

Let us learn about Death and Beyond



8-12 years



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Ihtidhaar

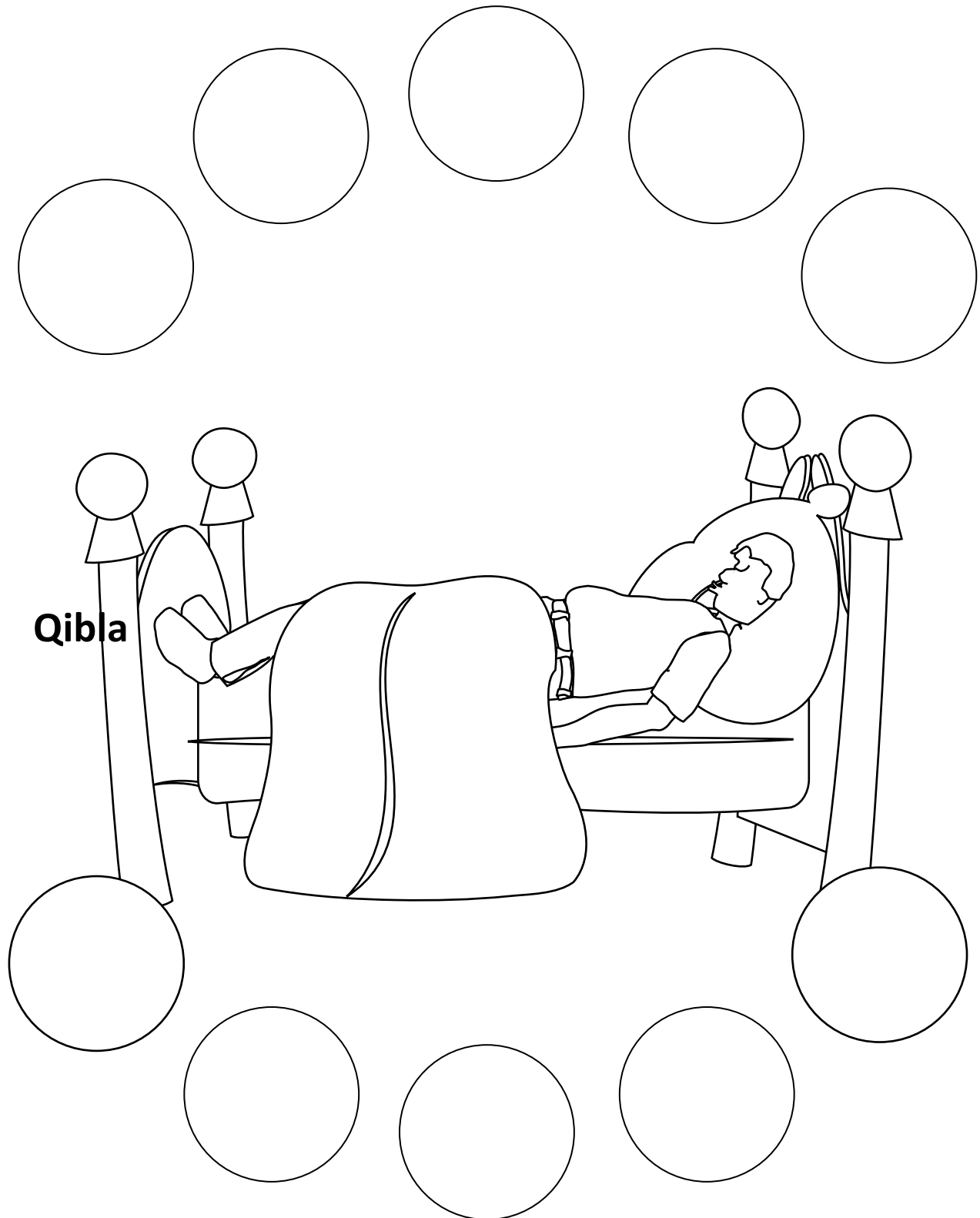
The time just before death is known as ihtidhaar. The person who is on his deathbed is referred to as Muhtadhir. It is ehtiyaat wajib to lay the dying person on their back with the face and the soles of the feet facing qibla. (It may be worth noting that where it causes any difficulty the bed should be turned rather than handling the person)

It is Mustahab to:

1. Help the dying person recite and understand the Kalima, the names of the 12 Aimmah, and other beliefs.
2. Recite Suratu Yaseen (36),
Suratus Saffaat (37),
Suratu Ahzaab (33),
Ayatul Kursi (2:254, 255, 256),
The 54th aya of Suratul A'raf (7)
& the last 3 ayaat of Suratul Baqara (2) (Aamenar Rasul, aya 285, 286)
3. It is also recommended to recite Dua Adeela.



Fill in the circles of what we can do to help a dying person at the of death...



Dua at the time of Ihtidhaar

It is Mustahab to recite or help the dying person with the following dua for forgiveness.



“O Allah forgive me the many (sins) committed against You, and accept from me the few (good deeds) in Your obedience. O He who accepts the few (good deeds) and excuses the many (sins), accept from me the few (good deeds) and forgive my many (sins). Surely You are The Forgiver. O Allah! Have mercy on me for You are forever Merciful.”

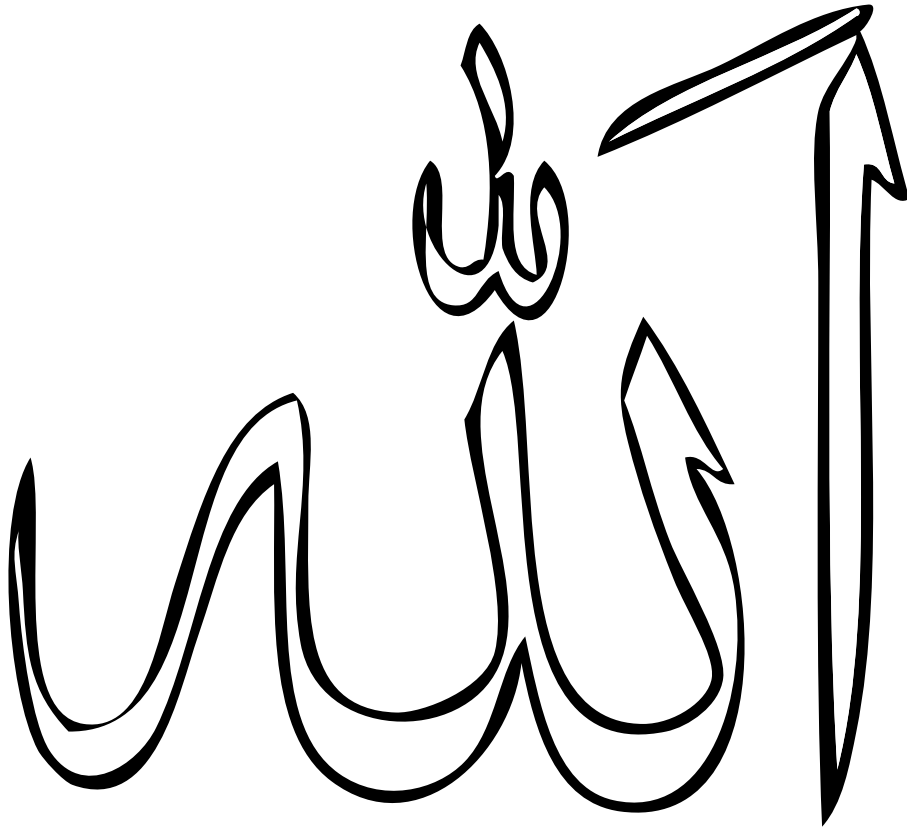


Ayatul Kursi

(2:254, 255, 256)

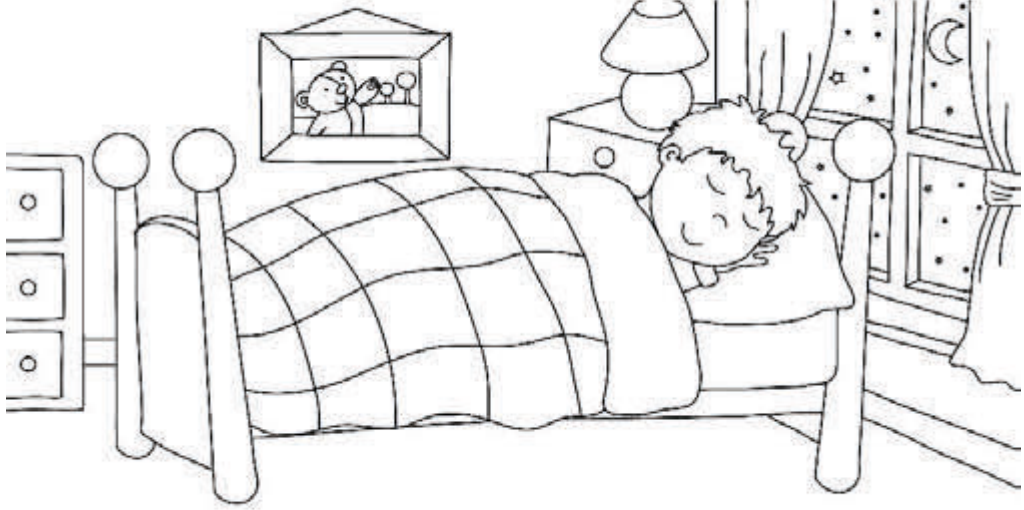
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist;



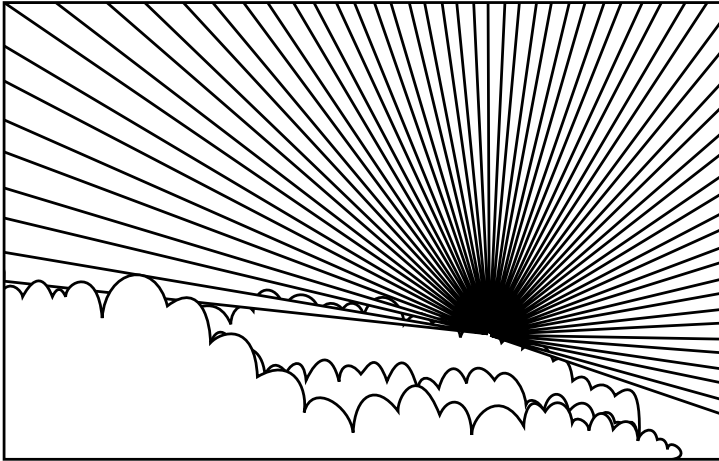
لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

drowsiness does not overtake Him nor sleep;



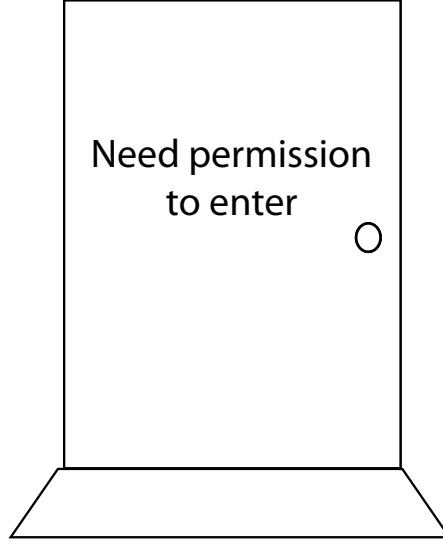
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

whatever is in the heavens and whatever is in the earth is His;



مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

who is he that can intercede with Him but by His permission?



يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows what is before them and what is behind them,

Colour the image which is where you are



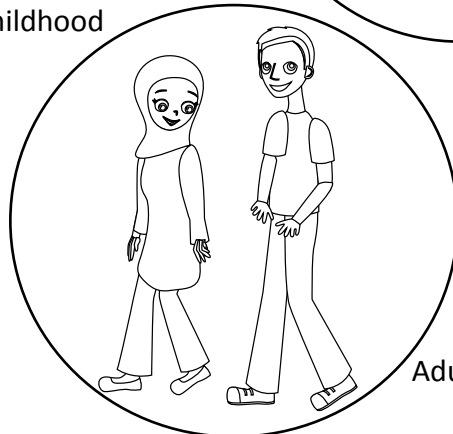
Infant



Childhood



Youth



Adult



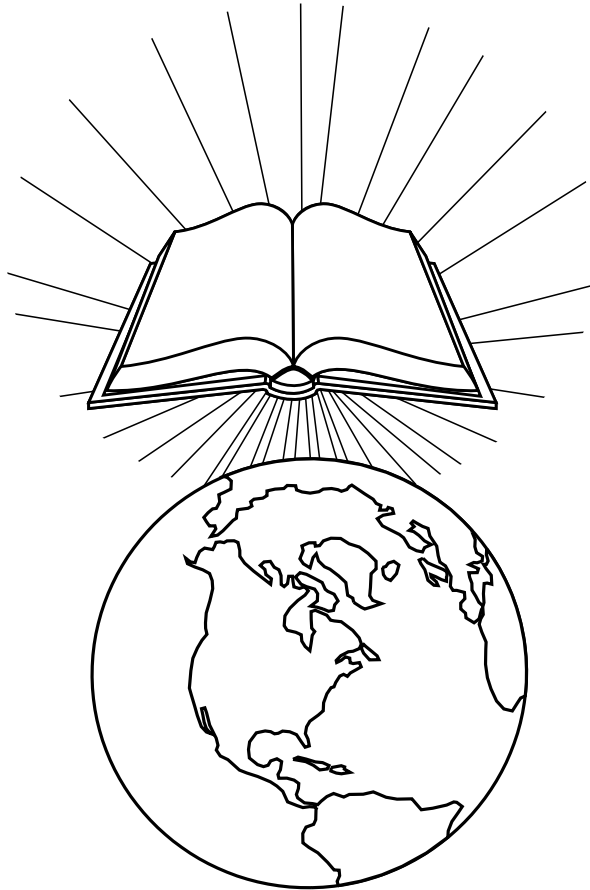
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

and they cannot understand anything out of His knowledge
except what He pleases,



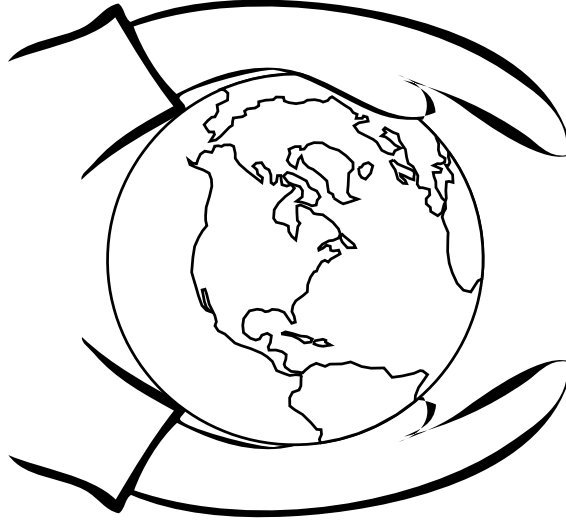
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His knowledge extends over the heavens and the earth,



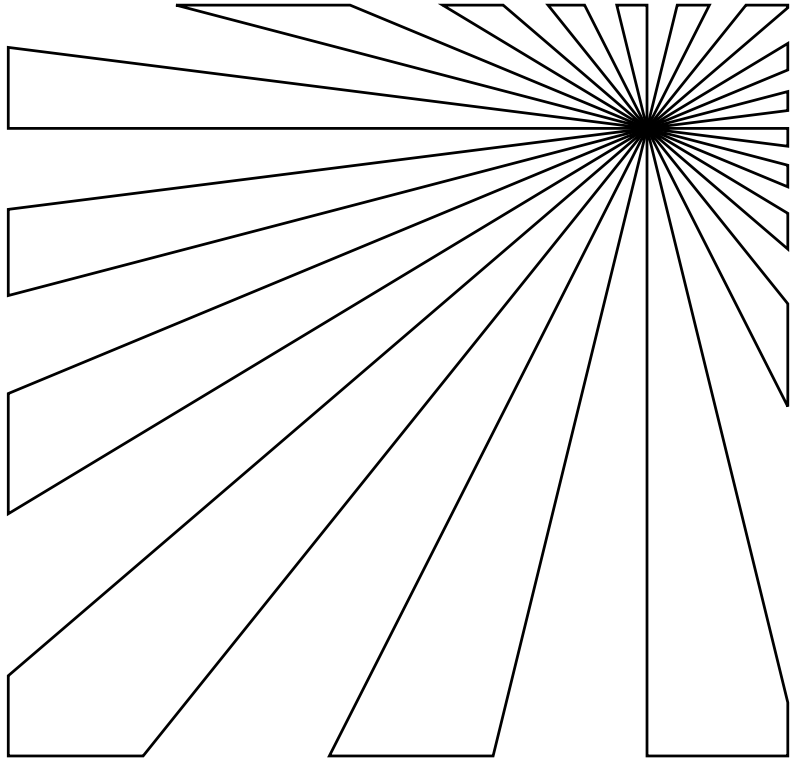
وَلَا يَئُودُهُ حِفْظُهُمَا

and the looking after of them both does not tire Him,



وَهُوَ الْعَلِيُّ الْعَظِيمُ

and He is the Most High, the Great.



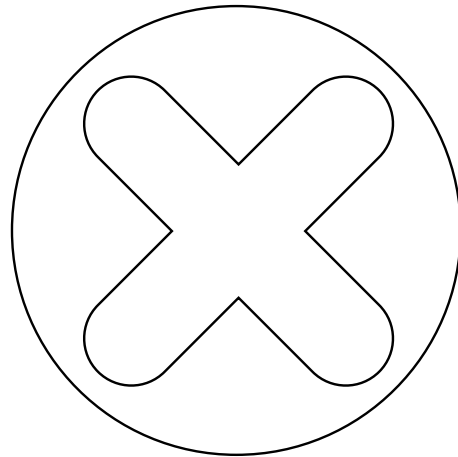
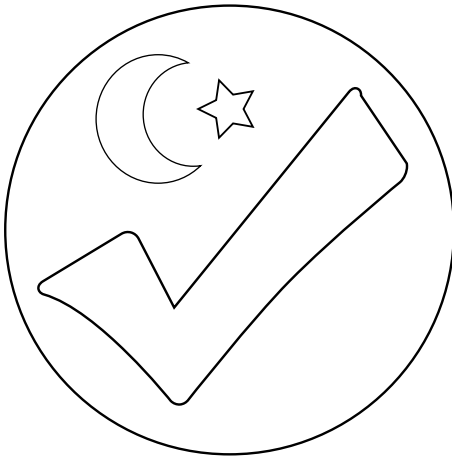
لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion;



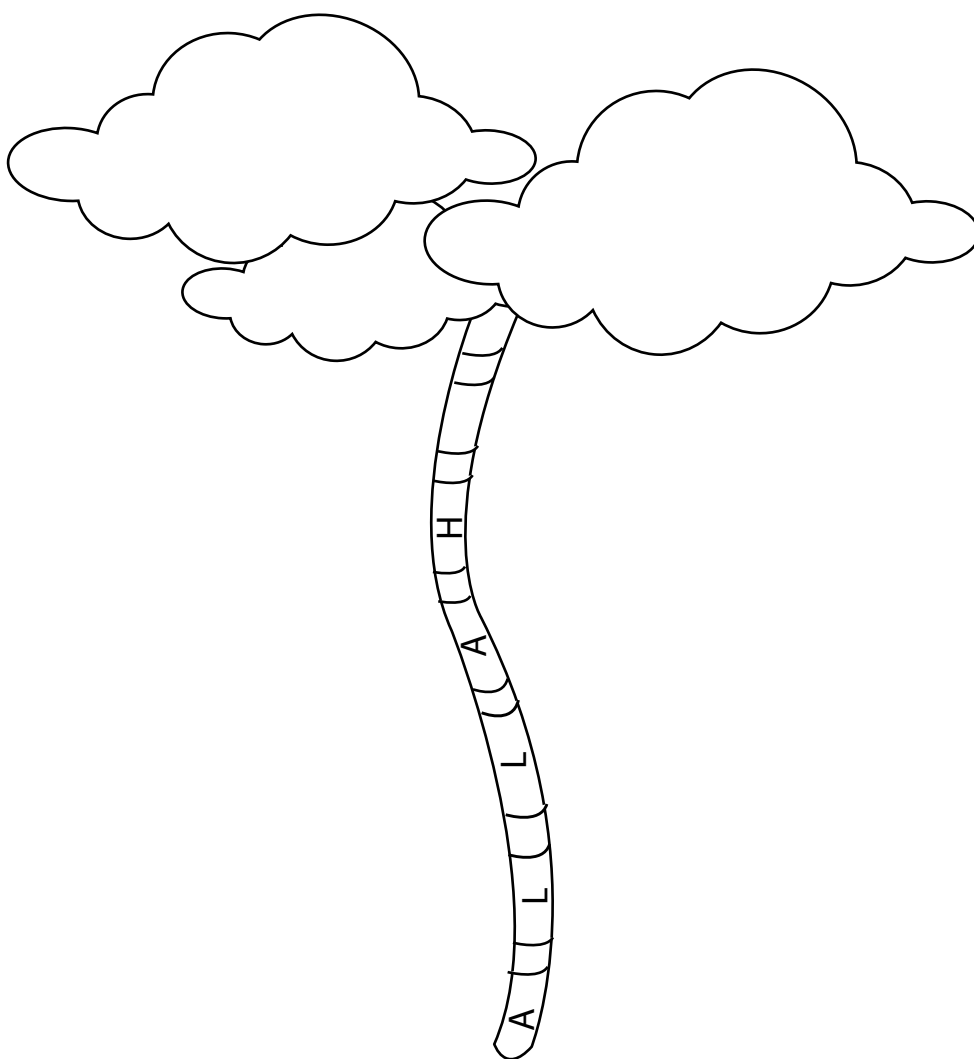
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

truly the right way has become clearly distinct from error;



فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

therefore, whoever disbelieves in the Shaitan and believes in
Allah he indeed has held the firmest handle, which shall not
break off,



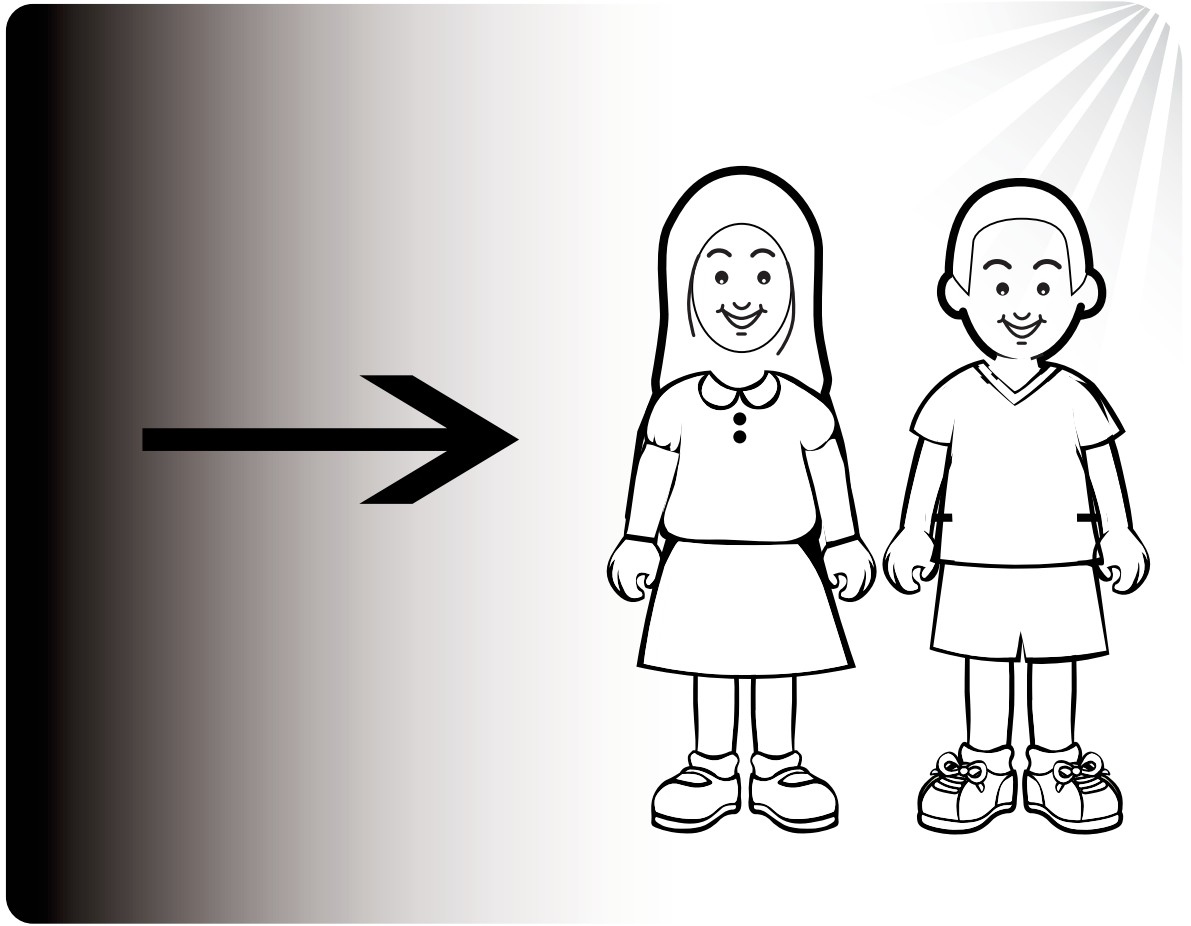
وَاللَّهُ سَمِيعٌ عَلِيمٌ

and Allah is Hearing, Knowing.



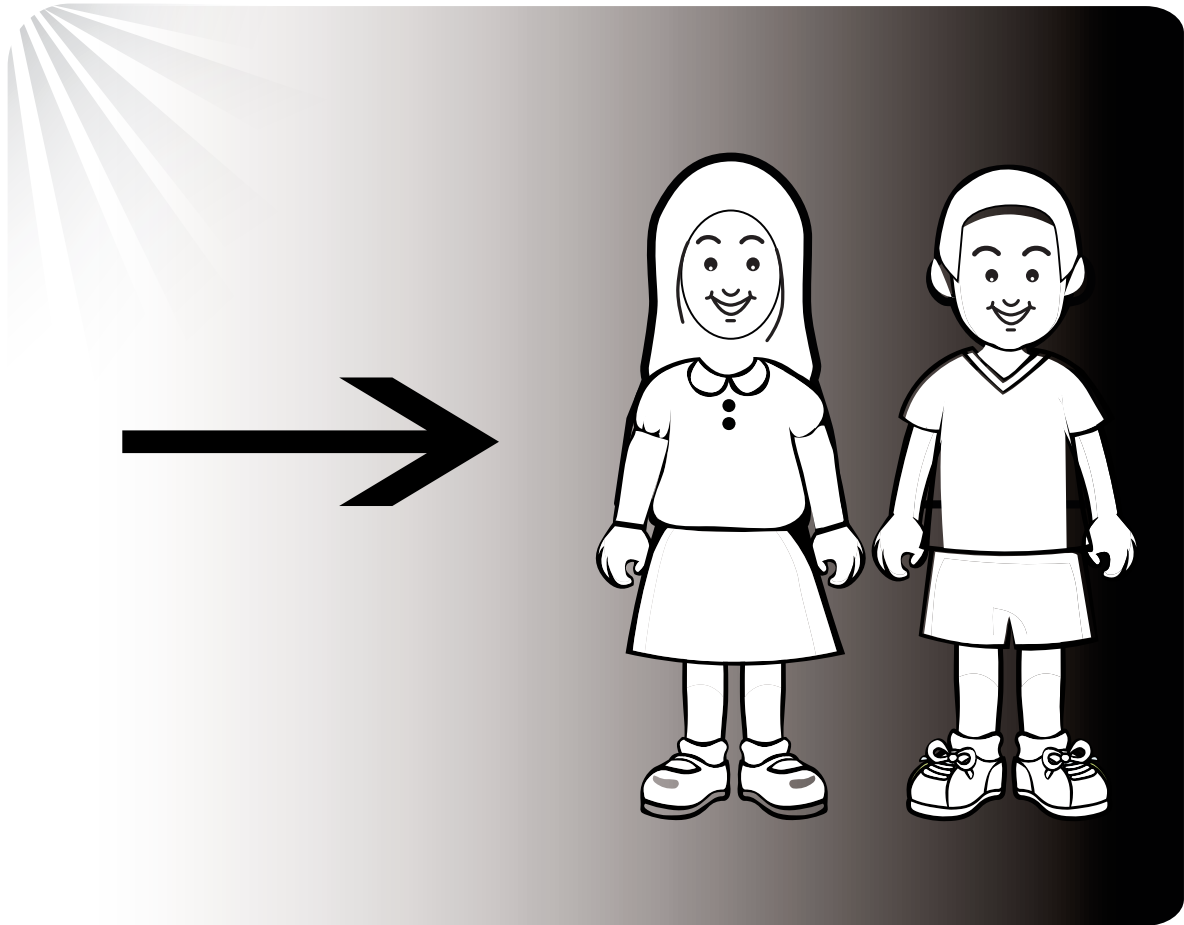
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ

Allah is the guardian of those who believe. He brings them out
of the darkness into the light;



وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ
مِنَ النُّورِ إِلَى الظُّلُمَاتِ

There is no compulsion in religion; those who cover up the truth, their guardians are Shaitans who take them out of the light into the darkness;



أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

they will live in the fire, in it they shall be forever.

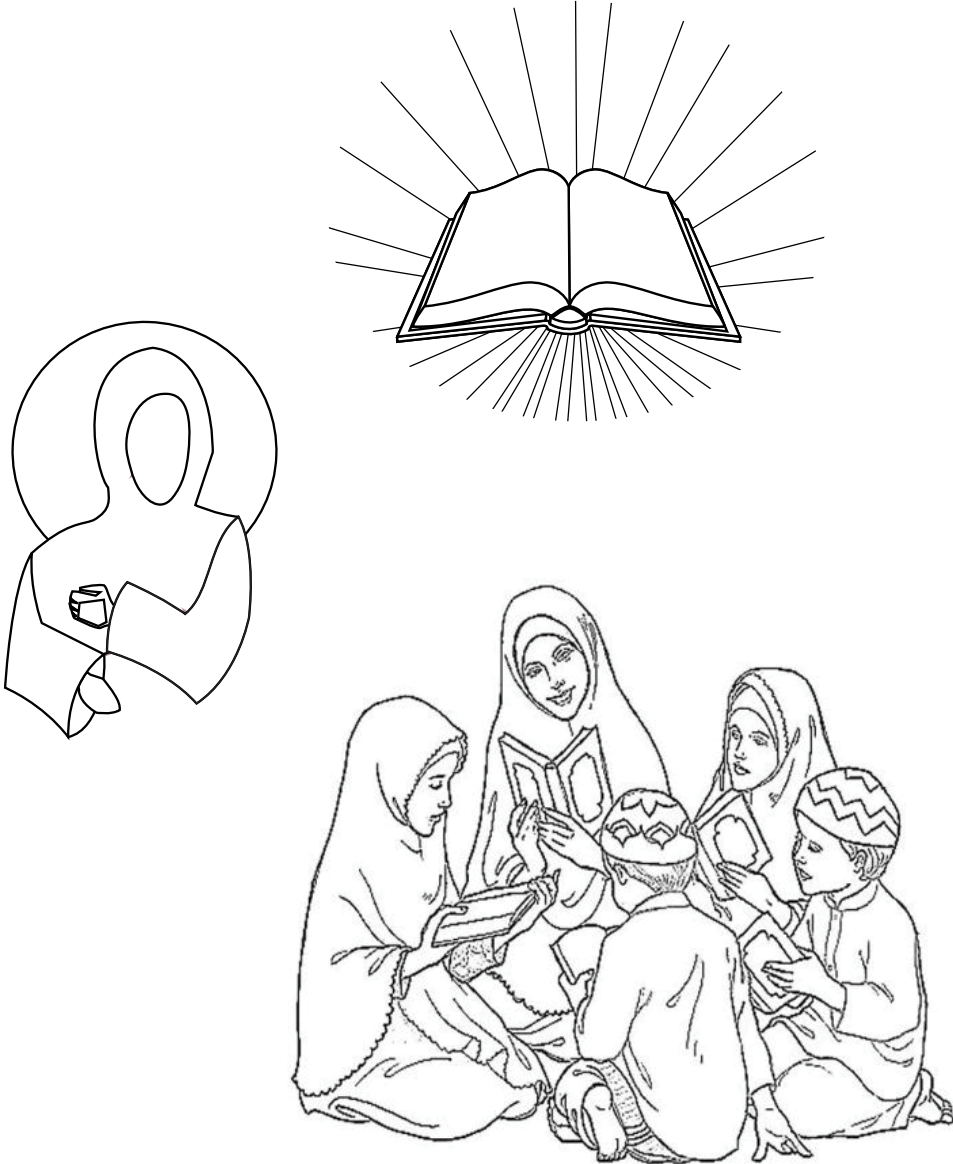


Aamenar Rasul

(2:285, 286)

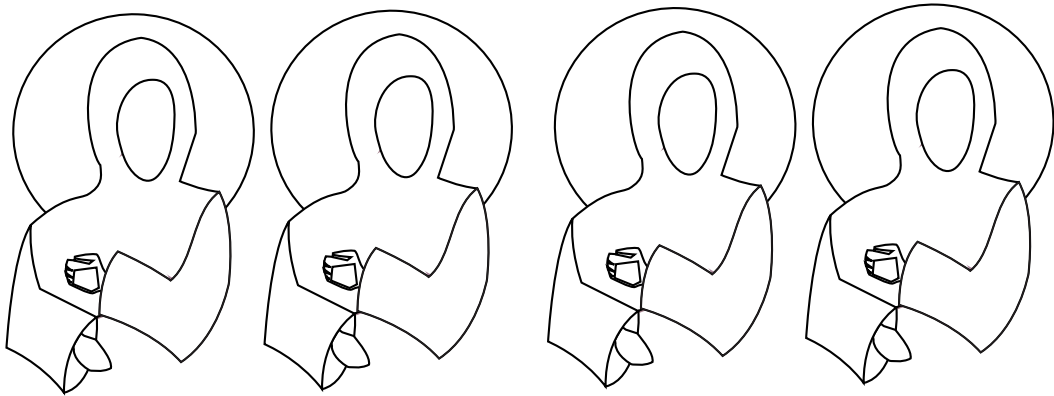
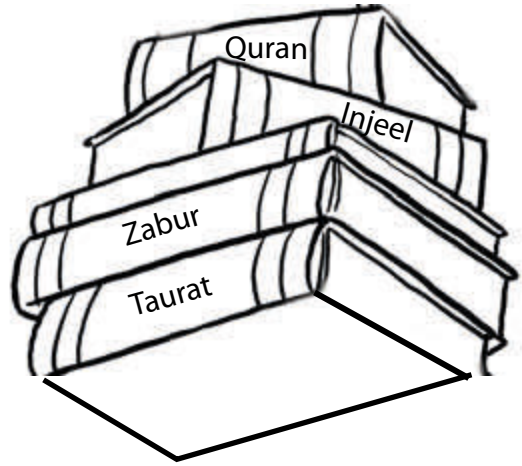
آَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

The messenger believes in what has been revealed to him
from his Lord, and (so do) the believers;



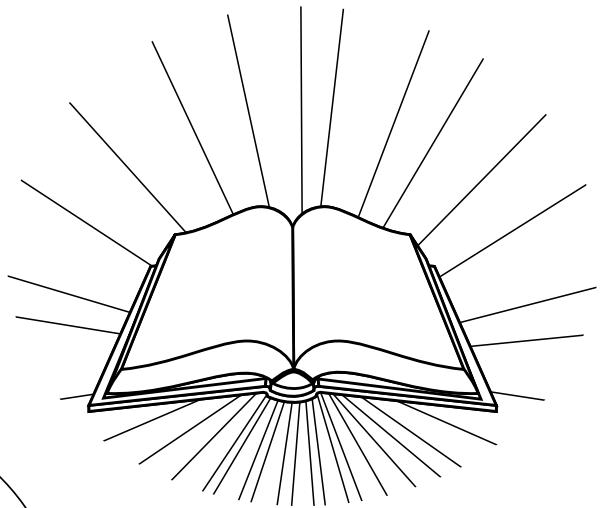
كُلٌّ آمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

they all believe in Allah and His angels and His books and His
messengers; We make no difference between any of His
messengers;



وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ

and they say: We hear and obey, our Lord! We want Your forgiveness, and to You is the eventual return.



*“Indeed we
are from Allah and
indeed to Him we
will return.”
(2:156)*



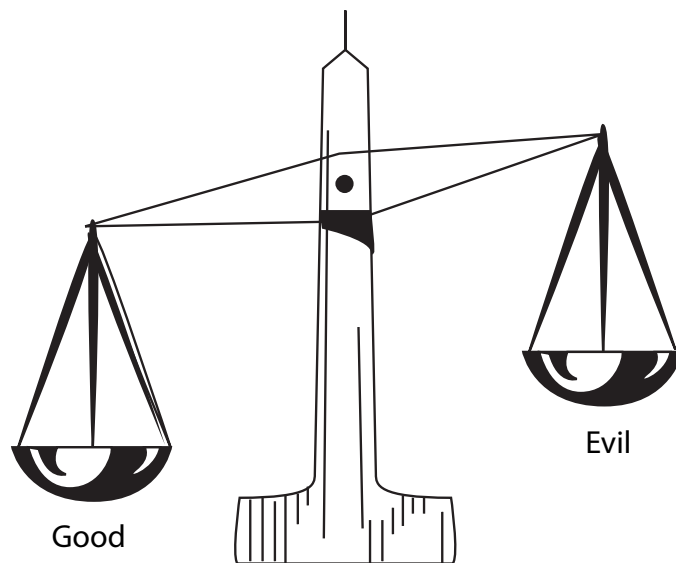
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not put a responsibility upon a soul except with
what it can bear,



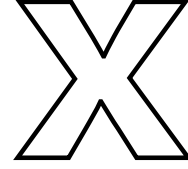
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

for it (the nafs) gets what it has earned (good) and bears the
burden (evil) of what it has done.



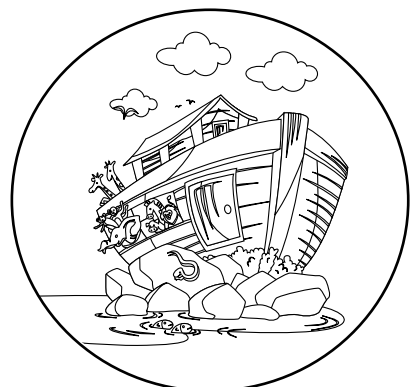
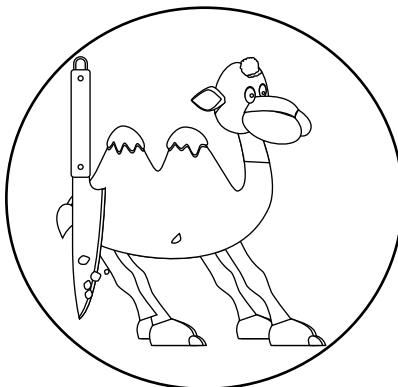
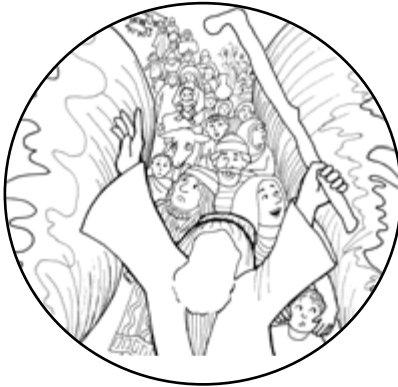
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord! do not punish us if we forget or make a mistake;



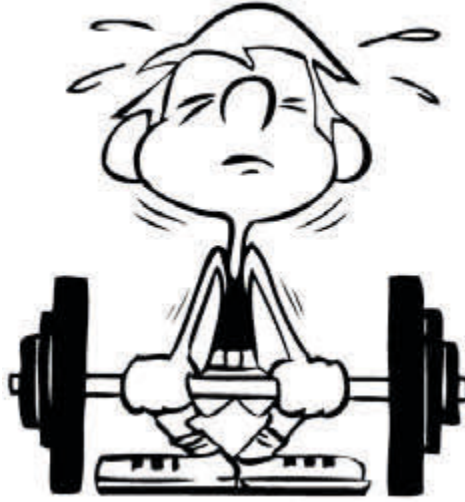
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا

Our Lord! do not lay on us a burden Like You did lay on those
before us,



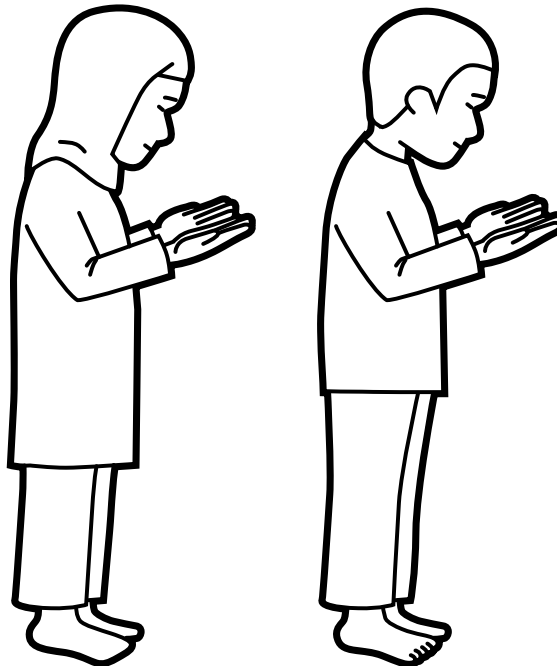
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Our Lord do not impose upon us that which we have not the strength to bear;



وَاغْفِرْ لَنَا وَارْحَمْنَا

and rub out our sins and grant us protection and have mercy on us,



أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

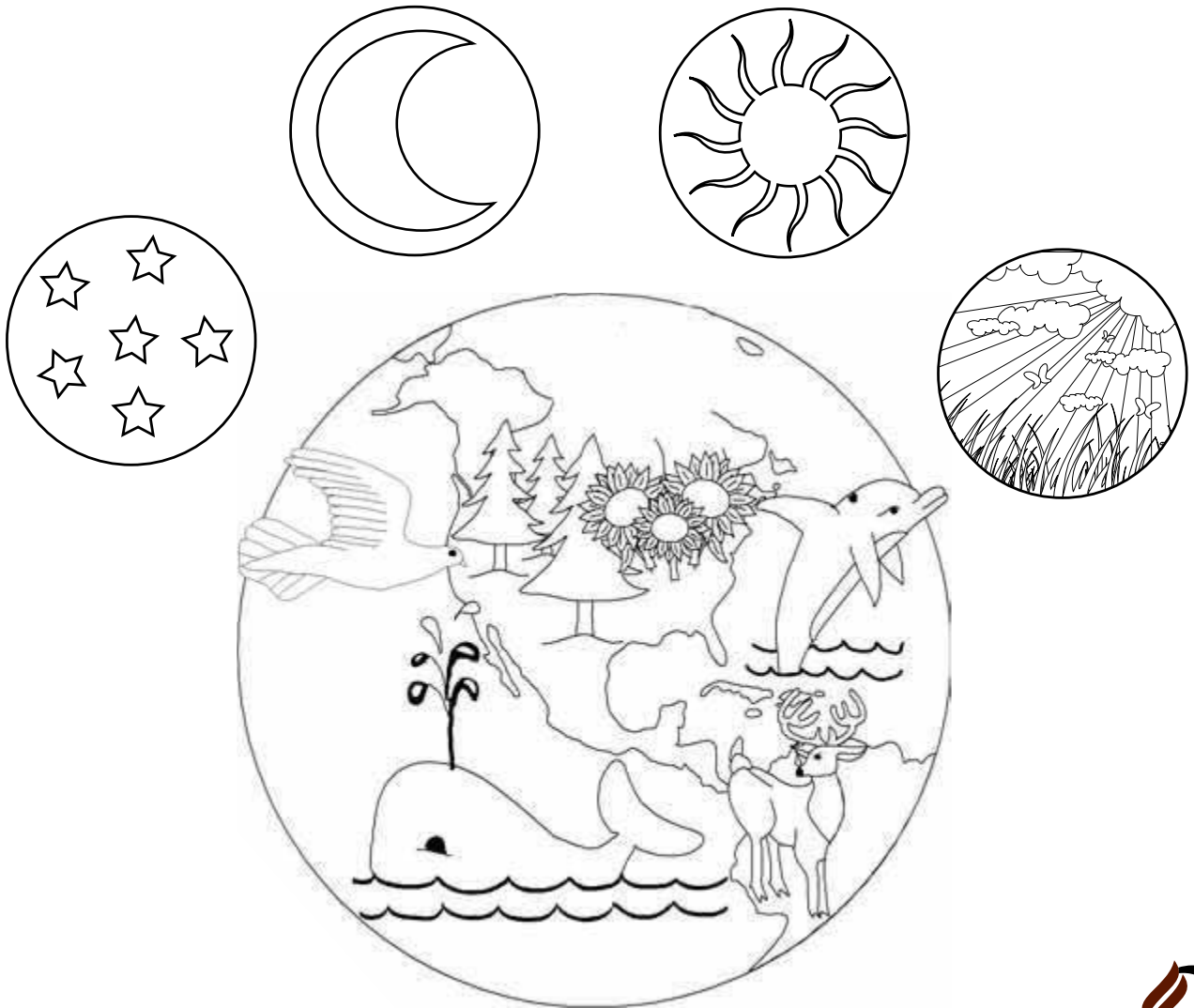
You are our Protector, so help us against those who cover up
the truth.



54th Aya of Suratul A'raaf

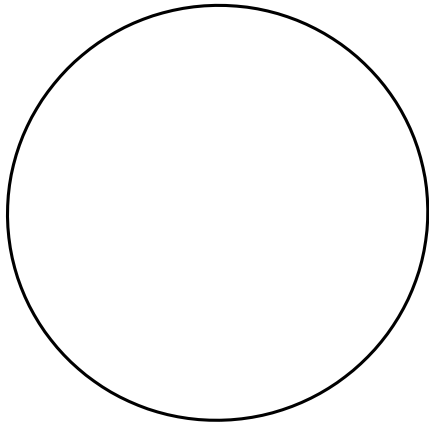
إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He puts cover of night over the day, which it follows; and (He created) the sun and the moon and the stars, which submit to His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

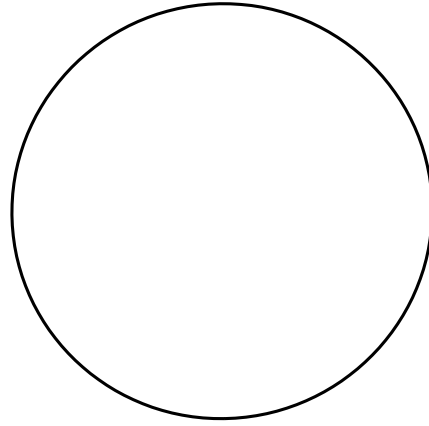


The earth's history has been divided into 6 eras. Each era covers millions of years. Fill in the circles to match each statement.

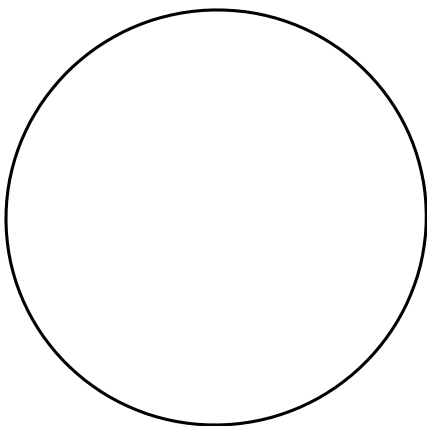
1. When the earth was in a gaseous stage.



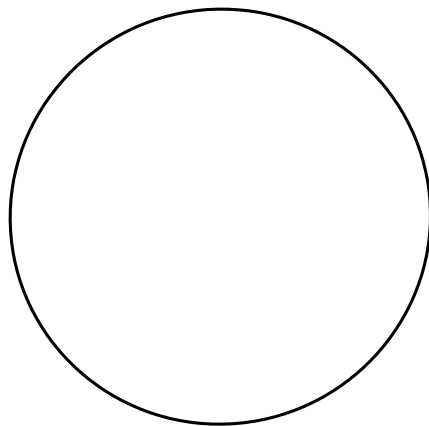
2. When the earth had been created but there was no life on it.



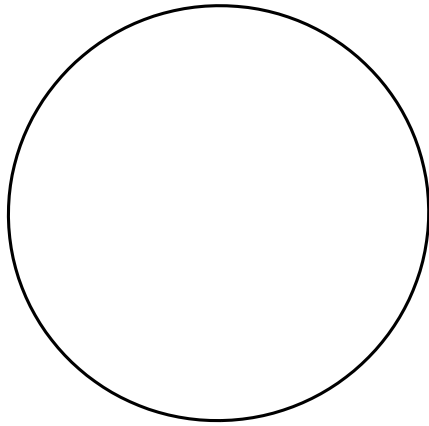
3. When early life has developed.



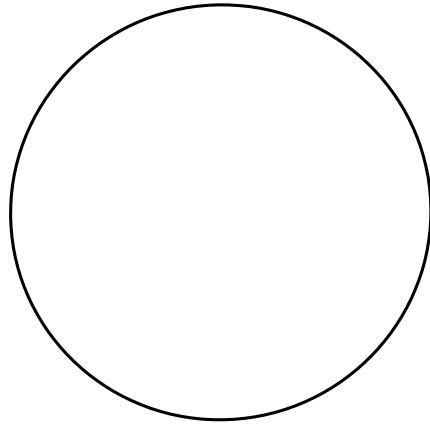
4. When vegetable and vertebrae had been created.



5. When birds and four footed egg laying animals lived.



6. When mammals including man were created.

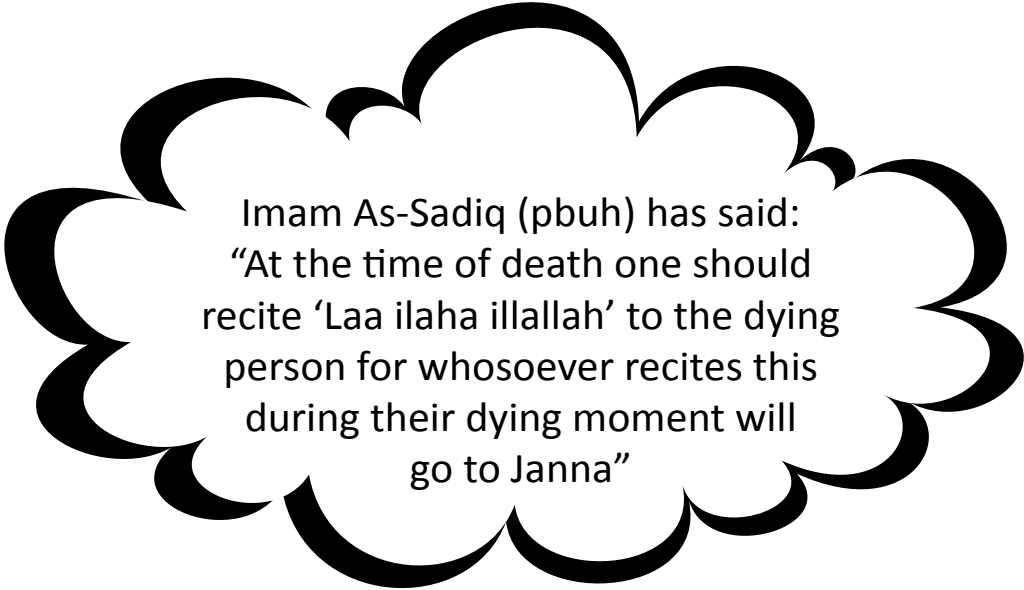


What not to do...

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

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 alot.



Imam As-Sadiq (pbuh) has said:
“At the time of death one should
recite ‘Laa ilaha illallah’ to the dying
person for whosoever recites this
during their dying moment will
go to Janna”



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 light if it is dark.
3. To tell people so that they may take part in the burial.

It is **makruh**:

1. To leave the mayyit alone.
2. To delay the burial.

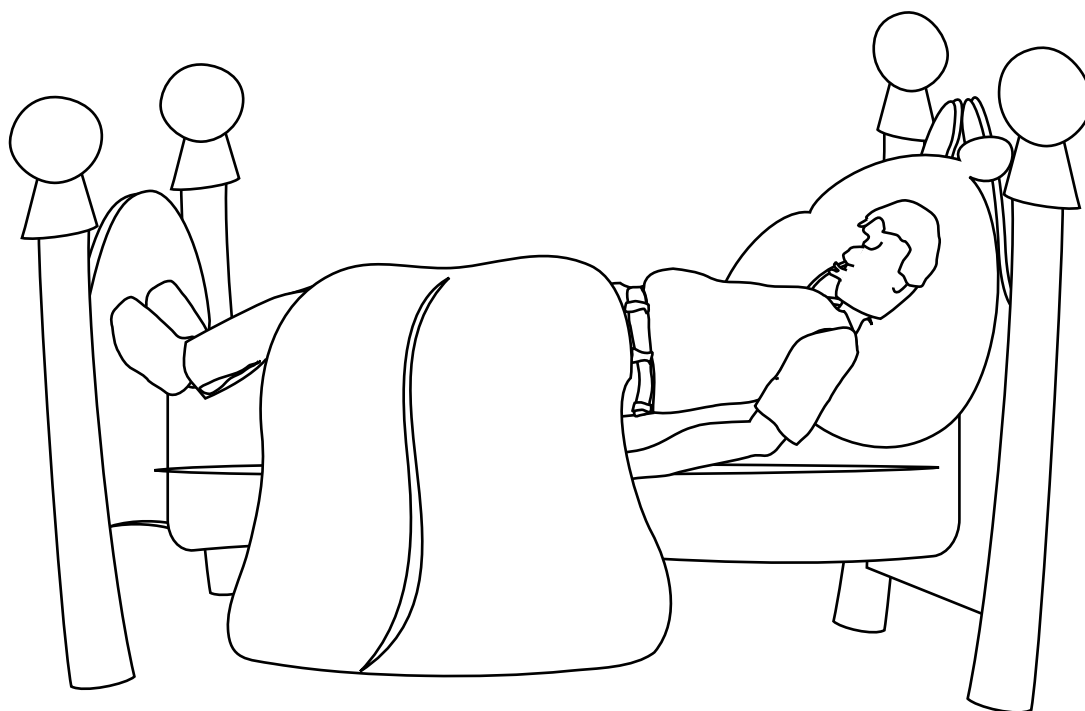
After death, it is **wajib kifaii** to give:

1. Ghusl
2. Kafan
3. Pray salaa 'alal mayyit
4. Bury the mayyit.

Wajib Kifaii means an act that is wajib upon all, but once performed by one individual, it is no longer wajib upon the others.



Label the things to be done after death



Imam As-Sadiq (pbuh) has said:
“Whosoever gives ghusl to a dead
person and takes care of his trust, Allah
will forgive his sins.”



Ghusl of a Mayyit

It is wajib kifai 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 there is any najasat on any part of the dead body, it is wajib to first remove it before giving ghusl. 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. Sidr water (water mixed with a few leaves of the Sidr – lote tree).



LEAVES OF THE SIDR (LOTE) TREE

- The Lote tree is also called CHRIST'S THORN, JUJUBE or NABKH TREE. It is a wild, thorny, shrub-like tree that grows in desert areas where ground water gathers. The lote-tree is mentioned in three places in the Qur'an (LVI, 28; XXXIV, 16; and LIII, 14-16).
- It is an important cultivated tree and one of the few truly Arabian native tree species still grown in towns and villages of the Arabia.
- The tree, when cultivated, bears good fruit and is often thornless. The fruits, resembling mini-apples, are sold in local markets in Saudi Arabia and Bahrain.
- Lote-tree leaf powder is used in Islam to wash bodies of the dead. Its dried and powdered leaves, mixed with hot water, are also used by women as a hair wash which makes the hair soft and lustrous. The leaves are also used to treat dandruff and the treatment of head lice.

Arabic names: the tree, SIDR; the fruit, NABAQ or NABIQ; also DUM.

Imam Ja'fer As Sadiq (pbuh) has said:

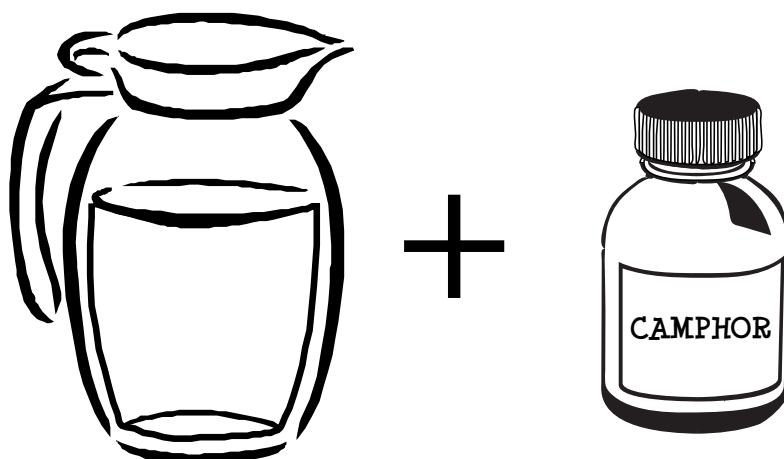
"The Prophet (pbuh) used to wash his head with the leaves of the lote-tree (al-sidr)."

"Do ghusl on your heads with the leaves of lote-trees (bi-waraq al-sidr) for Allah has made them special (holy) through every angel brought nigh (malak muqarrib) and every Prophet..... And whoever does ghusl on his head with the leaves of lote-trees (bi-waraq al-sidr) will be protected from the whisperings of Shaitan for seventy days. And whoever is protected by Allah by God whisperings of Satan for seventy days will never rebel [against Him]; and whoever never rebels [against God] will enter Janna."

It is said that when the Prophet (pbuh) was once sad, Jibrail came and told him to do ghusl of his head with the leaves of the lote trees (Sidr).



2. Kaafur Water (water mixed with a little amount of camphor).



CAMPHOR

An aromatic white crystal compound, obtained naturally from the wood or leaves of the camphor tree. The large evergreen tree is native to eastern Asia and parts of Africa. Camphor oil is a natural preservative and insect repellent. Many travelling and storage trunks and cabinets were once made from camphor wood to help preserve their contents.

For thousands of years, camphor has been prized for its bacteria-fighting and preservative powers. Camphor has many medicinal uses as well like the relief of stiff muscle, joints, relieving congestion when used as a rub with Vaseline, curing insect bites, itching skin and much more.



3. Khalis Water (pure water).



The person giving ghusl to the mayyit must be:

1. Shia Ithna Asheri
2. Baligh
3. Aware of the rules of ghusl
5. The same gender as the dead person

One who gives ghusl to the dead body should do it with the niyyat of Qurbatan Ilallah (to get closer to Allah).



It is mustahab that:

1. At least 2 people should give ghusl. One should pour water whilst the other should help.
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.

Note:

The private parts of the mayyit must remain covered at all time.

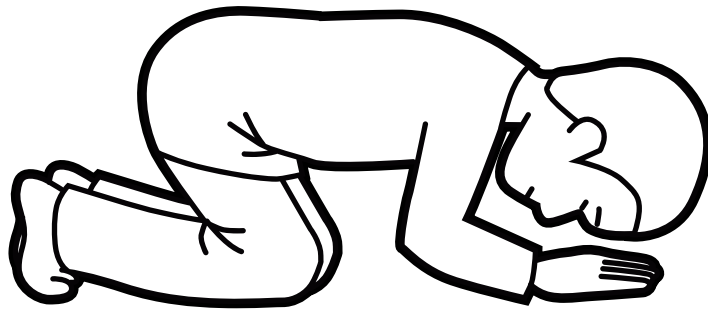
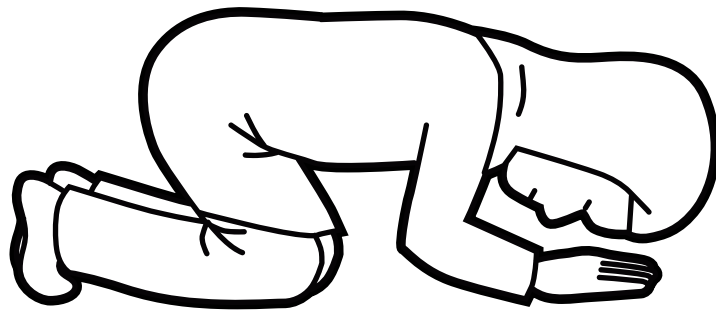


Tahneet

After having given ghusl to the mayyit it is wajib to give Tahneet with the niyya of Qurbatan Ilallah.

Tahneet means to apply some camphor on the 7 parts of the body which are placed on the ground during sijda beginning with the forehead. It is mustahab to apply camphor on the nose tip also.

Label the parts of the body that touch the ground.



Takfeen

KAFAN

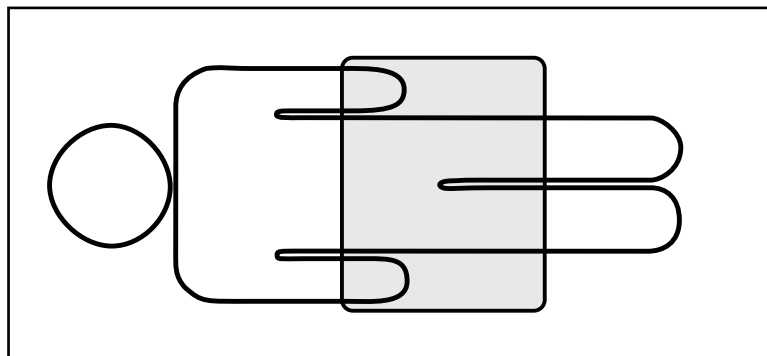
Kafan is the cloth used to dress the mayyit. It must be put on the mayyit after the 3 wajib ghusl. The minimum (**wajib**) kafan consists of 3 pieces of cloth.

However, it is better (**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.

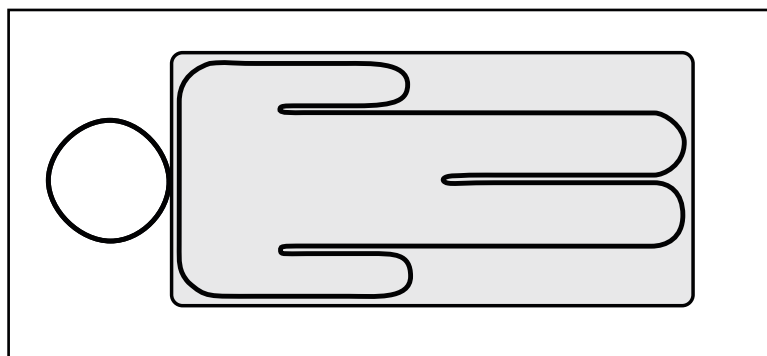
The 3 wajib pieces of kafan are:

1. Wajib

A wrap round which must cover the body from the belly button to the knees but it is **Mustahab** to cover the body from the chest to the feet.



Wajib

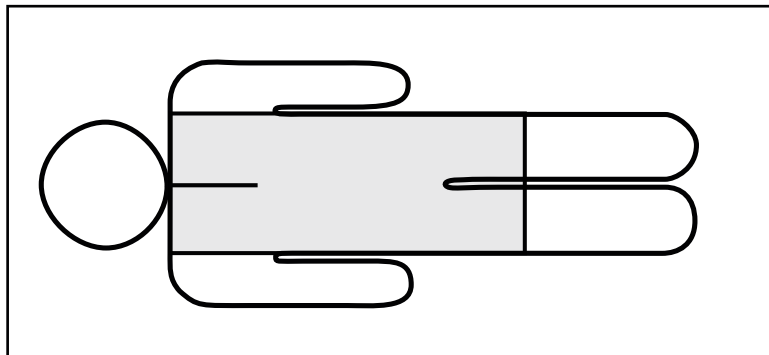


Mustahab

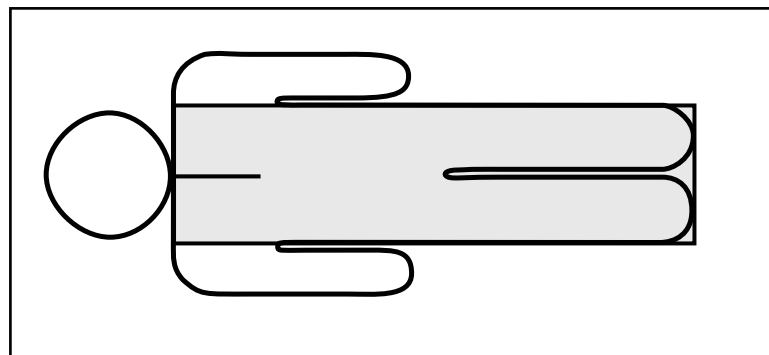


2. Wajib

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.



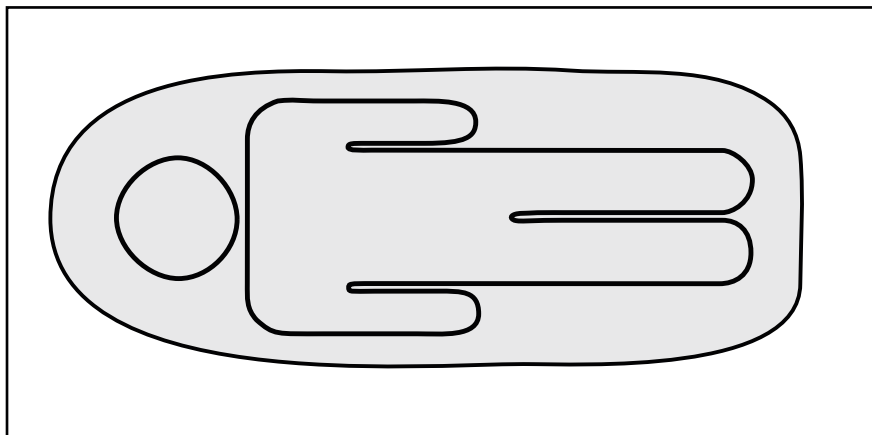
Wajib



Mustahab

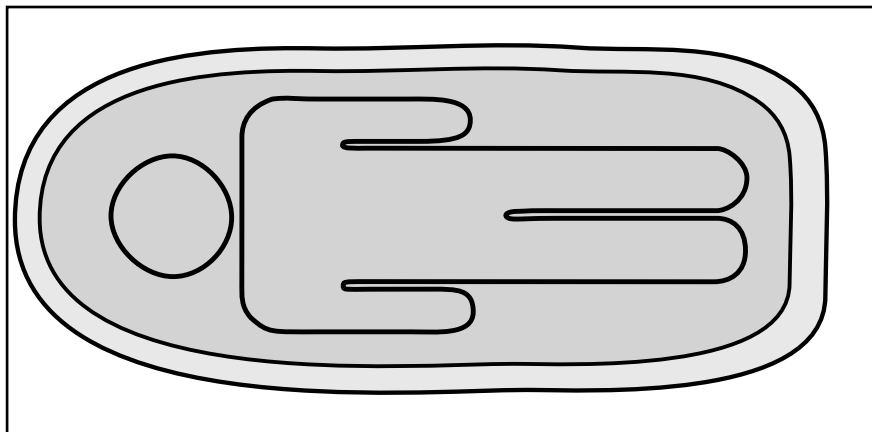
3. Wajib

An overall sheet of cloth (wrap) 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.



Wajib

A second overall 'chadar'

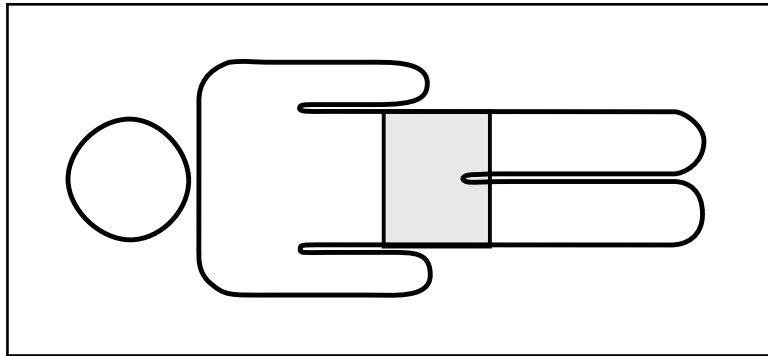


Mustahab

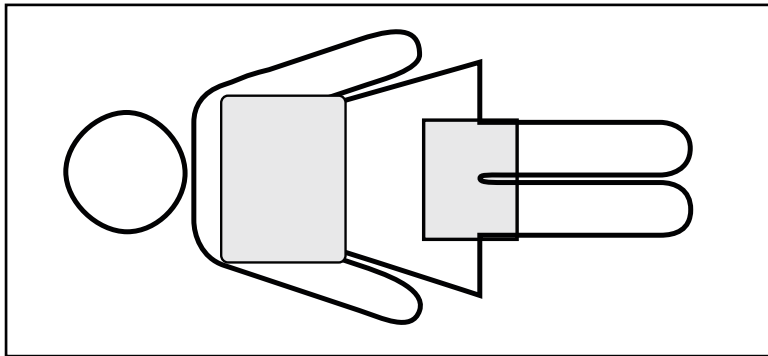


Extra Mustahab pieces of Kafan:

1. A piece of cloth to cover the private parts

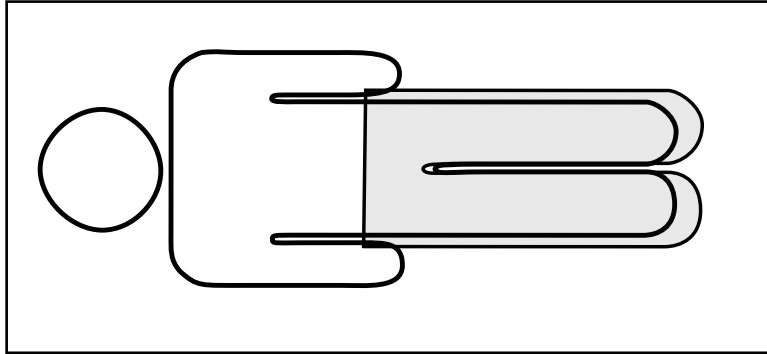


Man

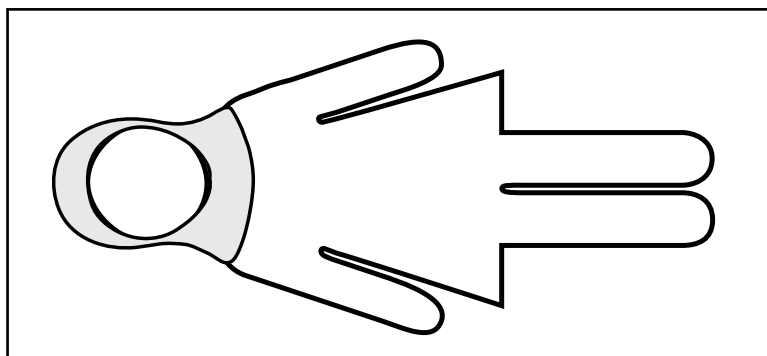


Women

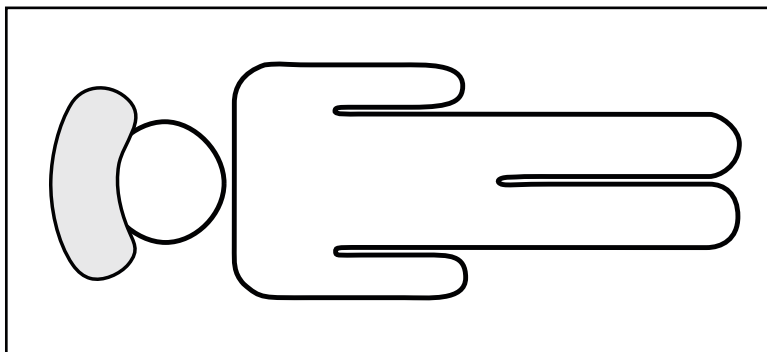
2. A piece of cloth long enough to wrap round both legs.



3. A scarf like piece to cover the hair just as in salaa for women and to be wound round the head like a turban for men.



Women



Man



Jareeda (Mustahab)

Jareeda are fresh twigs (without leaves) cut from a tree. A lot of emphasis has been given by our Aimma, to place jareedas on both sides of the mayyit.

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 arms length and the twig on the right side should touch the armpit. The twig on the left side should be kept above the armpit.

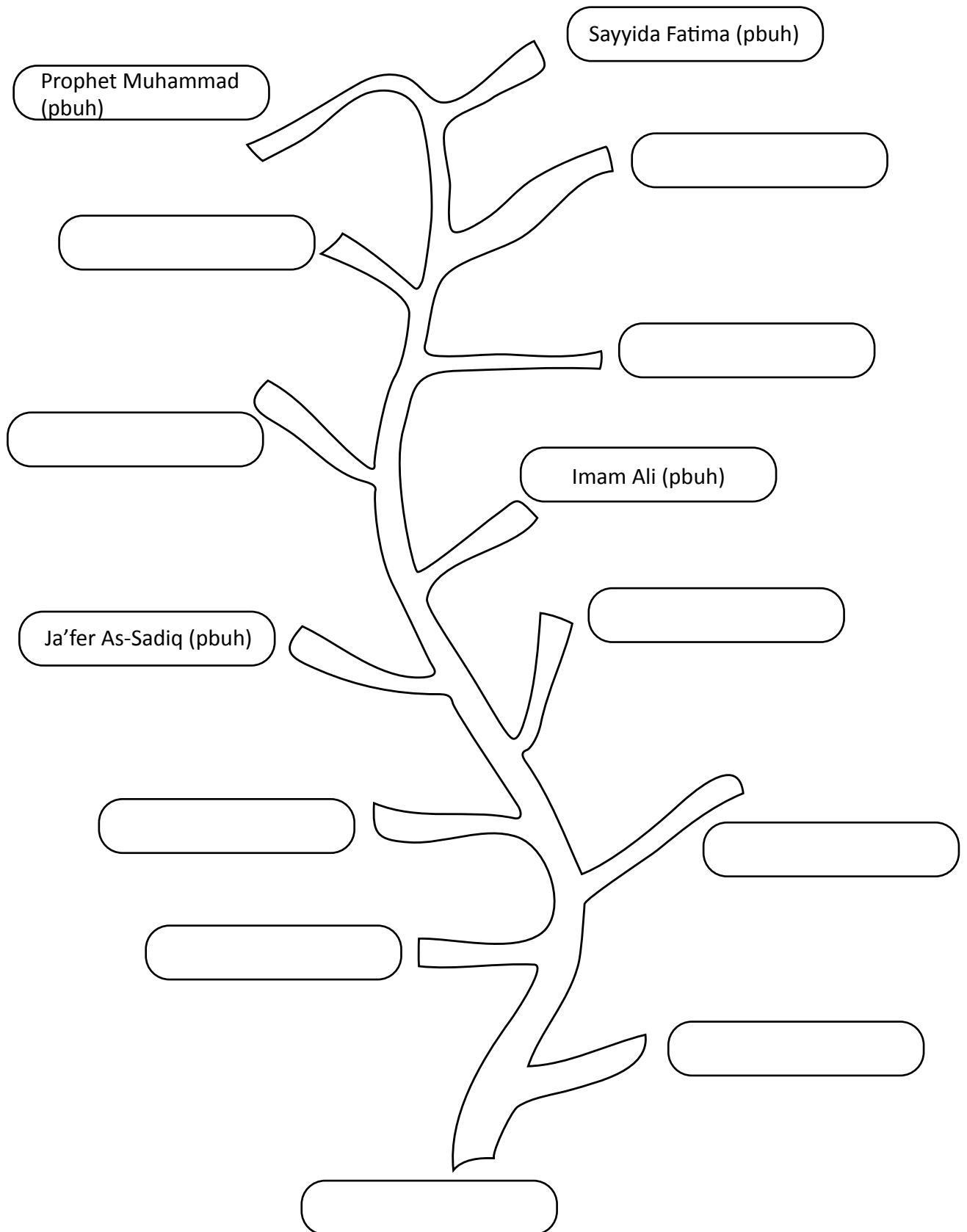


Did you know....

It is recommended to write the names
of the Masumee on the Jareeda



Complete the rest of the names of the Masumeen in order.
(The names of the 12 Imams)



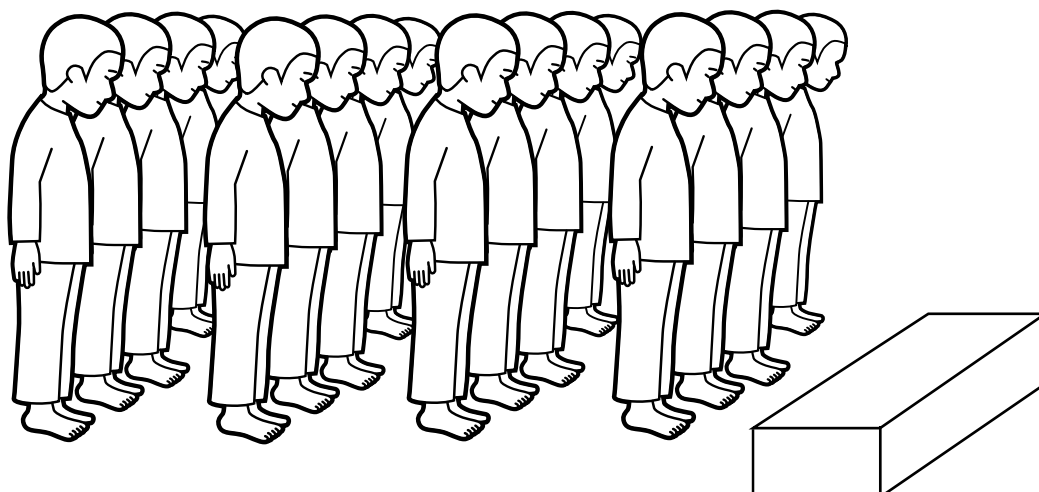
Salaa 'alal Mayyit

1. It is wajib to take permission from the heirs of the deceased to recite Salaa 'alal Mayyit.
2. Salaa 'alal Mayyit does not require any tahara and is recited in jama'a.
3. Everyone in the jama'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 they have 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.



Mustahabat of Salaa 'alal Mayyit

1. Those who participate in the salaa to perform wudhoo or ghushl.
2. 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. However, if the mayyit is that of a female then he should stand at the chest of the mayyit.
3. To pray bare-foot.
4. To raise one's hand (up to the ears) while reciting every takbeer.
5. To pray in jama'a.

Recitation of Salaa 'alal Mayyit

The shortest way to recite it is as follows:

1st Takbeer followed by Kalima

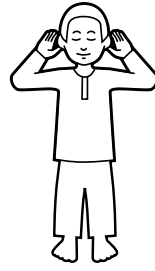
2nd Takbeer followed by Salawaat

3rd Takbeer followed by seeking forgiveness for all the believers

4th Takbeer followed by seeking forgiveness for the deceased

5th Takbeer ends the Salaa





1st Takbeer

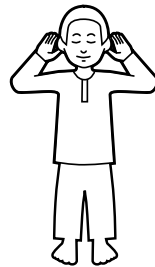
اللَّهُ أَكْبَرُ

Allah is great

Kalimat Shahadatayn

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

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.



2nd Takbeer

اللَّهُ أَكْبَرُ

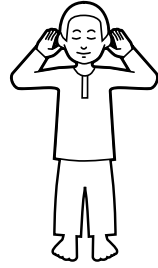
Allah is great

Salawaat

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Bless Muhammad and his progeny





3rd Takbeer

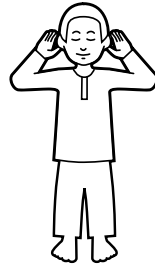
اللَّهُ أَكْبَرُ

Allah is great

Seeking forgiveness for all the believers

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

O Allah! Grant forgiveness to all the believing men and believing women



4th Takbeer

اللَّهُ أَكْبَرُ

Allah is great

Seeking forgiveness for the deceased

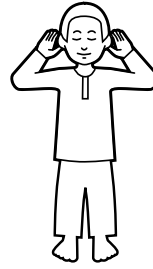
اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

O Allah! forgive this deceased male or

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

O Allah! forgive this deceased female





5th Takbeer

اللَّهُ أَكْبَرُ

Allah is great

This ends the salaa

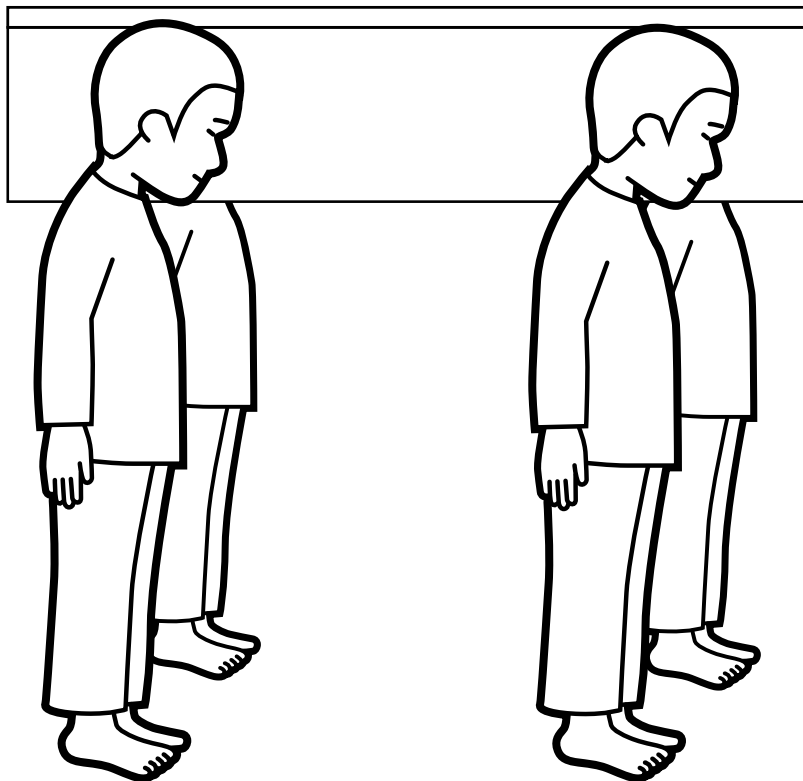


Tadfeen (Burial)

It is **wajib kifaii** to bury the mayyit of a Muslim.

“Who so ever escorts a janaza of one of our Shias is forgiven their 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 shoulders whist carrying it to the graveyard. 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 (or coffin) 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.

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 earth. The head should be placed on a mound of earth. Talqeen should be recited to the mayyit whilst it is in the grave.

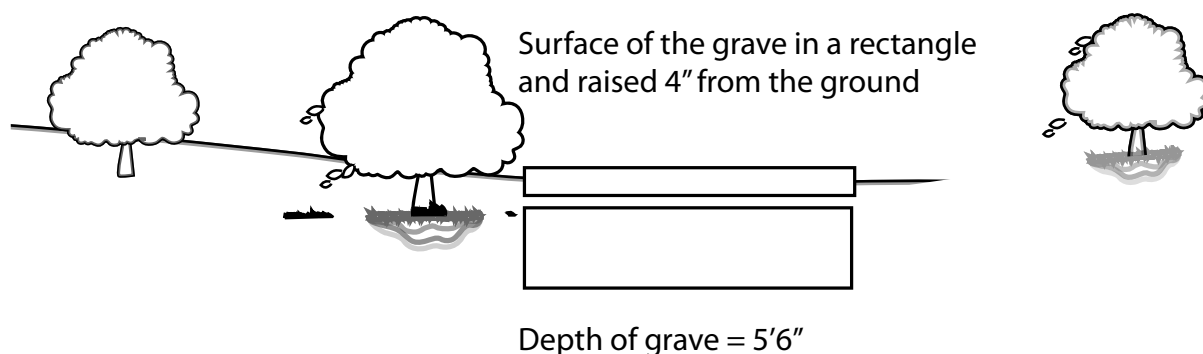


With the exception of the relatives of the mayyit, all those present should flick earth in the grave with the back of their hands reciting:

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

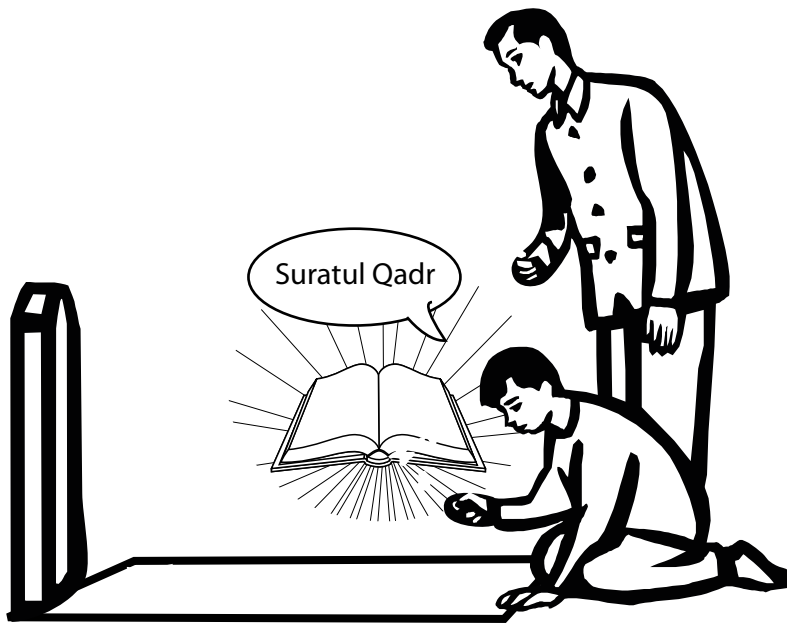
Indeed we are from Allah and to Him we shall return

After burial, the surface of the grave should be formed into a rectangle and raised 4" (10cms) 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, and recite Suratul 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.



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.”



Talqeen

In talqeen the name of the deceased and his father should be recited. If the deceased is male:

إِسْمَعْ إِفْهَمْ إِسْمَعْ إِفْهَمْ إِسْمَعْ إِفْهَمْ يَا ... بَنُ ...



Listen and understand, listen and understand, listen and understand, Oson of

إِسْمَعِي إِفْهَمِي إِسْمَعِي إِفْهَمِي إِسْمَعِي إِفْهَمِي يَا بِنْتُ



Listen and understand, listen and understand, listen and understand, Odaughter of

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةٍ



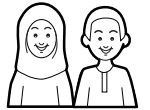
Are you on the same covenant on which you were when you parted from us?

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,



وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ 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 أَمِيرُ 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 وَالحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ
وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَ
مُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالحَسَنَ
بْنَ عَلِيٍّ وَالقَائِمَ الْحُجَّةَ الْمَهْدِيَّ



صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ
اللَّهُ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أئِمَّتَكَ أئِمَّةُ هُدًى
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 ...بْنُ... إِذَا آتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ
رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى
وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ
وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ أئِمَّتِكَ



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,





يَابِنْتِ..... إِذَا آتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ
رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى
وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ
وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ أَيْمَتِكَ

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 تَخَفْ وَ لَا تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا

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



اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَ آلِهِ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي
وَ الْكَعْبَةُ قِبْلَتِي

وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِمَامِي
وَ الْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي
وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلَا إِمَامِي



وَ عَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي
وَ مُحَمَّدٌ بْنُ عَلِيٍّ بَاقِرُ إِمَامِي
وَ جَعْفَرُ الصِّدِّيقُ إِمَامِي
وَ مُوسَى الْكَاطِمُ إِمَامِي
وَ عَلِيُّ الرِّضَا إِمَامِي
وَ مُحَمَّدُ الْجَوَادُ إِمَامِي
وَ عَلِيُّ الْهَادِي إِمَامِي
وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي
وَ الْهَجَّةُ الْمُنْتَظَرُ 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.

هُؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَّتِي وَ
 سَادَتِي وَقَادَتِي وَشُفَعَائِي بِهِمْ أَتَوَلَّى مِنْ
 أَعْدَائِهِمْ أَتَبَرُّاً فِي الدُّنْيَا وَ الْآخِرَةِ



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 اِعْلَمْ يَا.....بْنُ.....إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى
 نِعَمَ الرَّبِّ



وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نِعَمَ الرَّسُولُ



وَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ
وَ أَوْلَادَهُ الْأَئِمَّةَ الْأَحَدَ عَشَرَ نِعَمَ الْأَئِمَّةِ

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,

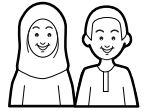
ثُمَّ اِعْلَمِي يَا.....بِنْتُ.....إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى
نِعَمَ الرَّبِّ



وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نِعَمَ الرَّسُولِ
وَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ
وَ أَوْلَادَهُ الْأَئِمَّةَ الْأَحَدَ عَشَرَ نِعَمَ الْأَئِمَّةِ

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,

وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَقٌّ



And that the message Muhammad brought from Allah is true,





وَأَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي
الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ

وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ
الْكَتُبِ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ
السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ 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.....بْنُ.....تُبَتَّكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ
وَ هَذَاكَ اللَّهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ

عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرًّا
مِنْ 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.



أَفْهَمْتَ يَا.....بِنْتَ.....تُبَّتِكَ اللَّهُ بِالْقَوْلِ
الثَّابِتِ وَ هَذَاكَ اللَّهُ إِلَى صِرَاطِ الْمُسْتَقِيمِ
عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرًّا
مِنْ 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 جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَ اصْعَدْ
بِرَوْحِهِ إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانًا
اللَّهُمَّ عَفْوِكَ عَفْوِكَ

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





اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهَا وَ اصْعَدْ
بِرَوْحِهَا اِلَيْكَ وَ لَقِّهَا مِنْكَ بُرْهَانًا
اَللّٰهُمَّ عَفْوِكَ عَفْوِكَ

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 لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Indeed we are from
Allah and to Him we
shall return”
(Ref 2:156)

When somebody we love dies, we are sad and confused. One should remember the dead with good memories, pray for them and ask for forgiveness for them.

For help from Allah we should recite

1. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

2. As much Qur'an as possible



3. We should do as much as we can to help the family of the one who has died.

e.g. Visiting the family, do thier shopping, cleaning, cooking, give sadaqa, imparting religious education, donating to welfare projects such as building of roads, hospitals, water supplies etc...

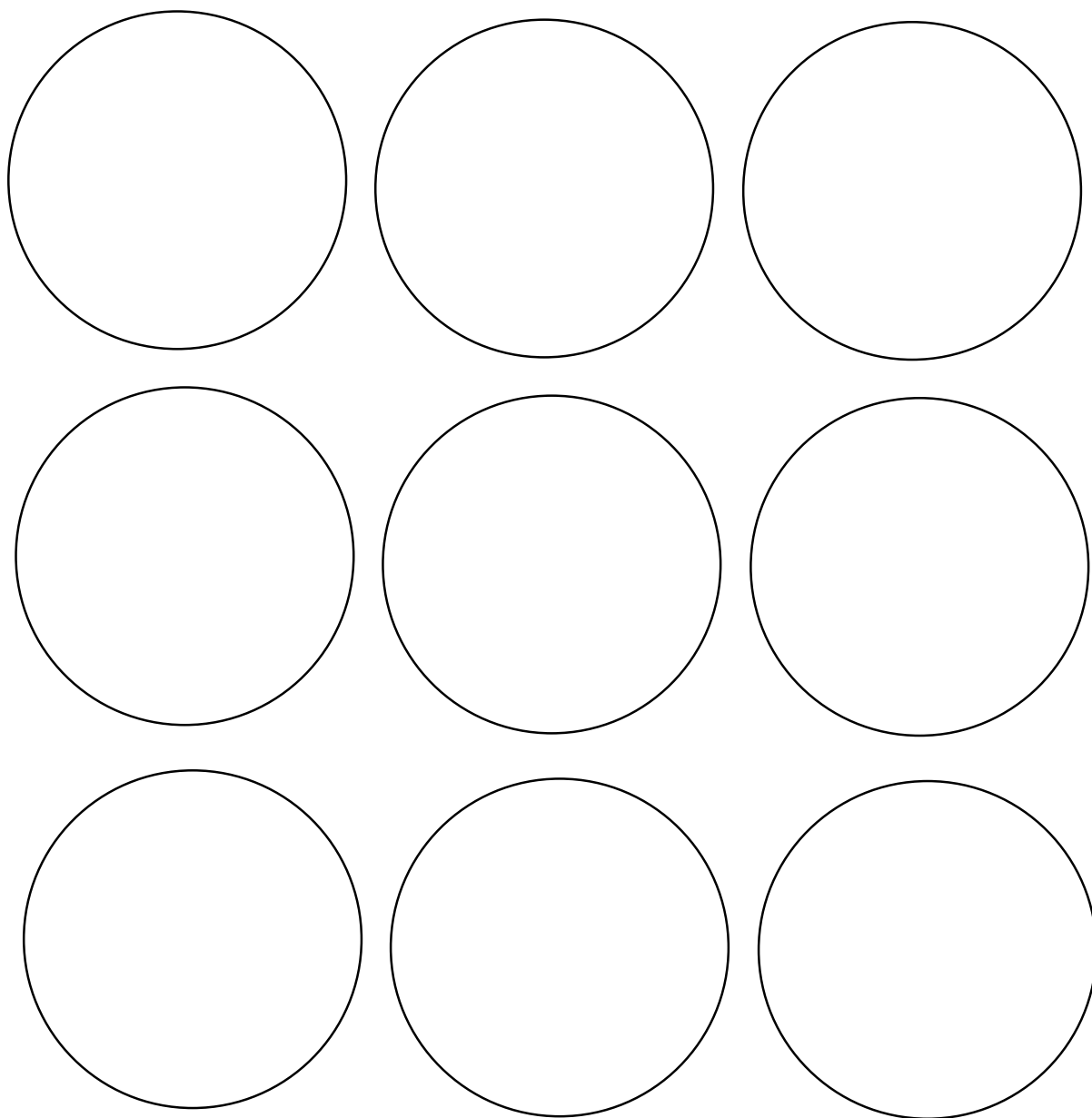
It is haram to physically harm oneself through grief. Whilst weeping over the dead, it is ihtiyat mustahab that one's voice should not be very loud.

It is **mustahab** to console the bereaved family and friends and also to send food and serve the family for 3 days.

When you see someone who is sad then after salaam say to them:



In the circles below draw all the things you can do to help the deceased.

A 3x3 grid of nine empty circles, intended for drawing. The circles are arranged in three rows and three columns, with equal spacing between them.

Salatul Wahshat/Hadiya Mayyit

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 Salatun Wahshat if one is a near relation or Salatun Hadiya Mayyit with the niyya of pleasing Allah and seeking forgiveness for the dead person.

Wahshat means loneliness and anxiety. This salaah 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 salaah.

Salatul Wahshat consists of 2 rakaats.

In the 1st rakaat after **Suratul Hamd** recite **Ayatul Kursi (2:254, 255, 256)**

In the 2nd rakaat after **Suratul Hamd** recite **10x Suratun Qadr**

Hadiya Mayyit means a gift to the mayyit.

The Salatun Hadiya Mayyit consists of 2 rakaats.

In the 1st rakaat after **Suratul Hamd** recite **Suratul Qadr**

In the 2nd rakaat after **Suratul Hamd** recite **Suratul Kawthar**.
After completing the salaah, ask Allah to send the thawabs of the salaah to the grave of the marhum/marhuma.



Suratul Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ لَا
سَلَامَ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

Translation

(I begin) In the name of Allah, the Kind, the Most Merciful.
Indeed We sent it (the Qur'an) down on the night of Qadr.
And what will make you know what the night of Qadr is?
The night of Qadr is better than a thousand months.
The angel and the spirit descend in it with the permission of
their Rabb; with all the
commands.

Peace! It is until the break of dawn.



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 لَا إِلَهَ إِلَّا اللَّهُ
مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ
يَا أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ
بِحَقِّ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ
كَيْفَ وَجَدْتُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ
مِنْ لَا إِلَهَ إِلَّا اللَّهُ
يَا لَا إِلَهَ إِلَّا اللَّهُ
بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ
اغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ



وَ احْشُرْنَا فِي زُمْرَةٍ مَّنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُ اللَّهِ
عَلَيْهِ وَلِيُّ اللَّهِ

Wherever possible face qibla, and recite Suratul Fatiha for all the marhumeen.

On the grave you are visiting recite:

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

Respect the sanctity of the grave yard.



Salatul Ijara

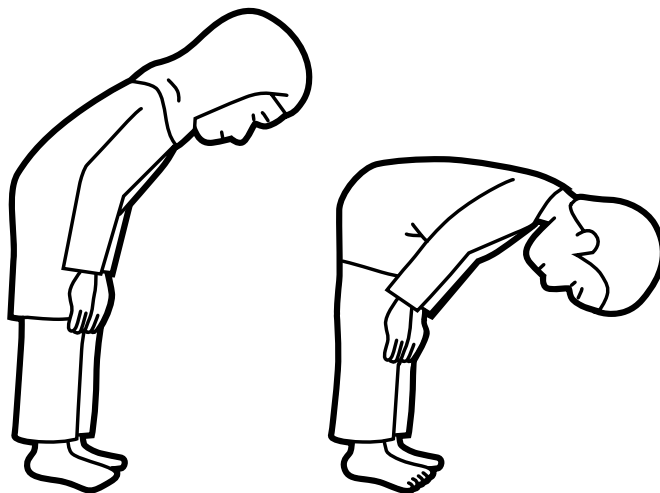
Salatul Ijara is hiring someone to offer the qadha salaa* for a marhum/marhuma with payment.

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.

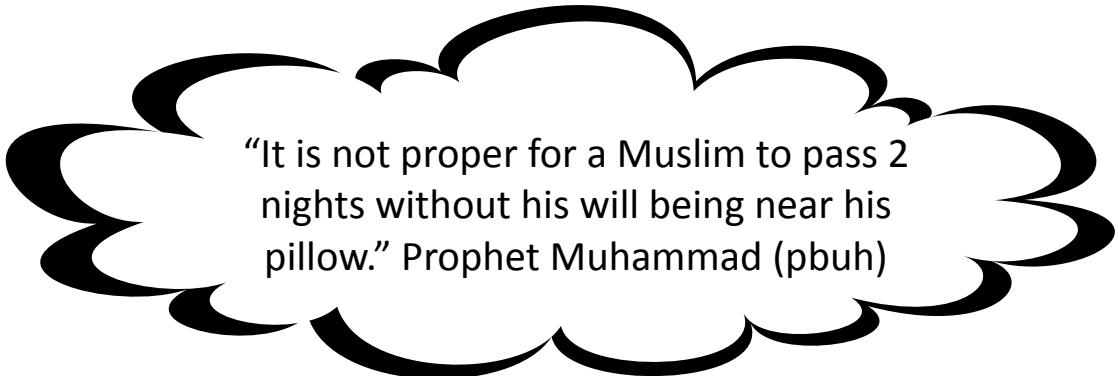
If a person makes a wasiyya (will) that all their qadha wajibaat must be performed, then it is the responsibility of the executor of their will to ensure that the qadha are performed.

*As long as a person is alive, no other person can offer their qadha on their behalf, even if they are unable to offer them.



Writing a Will

“..It is prescribed for you when death approaches any one of you to make a will (wasiyya); if they leave behind wealth, for their parents, and their near relatives....., a duty upon the God conscious people.” Suratul Baqara - 2:180



“It is not proper for a Muslim to pass 2 nights without his will being near his pillow.” Prophet Muhammad (pbuh)

A wasiyya (will) is 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, zakaa, khums or Hajj if they were due. Priority must be given first to debts and burial expenses).
- iii) Anything one wishes about 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.

In Islam the right of inheritance goes to:

- 1) Parents and children
- 2) Grandparents, sisters, brothers and their siblings
- 3) Uncles and aunts
- 4) Relationship by marriage



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
my Khums.

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 here to sub-
scribed 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. In the Syrian monthly magazine al-Mawsim, the Ayatullah's will has been published. He reminds his son of the following points below which serve as a reminder for us in our lives.

He advises his son:

1. Always remain ready to serve the religion of Islam and strive in the defence of Truth.

2. Read and think deeply over the verses of the Holy Qur'an and follow the advice and instructions contained in it. Visit the graves often and think, "where were these people yesterday, what were they, how were they and where have they come to today".

Do not sit and talk in vain and useless gatherings.

3. Maintain good relationship with your close relatives because by this act you will gain inspiration to do good and earn blessings.

4. Do not back-bite about the servants of Allah, and especially remain aloof from gossip about Ulema e Deen, because that is like eating poisoned dead meat.



5. Stay busy in the learning of religious knowledge. Continue to progress in it everyday and remain busy in spreading it all the time.

6. If you can, try and make a habit of reciting everyday:

- after Fajr Salaa, Suratul Yasin,
- after Zhuhr Salaa, Suratul Naba,
- after Asr Salaa, Suratul Asr,
- after Maghrib Salaa, Suratul Waqiya
- and after Isha Salaa, Suratul Mulk.

In this practice there are amazing gains. My teachers advised me to this and I have seen its blessing more than once.

7. Always recite the Tasbih of our grandmother Fatima Zahra (pbuh). That Tasbih is not only for recitation after salaa but it should be recited all the time.

8. I stress to you to never abandon Salat Layl. Do Istighfaar (Astagfirullah rabbi wa atub illallah) in the early mornings.

9. Be gentle and merciful to the poor and needy.

10. Seek the blessings of the Ziyarat of the Holy Ahlul Bayt (pbuh). Reach the places where they are buried and after reciting Ziyara ask for forgiveness and ask dua – in these actions there is untold benefit.

11. Regard your life time as precious and do not waste in on useless talks. Allah is displeased with people who waste their time.



12. After putting my kafan on me, place on my chest the handkerchief with which I use to wipe my tears in mourning of my grandfather Husayn (pbuh).

13. After my death, perform the Hajj and Ziyarat of the grave of the Holy Prophet (pbuh) on my behalf.

14. When my coffin is carried, announce to the people that if I owe anything to anyone he should forgive me before I am buried.

15. Every Thursday night my sons should come to my grave and recite the Holy Qur'an and listen to the remembrance of Imam Husayn (pbuh).



My Will

My special requests



People I need to ask for forgiveness



My Qadha Salaah



My Qadha fasts



Debts



Glossary

Ghusl an obligatory / ritual bath for purifying oneself.

Ihtidhaar the time referred to just before death.

Jareeda are fresh twigs (without leaves) cut from a tree. A lot of emphasis has been given by our Aimmah, to place jareedas on both sides of the mayyit.

Kafan the cloth used to dress the mayyit consists of 3 wajib pieces of cloth.

Makruh an act you should try not to do.

Mustahab an act you should try to do.

Tahneet to apply camphor to the seven parts of the body which are placed on the ground during sijda.

Talqeen recitation to the mayyit when put in the grave.

Wajib an act that you have to do / obligatory / compulsory.

Wajib Kifaii means an act that is wajib upon all, but once performed by one individual, it is no longer wajib upon the others.



Word Search

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I | Q | W | E | R | T | Y | U | I | O | P | S | A | S |
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| I | L | K | J | H | G | F | T | D | S | A | R | P | O |
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| A | M | N | L | V | C | X | Z | L | K | F | J | H | H |
| A | F | D | Q | A | G | P | O | I | U | Y | E | T | N |
| R | Q | W | E | R | H | Y | K | U | I | O | P | E | E |
| S | D | F | E | N | U | H | J | H | K | L | M | N | E |
| W | E | R | N | Y | S | U | I | O | A | A | D | F | T |
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Ihtidhaar

Ghusl

Kaafur

Tahneet

Kafan

Khalis

Takfeen

Sidr

Salatul Mayyit

Talqeen

Will



Notes



Notes



Notes



