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When the Moment of Death is Near

When it becomes clear that a person is about to die, their family and friends should be informed so that they may accompany the dying person and provide moral support during the pangs of death. Those present at the deathbed should recite the two main Kalimas (declarations of faith):

La ilaaha illal lahu Muhammadur Rasulallah.

There is no God but Allah, and Muhammad is His Messenger.

Ash-hadu Allah ilaaha illal lahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammadan abduhu wa Rasuluhu.

I bear witness that there is no God but Allah, He is alone, He has no partner, and I bear witness that Muhammad is His Servant and Messenger.

If the dying person (known as a Muhtadar) is able to say the Kalima with ease, then he/she should be asked and encouraged to recite it but if they are unable, they should not be forced. In this case, those present should make him aware of the Kalima by reciting it, which is called Talqeen.

Hazrat Abu Sa'id al-Khudri reported Allah's Messenger as saying: "Exhort to recite 'there is no God but Allah' to those of you who are dying." [Sahih Muslim - Book #004, Hadith #1996]

Hazrat Abu Huraira reported Allah's Messenger as saying: "Exhort to recite 'there is no God but Allah' to those of you who are dying." [Sahih Muslim - Book #004, Hadith #1998]

During these last moments, the Muhtadar should be made to lie on their back with their face towards the Qibla (Makkah Sharif). Immediately after the Muhtadar has passed away, a piece of cloth should be used to bind his chin and be tied at the top of his head. The two feet should then be bound together and tied with a cloth. The eyes of the dead person should be gently closed, and the limbs should be straightened out very carefully and gently. Too much force when doing this could damage the bones, so one must be cautious. It is also important to remove any jewellery, especially tight pieces like rings, studs etc. as these could cause swelling. Also, do not clip toes or remove any hair from the body. Those present should recite 'inna lillahi wa inna ilaihi raji'uun' meaning 'to Allah we belong, and to Him is our return.' They can also recite other Duaas and prayers such as Ayatul Kursi, Surah Fatiha etc. An announcement should then be made to all relatives and friends that the person has died, and it is also advised that an announcement about the death is made at the local Masjid. Family should also obtain a death certificate from the doctor to acknowledge the person's passing away.

#### Conduct & Etiquette Regarding the Deceased

The death of any loved one is naturally a very difficult time for everyone. To deal with the pain, Islam allows us a period of mourning for a maximum of 3 days. This is so we are able to grieve in a healthy way, and prevent the length of the mourning process from altering one's mental state.

Narrated Hazrat Zainab bint Abi Salama: I went to Umme Habiba, the wife of Prophet, who said, "I heard the Prophet saying 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'"

Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Messenger saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' " [Sahih Bukhari, Hadith no. 371]

However, if a woman's husband has died, she should mourn him for 40 days during which she should observe strict Parda (segregation) and avoid travelling unless it is absolutely necessary. She should also avoid perfumes, colourful clothing and wearing make-up, out of respect for the deceased.

Narrated Umme Atiya: "We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put Kohl (Antimony/Surma) in our eyes or to use perfumes or to put on coloured clothes, except a dress made of 'Asb (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession."

[Sahih Bukhari, Book no. 6, Hadith no. 310]

Crying and feeling grief at the death of a loved one is completely natural. It is allowed, and even a Sunnah, to cry silent tears due to sadness – as long as no sound is made and it is done in a respectful manner.

Narrated Hazrat Anas bin Malik: We went with Allah's Messenger to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet).

Allah's Messenger took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house, and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger started shedding tears. Abdur Rahman bin Auf said, "O Allah's Messenger, even you are weeping!" He said, "O Ibn Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation." [Sahih Bukhari, Book no. 23, Hadith no. 390] Wailing while mourning the dead is so unpleasant that it is forbidden in Islam, as it causes distress for the deceased. It shows no restraint or respect for the dead, and is the practise of the ignorant ones. This includes wailing out loud, tearing garments, hitting the limbs and making a dramatic scene at the funeral or place of mourning.

Narrated Hazrat ibn Umar from his father: The Holy Prophet said, "The deceased is tortured in his grave for the wailing done over him." [Sahih Bukhari, Hadith no. 379]

Narrated Hazrat Abdullah: The Holy Prophet said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us." [Sahih Bukhari, Hadith no. 382]

Narrated Hazrat Abdullah bin Umar: Saad bin Ubada became sick and the Prophet along with Abdur Rahman bin Auf, Saad bin Abi Waqqas and Abdullah bin Masud visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Messenger." The Prophet wept and when the people saw the weeping of Allah's Messenger, they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him."

It is reported that Hazrat Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead). [Sahih Bukhari, Hadith no. 391]

### Washing the Dead Body

The Shariah (Islamic Law) has restrictions as to who can wash the corpse. The person(s) who are to perform the final bath must be honest, trustworthy and have a knowledge of the process and method undertaken when washing the dead body. It is permissible for a wife to wash her deceased husband's body whereas a husband cannot wash his deceased wife's body. If the deceased is a male, only males may wash him. Likewise, if the deceased is a female, only females may wash her. If the deceased is a child, both males and females are permitted to wash the body.

Two or more persons can perform this procedure.

Special circumstances:

If a Shaheed (martyr) has died fighting in Jihad, his body should not be washed and he should be buried in the clothes he died in.

If a pilgrim dies, he is to be washed in the same manner as a non-pilgrim is washed, but he should be shrouded in his Ihram. His head should not be covered, nor should any perfume be applied to his body as the restrictions of Ihram still apply to him. [The following information in this section has been extracted from the booklet named 'What To Do When a Muslim Dies?' by Fe'sabililah Publications.]

ITEMS REQUIRED FOR WASHING AND SHROUDING OF THE DEAD BODY:

1. 5 pieces of clean sheets, preferably white material, cut into the required lengths. [see chapter about Kafan (Shroud) below]
2. Approximately 15 yards of material required.
3. 5 wraps for a woman.
4. 3 wraps for a man.
5. 3 thin strips of cotton for tying the shroud. One long enough to go round the middle of the body and two shorter ones to secure the ends of the shroud.
6. 2 pieces of thicker material of any dark colour to cover the body while washing - towelling material is recommended. Each sheet should be at least one metre squared.
7. 2 large clean towels for drying the body. These should preferably not be new, as towels that have been washed absorb moisture better.
8. 2 pairs of strong rubber gloves.
9. A box of disposable surgical gloves.
10. Cotton wool and shampoo.
11. Soap and liquid soap in a dispenser.
12. Nail polish remover, if required.
13. 2 pairs of scissors and masking tape.
14. Camphor and a non-alcoholic form of perfume.
15. Bin bags for disposing of rubbish and for taking soiled material and towels to be washed.
16. Jug and a large bucket.

## THE METHOD OF WASHING:

It is recommended that at least four persons be present to help bathe and carry the body (6 ladies in the case of a female death).

- Washing will normally take place at the undertaker's premises, or at the Masjid where facilities are available.
- The Imam of the Masjid will usually be available to guide the washing and shrouding (kafan) of the deceased.
- Only women should wash female bodies and men should wash male bodies. It is allowed for a wife to wash the body of her husband and vice versa. A woman may also wash the body of a young (minor) boy.
- A woman may not wash a dead body if she has menstrual bleeding, or bleeding after the birth of a child, as washing the body is considered an act of worship. She may however, assist the washer without touching the body. She may also observe for the benefit of learning.
- The dead body should be handled very gently, hard rubbing must be avoided.
- The people who are performing the washing must be in the state of Wudhu (ablution).
- Everyone should be wearing rubber gloves or disposable gloves.
- The washer should utter his/her intention to wash the body mentioning the name of the person.
- All those assisting should help to lift the body carefully and gently onto the washing table, at the same time someone should hold the head and the feet.
- All present should keep reciting: Allahum-maghfir lahu [O Allah forgive him!] FOR MALES OR Allahum-maghfir laha [O Allah forgive her!] FOR FEMALES
- One person should hold the head of the deceased firmly but gently from each side, for the rest of the process, to avoid the possibility of breaking the neck. (This job should be given to a relative who may not feel confident to assist in the washing).
- Then the washer should begin by covering the body from the neck to the ankles with one of the thick sheets.
- Four people should hold the sheet slightly raised from the body, in order to allow the washer and his/her assistants to work unhampered.
- Intravenous drips or catheters etc should be removed. If the tubes cannot be fully removed then cut as near to the skin as possible. This is likely to cause bleeding, so place a small pad of cotton wool over the wound or tube and secure it with masking tape. Also remove any dentures.
- Remove any nail polish with cotton wool and nail polish remover.
- Cut away any hospital clothes and discard.

- Make sure all the equipment is ready and that the water in the shower is warm, or if using a jug, mix the water to the correct temperature in a large bucket.
- The person washing should then press the stomach of the deceased firmly but gently, and clean the excreta with wet cotton wool.
- If the person died recently, the head and shoulders can be slightly raised while the stomach is pressed to assist the evacuation of any waste materials. However extreme caution should be taken, especially in the cases of death during childbirth or during an operation, as this can cause excessive bleeding from the mouth. If the body has been in cold storage then there is no point in carrying out this procedure.
- The body should then be tilted to the left side, and the area of the back passage should be similarly cleaned with flowing water.
- Then the areas washed in Wudhu (ablution) should be washed i.e. the hands and arms, three times starting with the right. Then wash the face 3 times, then wipe over the hair from the forehead backwards. Then finish by washing the right foot to the ankle and then the left foot to the ankle. The mouth and nose are washed three times only if the deceased was in a state of ritual impurity that would have obliged them to make Ghusl (ritual bath) before praying. (i.e. if the deceased was menstruating)
- This can be done with small pieces of wet cotton wool which are then discarded.
- At this point, it is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose. This is to prevent excess water running in during the main washing.
- Next, wash the hair with water and shampoo. According to the Sunnah, for females if the hair is braided it should be undone, washed and then parted in half and brought forward to the front. If a headrest is available, this should be used during the washing of the hair otherwise two people can support the shoulders.
- It is advisable to wash the neck at the same time. This is to limit the number of times the body is moved.
- The washer should soap and wash the front of the body. (Excess movement should be avoided throughout the process).
- This should be done quickly without staring at any exposed part of the body. Always ensure that the water is flowing away from the body and is not accumulating underneath it at any point.
- The body should be tilted to the left to soap and wash the right side of the back, and then tilted to the right to soap and wash the left side of the back.
- While tilting the body, again check for any discharge of excretion, washing the area thoroughly with plenty of water if any is found.
- If there are any tube or wounds that have been covered with cotton wool, remove the soiled cotton wool, wash the area quickly and tape a fresh pad over the wound.

- The whole body should then be rinsed with clear, warm water leaving no trace of impurities or soap.
- The body should be rinsed an odd number of times, the preference being given to three, five or seven according to the Sunnah. There is no harm if members of the family wish to help with the rinsing.
- The last rinse should be using camphor which may be dissolved in warm water in a bucket.
- The body should then be dried. One towel should be draped around the head in order to dry the hair. The second towel should be used to dry the body on the front sides. At the same time the wet sheet should be removed and a clean, dry sheet should be placed over the body. All this should be done without exposing the private parts of the body. (e.g. two people should hold the wet sheet slightly raised from the body. The towel is then used to dry the body. As it is taken down the body, two more people follow with the rolled up dry sheet, gradually enfolding it as they go).
- When completing the wash of a female's body, it is permitted to comb her hair and divide them into three braids and place them on her bosom. [Sahih Bukhari, Hadith no. 642 - Book of Funerals]
- The body is tilted to the left side and the towel is placed underneath and tucked as far under as possible. The body is then tilted to the right side and the towel drawn through. It is useful at this point for someone to quickly wipe the table with paper towels to take up the excess moisture. (This only applies when the table is not equipped with straps or rollers, which raise the body slightly from the surface).
- Finally, the body should be perfumed an odd number of times, preferably three according to the Sunnah. A non-alcoholic form of perfume should be used. Camphor can also be put on the body.
- The table is then wheeled next to the coffin which should be on a table of similar height. The shroud should already be laid out in the correct order in the coffin as mentioned shown here:
- Then everyone present should help to lift the body gently and carefully as possible into the coffin. One person still remains holding the head and another should be at the feet. Then several people stand on the far side of the coffin to receive the body and several next to the table to lift the body. The body is carefully raised and passed over, and then lowered into the coffin.
- The towel underneath should be kept in place until the body is in the coffin and the body should be tilted to side, rolling the towel up and then sliding it out.
- The body is then shrouded as described in the method for shrouding.

#### TAKING A SHOWER AFTER BATHING THE DECEASED

For a person who bathes the body of the deceased, it is desirable (Mustahab) and highly recommended that he/she themselves take a bath once the process is over.

According to a narration from the blessed Companion, Hazrat Abu Huraira, The Holy Prophet said:

"The person who bathes the deceased should himself take a bath."

[Ibn Majah]

Kafan (Shroud)

[The following information in this section has been extracted from the book named 'The Janazah: Funeral Prayer & Burial in Islam' by Tariq Mahmood Nishter Al-Naqshbandi.]

#### KAFAN FOR A MALE

For the male, three pieces of white cotton is used. One is used to cover the private parts; the second is like an unsewn shirt with a slit at the top for the head and slits for the arms – this piece covers the body from the neck to the knees; the third is a large piece that covers the whole body from head to toe, and can be tied from above the head and below the feet. The larger sheets of cloth (2nd and 3rd) should be about 7 feet long and 7 feet wide. It is possible to have the larger sheets of cloth measuring up to 8x8 feet.

How to Shroud a Male:

First of all, the winding sheets should be spread out on top of each other. The body being covered with a sheet is then placed on top of the winding sheets lying on his back. Some perfume is then applied on to the body especially those parts, which touch the ground during Salah: the hands, forehead, nose, knees and feet. One can place both hands of the deceased on the chest just as in Salah. Then the edge of the top sheet is folded over the body's right side and the remainder over the left side. The second sheet is also folded in the same manner. The third being the largest sheet is also folded in the same way. Then the three sheets are tied with strips of cloth (tying ropes) – one at the head, one under the feet, and two are tied around the body.

#### KAFAN FOR A FEMALE

For a female, five pieces of white cotton cloth are used. One piece is wrapped around the waist to cover the private parts; another is a sleeveless unsewn shirt covering the shoulders to the feet; one piece is a head veil; and two are winding sheets, which cover the entire body. Additionally, a small piece of cloth may be used to cover the private parts and to tie the upper parts of the legs.

How to Shroud a Female:

First of all, the winding sheets should be spread out on top of each other: 1st: winding sheets (7 x 7 feet) 2nd: sleeveless shirt (3 ½ x 14 feet) 3rd: waist sheet (6 feet x 3 ½ feet) 4th: head veil (4 x 4 feet)

square white sheet) 5th: the loin cloth is like an underwear (12 inches wide x 4 feet long) The body being covered with a sheet is then placed on top of the winding sheets lying on her back. Some perfume is then applied on to the body especially those parts, which touch the ground during Salah: the hands, forehead, nose, knees, and feet. Now place both hands of the deceased on the chest just as in Salah. Then the loin cloth is tied around the upper legs, and the waist sheet is fastened. Next, you put on the sleeveless shirt, which covers the body from the shoulders to the feet. Fasten the two large winding sheets by folding the edge of the top sheet over the body's right side and the remainder over the left side. Then, the head is covered with the veil and it is wrapped around the head. Finally, the body is tied with strips of cloth (tying ropes) – one at the head, one under the feet, and two are tied around the body.

#### After Preparing the Kafan

Once the stages of washing the body, and wrapping the Kafan are completed, the body is ready for burial (or Dafan). It is important that the Janaza Namaz is now arranged without delay, and performed as soon as possible.

Narrated Hazrat Abu Sa'id Al-Khudri, that Allah's Messenger said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)'. And if he was not righteous, it will say, 'Woe to me! Where are they taking me?' Its voice is heard by everything except man and if he heard it, he would fall unconscious." [Sahih Bukhari, Hadith no. 400]

It is undesirable to transport the body over long distances, and it is also Makruh (undesirable) to delay the Janaza Namaz to wait for late-comers or to increase the attendance. The Holy Qur'an may be recited next to the body before it is carried away to the Janaza. NOTE: Only women who are Mahrams (i.e. those with whom marriage is not possible) are allowed to see the face of a deceased male. These are his wife, mother, grandmothers, sisters, aunts, daughters and granddaughters. This is also the same for a deceased female, only males who are Mahram are allowed to see her face. In both cases, the face of the deceased should not be exposed once the Kafan is put on.

#### Funeral (or Janaza)

When a Muslim dies, their funeral prayer is performed before they are buried. The Imam leads this prayer and should be followed by at least one person so that this duty has been fulfilled. The funeral prayer, or Janaza, is a Farz-e-Kifaaya, which means that some Muslims from the community must join this prayer. If some cannot attend the prayer, they will be excused or free from this responsibility. However, if nobody joins the funeral prayer, the Muslims in the local area will have sinned for neglecting their obligatory duty.

Narrated Hazrat Abu Huraira: I heard Allah's Messenger saying, "The rights of a Muslim on the Muslims are to follow the funeral processions, to accept invitations and to reply the sneezer." [Sahih Bukhari, Book no. 23, Hadith no. 332]

Narrated Hazrat Abu Huraira: Allah's Messenger said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith & hoping to attain Allah's reward, and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only." [Sahih Bukhari, Book no. 2, Hadith no. 45]

The prayer should not be offered in a Masjid unless under extreme difficulties, and is often performed outdoors in an open space. The Janaza cannot be performed for:

- A highway robber who dies when robbing somebody
- A murderer
- A person who has committed suicide
- A person who dies whilst fighting an Imam or scholar of Islam
- A child who was not born alive For these people, you cannot wash their bodies or do the Janaza for them but you must simply bury them.

For a Shaheed (martyr), he should be given a funeral prayer and a burial, with the utmost respect. If there are a number of martyrs to be buried, one Janaza is sufficient for them all, although separate prayers can be offered for them if desired.

## RESPECT TOWARDS FUNERAL PROCESSIONS

The Holy Prophet has taught us to show respect towards the dead, regardless of whether they are Muslim or not. For this reason, it is reported that he would stand up when a funeral procession went past.

Narrated Hazrat Amir bin Rabi'a: The Holy Prophet said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down." [Sahih Bukhari, Hadith no. 394]

Narrated Hazrat Jabir bin 'Abdullah: A funeral procession passed in front of us and the Holy Prophet stood up and we too stood up. We said, "O Allah's Apostle! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up." [Sahih Bukhari, Hadith no. 398]

Narrated Hazrat Abdur Rahman bin Abi Laila: Sahl bin Hunaif and Qais bin Sad were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?" [Sahih Bukhari, Hadith no. 399]

Note: in the above Hadith the 'living being' refers to the soul which never actually dies.

## HOW TO PERFORM THE JANAZA PRAYER

[The following information in this section has been extracted from the book named 'The Janazah: Funeral Prayer & Burial in Islam' by Tariq Mahmood Nishter Al-Naqshbandi.] In the Janazah prayer, there is no Azan, Iqaamah, any Rakaats, Ruku or Sujood. First of all, the Imam and the people in the congregation should ensure that the washed body of the deceased is present, as the Janazah Namaz cannot be performed without the body. The Imam should ensure that an odd number of 'Saff' (rows/lines) are made by the Muqtadis (people praying behind the Imam) – eg. 3, 5, 7+ number of rows. It is customary and also a Sunnah to stand up in respect of the deceased, who is being carried to the place of the funeral. The body of the deceased should be placed at the front where the Imam usually stands to lead the prayer. The Imam should stand near the deceased's chest. The body should be placed in such a way that the head is at the right side and the feet facing to one's left side. It is Mustahab (preferred) that the deceased's head is turned towards the Qibla. When the body is present, and the Imam and his Muqtadis have made the Saff in odd numbers, the Janazah Namaz can begin, as follows:

1. The Niyah (intention) for the prayer is: "I intend to pray Janazah Salah with four Takbirs, Sanaa (praise) is for Allah, Durood for the Holy Prophet Muhammad, and Dua for the deceased, behind this Imam. I am facing the direction of the Qibla, Allahu Akbar."
2. Then the Imam says "Allahu Akbar" aloud and folds his hands below the navel - the Muqtadis should also say the Takbir silently, and fold their hands in the proper manner.
3. Then recite the Sanaa silently with the Imam: Subhanak-Allah humma wabi hamdika watabaraka kasmuka wata aala jadduka wa jalla thanauka walaa ilaha ghairuk. All Glory be to You O Allah! Praise be to You; Blessed is Your Name and Exalted is Your Majesty; there is none worthy of worship except You.
4. Next, the Imam will say the first extra Takbir "Allahu Akbar" – you should also say the Takbir, keeping your hands folded.
5. Then, after the Imam's second Takbir, you recite Durood on the Holy Prophet: Allahumma salli alaa Muhammadin wa alaa aali Muhammadin kamaa sallayta alaa Ibraheema wa alaa aali Ibraheema innaka hameedun majeed. Allahumma baarik alaa Muhammadin wa alaa aali Muhammadin, kamaa baarakta alaa Ibraheema wa alaa aali Ibraheema innaka hameedun majeed. Allahumma la tahrimnaa ajrahu wala taftina ba'dahu. O Allah! Grant peace to Muhammad and his family as you did to Ibrahim and his family. O Allah! Bless Muhammad and his family as you blessed Ibrahim and his family. Truly you are Most Glorious and Most Praiseworthy. O Allah, do not deprive us from his reward and do not face us with hardship & trials after his death.
6. Then after the Imam's third Takbir, you recite the Dua for the deceased – see below for the Duas for adults and children.
7. Finally, the Imam says the fourth Takbir and Salaam:

Assalamu alaikum wa rahmatullai wa barakaatuh. May the peace and mercy of Allah be upon you.

## Funeral Prayers/Duas

### FOR ADULTS

For a Muslim adult, whether man or woman, the following prayer should be recited: Allahummagh-firli hayyinaa wa mayyitinaa wa shaahidinaa wa ghaaibinaa wa sagheerina wa kabeerinaa wa zakarinaa wa unsaanaa. Allahumma man ahyaitahu minnaa, fa-ahyihi alal-islam, wa man tawaffaitahu fatawaffahu alal-eemaan. O Allah! Forgive our living and our dead, our present and our absent, our young and our old, and our males and our females. O Allah! Give to us who are living the ability to live in the practice of Islam, and bless those from us who meet with death in a condition of Iman (faith). [Tirmidhi - Vol.1, page 121]

### FOR CHILDREN

This Dua is recited for a young boy: Allahummaj-alhu lanaa faratan waj-alhu lanaa ajran wa zukhran wajalhu lanaa shaafian wa mushaffa'a. O Allah! Make him our forerunner, and make him for us a reward and a treasure, and make him for us a pleader and an intercessor, and accept his pleading.

This Dua is recited for a young girl: Allahummaj-alha lanaa faratan waj-alha lanaa ajran wa zukhran wajalha lanaa shaafian wa mushaffa'ah. O Allah! Make her our forerunner, and make her for us a reward and a treasure, and make her for us a pleader and an intercessor, and accept her pleading.

### DURING THE BURIAL

At the time of burial, when the body is being lowered into the grave, the following Dua is recited: Bismillahi wa billahi wa alaa millati Rasulallahi sallal lahu alayhi wa sallam. In the name of Allah and with His Aid, and on the religion of Rasulallah, may Allah's peace and blessings be upon him.