

SNMC Sickness, Welfare and Final Journey: Funeral Plus

V4 October 10, 2015

1.1 Introduction

Sickness and Death is very painful and emotional time, and yet it is also a time that may be filled with hope and mercy. Sickness wipes out our sins and bring us closer to God.

If you have a sick friend and relative, please inform SNMC, our team will visit you at home or hospital to support you and pray for speedy recovery. We pray to God, the Most Merciful, to have Mercy and Forgiveness during our sickness and give us quick recovery from sickness and integrate us quickly back with the family and the community.

Death is a departure from the life of this world to the eternal life of the hereafter. We also pray, God fills the grave of our departed loved ones with light and He grant him/her haven, eternal peace. SNMC team will be all the way with you in this challenging condition and smoothly handling all steps from hospital until burial and Dua.

1.2 If your friend or relative is sick,

Please call SNMC, 613-869-6259 or Imam Dr Zijad , 613.898.7662 or Dr Emdad, 613-725-5926. SNMC team will visit in home or hospital and make Dua for quick recovery

1.3 If Death occurs at Home:

Please call 911 or call your family doctor for a home visit (for the due process) of issuance of a Medical Certificate of Death (Form 16).

Please fill out (Form 15) Statement of Death. This form can be obtained from SNMC or from City Hall. The body will be transported by an ambulance or by the use of SNMC van to the SNMC Funeral Facility.

1.4 IF DEATH OCCURS IN THE HOSPITAL:

The hospital will complete the due process and issue a Medical Certificate of Death (Form 16). Please fill out (Form 15) Statement of Death. This form can be obtained from SNMC or from City Hall. And the body will remain in the morgue until the other Hospital's formalities are completed.

Please fill forms 15 & 16 to obtain a Burial Permit (form 19) from the city. SNMC team will help. **Only upon issuance of a burial permit by the City**, the hospital will release the body from the Hospital to carry to SNMC masjid or other funeral facility. Also only after getting burial permit, the opening and closing of grave will happen. But a grave lot can be purchased and the cemetery can be notified.

SNMC team will be with you and your family in all stages of funeral process until an Azza/Dua program done after completion of burial.

1.5 Three Forms to be filled as part of Burial process after death

- FORM 15 – Statement of Death To be completed jointly by the family and SNMC Masjid
- FORM 16 – Medical Certificate of Death To be completed and delivered by the hospital/doctor.
- FORM 19 – Burial permit is issued by the city of Ottawa.

1.6 SNMC Final Journey team

Once you contact SNMC funeral coordinators (**SNMC hotline, 613-869-6259**), they will discuss the funeral process with you in details and help you fill out the paper work and make the necessary arrangements until burial is completed and Azza/Dua is done.

Also SNMC will arrange to send a special eNewsLetter to notify your friends and community members to join the Janaza prayer as well as join the burial at the cemetery.

Once the body of the deceased is ready for release from the hospital, the SNMC funeral coordinator and team will do the following:

- Transport the deceased at SNMC Masjid
- Send a Sadness, Janaza and Burial eNewsLetter to 4,000+ community members
- Make arrangements for bathing and shrouding the body (ghusl, Kafan and takfeen,)
- Provide a nice but low cost coffin
- Arrange for Cold storage in case of delayed burial
- Coordinate the funeral (Janaza) prayer
- Make arrangements for the burial, in buying the grave plot, if required, opening and closing the grave
- Transportation of the body to the cemetery
- Arrange for Azza/Dua (at no cost) at SNMC
- Also, if required, arrange for food service (at no cost)
- Also arrange to visit by brothers/sisters to provide comfort at home/hospital

1.7 SNMC Fees and Various Funeral Charges:

At SNMC funeral service costs approximately \$800 for the coffin, kafan, etc.

Burial Permit (City of Ottawa): \$67.50

Cost of a Grave Lot and Opening & closing of grave

Ottawa Muslim Cemetery (a lot for \$1,130), Opening/Closing: \$950

Carp Highland Park Cemetary (by Pinecrest) \$2,150, opening/closing: \$1,190

Barrhavem memorial Garden (Muslim) Cemetery: \$3,500, Opening/Closing: \$1,040

1.8 SNMC Final Journey Contacts

- a) Funeral Hot line: 613-869-6259 (rotating among Br G Chaudhury, Sr Rabiya)
- b) Imam Dr Zijad: 613-898-7662
- c) G Chaudhury: (cell phone)
- d) Rabiya Molla: (cell phone)
- e) Ahmed El-sherbiny: 613-276-1797
- g) Raheem Syed: 613-884-5412
- h) Emdad Khan: 613-725-5926
- i) Faisal Shaikh: 613 808-0958
- j) Mahwish Shaikh 613 795-9683.

1.9 Important Funeral Contacts:

1.9.1 Ottawa Muslim Cemetery

Website: <http://muslimcemetery.ca>

Cemetery Location: 1668 Manotick Station Rd Ottawa, ON K4P 1M9

Office Location Suite 216, 467 Laurier Ave. West, Ottawa, ON K1R 5C7 (Buzz #411)

Phone: 613-851-7444 (hot line, 7am -11pm, 7 days, **Fax:** 613-594-2892

A grave can be purchased in advance or after death.

Burials are done any day of the week

Please Call Cemetery and arrange for the purchase of a burial plot and opening and closing of the grave. An appointment will be set to meet to sign the required documents and make payment. The Cemetery will require the burial permit (form 19) issued by City of Ottawa before the grave can be opened.

1.9.2 Ottawa City Hall 110 Laurier Avenue West

(Contact to get Burial Permit)

<http://ottawa.ca/en/residents/laws-licenses-and-permits/birth-marriage-and-death/registering-death>

Registering a death: A death registration is a permanent, legal record of death. A funeral director (SNMC) or family member is authorized to complete the **Statement of Death** (form 15), needed before hospital will release the body.

A physician or coroner present at the time of death will complete the **Medical Certificate of Death** (form 16), which details about the cause of death.

Both forms 15 and 16 required to get from the city a Burial Permit by submitting to the local registrar at one of Ottawa City's client service centers.

The fee to register a death in the City of Ottawa is \$67.50. All death registration fees will be billed monthly, with no opportunity to pay directly.

1.9.2.1 Ottawa City Client service centres by Calling 311

Office Hours: Monday to Friday 8.30am -4.30pm

a) City Hall: 110 Laurier Avenue West, Ottawa, Ontario, K1P 1J1

b) East Orléans Client Service Centre 255 Centrum Blvd. Orléans, ON K1E 3V8

c) West / south: Ben Franklin Centre 101 Centrepointe Dr., Nepean, ON, K2G 5K7

d) West: Kanata Client Service Centre 580 Terry Fox Drive, Kanata, ON, K2L 4C2 Monday to

e) **After-hours Service for Burial permit**

The immediate and emergency issuance of a burial permit may be obtained after-hours through the 3-1-1 Contact Centre located at Ottawa City Hall, 110 Laurier Avenue West,

f) **Special circumstances: Body go out of Ontario or Death out of Ontario**

- If a death occurred in Ontario but the burial or disposition of remains is to take place outside the province, you must still obtain an Ontario burial permit.
- If a death occurred outside Ontario but the burial or disposition of remains is to take place within Ontario, you must obtain a permit from the appropriate jurisdiction for burial, transit or removal.

1.9.3 Capital Funeral Home and Cemetery

<http://www.capitalmemorial.ca/>

3700 Prince of Wales Dr, Ottawa 9 Nepean), On K2C 3H1,
Funeral Home: 613-692-1211, Cemetery: 613-692-3588

1.9.4 Pinecrest Remembrance Services Ltd.

www.pinecrest-remembrance.com/

2500 Baseline Rd, Ottawa, ON K2C 3H9, (613) 829-3600

Pinecrest cemetery runs the Highland Park Cemetery (Muslim section) at 2037 McGee Side Road in Carp

1.9.5 Beechwood Cemetery

www.beechwoodcemetery.com/

280 Beechwood Ave, Ottawa, ON K1M 8E2, (613) 741-9530

1.9.6 Jami Omar, Ottawa West

Jami Omer: Funeral Hotline: 613-864-6511

<http://www.jamiomar.org/funeral.htm>

1.9.7 Bilal Masjid, Ottawa East, Orleans

Funeral contact 613-261-5651 /613-700-1554/ 613-299-1733

1.9.8 Ottawa Masjid: Down Town

Funeral Contact: 613-820-4379 / 613-858-2729/ 613-730-9849

2.0 What to Do Immediately After Death

2.1.1 Contact SNMC or other masjids offering funeral service

The SNMC final journey team will register the death by completing the Statement of Death (form 15). This will be done with information received from a family member and the medical certificate.

2.1.2 Obtain a death certificate from hospital by filling form 16

2.1.3 Funeral Expenses:

Burial permit (\$67) Grave lot (\$1,130), grave opening and closing (\$950) and funeral fees by funeral home or the masjid (\$750). SNMC will provide financial help at any stage required

The Canada Pension Plan (CPP) death benefit is a one-time, lump-sum payment made to the estate on behalf of a deceased CPP contributor. The Canada Pension Plan will cover funeral expenses as a death benefit provided CPP contributions were made by the deceased. The one-time death benefit payment is paid to the deceased's estate, up to a maximum of \$2,500, based on the length of time contributions to CPP have been made.

2.1.4 What to cancel after Death

- [Pensions and benefits](#)
Find out how to cancel the deceased's various benefits including Old Age Security, Canada Pension Plan, Employment Insurance and tax-related payments.
- [Personal identification](#)
Find out how to cancel the deceased's personal identification cards, registrations, and other documents.
- [Social Insurance Number](#)
Find out how to cancel the deceased's Social Insurance Number.

2.15 Benefits You may be eligible to receive after Death

When your parent, spouse, or common-law partner dies, you may be eligible for benefits:

- [Allowance for the Survivor](#)
Provides a monthly non-taxable benefit to low-income widowed spouses who are not yet eligible for the Old Age Security pension.
- [Death benefit](#)
Provides a one-time payment to (or on behalf of) the estate of a deceased Canada Pension Plan contributor.
- [Survivor's pension](#)
Offers a monthly pension paid to the survivors of a deceased Canada Pension Plan contributor.
- [International benefits](#)
Provides survivor benefits to eligible individuals who have lived or worked in another country.
- [Children's benefit](#)
A monthly benefit for dependent children (under age 18 or between 18 and 25 and attending school) of a deceased Canada Pension Plan contributor.

2.1.6 Other Death benefits offered by the Government of Canada

- [Veterans Affairs Canada - Death Benefit](#)
Offers a lump sum when a Canadian Forces member dies in the line of duty.
- [Aboriginal Affairs and Northern Development Canada - Decedent Estates Program](#)
Manages the estate of a deceased First Nation individual who lived on a reserve before their death.
- [Benefits after a death](#)
Find out if you are eligible to receive survivor or death benefits.
- [Federal Income Support for Parents of Murdered Children](#)
Find out if you are eligible to receive this income support grant for parents coping with the death or disappearance of a child.

2.1.7 Managing personal finances

Learn about the key financial matters to consider while overseeing the deceased's finances as an executor or administrator.

If the deceased had a legal representative (for example, a lawyer or an accountant), this person can help you with the process. If you do not have this support, here are some things to consider if you are dealing with the deceased's finances.

Assets

- Property deeds
- Mortgage payments
- Rent payments

Savings

- [Banks](#)
- [Caisses populaires](#)
- [Credit unions](#)

Investments

- Stocks and shares

Debts

- Credit cards
- Loan payments
- Utility bills
- Other unpaid bills

Insurance

- Personal/Family coverage
- Work coverage

3.0 Sickness, Patience and Virtues

Sickness expiates evil deeds and wipes out sins. The Prophet (PBUH) said: "When God wants to be good to someone, He tries him with some hardship." Prophet (PBUH) also stated "For every misfortune, illness, anxiety, grief, or hurt that afflicts a Muslim -even the hurt caused by the pricking of a thorn – God removes some of his sins."

3.1 Visit the sick:

We should visit the sick, to provide the moral support, and to make sure that he or she is well taken care of. The Prophet, (PBUH) stated: "Feed the hungry, visit the sick, and free the captives."

The Prophet (PBUH) said: "A Muslim has six obligations to another Muslim. "What are these?" they asked. He replied: "To greet another Muslim when you meet him; to respond when he invites you; to give him your (sincerest) advice when he seeks it; to say 'may God have mercy upon you' when he sneezes and says ' may God be praised '; **to visit him when he falls ill; and when he dies, to attend his funeral.**"

3.1.1 Etiquette in Visiting Sick at Hospital or Home

It is good to take some gifts in visiting home or hospital.

When we are visiting in hospital, we should talk with staff /doctor at the ward station. We should obey all the rules as suggested by nurse or doctor. There is confidentiality issues, we should respect

It will help for current and future visits

Also we should passionately listen what the patient is saying. He is in distress, we should never interrupt him or advise him. If he is saying something unpleasant about God or family members, still we should refrain from advising, just listen.

We should not also advice the patient he should have sabr or patience. Just listen and look at the face, no comment

We should shorten our visit.

Same rules apply in visiting home of a patient.

3.2 General Etiquette of Visiting the Sick:

The visitor pray for the recovery and health of the patient and that he should listen to him as he describes his endurance with the disease. We should say only few nice words to cheer him up and keep his spirits high. The Prophet (PBUH) said: "When you visit a sick person, give him hope for a long life. This will not avert anything, but will please the patient and give him comfort." When the Prophet (PBUH), visited a sick person he used to say to him: "Do not worry! It is a means of cleansing (you) of sins, God willing."

Shorten the visits and to make them less frequent as far as possible, lest they should become burdensome for the patient, except when the patient himself desires longer and more frequent visits.

3.4 Visiting a Non-Muslim Patient:

We are encouraged to visit a sick person, Muslim or not Muslim. It is narrated that "a Jewish boy, who used to serve the Prophet (PBUH), once fell ill. The Prophet, (PBUH), visited him and invited him to Islam, saying: 'Submit to God's will.' So he accepted Islam."

3.5 Reward for Visiting the Sick :

The Messenger of God (PBUH) said: "A caller from heaven calls out to the person who visits a sick person, 'You are good and your path is good. May you enter your residence in Paradise'."

The Messenger of God (PBUH), also said: "Verily, God, the Exalted and Glorious, will say on the Day of Judgement: 'O Son of Adam! I fell ill, but you did not visit Me.' The human will ask, 'O my Sustainer! How could I visit You when You are the Sustainer of the Worlds? And how can You fall sick?' He, the Almighty, will say, 'Did you not know that such and such a servant of Mine was sick. But you did not visit him. Did you not know that, had you visited him, you would have found Me by his side?

O Son of Adam! I asked you for food, but you fed Me not?' The man will say, 'O my Sustainer! How could I feed You when You are the Sustainer of the Worlds? And You are free from hunger?' He, the Almighty, will say: 'Such and such a servant of Mine asked you for food, but you refused to give him any. Did you not know that, had you fed him, you would have found it recorded here with Me?

O Son of Adam! I asked you for a drink, but you did not give Me any.' The man will say, 'O my Sustainer! How could I give You a drink while You are the Sustainer of the Worlds and are free from thirst?' He, the Almighty will say, ' Such and such a servant of Mine asked you for a drink, but you did not give him any. Had you given him a drink, you would have surely found that recorded with Me."

The Prophet, (PBUH) stated: "Verily, when a person visits his sick brother, he is, as it were, in one of the gardens of Paradise (enjoying its ripe fruits) until he returns to his home."

The Messenger of God (PBUH), saying: 'When a Muslim visits a sick in the morning, seventy thousand angels pray for him, and they continue praying for him until that evening. When one visits the sick in the evening, the angels pray for him and continue praying for him until the next morning. Moreover, he will be rewarded with the choicest fruits of Paradise.'

4.0 Visiting a person at Death Bed:

The Prophet (PBUH), said: "Prompt your dying people to say: 'La ilaha illa-Allah'. (There is no Diety except One God). The Messenger of God (PBUH), said: "He whose last words are 'La ilaha illa- Allah' shall enter Paradise. The prompting (talqin) is necessary only when the dying person is unable to utter the shahadah. If such a person is able to utter these words then there is no need for prompting, but he should rather be advised to do so.

We should lay Dying Person so that the Qibla is on his Right Side and recite Sura Ya seen from the Qur'an .The Prophet (PBUH), said: "Ya Sin is the heart of the Qur'an. Whoever recites it seeking the pleasure of Allah and the hereafter will receive God's forgiveness. So recite it to your dead."

4.1 Close the eyes of the deceased and Cover the Body:

'Aishah (R) said: "When the Messenger of God died, he was covered with a piece of cloth that had some designs on it." The objective here is clearly to safeguard the respect and dignity of the deceased in death against prying eyes and against the exposure of his or her body to the idle curiosity of those looking for changes in its physical condition and features.

4.2 Settle the debt of the deceased.

The Messenger of God said: "A believer's soul remains in suspense until all his debts are paid off."

4.3 Reciting Dua Hearing the Death News:

A believer should, at the death of a relative or a friend, should say, Inna lillahi wa inna ilayhi raji'un, "Verily we belong to God, and truly to Him shall we return."

4.4 Informing the Deceased's Family and Friends:

It desirable that the deceased's family, friends, and other good people be informed about his death, so that they may share in the reward of participating in his funeral. The Prophet, (PBUH), informed his companions about the death of Negus (Najashi), the King of Abyssinia, the day that he passed away. And then the Prophet (PBUH), led them to the prayer ground where he lined them up and offered funeral prayer (for him) with four takbirs.

4.5 Weeping Over the Dead is permissible, Not crying and wailing.

The Prophet,(PBUH), wept on the death of his son, Ibrahim, and said: "The eyes shed tears and the heart feels pain, but we utter only what pleases our Lord. O Ibrahim! We are aggrieved at your demise."

4.6 Mourning for a Deceased:

It is permissible to mourn for a period of three days on the death of a near relative. In the case of her husband's death, a woman is to mourn for four months and ten days.

4.7 Prepare Food for the Bereaved Family:

It is recommended that the relatives of the deceased prepare enough food to feed all the deceased's family for one day and night, for it is the sunnah of the Prophet,(PBUH), and a practice of good people and an act of virtue and kindness and brings friends and neighbors closer to each other." The scholars hold it commendable to urge the deceased's family to eat so that their sorrow or excessive grief will not cause them to avoid food and thereby become weak.

Scholars disapprove of the deceased's family preparing food for the people coming to pay their condolences, for it adds to their grief and further burdens them unnecessarily. **Some scholars consider this to be absolutely forbidden (haram).**

5.0 Washing a Dead Body

The body of the deceased person must be washed, shrouded, and a funeral prayer offered, then buried.

5.1 Process of Washing a Dead Body

The entire body must be washed with water, at least once, regardless of whether the deceased is a male and needed a ritual bath, or a female who was menstruating. The body be placed on an elevated table or board.

The common practice has been to cover the 'awra and wash the body. At the washing, only people whose presence is needed may stay. The washer, male or female, must be a trustworthy and pious person who will not disclose what he or she might see except what is good. Ibn Majah reports that the Prophet,(PBUH) said: "Trustworthy persons should wash your dead."

- A washer must utter his or her intention to wash the body of a specific person. Then he should begin by lightly pressing the stomach of the deceased so as to expel, if possible, any remnants from it, and then wash the body of all impurities. The washer should use a wash cloth or wrap his or her hand with it, because touching the private parts of the dead is forbidden.
- The Prophet (PBUH) said: "Begin washing the dead by washing organs on the right, and those parts that are washed in ablution." This is in order to crystalize the mark of the believer's parts of the body always washed during wudu that will shine forth brightly on the Day of Judgement.
- Then beginning from the right side, the body should be washed with soap and water, three times. If soap is not available, then washing with ordinary water will suffice. If the washer feels that three washes are not enough to cleanse the body properly, then he may wash it five or seven times. The Prophet (PBUH) said:

"Wash the dead body an odd number of times, that is, three, five, or seven, or more if you feel it is necessary."

- If the deceased is a female, then her hair should be loosened, washed, redone, and placed behind her back. According to a hadith narrated by Umm 'Atiyah the hair of the Prophet's daughter was done in three plaits. I asked: 'Did they loosen her hair and then redo them in three braids?' She said: 'Yes'." Muslim reports this in these words: "We braided her hair in three braids, on both sides and in front (of her)." In his Sahih, Ibn Hibban says: "They did so in compliance with the order of the Prophet: 'Do her hair in three plaits'."
 - After having washed the body, it should be dried with a clean cloth lest the shroud should get wet. Then some perfume should be applied to it. The Prophet (PBUH) said: "When you apply perfume (to the dead), apply it an odd number of times after washing it."
 - The majority of scholars are of the opinion that clipping a deceased's finger nails, trimming his mustache, shaving the hair under his arms or from his private parts is makruh (disliked). Ibn Hazm, however, considers it permissible.
 - The scholars are agreed that the body of the deceased be rewashed if the stomach excrete something (i.e., urine or stool) after it had been washed and prior to being shrouded. Some hold that the body must be washed again in such a case. Others are of the opinion that there is no need to wash the whole body again, while still others hold that at least wudu (ablution) must be repeated in such a case.
- The reason for using camphor is its pleasant smell, since burial is a time when angels are present. Besides, it is cool and has a soothing effect, especially when the body stiffens, and helps keep various insects away from the body, thus preventing its early decomposition. In case camphor is not available, any other substance that has these or some of these properties may be used instead.

5.2 Cleaning the Body by Tayammum When Water is Unavailable

If there is no water to wash the dead body, then it may be cleaned with tayammum. Allah says in the Qur'an: "If you do not find water, then perform tayammum " And the Prophet said: "The entire earth has been made pure and a mosque for me."

If it is feared that the body might deteriorate, if washed, then it may be given a tayammum. If a woman who passes away, when there is no other woman around to wash her, or if a man dies and there are only women but no man to wash him, then the body of the dead person may be given a tayammum.

5.3 One Spouse Washing the Other

The jurists are agreed on the permissibility of a wife washing the body of her dead husband. 'Aishah said: "Had I known then what I know now, I would not have allowed anyone, except his wives, to wash the body of the Prophet." (Ahmad and Abu Daw'ud).

There is a difference of opinion, however, on the permissibility of the husband washing the body of his dead wife. The majority of scholars, nonetheless, consider it permissible. Ad-Daraqutni and Al-Baihaqi reported, that Ali ® washed the body of Fatimah on her death. The Prophet (PBUH), said to 'Aishah: "If you die before me, I will myself wash you and enshroud you." Ibn Majah.

The Hanafi School holds that it is not permissible for a husband to wash his wife's dead body, and if there is no other woman available then he should give her tayammum.

6.0 Al-Kafan, The Shroud

Shrouding the body of the deceased, even it be with just one piece of cloth is Fard of the Muslims. Bukhari narrated from Khabbab, Musa'ab ibn 'Umayr was killed in the Battle of Uhud. We did not find anything to shroud him in except a piece of cloth. When we covered his head, his feet would show, and if we covered his feet, his head would show. Allah 's Messenger (PBUH), ordered us to use the cloth to cover his head and cover his feet with some grass."

6.1 Preferable Practices in Shrouding

- The shroud should be nice, clean, and large enough to cover the entire body. Abu Qatadah reported that the Prophet (PBUH) said: "If one of you is a guardian to his deceased brother, he should give him the best shroud he can." (Ibn Majah and Tirmizhi)
- A shroud should be white. Ibn 'Abbas reported that the Prophet (PBUH), said: "Wear white clothes, for these are your best clothes, and enshroud your dead in them."(Ahmad, Abu Daw'ud, and Tirmizhi)
- The shroud should be scented and perfumed. Jabir's narrated that the Prophet, (PBUH) said: "If you perfume a dead body, do it three times." (Ahmad and by Al-Hakim). Abu Sa'id, Ibn 'Umar, and Ibn 'Abbas directed their heirs in their wills to perfume their shrouds with aloes-wood.
- The shroud should be three wraps for a man and five wraps for a woman. 'Aishah ® who said: "The Messenger of Allah (PBUH) was wrapped in three pieces of new white sheets of cloth from Yemen, without a shirt or a turban." (Tirmizhi) "The majority of the scholars among the Companions of the Prophet (R) and others hold this view."

6.2 No Extravagance in Shrouding

A shroud should be nice, but not so expensive that it would unduly burden a person. Ash-Shafi'i remarked, "Ali said: 'Do not be extravagant in shrouding me. I have heard Allah's Messenger (PBUH), say: "Do not be extravagant in preparing your shroud for it will soon be taken away."

6.3 The Shroud Should Be Purchased with the Deceased's Money

A person (male or female) who dies and leaves some money behind should have his shroud purchased with his money. If the deceased did not leave any money, then, whoever is responsible for taking care of his living expenses should provide his shroud. In case the deceased leaves no money and there is no one to take care of him, then his shroud should be purchased by local Muslims.

7.0 Funeral Prayers

A funeral prayer for a deceased person is fard kifayah. Abu Hurairah reported that when the Prophet (PBUH) was informed of the death of a person, he used to ask: Does he owe anything to anyone?' If the answer was in the affirmative, he would then ask: 'Has he (the deceased) left anything to settle his debt?' If he had left something to settle his debt, he would offer the funeral prayer for him. Otherwise, he would say to the Muslims: 'Offer a (funeral) prayer for your brother'" (Bukhari and Muslim).

7.1 Reward for Offering Funeral Prayer

Abu Hurairah narrates that the Prophet (PBUH) said: "Whoever follows a funeral procession and offers the prayer for the deceased, will get one kerat of reward. And whoever follows it and remains with it until the body is buried, will get two kerats of reward, [the least of which is equal in weight to 'Mount Uhud'].

7.2 Requisite Conditions for Funeral Prayer

The prerequisites for a funeral prayer are the same as for the obligatory prayers. Anyone intending to offer funeral prayer must be in a state of purity, must cover the "awrah," and stand facing the direction of the Ka'bah.

There is no fixed time for offering the funeral prayer. It may be offered at any time, including the times when regular prayers may not be offered.

7.3 Summary for Funeral Prayer

- 1- Make sure that you meet all the requirements for a formal prayer (salah);
- 2- Stand up with the intention of supplicating for the deceased;
- 3- Raise both hands with a takbir (takbirat al ihram);
- 4- Fold your right hand over your left hand;
- 5- Commence the funeral prayer with the (silent) recitation of Sana/Al-Fatihah.

- 6- After Sana/Al-Fatihah say another takbir,
- 7- Offer Salawat to the Prophet, peace be upon him, and end with a takbir.
- 8- Now supplicate for the deceased, and end with a takbir.
- 9- Make a general supplication.
- 10- End the prayer with salutations (to the right and to the left side).

7.4 Main Requirements of the Funeral Prayer

7.4.1 Intention :

Allah says in the Qur'an: "To worship Allah, offering Him sincere devotion, being true in (faith)." Qur'an 98.5. And the Prophet (PBUH) said: "Verily, all deeds will be judged in the light of the intentions behind them, and every person will attain what he intends."

7.4.2 Standing Prayer:

The majority of scholars regard it is essential to stand in funeral prayer. It is preferable to put one's hands together, placing the right on the left, as is done in regular prayer.

7.4.3 Loud Recitation of Four Takbirs:

Jabir said: "Allah's Messenger PBUH, offered funeral prayers for Najashi (Negus) with 4 takbirs. (Bukhari and Muslim). Tirmizhi said: Most of the Companions of the Prophet (R) acted with four takbirs.

7.4.4 Raising of One's Hands during the Takbirs

It is sunnah to raise one's hands while saying the first takbir. There is nothing related from the Prophet (PBUH) to show that he raised his hands in funeral prayer except for the first takbir. .

7.5 Reciting "Al-Fatihah" and Salawat to the Prophet

Ash-Shafi'i in his Musnad narrated from Abu Umamah ibn Sahl that one of the Companions of the Prophet (PBUH) told him that when offering a (funeral) prayer it is sunnah for the imam to say aloud Allahu Akbar (**first opening takbir**), then to recite **Sanah and/or al-Fatihah silently in his heart**, and then after 2nd Takbit send salutations to the Prophet, and then after 3rd Takbit pray for forgiveness of the deceased. Finally, end his prayer 4th Takbir with salam. Abu Hanifah and Malik agreed

According to the majority of scholars, a) reciting Sanah/ al-fatihah, b) sending blessings upon the Prophet, c) Dua for the deceased, and d) Salam are sunnah.

Bukhari and Tirmizi reported from Talha ibn Abdullah: "I offered a funeral prayer that was led by Ibn Abbas. He recited Al-Fatihah and said: 'This is a sunnah of the Prophet.'" T Ash-Shafi'i, Ahmad, and Ishaq hold same view.

Hanafi school hold that Al-Fatihah is not to be recited in a funeral prayer. The funeral prayer should consist of a) praise for Allah (thana), v) salawat upon the Prophet, PBUH, and c) seek forgiveness of the deceased.

7.6 Salawat Upon the Prophet (PBUH)

Salawat upon the Prophet (PBUH) , may be said in any form. If someone were to say: "O Allah, bless Muhammad," it should suffice. It is better, however, to use the salawat of daily prayer, like the following

Allahumma Salli 'ala-Muhammad wa'ala ali Muhammad kama sallayta 'ala Ibrahim wa 'ala ali Ibrahim wa barik 'ala Muhammad wa 'ala ali Muhammad kama barakta' ala Ibrahim wa 'ala ali Ibrahim innaka hamidun Majid."

"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.'

7.7 Dua for the Deceased

The Prophet, peace be upon him, said: "When you offer a funeral prayer for a deceased person, pray sincerely for him to Allah." Abu Daw'ud, Al-Baihaqi and Ibn Hibban,

For this purpose any Dua, may be used. It is recommended, however, to use one of the following Duas:

7.7.1 Dua 1 for the Deceased

Abu Hurairah said: The Prophet (PBUH), prayed in one of the funeral prayers: Allahumma anta Rubbuha wa ant khalaqtaha wa anta razaqtaha wa anta hadaytaha lil Islam wa anta qabadata ruha-ha wa anta alamu bisirriha wa 'alanyatiha. Ji'nashuf'ala-hafaghfir laha zanbaha

"Oh Allah ! You are her Sustainer, You are her Creator, You provided her with sustenance, guided her to Islam, caused her to die, and You best know her secret and public life. We plead to You on her behalf to forgive her sins."

7.7.2 Dua 2 for the Deceased

Wa'ilah ibn al-Asqa reported: "The Prophet, PBUH, led us in a funeral prayer for a man from among the Muslims. I heard him saying: Ahmed and Abu Dawud

Allahumma inna fulana ibna fulan fi zhimatika wa habla jawaraka, fa-qihu min fitnatal qabri wa azhabin nar wa anta ahlal wafa' wal haq, allahumma faghfirlahu war-rahmhufa innaka antal ghafurur Raheem.

'O Allah! So-and-so, son of so-and-so, is under Your protection and mercy, so protect him from the trial of the grave and the torture of Hell Fire. You are the guardian of the truthful and the faithful. OAllah! Forgive him and be merciful to him, as You are the Most Merciful, Most Forgiving'."

7.7.3 Dua 3 for the Deceased

Awf ibn Malik reported from Muslim: "I heard the Prophet, peace be upon him, while offering a funeral prayer, say: Allahumma-ghfir lahu war-rhamhu wa'fu anhu wa 'afahu wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bi-ma' ind wa thalj wa barad wa naqi minal khataya kama yunaqiathaubu danis minad danas wa abdilhu daran khairan min darihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa qih fitnatal qabr wa azhaban nar.

'O Allah! Forgive him, have mercy on him, pardon him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water, and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family, and a wife better than his wife, and protect him from the trial of the grave and the torture of Hell Fire'."

7.7.4 Dua 4 for the Deceased (Hanifa)

It is reported from Abu Hurairah from Ahmed that the Prophet, peace be upon him, offered a funeral prayer and said:

Allahummaghfir lihayatina wa mayatina wa saghirina wa kahirina wa zhakirina wa unthana. Allahumma man ahyatahu minna fa-ahyahu 'alal Islam wa man tawafthu minna fa

tawafthu 'ala iman. Allahumma la tahrinna ajrahu wa la tudalana ba'dahu.

"O Allah! Forgive our living, our dead, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whomsoever among us You keep to live, make him to live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him."

7.7.5 Dua 5 for a Child

If the deceased is a child, then it is desirable to pray:

Allahumma 'ij'alhu lana salafan wa zhukhran. "O Allah! Make him our forerunner and make him (a means of) reward for us and a treasure." Bukhari and Al-Baihaqi report it from Al-Hasan.

Nawawi said: "If the deceased is a child, a boy or a girl, one should say what is reported in the hadith, namely, "O Allah! Forgive our living, our dead, . . ." and add the words: Allahumma 'ij'alhu faratan li-abwaihi wa salafan wa zhukhran wa izatan wa i'tibaran wa shafi'an wa thaqil bihi mawazlnahumma wa afrlghas sabra 'ala qulubihima wa la taftinhumma ba'dahu wa la tuharim-humma ajrahu.

"O Allah, make him (or her) for his parents a forerunner, a treasure and an admonition, an honor, an intercessor, and cause him (or her) to make their scales of good deeds heavier (on the Day of Judgement). O Allah! Grant them patience, and O Allah! Do not put them to trial after him (or her) nor deprive them of his (or her) reward."

7.7.6 Dua after the 4th takbir

It is preferred to make Dua for the deceased after the fourth takbir, even though the Dua may have been done after the third takbir. Abdullah ibn Abi Awfa from Ahmed reports, when his daughter died, at his funeral prayer for her he made four takbirs. After the fourth takbir, he stood supplicating for as much as he did in between the other takbirs. Then he said: "The Prophet, PBUH, used to do the same in a funeral prayer."

Ash-Shafi'i said: "After the fourth takbir one may say, Allahumma la tuharimna ajrahu wa la taftinna ba'dahu. 'O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her)'."

Ibn Abu Hurairah said: "After the fourth takbir the elders used to say: Allahumma Rabbana atina fi ad-Dunya hasanatan wafi al-Akhirati hasanatan wa qina 'azhab an-Nar."

'O Allah! Grant us good in this life and good in the life to come, and save us from the torment of Hell Fire."

7.7.7 Salam

All jurists with the exception of Abu Hanifah are in agreement that the two salam (saying assalamu 'alaikum wa rahmatullah), one to the right and the other to the left, are obligatory. Abu Hanifah is of the view that they are required, but not obligatory.

7.8 Imam's Position in Funeral Prayer for a Male or a Female

It is sunnah for the imam to stand opposite the head of a male body, and opposite the middle of a female body. This is based on a hadith reported from Anas that he offered a funeral prayer for a male standing opposite his head. As soon as the body of the man was removed, a female body was brought in for funeral prayer. He led the prayer standing opposite the middle of her body.

7.9 Funeral Prayer for a Number of Dead Persons

If there are a number of bodies, including both male and female, they should be placed in separate rows, between the imam and the direction of the Ka'abah, with the best among them nearer to the imam, and a single funeral prayer may be offered for all of them.

If the deceased include both male and female, a separate prayer for each may be offered. But it is also permissible to offer one prayer for all of them at once. In such a case the male should be placed immediately before the Imam and then the female in the direction of the Qiblah. It is reported by Nafi' from Ibn 'Umar that he offered a funeral

prayer for nine of the deceased, males and females. He placed the males closest to the imam and then the females in the direction of the Qiblah. He placed all of them in one row.

7.10 Three Rows for a Funeral Prayer are commended

It is recommended that the people should make three rows (the minimum number of people for a row is two persons) while offering a funeral prayer, and that these rows should be straight.

This is based on a report from Malik ibn Habairah who said: "The Prophet, peace be upon him, said: 'Every believer who dies is forgiven by Allah if a group of Muslims comprising three rows prays for him'." That is why, if there were not many people attending a funeral prayer, Malik ibn Habayrah would make them stand in three rows. This is narrated by Ahmad, Abu Daw'ud, Ibn Majah, Tirmizhi, and Al-Hakim.

7.11 A Larger Number is Much Preferred

A larger gathering of people for the funeral prayer is preferable, as is reported by 'Aishah who said: "The Prophet, peace be upon him, said, 'If a Muslim dies and his funeral prayer is attended by a group of a hundred Muslims, and they all sincerely pray for his forgiveness, he is forgiven'." Ahmad, Muslim, and Tirmizhi.

Ibn 'Abbas reported: "I heard the Prophet, peace be upon him, saying: 'If a Muslim dies and a group of forty people, who do not associate any one with Allah, pray for him, their prayer is accepted and he is forgiven'." Ahmad, Muslim, and Abu Daw'u

7.12 Arriving Late for Funeral Prayer

A person who misses a part of a funeral prayer should make up the missed takbirs--making them consecutively. This is preferable, but if he cannot do it there is no harm.

Ibn 'Umar, Al-Hasan, Ayyub Al-Sukhtiani, and Al-Awza'i are of the opinion that such a person is not required to repeat the missed takbirs, and he should finish his prayer with the salam led by the imam.

7.13 Funeral Prayer for a Person Sentenced to Death for a Crime

Anyone sentenced to death by an Islamic court is to be washed and a funeral prayer should be offered for him. This is based on a report by Bukhari

7.14 Funeral Prayer for those Guilty of Embezzlement, Suicide, or Some Other Sins

The majority of Muslim scholars are of the opinion that a funeral prayer may be offered for a person who is convicted of embezzlement of public funds, or commits suicide or some similarly sinful act.

7.15 Offering Funeral Prayer in a Masjid

There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean. This is based on a narration of Muslim from 'Aishah who said: "The Prophet, PBUH, offered a funeral prayer for Suhail ibn Baida in the mosque, and the

Companions likewise offered funeral prayer for Abu Bakr and 'Umar in the mosque, and no one objected to it, because the funeral prayer is similar to other (formal) prayer. '

Abu Hanifah and Malik do not approve of it, citing a hadith of the Prophet, PBUH,

Ibn AlQayyim said: 'It was not the usual practice of the Prophet,PBUH, to offer a funeral prayer in the mosque. Rather he would usually offer funeral prayers outside the mosque except when for some reason he had to offer it in the mosque

7.16 Funeral Prayer in the Graveyard

A majority of jurists disapprove of offering funeral prayer in a graveyard.

7.17 Women are permitted to Offer Funeral Prayers

A woman may offer a funeral prayer, singly or in a jamah. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in jamah just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually

7.18 The Most Worthy to Lead a Funeral Prayer

Jurists differ as to the most worthy person to lead a funeral prayer. Some said: "The most appropriate person is the legal guardian of the deceased, then the (Muslim) ruler, then the father of the deceased, grandfather, or great grandfather, then the son or the grandson, then the one closest in relationship. This is the opinion of the Maliki and Hanbali schools.

Abu Hanifah and Muhammad ibn Al-Hasan, however, are of the opinion that the preferred order is the (Muslim) ruler if present at the funeral, then the judge, then the imam of the locality, then the guardian of a deceased woman, then the nearest blood relative.

7.19 Joining the Funeral Procession and Carrying the Coffin

-1- Carrying a coffin to the graveyard is recommended.

Ibn Majah, Al-Baihaqi, and Abu Daw'ud At-Tayalisi report that Ibn Mas'ud said: "If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a sunnah of Prophet,PBUH." But this is optional.

-2- A funeral procession must proceed at a fast pace.

Abu Hurairah reported in Ahmed & Nasai that the Prophet PBUH, said: "Walk briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks."

-3- One may walk in front of the funeral, behind it, to its right side, or left side

The majority of the scholars hold that walking in front of the funeral is preferable, for the Prophet PBUH, Abu Bakr, and 'Umar used to walk in front of it, as narrated by Ahmad

The Hanafi school holds that walking behind a funeral is preferable.

7.20 Actions to be discouraged in a Funeral Procession

While accompanying a funeral procession, it is disliked to:

- 1- Recite or raise one's voice or any similar activity.
- 2- Carrying torches of fire in a funeral procession.
- 3- Sitting down, when one is following a funeral before the coffin put it down.
- 4- Remain seated when a funeral procession passes by.
- 5- Permit women to accompany a funeral procession.

7.21 Permit Women to Accompany a Funeral Procession

Umm 'Atiyah reported: "We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us." (Ahmad, Bukhari, Muslim & Ibn Majah)

However, Ibn Mas'ud, Ibn 'Umar, Abu Amamah, 'Aishah, Masruq, Al-Hasan, An-Nakh'i, Awza'i, Ishaq, and the Hanafi, Shafi'i and Hanbali schools hold this view. They all disapprove the participation of women in funeral processions.

Reference: [Fiqh-us-Sunnah, Volume 4: Sickness, Expiation of Sins](#)

<http://muslimcemetery.ca/wp-content/uploads/2014/07/Fiqh-us-Sunnah-Volume-4.pdf>