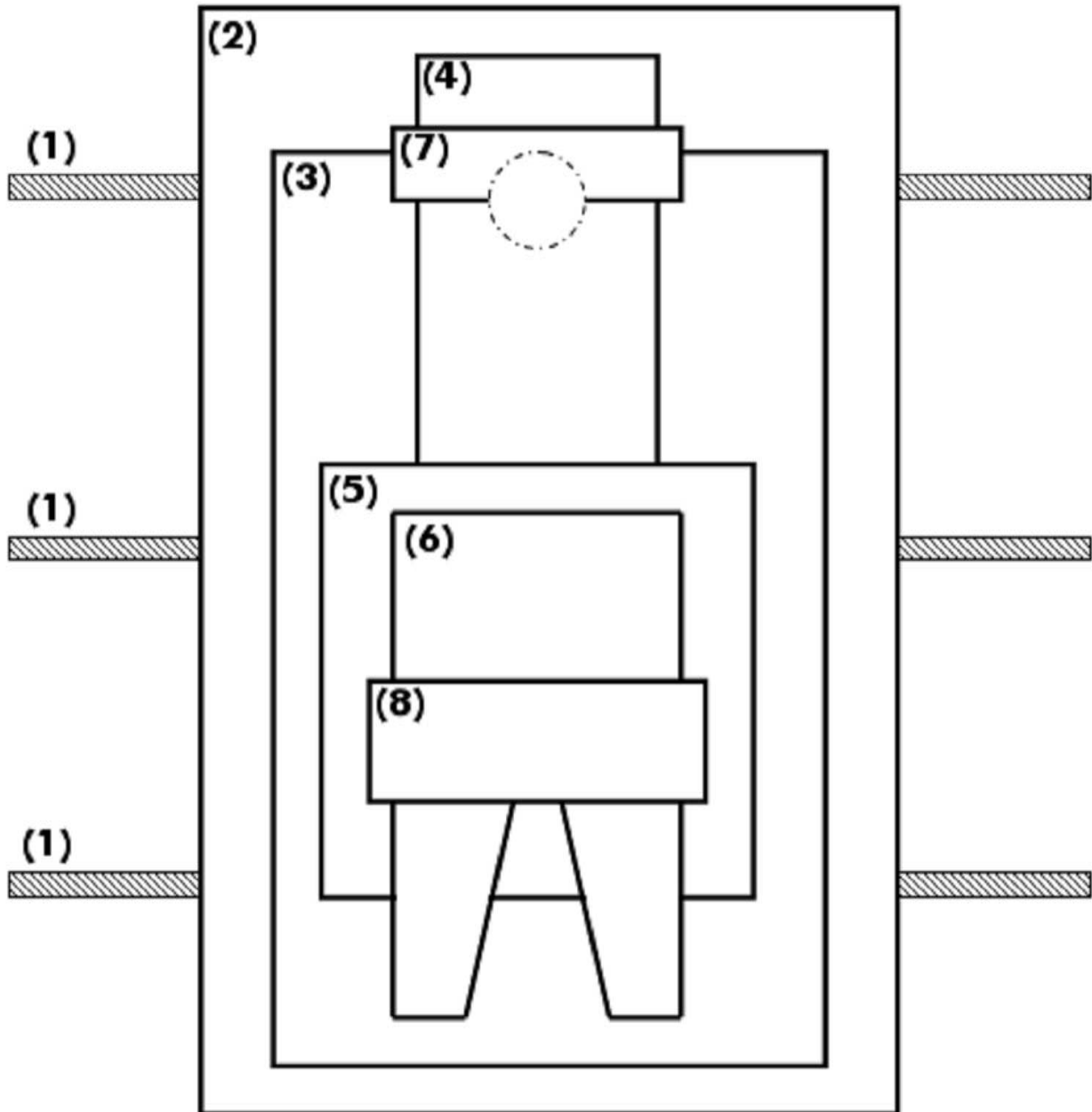
See the illustration on the next four pages for different parts of Kafan.

Parts of Kafan

For Men



Kafan Arranged For Men



(1) Belts (upper, mid, lower)

(2) Big Chadar (big Me'zar)

- (3) Small Chadar (small Me'zar)**
- (4) Parahan (Qamees)**
- (5) Lungi (waist cloth or E'zaar)**
- (6) Pajama (thigh cover)**
- (7) Amama or head cover**
- (8) Private part cover**

First, place the belts (#1) on the table. This is the bottom most (outer most). Thereafter, place the rest of the parts of the Kafan one above another in this order: (2), (3), (4), and (5). (6), (7) and (8)

Parts of Kafan for Female

(6) Lungi
(Waistcloth or Ezaar)
60 x 54 inches
(WAJIB)

(4) Parahan
(Qamees)

94 x 36 inches
(WAJIB)

(2) Big Chadar (Me'zar)

84 x 100 inches
(WAJIB)

(8) Scarf
(Maqna'a)
36 x 36 inches

(SUNNAT)

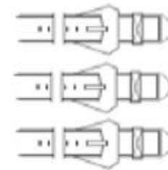
(7) Pajama
(covers up to
the thighs)
40 inches wide
(MUSTAHAB)



(3) Small Chadar (Me'zar)

80 x 95 inches
(MUSTAHAB)

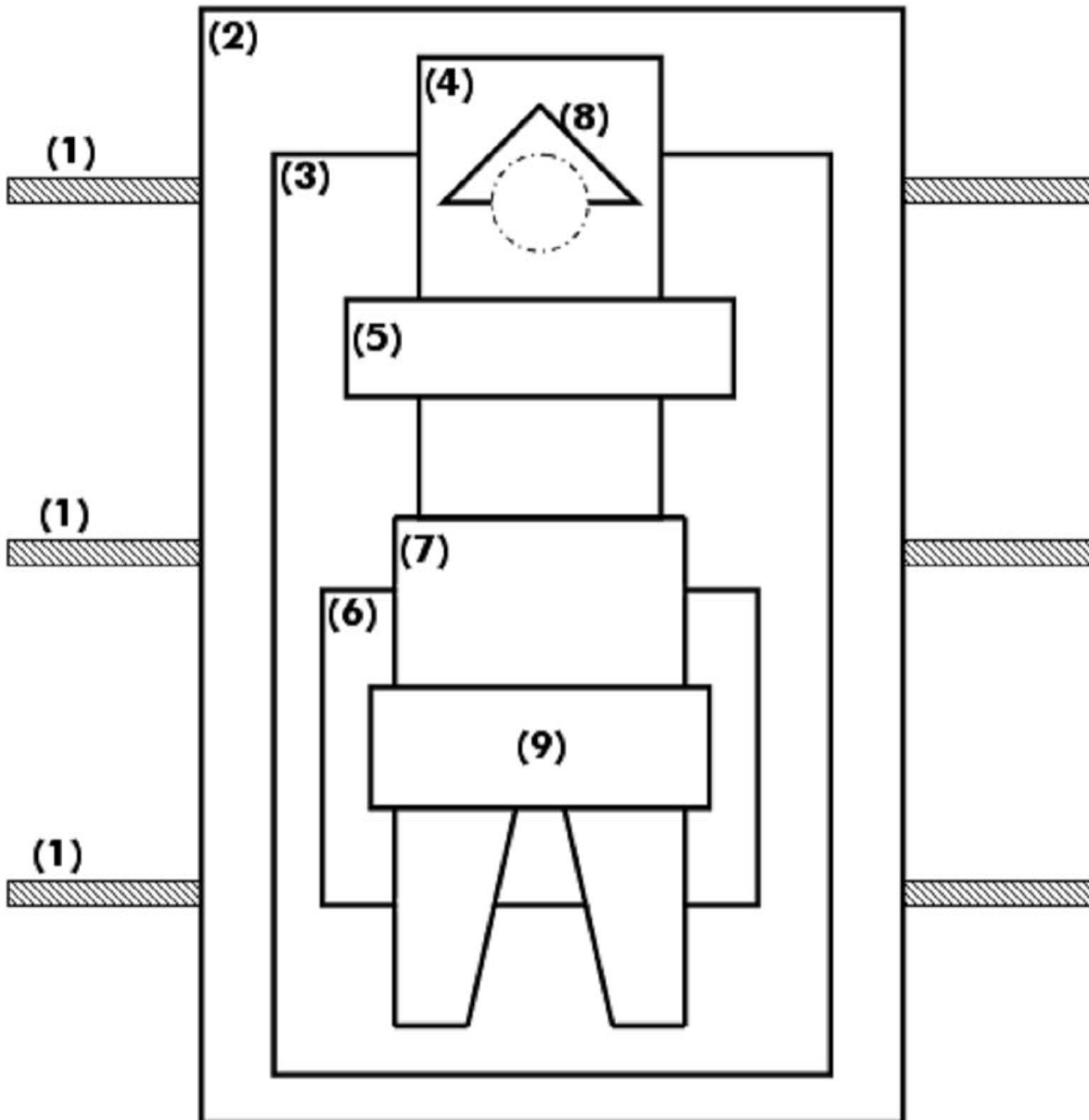
(1) Belts
Upper
Middle
Lower



(5)
Seenaband (Laffafa)
24 x 60 inches
(SUNNAT)

(9)
Private Part Cover
24 x 72 inches
(SUNNAT)

Parts of Kafan arranged for Female



1. Belts (upper, mid, lower)
 2. Big Chadar (big Me'zar)
 3. Small Chadar (small Me'zar)
 4. Parahan (Qamees)
 5. Seenaband (Laffafa)
 6. Lungi (Waistcloth or E'zaar)
 7. Pajama (thigh cover)
 8. Scarf (head cover or Maqna'a)
 9. Private part cover
- First, place the belts (1) on the table. This is the bottom most (outer most). Then place the other parts of Kafan one above another in this order: (2), (3), (4), (5), (6), (7), (8) and (9).

Funeral Prayer Rules (Salaatal Maiy'yit)

- 1) Every Muslim who is six years old or older, even if he is not a follower Ahlul-Bayt, needs Salatul Maiy'yit
- 2) If the religion of the deceased is unknown or doubtful, and he/ she is from a Muslim area, then that person should receive Islamic rituals.
- 3) The dead body is placed in front of and close to the person leading the prayer.
- 4) Direction of those praying should be towards Qiblah
- 5) The head of the dead body should be on the right hand side of those praying .
- 6) The dead body to be placed on its back.
- 7) There should not be any curtain/ or barrier between the dead body and the person leading the prayer
- 8) Prayer should be performed standing.
- 9) Laughing, talking and deviating from the direction of Qiblah are prohibited.
- 10) If the body was buried without, or incorrect salat, the salat is performed after burial, with the intention of Raj-an (hope of recommendation).
- 11) One salat can be prayed for several bodies. These bodies should be arranged in a stair case sequence.
- 12) The congregational leader should be an adult, sane, lth'na 'Ashari, and of legitimate birth.
- 13) There must be at least one adult praying person in the congregation.
- 14) In congregational prayer, every person should repeat whatever is recited by the Imam.

Method of Prayer

The body, in a coffin, is laid before the person(s) praying in congregation. The head should be on the right side of the congregation and the face towards Kiblah. Those praying, stand close to the coffin in a row(s) stretching along both sides from the middle of the coffin. Imam stands in front, reciting loudly and people repeat the recitation. It is recommended (not obligatory) that they all be in (wudhu). For a female maiy'yit, Imam stands near the torso of the dead.

The Salaat has no Adaan or Iqaamah, and no Ruku or Sujud. It is offered in a standing position.

There are five Takbirs with recitation in Arabic after each Takbir.

After making the Niy'yat to offer the prayers, pronounce the first Takbir as follows:

First Takbir.

The Imam should recite the first Takbir (Allahu-Akbar), then recite the following:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط أَرْسَلَهُ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا ابْنِ يَدِي السَّاعَةِ ط

Ash'hadu an la ilaha illal'lah, wah'dahu la shareeka lah, wa ass'hadu'anna Muhammadan ab'dahu wa Rasooluh. Arsalahu bil haqqi basheeran wa nadeeran bayna yadais-saa-a'

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 servant and His Messenger. He was rightly sent as a giver of good tidings, and as one who warned about the hour (the Day of judgment).

Second Takbir.

After saying Allahu-Akbar, recite the following benediction on Prophet Muhammad & his household, and on the other Prophets (peace be upon them)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى
إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ
وَالْمُرْسَلِينَ وَالشَّهَدَاءِ وَالصِّدِّيقِينَ وَعِبَادِ اللَّهِ الصَّالِحِينَ ط

Allahuma salli alaa Muhammadin wa Aali Muhammad, wa sal'lim alaa Muhammadin wa aali Muhammad, wa baarik alaa Muhammadin wa aali Muhammad, war'ham Muhammadan wa aali Muhammad, ka-afzali maa sal'laita wa sal'lamta wa baarakta wa tarah'hamta alaa Ibrahima wa Aali Ibrahima in'naka hameedum majeed, wa salli alaa jamee'-il anbiyaa-i wal-mursaleen, wash'-shuhadaa-i was'-sid'di-qeen, wa ibaadil'laahis'-saali-heen.

O' Allah, bless Muhamad and his progeny, and grant peace to Muhammad and his progeny, and send Your mercy on Muhammad and his progeny, the best of what You have sent, which You had sent on upon Ibrahim and his progeny; verily You alone are worthy of Praise and Exaltation; and bless all the Prophets and the messengers, and the martyrs and the truthful ones, and the righteous servants of Allah.

Third Takbir.

After reciting Takbir, say the following, which is for the faithful and righteous servants of Allah:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ وَ
تَابِعِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allahumagh'fir lil-mu'mineena, wal-mu'minaat, wal-muslimeena wal-muslimaat, al ah'yaai minhum wal-amwaat, wa taabey-illahum'ma bai'nana wa bai'nahum bil-khairaat, innaka mujeebud' da'waat, innaka alaa kul'li shai'in qadeer.

O' Allah, grant forgiveness to faithful men and women, and to Muslim men and women, the living among them, and those who are dead, (allow us to) follow them with good deeds. Truly, You are the one who accepts prayers; truly You have power over all things.

Fourth Takbir.

After reciting the Takbir , recite this DUA for the deceased:

For Male:

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ 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 وَاغْفِرْ لَهُ، اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاحْلُفْ عَلَى أَهْلِهِ
فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Allahum'ma inna haadaa ab'duka wab'nu ab'dika wab'nu amatika nazalat bika wa an'ta khairu man'zooli bihee .Allahum'ma in'naa laa na'lamu minhu il'laa khaira, wa an'ta a'lamu bihee min'naa. Allahum'ma in kaana muh'si-nan fazid fee ih'saa-nihee wa in kaana musee-an fata-jaa-waz an-hu wagh'fir-lahu. Allahum'maj-al-hu in'daka fee a'laa illi'een, wakh-luf a'laa ah'li-hi fil-ghaa-bi-reen, warham-hu bi-rah'matika yaa ar'ham-ar-raahimeen.

O' Allah, this is your servant, son of your male and female servants. He has come to you, and you are the best host. O' Allah, we know nothing about him, except what is good, and You know more about him than we know. O' Allah, if he was a good person, then increase him in goodness; if he was bad, then overlook his faults and forgive him. Bestow your Mercy on him, and place him near Your sight, in the highest station, and be a guardian of his family left behind. By Your Mercy , O' most Merciful of those who show mercy.

For Female:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ نَزَلَتْ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَأَخْلِفْ عَلَى أَهْلِهَا فِي الْغَائِبِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Allahum'ma in'naa haadi-hee ama-tuka wab'natu ab'dika wab'natu ama'tika naza-lat bi-ka wa an'ta khairu man'zoolin bi-hee. Allahum'ma in'naa laa na'lamu min'haa ill'laa khai-ran wa an'ta a'lamu bi'haa min'naa. Allahum'ma in kaanat muh'si-natan fazid fee ih'saa-ni-haa wa in kaa-nat musee'-atan fata-jaa-waz an'haa wagh-fir-lahaa. Allahum'maj-al-haa in'daka fee a'laa illi-eena wakh-luf a'laa ah'li-haa fil-ghaa-bi-reen, war'ham'haa bi-rah'mati-ka yaa ar'hamar-raahi-meen.

O' Allah, this is your servant, daughter of your male and female servants. She has come to you, and You are the best host. O' Allah, we know nothing about her, except what is good, and You know more about her than we know. O' Allah, if she was a good person, then increase her good deeds; if she was a bad, then overlook her faults and forgive her. Bestow your Mercy on her, and place her in Your sight, in the highest station, and be a guardian of her family left behind. Bestow Your Mercy, O' most Merciful of those who show mercy.

If the deceased was a Male child, then add this to the Dua:

اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَلَنَا سَلَفًا وَفَرَطًا وَرَجَاءً أ-

Allahum'maj-al-hu li-ab' waiy-hi wa-la-na salafaw wa farataw wa raja-a'.

O'Allah, let him be for his parents and for us a predecessor, a preceder, and a recompense.

If the deceased was a Female child, then add this to the Dua:

اللَّهُمَّ اجْعَلْهَا لِأَبَوَيْهَا وَلَنَا سَلَفًا وَفَرَطًا وَرَجَاءً أ-

Allahum'maj-al-haa li-ab' waiy-haa wa-la-na salafaw wa farataw wa raja-a'.

O'Allah, let her be for her parents and for us a predecessor, a preceder, and a recompense.

Fifth Takbir:

After reciting the fifth takbir, the funeral prayer is concluded. The body is ready to be moved to the burial place.

Burial Rules

- 1) The grave must be dug in the ground.
- 2) It should prevent seeping of smell, and protect the body from predators.
- 3) The body should be placed on its right hand side, facing Qiblah.
- 4) If the direction of the Qiblah cannot be found, then it must be buried in a best possible direction.
- 5) If someone dies on a ship away from land and the burial was not practical, then after performing the funeral procedure, body should be secured in a bag of cloth, a heavy object tied to the legs, and thereafter immersed in the sea.
- 6) A Muslim must not be buried in the cemetery of non-Muslims, and vice versa.
- 7) A Muslim must not be buried in a dirty place, like sewage area, junkyard, or in a place without the permission of the owner.
- 8) A body cannot be buried in an occupied grave, unless the previous one's body has become dust.
- 9) Every part of the dead body should be buried with him, even if it became separated.
- 10) It is not permissible to tear one's clothes in grief on the death of a person, except for the father and the brother of the deceased.
- 11) Muslim body must never be exhumed, unless a very serious situation requires it, or there is a court order for it, provided an appeal to reverse the order was rejected by the authority.
- 12) If a part of the dead body is found then:
 - a. If it includes the chest or upper part of the body (torso), then the whole funeral process must be performed.
 - b. If lower part of the body was found, even if it included some bones of the chest, then it should be wrapped in a cloth and buried.
 - c. For a fetus which has completed the fourth month, the whole funeral procedure, should be performed, . . . except for salat, and if it is less than that, then it should be wrapped in a cloth to be buried.

Burial Method

The coffin, having been brought in the graveyard, is placed a short distance away from the dug up grave and moved slowly to the grave by pausing for a few seconds, putting back on the ground and lifting up again. This is repeated three times. At the fourth time, it is finally lowered into the grave, head first, and is

put to rest on its right side with the face towards Qibla, as a wajib act. This position should be maintained at all times. A piece of cloth should be spread over the grave while lowering the body of a female to shield it from the sight of the bystanders. In the absence of a *mah'ram*, close relatives should lower the body in the grave.

After the body has been laid in the grave, the ties at both ends of the kafan should be unfastened and some earth should be put under the right side of the face of the mai'yit. An earthen pillows should be made under the head to rest it a little above the ground.

TALQEEN

(Instructions to the deceased about the fundamentals of faith)

After placing the deceased in the grave, recite the *Talqeen*. The person in the grave should place his/her right hand on the right shoulder of the deceased, and the left hand on its left shoulder. The same person or another person should recite the *Talqeen*. The person whose hands are on the shoulder of the deceased should gently, but firmly shake the shoulders of the deceased at recital of each set of instructions. (There is a separate *Talqeen* for males, and females.)

Talqeen for a Deceased Male.

اسْمَعِ افْهَمْ، اسْمَعِ افْهَمْ، اسْمَعِ افْهَمْ۔ يا۔۔۔۔۔ ابن۔۔۔۔۔ هَلْ اَنْتَ عَلَيَّ الْعَهْدِ الَّذِي فَارَقْتَنَا
عَلَيْهِ مِنْ شَهَادَةٍ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَاَنْ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمَ الْمُرْسَلِينَ وَاَنْ عَلِيًّا امِيْرَ الْمُؤْمِنِيْنَ وَسَيِّدَ الْوَصِيِّيْنَ وَ
اِمَامًا افْتَرَضَ اللهُ طَاعَتَهُ عَلَيَّ الْعُلَمِيْنَ وَاَنْ الْحَسْنَ وَالْحُسَيْنَ وَعَلِيَّ ابْنَ الْحُسَيْنِ
وَمُحَمَّدَ ابْنَ عَلِيٍّ وَجَعْفَرَ ابْنَ مُحَمَّدٍ وَمُوسَى ابْنَ جَعْفَرٍ وَعَلِيَّ ابْنَ مُوسَى وَمُحَمَّدَ ابْنَ عَلِيٍّ وَ
عَلِيَّ ابْنَ مُحَمَّدٍ وَالْحَسْنَ ابْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَّى اللهُ عَلَيْهِمْ
اَيْمَّةَ الْمُؤْمِنِيْنَ وَحُجَجَ اللهِ عَلَيَّ الْخَلْقِ اَجْمَعِيْنَ وَاَيْمَتِكَ اَيْمَّةَ هُدَى اَبْرَارٍ،

يا-----ابن-----إذا أتاك الملكان المقرَّبانِ رسولين من عند الله تبارك وتعالى وسلاك
 عن ربك وعن نبيك وعن دينك وعن كتابك وعن قبلك وعن أئمتك فلا تحف
 ولا تحزن وقل في جوابهما الله جل جلاله ربي ومحمد صلى الله عليه وآله وسلم نبيي وآ
 لإسلام ديني والقرآن كتابي والكعبة قبلي وأمير المؤمنين علي بن أبي طالب إمامي وآ
 لحسن بن علي المجتبي إمامي والحسين بن علي الشهيد بكر بلا إمامي وعلي زين
 العابدين إمامي ومحمد بن علي باقر علم النبيين إمامي وجعفر الصادق إمامي وموسى
 الكاظم إمامي وآ

علي بن الرضا إمامي ومحمد بن الجواد إمامي وعلي بن الهادي إمامي والحسن العسكري
 إمامي وآ الحجة المنتظر إمامي هو لآي صلوات الله عليهم أجمعين أئمتي وسادتي وقادتي
 وشفعائي بهم أتولى ومن أعدائهم أتبرئ في الدنيا والآخرة ثم أعلم يا-----بن-----أن الله
 تبارك وتعالى نعم الرب وأن محمدًا صلى الله عليه وآله وسلم نعم الرسول وأن أمير
 المؤمنين عليًا ابن أبي طالب وأولاده الأئمة الأحد عشر نعم الأئمة وأن ما جاء به محمد
 صلى الله عليه وآله وسلم حق وأن الموت حق وسؤال منكرو ونكير في القبر حق والبعث
 حق والنشور حق والصراط حق والميزان حقو تطاير الكتب حق والجنة حق والنار حق وآ
 أن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور أفهمت يا-----ابن-----تبتك الله
 بالقول الثابت وهداك الله إلى صراط مستقيم عرف الله بينك وبين أوليائك في
 مستقر من رحمته اللهم جاف الأرض عن جنبه واضع دبر وجه اليك ولقه منك برهانًا
 اللهم عفوك عفوك-----

Transliteration.

Isma' ifham, isma' ifham, isma'ifham. ya... (name of the deceased male) ibna ... (name of the father), hal anta alal
 -a'hdil-ladhinfaraq'tana alai-hi min shahaadati an-laa-ilaaha illal-laahu wah'dahoo laa sharika lah, wa
 an'na Muhammadan sal-lal-laahu alai'hi wa Aalihi wa sal'lam, ab'duhu wa rasooluh, wa
 sai'yidun-nabi-yeena wam khaata-mul-mursi-leen, wa an'na Aliy-yan ameer-al-mu'mineen, wa
 sai'yidal-wasiy-yeen, wa imaamu-nif'-taradal-laahu taa'ata-hoo alal-aalameen, wa an'nal Hasana wa

Husain, wa Aliy-yabnal husain, wa Muham'madan ibna Aliy-yan, wa Ja'faran ibna Muham'mad, wa Moosabna Ja'far, wa Aliy-yabna Moosa, wa Muham'madan ibna Aliy-yin, wa Aliy-yabna Muham'mad, wal-Hasanabna Aliy'yi , wal Qaa-imal-huj'jatal-Mah'diy'yi, salawaatul-laahi alai-him a'im'matul-mu'mineen, wa huja-jul-laahi alal khal'qi aj'ma'een, wa a'im'matuka a'im'matu hudan abraar, ya...(name of the deceased) ibna...(name of the father), idhaa ataakal-malakaanil-muqar'ra-baani rasoolai-ni min indil-laahi tabaaraka wa ta-aa'laa, wa sa-a'laaka an Rab'bika, wa an Nabiyy-ika wa an dee-nika wa an kitaa-bika wa an qib-latika wa an a'-immatika fala takhaf wala tah'zan, wa qul fee jawaabi-himaa, Allahu jal'la jalaaluhu Rabbi wa muhammadun sal'lal-laahu alai-hi wa aalihee wa sal'lama Nabiyy-iyi wal islaamu deenee wal Qur'aanu kitaabi wal Ka'batu qib-lati wa Ameerul-mu'mineena Aliy'yub-nu abi taalibin Imaami, wal hasanub-nu Aliy'yinil muj-tabaa Imaami, wal Husainub-nu Aliy'yinish-shaheedu bi karbalaa Imaami, wa Aliy'yu Zainul-Aabideena Imaami, wa Muham'madubnu Aliy'yin Baaqiru ilmin-nabiy'yeena Imaami, wa Ja'farunis-saadiqu Imaami, wa Moosal-Kaazimu Imaami, wa Aliy'yunir-ridaa Imaami, wa Muham'madunil-jawadu Imaami, wa Aliy'yunil-haadee Imaami, wal hasanul-Askariyyu Imaami, wal Hujjatul-muntazaru Imaami, haau-laai salawaatul-laahi alai'him ajma'eena

a'im'mati wa saadati wa qaadati wa shufa-aai bihim ata-wal'laa wa min a'daa-ihim ata-bar-rau' fid-duniyaa wal aakhirati thum'ma a'lam ya...(name of the deceased male) bin...(name of father), an'nal'laaha tabaaraka wa taalaa naimar-rab'bu wa an'na Muham'madan sal'laahu alai-hi wa aalihee wa sal'lama nai-mar-rasoolu wa an'na Ameerul-mu'mineena Aliy'yab-na abi taalibin wa aulaada-hul a'-im'matl-ahada a'shara nai'mal a'im'matu wa an'na maa jaa'-a' bihee Muham'madun sal'laahu alai-hi wa aalihee wa sal'lama haq'qun, wa an'nal-mauta haq'qun wa su'aala munkarin nakeerin fil-qabri haq'qun, wal'ba'ta haq'qun, wan'-nashooraa haq'qun, was'-siraata haq'qun, wal-meezaana haq'qun, wa tataa-yur-al-kutubi haq'qun, wal-jan'nata haq'qun, wan'-naara haq'qun, wa an'nas-saa-ata aa-ti-ya-tul' laa-rai'-bi feeha, wa an'nal-laaha yab'-atu manfil-quboori afa'-him-ta ya...(name of the deceased) ibn...(name of the father), thab'ba-takal-laahu bil-qawliith-thaabiti wa hadaakal-laahu ilaa siraatim-musta-qeemin ar'rafal-laahu bai'naka wa bai'na au-liyaa-ika fee mus'-taqar'rim mir'rah;mati-hee. Allahum'ma jaafil-ar'da a'n jan'bai'hi was'-id' bi roohi-hee ilai'ka wa laq'qihee min-ka bur'haanaa. Allahum'ma af'-waka, af'-wak.

Translation.

Listen, and understand...(name of the deceased male) son of...(name of his father), are you still holding the covenant you held when leaving us? Witnessing that there is no god but Allah, that Muhammad (peace be upon him and progeny) is God's servant and His messenger, and that Ali (A.S.) is the Commander of the believers, and the Chief of the deputies of Allah, and he is the Imam whose obedience Allah has made incumbent upon all? And that Hasan and Husayn, Ali ibn al Husayn, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and the living proof, the Mahdi, blessings of Allah be upon them all; that all of the above are Imams of the believers, and they are the proofs of Allah for the whole of the creation, they are your Imams, the rightly guided and the pious ones?

Listen O' ...(name of the deceased male) son of... (name of his father), that when the two Angels, favored by Allah and appointed by Him, come to you and ask about your God, and your Prophet, your religion, your scripture, your Qibla and your Imams, you should not be afraid, and should not grieve. Reply to them:

"Allah is my God, Muhammad (s) is my prophet, Islam(A.S.) is my Imam, Husayn (A.S.), the martyr of karbala, son of Ali (A.S.) is my Imam, Ali Zayn al Abideen (A.S.) is my Imam, Mohammad al Baqir (A.S.) is my Imam, J'afar as sadiq (A.S.) is my Imam, Musa al Kazim (A.S.) is my Imam, Ali ar Ridha (A.S.) is my Imam, Muhammad al Jawad (A.S.) is my Imam, Ali al Hadi(A.S.) is my Imam, Hasan al Askari (A.S.) is my Imam, and al Hujjat al Muntazar (A.S.) is my Imam. They upon whom may Allah's blessings descend, are all my Imams, my Masters, my leaders, and my intercessors. I consider them authority over me, and I reject their enemies in this life, and in the hereafter.

Let it be known to you O' ... (name of the deceased male) son of...(name of his father), that Allah, the Almighty, the Exalted, is the best Lord, that Muhammad, salutations of Allah be upon him and his family, is the best Prophet, and that the Commander of the believers Ali (A.S.), son of Abu Talib, and his offsprings, the twelve Imams, are the best Imams; and that the message that Muhammad (s) brought from Allah is true, the death is certain, the questioning in the grave by Munkar and Nakeer is true, the resurrection of the dead is true, the appearance before Allah is certain, the Bridge (as-Siraat) is true, the Divine scales are true, the dissemination of the book of one's deeds on Doomsday is certain, Paradise is the truth, Hell is truth, and that there is no doubt about the coming of the inevitable Hour of Reckoning, and verily, Allah will bring back people from their graves, and it is certain.

Do you understand, O' ... (name of the deceased male), son of ... (name of his father), may Allah make you steady and firm on the straight path. May Allah, with His Mercy acquaint you with your guardian in the abode of His Mercy. O' Allah, make his grave spacious, elevate his soul to Yourself, and give him the Proof from Yourself.

O' Allah, we beseech Your Mercy, Your Mercy.

Talqeen for a Deceased Female.

اسْمَعِيْ اِفْهَمِيْ، اسْمَعِيْ اِفْهَمِيْ، اسْمَعِيْ اِفْهَمِيْ - يَا - اِبْنَةَ - هَلْ اَنْتِ عَلَيِ الْعَهْدِ
الَّذِيْ فَارَقْتِنَا عَلَيْهِ مِنْ شَهَادَةِ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَنْ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ
وَالِهَ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمُ الْمُرْسَلِيْنَ وَاَنْ عَلِيًّا امِيْرَ الْمُؤْمِنِيْنَ وَ
سَيِّدَ الْوَصِيِّيْنَ وَاِمَامًا فَتَرَضَ اللهُ طَاعَتَهُ عَلَيِ الْعَلَمِيْنَ وَاَنْ الْحَسْنَ وَالْحُسَيْنَ وَعَلِيَّ ابْنَ
الْحُسَيْنِ وَمُحَمَّدَ ابْنَ عَلِيٍّ وَجَعْفَرَ ابْنَ مُحَمَّدٍ وَمُوسَى ابْنَ جَعْفَرٍ وَعَلِيَّ ابْنَ مُوسَى
وَمُحَمَّدَ ابْنَ عَلِيٍّ وَعَلِيَّ ابْنَ مُحَمَّدٍ وَالْحَسْنَ ابْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَّى اللهُ
عَلَيْهِمْ اِيْمَةً الْمُؤْمِنِيْنَ وَحُجْبُ اللهِ عَلَيِ الْخَلْقِ اَجْمَعِيْنَ وَاِيْمَتِكَ اِيْمَةً هُدًى اَبْرَارِيَا
- اِبْنَةَ - اِذَا تَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُوْلَيْنِ مِنْ عِنْدِ اللهِ تَبَارَكَ وَتَعَالَى وَسَلَاكَ
عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ دِيْنِكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ اِيْمَتِكَ فَلَا تَخَافِيْ

وَلَا تَحْزَنِي وَقَوْلِي فِي جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيِّ
وَالْإِسْلَامِ دِينِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي وَآمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَآ
لِحَسَنِ بْنِ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنِ بْنِ عَلِيٍّ الشَّهِيدِ بَكْرٍ بَلَاءِ إِمَامِي وَعَلِيِّ زَيْنِ
الْعَابِدِينَ إِمَامِي وَمُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ النَّبِيِّينَ إِمَامِي وَجَعْفَرِ الصَّادِقِ إِمَامِي وَمُوسَى
الْكَاطِمِ إِمَامِي وَعَلِيِّ بْنِ الرِّضَا إِمَامِي وَمُحَمَّدِ بْنِ الْجَوَادِ إِمَامِي وَعَلِيِّ بْنِ الْهَادِي إِمَامِي
وَالْحَسَنِ الْعَسْكَرِيِّ إِمَامِي وَالْحُجَّةَ الْمُنتَظِرَ إِمَامِي هُوَ لَا يَصْلَوَاتُ اللَّهُ عَلَيْهِمْ أَجْمَعِينَ
أَيْمَتِي وَسَادَتِي وَقَادَتِي وَشَفَعَائِي بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرَّئُ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ
إِعْلَمِي يَا-----ابْنَةَ----- أَنْ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ نِعَمَ الرَّسُولِ وَأَنَّ آمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْأَيْمَةَ الْأَحَدَ عَشَرَ نِعَمَ الْأَ
يْمَةِ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ
مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبُعْثَ حَقٌّ وَالنَّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ حَقٌّ
تَطَائِرِ الْكُتُبِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي
الْقُبُورِ أَفْهَمْتِ يَا-----بْنَ----- ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَهَذَا كِ اللَّهُ إِلَى صِرَاطِ
مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِّنْ رَّحْمَتِهِ أَلَّا هُمْ جَافِ الْأَرْضِ عَنْ
جَنْبِهَا وَأَصْعَدُ بَرُّ وَجْهًا إِلَيْكَ وَلَقَّهَا مِنْكَ بُرْهَانًا. اللَّهُمَّ عَفُوكَ، عَفُوكَ.

Transliteration.

Isma-i' ifhami, isma-i' ifhami, isma-i' ifhami. ya... (name of the deceased female) ibnati ... (name of the father), hal
anti alal -a'hdil-ladhi, faaraq'tinaa alai-hi min shahaadati an-laa-ilaaha illal-laahu wah'dahoo laa sharika
lah, wa an'na Muhammadan sal-lal-laahu alai'hi wa Aalihi wa sal'l'am, ab'duhu wa rasooluh, wa
sai'yidun-nabi-yeena wa khaata-mul-mursi-leen, wa an'na Aliy-yan ameeral-mu'mineen, wa
sai'yidal-wasiy-yeen, wa imaamu- nif-taradal-laahu taa'ata-hoo alal-aalameen, wa an'nal Hasana wa
Husain, wa Aliy-yabnal husain, wa Muham'madab-na Aliy-yi, wa Ja'farabna Muham'mad, wa Moosabna
Ja'far, wa Aliy-yabna Moosa, wa Muham'madabna Aliy-yi, wa Aliy-yabna Muham'mad, wal-Hasanabna
Aliy-yi, wal Qaa-imal -huj'jatal- Mah'diy'yi, salawaatul-laahi alai-him a'im'matul-mu'mineen, wa
huja-jul-laahi alal khal'qi aj'ma'een, wa a'im'matuki a'im'matu hudan abraar, ya... (name of the deceased) ibnati
...(name of the father), idhaa ataakil- malakaanil muqar'ra-baani rasoolai-ni min indil-laahi tabaaraka wa
ta-aa'laa, wa sa-a'laaki an Rab'biki, wa an Nabiy- yiki, wa an dee-niki, wa an kitaa-biki, wa an qib-latiki, wa

an a'-immatiki, falaa takhaafi walaa tah'zani, wa qooli fee jawaabi-himaa, Allahu jal'la jalaaluhu Rabbi wa muhammadun sal'lal-laahu alai-hi wa aalihee wa sal'lam, Nabiy-yi wal islaamu deenee wal Qur'aanu kitaabi wal Ka'batu qib-lati wa Ameerul- mu'mineena Ali'yub-nu abi taalibin Imaami, wal hasanub-nu Ali'yinil muj-tabaa Imaami, wal Husainub-nu Ali'yinish- shaheedu bi karbalaa Imaami, wa Ali'yun Zainul-Aabideena Imaami, wa Muham'madubnu Ali'yin Baaqiru ilmin-nabiy'yeena Imaami, wa Ja'farunis-sadiqu Imaami, wa Moosal-Kaazimu Imaami, wa Ali'yunir- ridaa Imaami, wa Muham'madunil-jawadu Imaami, wa Ali'yunil-haadee Imaami, wal hasanul-Askariy'yu Imaami, wal Hujjatul-muntazaru Imaami, haau-laai salawaatul-laahi alai'him ajma'eena a'im'mati wa saadati wa qaadati wa shufa-aa bihim ata-wal'laa wa min a'daa-ihim ata-bar-rau' fid-duniyaa wal aakhirati thum'ma a'lami ya...(name of the deceased male) bin...(name of father), an'nal'laaha tabaaraka wa taalaa naimar-rab'bu wa an'na Muham'madan sal'laahu alai-hi wa aalihee wa sal'lama nai-mar-rasoolu wa an'na Ameerul-mu'mineena Ali'yab-na abi taalibin wa aulaada-hul a'-im'matl-ahada a'shara nai'mal a'im'matu wa an'na maa jaa'-a' bihee Muham'madun sal'laahu alai-hi wa aalihee wa sal'lama haq'qun, wa an'nal-mauta haq'qun wa su'aala munkarin nakeerin fil-qabri haq'qun, wal'ba'tha haq'qun, wan'-nashoora haq'qun, was'-siraata haq'qun, wal-meezaana haq'qun, wa tataa-yur-al-kutubi haq'qun, wal-jan'nata haq'qun, wan'-naara haq'qun, wa an'nas-saa-ata aa-ti-ya-tul' laa-rai'-ba feeha, wa an'nal-laaha yab'-atu manfil-quboori afa'-him-ti ya...(name of the deceased) bni...(name of the father), thab'ba-tikal-laahu

bil-qawlith-thaabiti wa hadaakil-laahu ilaa siraatim-musta-qeemin ar'rafal-laahu bai'naki wa bai'na au-liyaa-iki fee mus'-taqar'rim mir'rah' mati-h. Allahum'ma jaafil-ar'da a'n jam'bai'haa was'-ad'-bi-roohi-haa ilai'ka wa laq'qihaa min-ka bur'haanaa. Allahum'ma af'-waka, af'-wak.

Translation.

Listen, and understand...(name of the deceased female) daughter of...(name of her father), are you still holding the covenant you held when leaving us? Witnessing that there is no god but Allah, that Muhammad (peace be upon him and progeny) is God's servant and His messenger, and that Ali (A.S.) is the Commander of the believers, and the Chief of the deputies of Allah, and he is the Imam whose obedience Allah has made incumbent upon all? And that Hasan and Husayn, Ali ibn al Husayn, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and the living proof, the Mahdi, blessings of Allah be upon them all; that all of the above are Imams of the believers, and they are the proofs of Allah for the whole of the creation, they are your Imams, the rightly guided and the pious ones?

Listen O' ...(name of the deceased female) daughter of... (name of her father), that when the two Angels, favored by Allah and appointed by Him, come to you and ask about your God, and your Prophet, your religion, your scripture, your Qibla and your Imams, you should not be afraid, and should not grieve. Reply to them: "Allah is my God, Muhammad (s) is my prophet, Islam(A.S.) is my Imam, Husayn (A.S.), the martyr of karbala, son of Ali (A.S.) is my Imam, Ali Zayn al Abideen (A.S.) is my Imam, Mohammad al Baqir (A.S.) is my Imam, J'afar as sadiq (A.S.) is my Imam, Musa al Kazim (A.S.) is my Imam, Ali ar Ridha (A.S.) is my Imam, Muhammad al Jawad (A.S.) is my Imam, Ali al Hadi(A.S.) is my Imam, Hasan al Askari (A.S.) is my Imam, and al Hujjat al Muntazar (A.S.) is my Imam. They upon whom may Allah's blessings descend, are all my Imams, my Masters, my leaders, and my intercessors. I consider them authority over

me, and I reject their enemies in this life, and in the hereafter.

Let it be known to you O' ... (name of the deceased) daughter of...(name of her father), that Allah, the Almighty, the Exalted, is the best Lord, that Muhammad (s), salutations of Allah be upon him and his family, is the best Prophet, and that the Commander of the believers Al (A.S.), son of Abu Talib, and his offsprings, the twelve Imams, are the best Imams; and that the message that Muhammad (s) brought from Allah is true, the death is certain, the questioning in the grave by Munkar and Nakeer is true, the resurrection of the dead is true, the appearance before Allah is certain, the Bridge (as-Siraat) is true, the Divine scales are true, the dissemination of the book of one's deeds on Doomsday is certain, Paradise is the truth, Hell is truth, and that there is no doubt about the coming of the inevitable Hour of Reckoning, and verily, Allah will bring back people from their graves, and it is certain.

Do you understand, O' ...(name of the deceased female), daughter of ...(name of his father), may Allah make you steady and firm (with the above words) on the straight path. May Allah, with His Mercy acquaint you with your guardian in the abode of His Mercy. O' Allah, make his grave spacious, elevate his soul to Yourself, and give him the Proof from Yourself. O' Allah, we beseech Your Mercy, Your Mercy.

Filling the Grave.

After the recital of the Talqeen, the (workers) who are in the grave should come out from the foot end of the grave. People present should push dirt into the grave. Near relatives of the deceased are exempt. While pushing the dirt, preferably with the back of the hands, they say this:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

In'naa lil'laahi wa in'naa ilai'hi raja'oon.

We are from Allah, and to Him we shall return.

Then recite the following:

For the Male.

اللَّهُمَّ صَلِّ وَحَدِّثْهُ وَآنِسْ وَحَشِّتْهُ وَآمِنْ رَوْعَتَهُ وَأَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ بِهَا عَنْ
رَحْمَةِ مَنْ سِوَاكَ فَإِنَّمَا رَحْمَتُكَ لِطَّالِبِينَ ط

Allahum'ma sil wah'data-hu, wa aanis wah'shata-hu, wa aamin rau-ata-hu wa-as' kin ilai-hi min rah'matika rah'matan tugh-nee-hi bihaa an-rah'mati man-siwaaka fa-in'namaa rah'matuka lit'taalibeen.

O' Allah, alleviate his isolation, make his loneliness congenial, allay his fear, settle upon him Your Mercy that will make him independent of mercy from any one except from You; Your Mercy is for those who seek it.

For the Female.

اَللّٰهُمَّ صَلِّ وَحَدِّثْهَا وَآنِسْ وَحُشِّتْهَا وَآمِنْ رَوْعَتَهَا وَاسْكِنْ اِلَيْهَا مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهَا
بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ فَاِنَّمَا رَحْمَتُكَ لِطَّالِبِيْنَ ط

Allahum'ma sil wah'data-haa, wa aanis wah'shata-haa, wa aamin rau-ata-haa wa as' kin ilai-haa min rah'matika rah'matan tugh-nee-haa bihaa an-rah'mati man-siwaaka fa-in'namaa rah'matuka lit'taalibeen.

O' Allah, alleviate her isolation, make her loneliness congenial, allay her fear, settle upon her Your Mercy, that will make her independent of mercy from any one except from You; Your Mercy is for those who seek it.

Completion of the grave.

It is recommended that the shape of the grave be rectangular. It should be raised about three inches above ground level. Place a marker (a stone, piece of wood etc.) on the grave. Pour some water on it.

Those present should place their fingers on the grave and recite **surah al Fatihah** once, then **Surah al Ikhlāas** (*Qul huw allahu Ahad*) three times. Also, it is recommended to recite **Surah Al Qadr** (*Inna anzalnaa-hu fi lai'latil Qadr*) seven times. Those present should seek Allah's forgiveness for the deceased.

Recitation of Talqeen for a second time.

It is recommended that after others have left, the near relatives and the Wali of the deceased, or his/ her representative recite talqeen for the deceased one more time.

Mourning

It is recommended that next of kin and near relatives show patience at the loss of their loved one. They should recite "*In'naa lil-laahi wa in'naa ila'hi raja'oon*" when they remember the deceased. It is forbidden to scratch one's face or body through grief, or harm oneself in any manner, or tear up clothes, etc. It is an obligatory precaution for women not to weep too loudly. It is recommended to recite the Qur'an and ask for forgiveness for the deceased.

Offering Condolence.

It is recommended to visit the next of kin of the deceased. It is also recommended to send food to the members of the house of the deceased for three days.

Ghushl of touching dead body (Ghushl-e-Mas-e-Maiy'yit)

- 1) It is obligatory on a person to take a ceremonial bath (Ghushl) if he/ she touches a dead human body that has become cold, and the body had not yet received a ritual bath (Ghushl).
- 2) Ghushl is obligatory, even if the dead body was of a Muslim, non-Muslim, or the product of a

miscarriage.

- 3) Even If *tai'yam'mum* was performed on a dead body, touching it makes Ghushl obligatory.
- 4) Touching a bone, a tooth, or a separated part of a dead body which contains a bone, requires Ghushl.
- 5) Ghushl is not required for touching a dead body that was still warm.
- 6) If the body had already received a ritual bath (Ghushl), then touching it does not require a bath, even if it is cold.
- 7) Touching warm body with wetness transmits physical *najasad* (impurity) but does not create an obligation to perform Ghushl.
- 8) Touching separated dead parts from a living / dead person, that does not include a bone, does not create an obligation to perform Ghushl.

Salatal Wah'shat.

It is recommended that on the first night after the burial of the deceased, one should offer Salatal Wah'shat. (Prayer of desolation). It is two Rakat. It may be performed any time at night, but preferably soon after the Isha prayers.

Method: In the **first Rakat**, after Surah Al Fatihah, recite Ayatul Kursi, 2:256. In the **second Rakat**, after Sura Al Fatihah, recite Sura Al Qadr (Surah 97) ten times. After Salaam and conclusion of the prayers, recite the following:

(name of the deceased) **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَعَثْ ثَوَابَ هَاتَيْنِ الرَّكْعَتَيْنِ إِلَى قَبْرِ -**
Allahumma salli alaa Muham'madi wa aali Muham'madin wab'-atha thawaaba haa-tai-nir-rak-a'taini ilaa qab'ri ..(name of the deceased).

Allah bless Muhammad and his progeny, and assign the rewards to the grave of (name of the deceased).

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Official seal. [Affixed on the original]

(Document modified on 7-24-2017)

