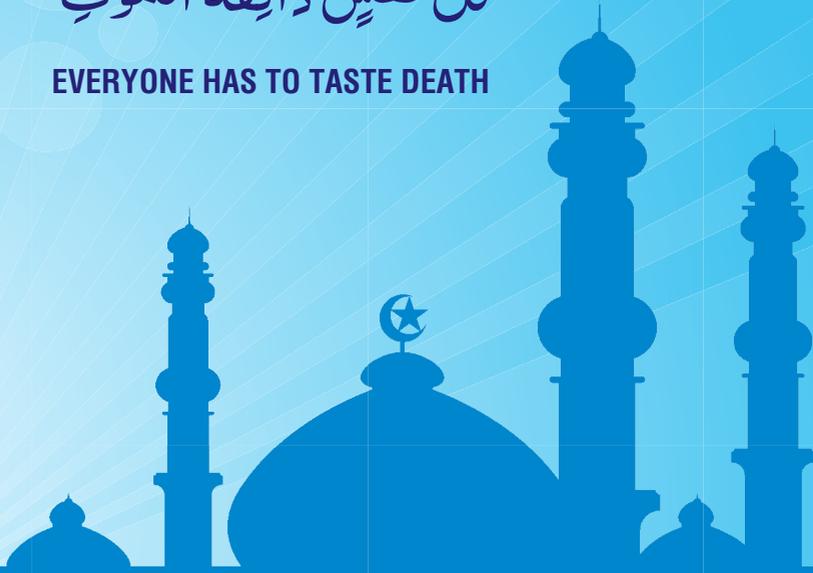


Manners & Etiquettes of an Islamic Burial

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

EVERYONE HAS TO TASTE DEATH



Published by

Muslims Funeral Services

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Bereavement Guide & Funeral Plan

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

EVERYONE HAS TO TASTE DEATH

DISPOSAL

How to dispose literature which has the name of Allah on it:

Burn the literature and throw the ashes into flowing water.

Burn the literature and bury the ashes in such a place
where no one will walk over it.

Bury the literature in such a place where no one will walk over it.

First Edition

The ultimate form of success is the attainment of paradise which is achieved by following the commands of Allah and in the footsteps of the Prophet Muhammad (SAW).

May Allah guide us all to the straight path and bless us all with Jannah.

The reader of this book is requested to make a dua for each and every person who has dedicated their time in creating and completing this book. Readers are also requested to please make dua for our late parents, grandparents and every Muslim who has passed away and returned to the mercy of Allah.

This book has been created by Muslim Funeral Services who provide a complete Funeral Service in line with Islamic teachings.

Our contact details are:

T: 07852 268 014, F: 0845 644 1786, E: info@mfs.org.uk, www.mfs.org.uk

Services included in our service are listed below:

- Immediate response – 24/7 contact number.
- Collection and transportation of the deceased.
- Arrangements to maintain privacy when the deceased is female.
- Arrangements for Ghusl (washing).
- Kafan (shrouding).
- Arrangement of grave and burial.
- Transportation of the deceased to a requested Masjid.
- Full administration.

At Muslim Funeral Services, we endeavour to fulfil your needs and requests. We can make arrangements to collect the funeral from any Mortuary and Hospital including St George's Hospital, Mayday Hospital, Guy's and St Thomas's Hospital, King's College London Hospital, Kingston Hospital, Chelsea & Westminster Hospital, St Marys Hospital, Great Ormond Street Hospital, Charing's Cross Hospital or any Hospital in London and the surrounding areas. In some cases it could be anywhere in the UK.

Please note that we offer a same day burial service at:

- Lambeth Cemetery, Blackshaw Road, Tooting, London, SW17 0BY.
- The Gardens of Peace Cemetery, Elmbridge Road, Hainault, Ilford, IG6 3SW
- Brookwood Cemetery, Cemetery Pales, Brookwood, Woking, Surrey, GU24 0BL.
- Anywhere in the UK, as long as the burial certificate is available, the hospital is willing to release the body and the local cemetery can provide us with a time slot.

We also offer a repatriation service worldwide.

We are based in Streatham, South West London. Generally most Janaazahs are performed in South London Islamic Centre (Streatham Masjid) where Ghusl also takes place.

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FORMALITIES THAT HAVE TO BE DONE WHEN SOMEONE DIES

The procedures listed below are a basic outline of the steps required to allow a quick burial of a deceased person in England.

The first step in all cases is to contact the following people immediately:

- 1 Family Doctor
- 2 Funeral Director (Muslim Funeral Service)
- 3 Local Imam
- 4 Close Relatives

WHEN THE CAUSE OF DEATH IS KNOWN

1. If the deceased persons GP had attended them at home during their final illness and can certify the cause of death or if at hospital the doctor is aware of the cause of death, then a Medical Certificate will be issued, stating the cause of death.

2. Inform the funeral director that a Medical Certificate has been issued. They will then make arrangements with the hospital for collection of the body and take it to perform Ghusl (washing).

3. To register the death, you have to take the Medical Certificate to the **Registrar of Births and Deaths** of the area where the death took place. The Registrar is usually based at the Civic Offices or the Town Hall - your doctor or local council should know the address.

When you go to the registrar you should also take the following if available: the deceased's NHS Medical Card, Birth and Marriage Certificates.

You should inform the Registrar of the following:

The date and place of death.

The deceased's usual address.

The deceased's country, town and date of birth.

The deceased's occupation,

If married, the date of birth of the deceased's widow(er).

The Registrar will issue 2 free certificates:

A **Certificate for Burial** (green form) which should be given to the funeral director as an authorisation for burial.

A **Certificate of Registration of Death (form BD8)**. This is for Social Security purposes and for probate. This certificate can also be used if you wish to claim a death grant or for the widows benefit's. You have to wait for this certificate otherwise it will be posted to you.

Further Information

In hospital deaths they may want to carry out a post-mortem purely for the Hospital's satisfaction but they have to obtain permission from the next of kin. You do not have to give permission in these cases and your decision is respected.

WHEN THE CAUSE OF DEATH IS UNKNOWN

1. If the death occurs at home and the deceased's GP cannot certify the cause of death then they will inform the police who in turn will inform the Coroner.
2. If the death occurs at hospital and they are unable to certify the cause of death then they will inform the Coroner. The Coroner is a government official responsible for certifying and confirming certain deaths.

The matter is referred to the Coroner if death occurs in any of the following circumstances whether it occurs at home or at the hospital:

If the deceased person was not seen by a doctor 14 days prior to dying.

If the cause of death is uncertain.

If death was sudden, violent or caused by an accident.

If the death occurred whilst undergoing an operation.

If death was caused by an industrial disease.

The Coroner will probably arrange for a post-mortem examination of the body. The main purpose of this is to ascertain the cause of death. The consent of the relatives is not needed for this.

However relatives are entitled to be represented at the examination by a doctor. If they are, the Coroner will tell the relatives the time and place of examination providing it is practicable.

After the post-mortem:

If the death was found to be of natural causes then the Coroner's Office will issue a **Pink Form (form 100)**.

To register the death, you should take the Pink Form to the **Registrar of Births and Deaths** of the area where the death took place. The Registrar is usually based at the Civic Offices or the Town Hall - your doctor or local council should know the address.

When you go to the registrar you should also take the following if available: the deceased's NHS Medical Card, Birth and Marriage Certificates.

You should inform the Registrar of the following:

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3. If the cause of death is uncertain or was due to an accident, violence, or industrial disease then an **inquest** will be held. An inquest is an enquiry into the cause and circumstances of death. It is held in public and sometimes with a jury. It is up to the Coroner to decide how to organise the enquiry in a way to best serve the public interest and the interest of the relatives.

It may be important to have a lawyer to represent you if the death was caused by a road accident, an accident at work or other circumstances which could lead to

a claim for compensation. Contact your nearest Citizens Advice Bureau to see if you can get Legal Aid for this.

After the inquest the Coroner will give you an Order for Burial (form 101). This gives permission for the body to be buried and should be given to the funeral director so that the body can be collected and further arrangements can be made.

The Coroner will also send a Certificate after Inquest (form 99). This will state the cause of death and will be sent to the Registrar which will allow the death to be registered.

Other Useful Information

- A Death Certificate is obtainable from the Registrar and is a certified copy of the entry in the death register. There is a fee for this certificate and several original copies are required for various other social and legal offices. It is better to obtain several copies straight away as the price increases if you need to obtain one later.
- During public holidays or after office hours the **Certificate for Burial** (green form) can be obtained from the Registrar's office by arrangement.

Their telephone numbers can be obtained from Civic Offices or the Town Hall. Please note, this service is only available in the event of an emergency - when burial has to take place and the offices are closed.

- It is recommended that at least four people are present to help carry the body and perform the Ghusl (washing). Washing will normally take place at the funeral directors premises. The Imam of the local Masjid should be available to guide the washing and prepare the Kafan upon request.
- After performing the Janaazah Prayer at the Masjid or at the cemetery (if facilities are available), the body is taken in a coffin to the graveyard. During the summer months the last time for burial is usually 16:00 and during the winter months it is usually 15:00.
- Some cemeteries do not allow the coffin boxes to be opened at the cemetery. Therefore to ensure that the head of the deceased is facing the 'Qibla' and where it is in relation to the coffin, please ensure this is done before closing the coffin and before entering the cemetery.
- Some cemeteries now allowing bodies to be buried without using a wooden coffin so that Muslims can be buried in the Kafan only (Shroud Burial). In most cases, prior arrangements have to be made to do this.

Please check with your Local Council cemetery department however some Local Council's will charge extra for this service.

- There are also now several Private Muslim Burial sites throughout the UK. Funeral Directors will have details of these.

THE OCCURRENCE OF DEATH AT HOME

1. When a person is about to die, make them lie down flat on their back. Raise the head so that their face could be towards the qiblah.

Sit near them and read the kalimah aloud so that by listening to you they will also commence reading. Do not order them to read the kalimah because this is a very difficult time and we do not know what they will utter.

2. The moment they recite the kalimah once, keep quiet and do not try to make them read it again and again until they pass away. The purpose of this is that the last words uttered should be the kalimah, therefore it is not necessary that the kalimah be continuously recited until they pass away.

However, if they start talking about any worldly matter after having recited the kalimah then begin reciting the kalimah again.

Once they recite it, keep quiet.

3. By reciting Surah Yasin, the severity of death decreases. This Surah should be recited by sitting near the person's head or anywhere else near them. If one cannot recite it themselves, they should ask someone else to recite it.
4. Do not speak about anything that will turn his attention towards the world because this is the time of leaving the world and presenting oneself in front of Allah. Do things and talk about things that will turn his heart away from the world and direct itself towards Allah.

In this lies full benefit for the person dying. To bring his family and children in front of him, or anyone whom they had a lot of love for or even to talk of things towards which his heart turns to or whose love enters their heart is extremely detestable at such a time.

If a person passes away with love for the world in his heart then Allah forbid, it is a terrible death.

5. Once the breathing begins to stop, they start taking quick breaths, the limbs get loose, they are unable to stand, the nose gets crooked and the temples

begin to cave in then one should know that death has approached. At that time, the kalimah should be recited in a loud voice.

6. Once the person dies, straighten all the limbs. Close mouth in the following way – take a cloth and tie it in such a way that it goes from below the chin and around both sides of the head. Then tie a knot so that the mouth does not open.

Close the eyes and tie the toes of both the feet together so that the legs do not move about.

Cover them with a sheet and thereafter hasten towards their Ghusl and Kafan.

7. At the time of closing the mouth, recite the dua below:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and on the creed, religion and faith of Rasulallah.

8. After they pass away, incense should be burnt near them.
A person on whom Ghusl is fard or a woman in her monthly cycle or after childbirth should not sit near the dear person.
9. After a person dies, it is not permissible to recite the Qur'an near them until they have been given Ghusl.
10. If at the time of death they uttered any words of Kufir, do not worry about it and do not announce it. Rather think that due to the difficulty of death, their mind is not normal and this therefore occurred.

When a person is not in one's senses then everything is forgiven. Continue making dua to Allah for his salvation.

11. Upon realising someone has passed away, one should recite the following dua:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we belong to Allaah and to Him is our return.

Muslim in his Saheeh: Book of Funeral

STILLBORN BABIES: WHAT TO DO AFTER

If a baby is stillborn **after** 24 weeks of pregnancy you will be given a **Medical Certificate of Stillbirth** signed by the midwife or doctor, which should be given to the Registrar of Deaths. The registrar will then issue a **Burial Certificate**.

If no doctor or midwife was present and no doctor or midwife examined the body, you will not be given a Medical Certificate of Stillbirth. You must however sign a form (form 35) which the Registrar of Deaths will give to you when you go to register the death.

If a baby is stillborn **before** 24 weeks of pregnancy it is treated as a “non-viable foetus”. You will be given a form by the midwife or doctor recording the details of the **non-viable foetus**. You do not however need to register the death of a non-viable foetus with the Registrar of Deaths; no other paperwork is involved.

Both a foetus and stillborn must be buried. It is important that you do this promptly, especially for “non-viable foetuses” because if you do not then the hospital will make arrangements for disposal/burial in a multi-faith mass grave and your baby will be denied a Muslim burial.

In Islam a foetus is defined as a morsel of flesh/blood/water if less than 120 days (17 weeks) inside a mother's womb.

It becomes human after 120 days (17 weeks or more).

A birth given after 120 days (17 weeks) of pregnancy that is stillborn must be given a name. If it is difficult to determine the gender of the child then a neutral name suitable for both boys and girls must be given.

HOW TO PERFORM GHUSL

The people who wash the deceased should:

Be trustworthy and honest adult Muslim(s).

Know the Islamic way of washing the dead and be able to carry out the washing. It is the primary responsibility of the close relatives of the deceased to perform the bathing ritual. For example, the sons of the Father, the daughters of the Mother. This is the last form of assistance they can give their parents (it is not a

valid excuse to say ‘we do not know’ and it should be learnt. In any case local Masjid should provide this service. Any other person can assist in the bathing ritual, but it must be men for a man, women for a woman.

If a man has passed away and there is no men found to bathe him, then aside from his wife, no other woman can bathe him. If his wife is not present/alive, then other women can perform Tayamum on the deceased whilst wearing thick gloves.

It is best for those that perform the ritual bathing to be in the form of Wudhu, they should be free of Haidh (menses), Nifas (bleeding following childbirth) and other impurity. The awrah (private parts) of the deceased should not be viewed or left open at all at the time of bathing.

If a husband passes away, it is permissible for the wife to see his face, perform his shrouding and bathing. Only the Mahram women from the man’s family can view his face and no other woman. If the wife passes away then it is not permissible for the husband to bathe her, or touch her body. However, he will be permitted to see her face. It is permissible for the husband to touch the body of his wife when it is clothed or there is a sheet placed to prevent direct contact between them.

Rights and Virtues of performing Ghusl:

Amongst the six rights that one Muslim has upon another is that when one dies he/she is given a bath.

The person who bathes the dead body and hides its faults, forty of his major sins will be forgiven.

The person who bathes the dead body and hides its faults, forty of his major sins will be forgiven; and one who shrouds the dead body, Allah will bless him with clothes of Paradise; and one who digs a grave for the deceased to be buried, then it is as though he has made a house for him to reside in until the day of resurrection.

GHUSL FOR MALES

Once all the preparations for the grave and Kafan are complete and the deceased is about to be given a bath, incense or perfume should be burnt around the area where Ghusl will be given.

After the incense is burnt an odd number of times, lay the deceased person onto the washing table and remove his clothing.

Cover the area between his navel and knees with a piece of cloth so that this portion of his body remains covered.

Very hot water should not be used, luke warm water should be used.

The method of washing is as follows:

1. First wash the private parts of the deceased however do not touch the private parts with your bare hands nor look at them. Rather use gloves or wrap your hands around a cloth and wash the private parts by inserting your hands under the cloth that was placed to cover the area between his navel and knees.

2. Make Wudhu for him, however do not gargle his mouth or put water in his nose nor wash his hands till his wrists. The nostrils, ears and mouth should be sealed with cotton wool so that water does not go inside.

Instead, wash his face first.

Then his hands till his elbows.

Make masah of his head.

Wash both his feet.

It is also permissible to wet some cotton wool and cleanse his teeth, ear lobes and nostrils.

If the deceased was in a state of impurity it will be obligatory to wash these parts in the way mentioned.

3. After making Wudhu for him, apply some soap or any cleaning agent to his head and cleanse it.

Thereafter make him lie on his left side and wash him with warm water and a cleansing agent. This water should be poured three times from head to toe until it reaches the left side.

Thereafter make him lie on his right side and pour water in the same way three times.

4. After this, make him sit up while leaning him back slightly and rub his stomach gently. If any stool or urine comes out, wipe it and wash it off. The expulsion of any stool or urine will not affect his Wudhu and Ghusl in any way and there is no need to repeat this.

5. Then make him lie on his left side again and pour camphor water three times from head to toe.

6. Finally, his body should be wiped and dried with a cloth or towel and he should be made to wear the Kafan.

7. This method of washing is the Sunnah method. If someone does not wash the deceased three times in this way but washes his entire body once only, the fard will be fulfilled.

8. Once the deceased is placed on the Kafan, apply perfume to the head and beard.

Then apply camphor to the forehead, nose, both palms, both knees and both feet.

Do not apply perfume to the Kafan nor cotton wool and place this in the ears.

9. Do not comb the hair, clip the nails nor cut the hair from anywhere. These should be left as they are.

10. If the person who is giving Ghusl notices some blemish on the deceased, he should not mention it to anyone. Allah forbid if the deceased's face becomes distorted or blackened at the time of death, the person giving Ghusl should not mention this to anyone nor should he announce it. This is not permissible.

However, if the deceased used to commit sins openly, e.g. he was a dancer, musician etc. It will be permissible to mention these things so that others will abstain from such deeds and repent to Allah.

GHUSL FOR FEMALES

1. Cover the awrah with black sheet before removing clothing. This is from the neck V-line up to the middle of the shin.
2. Remove the clothing by first cutting it away from the sides. Then tilt the body first onto the right side and move the clothing to the middle, thereafter move the body onto the left side and pull out the clothing from the middle.
Put all of the clothing into the bin.
Ensure the body is not exposed, especially the private parts.
3. Loosen the joints and massage the stomach gently to expel any impurities.
Clean the private parts with wet cotton wool underneath the black sheet covering the body.
4. Make Wudhu for her, however do not gargle her mouth or put water in her nose nor wash her hands till her wrists. The nostrils, ears and mouth should be sealed with cotton wool so that water does not go inside.
Instead, wash her face first. Then her hands till her elbows.
Make masah of her head. Wash both her feet.
It is also permissible to wet some cotton wool and cleanse her teeth, ear lobes and nostrils. If the deceased was in a state of impurity it will be obligatory to wash these parts in the way mentioned.
5. Undo the hair and wash it with a cleaning agent.
6. Wash the whole body with soap or a cleaning agent by first washing the right side of the body while the body is on the left side. Then wash the left side of the body while the body is on its right side.
Sidrah (ground lotus leaves) may also be used together with the water.
7. Repeat step 6 again.
8. Repeat step 6 again but with camphor, rosewater.
9. Dry the body and comb the hair of the woman.
10. Apply perfume to the Kafan.

THE PREPARATION OF KAFAN

General Rules:

A Kafan should be of good quality should not be very expensive.

The Kafan or its price should come from the wealth of the deceased or the deceased family and must be from a Halal source.

Kafan should not be made from silk for Males.

(General Rule: material that was not permissible to wear in one's lifetime cannot be used as Kafan).

Width / Length of the Kafan will depend on the waist of the deceased.

The Kafan does **NOT** need to be soaked in Zam Zam Water. There is no evidence for doing this.

No Ayah of the Quran is to be written on the Kafan or placed in the Kafan.

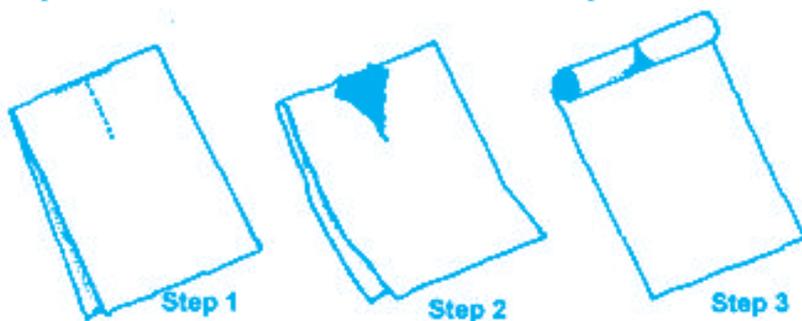
When putting on the Kafan the deceased's face should be facing the qiblah.

HOW TO PUT ON THE KAFAN FOR MEN:

Three sheets of cloth are required, their details are below:

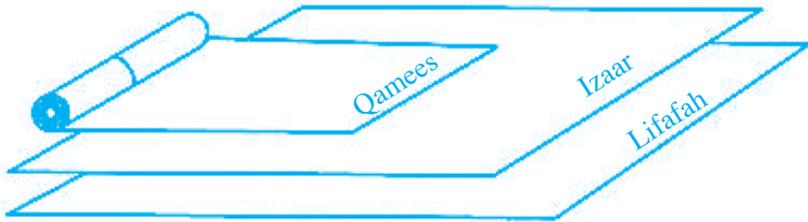
1. Qamees – This cloth will cover the deceased from the shoulder to below the knee. A hole needs to be cut out so it goes over the head of the person.

Guidelines for the length of cloth required – measure the height of the deceased from the neck to below the knees and then multiply this by 2. The hole for the Qamees has to be large enough for the head to fit through. The hole is made by laying out the cloth, then folding it in half to make a 'T'. Cut through this 'T' mark and ensure it is big enough for the head to fit through. Roll up the front end of the Qamees so it is easier to put over the deceased.



2. Izaar – This cloth will cover the deceased from the neck to the toes by wrapping it around the body. No hole needs to be cut.
Guidelines for the length of cloth required – measure the height and add roughly 12 inches extra.
3. Lifafah – This will cover the deceased from above the head to below the toes, no hole needs to be cut.
Guidelines for the length of cloth required – from the height of the person, add an extra metre of cloth.
4. Three small strips of fabric are needed to tie the Kafan.

Lay out the 3 sheets in the following order



Firstly place the deceased on top of the sheets, feed the head of the deceased through the hole of the Qamees and roll it down the body. Then fold the left side of the Izaar over the body then the right followed by folding the left side of the Lifafah over the body then the right.

The three small strips of fabric are needed to tie the Kafan, one for above the head, another for the middle of the body and one for below the feet.

Note: The knots on these strips need to be removed after placing the deceased in the grave if it is a shroud burial.

HOW TO PUT ON THE KAFAN FOR FEMALES

The Kafan for a female is a Qamees, Izaar, Sinaband, Lifafah and Khimaar (Orni). The Kafan should not be sewn, as sewing is for the living people; however large sheets, such as the Lifafah may need to be sewn to ensure it is the correct size, but you should try to stay away from it as much as you can. The Khimaar (Orni) does not need to be sewn to form a triangle shape. The Kafan may be knotted if it is felt it may uncover the body.

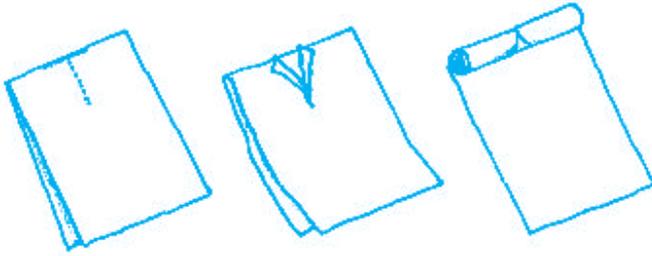


Diagram 1

1. The Qamees is a long sheet that has to be folded in half, with an opening cut to allow it to be put on as a shirt. (Refer to diagram 1.). The length should cover the neck up to the feet which is approximately 2.5 metres long and 1 metre wide. It will have no pockets, sleeves or seams.
2. The Izaar is a sheet from the head to the feet. It is approximately 2 metres long and 1.8 metres wide.
3. The Sinaband is a piece of material to hold the breasts. It should preferably be under the armpits to the navel or knees. It is approximately 2.5 metres long and 1 metre wide.
4. The Lifafah is a sheet which covers from above the head to below the feet. It is approximately 2.3 metres long and 1.8 metres wide.
5. The Khimaar is the scarf. It is to be worn from the head to the navel. It is approximately 1m x 1m.

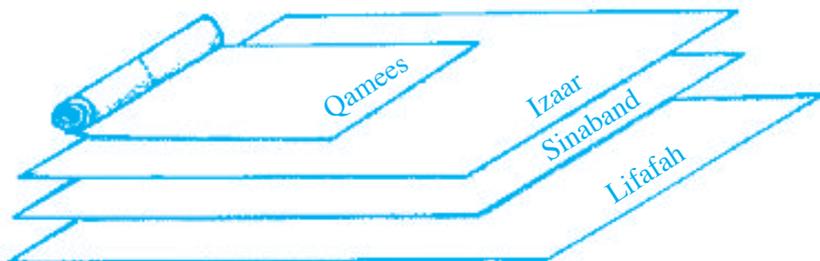


Diagram 2

1. First spread the Lifafah out, then the Sinaband, then the Izaar and then on it the portion of the Qamees that will be under the body. The portion that will cover the top of the body should be folded and put at the head side. The Sinaband may also be placed between the Izaar and Qamees or lastly over the Lifafah, this is the easier method when trying to thread the Sinaband from under the armpits.
2. Apply perfume (Itar), or use incense sticks on the Kafan an odd number of times before lowering the body onto it.
3. Lower the body gently onto the Kafan and cover the top of the body up to the calves with the folded portion of the Qamees. The opening can be at the front or back, as long as no part of the body is exposed.
4. Remove the sheet used for covering the awrah by gently pulling it out from under the Qamees.
5. Do not use Itr, Surmah or any other make-up on the face of the deceased.
6. Then rub camphor on the forehead, nose, both palms, knees and the fore feet.
7. The hair should be divided into two parts and put onto the right and left breast over the Qamees.
8. Cover the head and hair with the Orni (Khimaar). Do not fasten or tie it, place it around them with the left flap first.

-
9. Fold the Izaar, the left flap first and then the right over the Qamees and Orni.
 10. Now close the Sinaband (breast cover) over these in the same manner.
 11. Close the Lifafah, the left flap first and then the right.
 12. Finally fasten the ends of the Lifafah at the head side (over the head area), below the feet and around the middle with strips of cloth to keep the Kafan in place.

Note: When Ghusl is completed, Qur'an can be recited around the deceased.

HOW THE JANAAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be carried on the shoulders by four men. It is makrooh to transport the deceased by hearse over short distances unnecessarily.
2. In the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janaazah they should recite Bismillah.
4. When carrying the Janaazah the head should be towards the front.
5. The mustahab manner of carrying the Janaazah is that every bearer should carry the Janaazah for forty steps.
6. Those accompanying the Janaazah should not sit before it is lowered to the ground. The sick and weak are excused.
7. It is masnoon to carry the Janaazah quickly, but not in a manner that the body is jolted or shaken about.
8. It is mustahab to follow the Janaazah, and not go ahead of it.
9. It is makrooh for those accompanying the Janaazah to recite any dua or ayah of the Qur'an aloud. One should abstain from speaking of worldly affairs or laughing and joking.

THE JANAAZAH SALAAH

Where the Janaazah salaah should be performed

The salaah should not be performed in the main Masjid hall. It could be performed on any open space or in a building specially built for Janaazah salaah or in a side hall of a building used as a Masjid. It is important to remember that when performing Janaazah salaah in the cemetery there should be no graves immediately in front of the Jamaat. It should be performed as far away from the graves as possible, or there should be an obstruction between the worshippers and the graves.

Times when Janaazah salaah can be performed

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

Wudhu and cleanliness for Salaat-al Janaazah

It is permissible for a person to make Tayyammum if he has no Wudhu, if he fears that he will miss the Janaazah salaah if he did Wudhu. This rule only applies for Janaazah and Eid Salaah. An unclean person is not allowed to join any salaah.

Desirability of odd number of rows (saffs) in Janazah Salaat

It is a desirable act to have at least three rows, or any other odd number of rows. It has been stated in the Hadith that if the Janaazah salaah is read in three saffs, the deceased will be forgiven for their sins. If there are only 7 persons, then one of them should be made the Imam, three should be in the first row, two in the second row and one in the third row. If there are many people as not to fit in three rows then any odd number of rows can be made.

1. Females are not allowed to join the salaah. Janaazah salaah is Fard-e-Kifaayah for men only.
2. The body of the deceased should be placed with the head on the right side of the Imam, who will face the Qibla.
3. The imam should stand in line with the CHEST of the deceased whilst performing the salaah.
4. It is mustahab to make an odd number of saffs (rows). The saffs for Janaazah salaah should be close to one another, because there is no Sajdah or Ruku to be made.
5. After the saffs are straightened the niyyat (intention) should be made. The niyyat should be made thus: I am performing the Janaazah salaah for Allah behind the Imam. (The Salaah being a Dua for the deceased).

After the niyyat the Imam should say Allahu Akbar loudly, and the muqtadis should say it softly. The hands should be raised up to the ears then fold them under the navel similar to all daily salaah.

6. Then recite Thanaa softly: Thanaa in Janaazah salaah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَ
تَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ

Glory be to You O Allah, praise be to you, blessed is your name, lofty is your greatness and there is no deity besides you.

Abu Dawood in his Sunnah: Book of Salaah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَ
تَعَالَى جَدُّكَ وَجَلَّ ثَنَائُكَ وَ لَا إِلَهَ غَيْرُكَ

7. The Imam will then recite the Takbeer aloud and the Muqtadi softly for the second time. The hands should not be raised when saying this one and all subsequent Takbeers. The Durood Ibrahim should now be read:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, shower your mercy on Muhammad (صلى الله عليه وسلم) and his family as you have showered your mercy on Ibrahim and his family. Surely You are

Praiseworthy and Most High.

O Allah, bless Muhammad (صلى الله عليه وسلم) and his family as you have blessed Ibrahim and his family. Surely you are Praiseworthy and Most High.

Bukhaari in his Saheeh: Book of Azaan

8. Thereafter the Takbeer should be said for the third time, and the following dua be recited for an adult male or female:

Dua in Janaazah Salaah for an Adult

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَ
صَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ
مِنَّا فَتَوَفَّهُ عَلَى الْأَمَانِ،

O Allah, forgive amongst us those who are alive and those who are dead, those who are present and those who are absent, those who are young and those who are old, those who are males and those who are females. O Allah, whom you keep alive amongst us, keeps him alive on Islam and whom you cause to die from us, let him die upon Imaan.

Tirmidhi in his Jaami: Book of Funeral

Dua in Janaazah Salaah for a Minor

9. For a child who has not reached the age of puberty the following dua should be recited after the third Takbeer:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَوَسْلَفًا وَاجْرًا

O Allaah! Make him, as the one who prepares the way for us and us a source of reward for us.

Bukhaari in his Saheeh: Book of Funeral

DUA FOR GIRL

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَ
ذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

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.

DUA FOR BOY

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَ
ذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

10. The Imam should say the fourth Takbeer and thereafter recite the Salaam aloud twice, while turning the face first towards the right shoulder and then once again while turning the face towards the left shoulder. The Muqtadis should follow by saying the Takbeer and Salaam softly.

Late comers to the Janaazah Salaah

When a late comer fears that if he engages himself in wudhu, he will miss the Janaazah salaah, then only is it permissible for him to make tayammum and join the Jamaa'ah. This rule applies to the Janaazah Salaah only.

Who so ever arrives after the Imam has recited one or more Takbirs, should wait and join the Imam when he says the next Takbeer. After the Salaam he should complete the missed Takbirs by merely saying Allahu Akbar once for every Takbeer missed.

No Dua should be read. If the Imam has completed the fourth Takbeer then too, the late comer should join and complete all the missed Takbeer before the Imam says the Salaam.

Cremations

Under no circumstances are Muslims allowed to cremate their dead. This is the practice of the Hindus and Christians and those who have no belief. It must be understood that after death, the body still feels whatever is being done to it. For reverted - Muslims it is essential to take measures to ensure that they are not cremated or buried in a non-Muslim graveyard.

THE SHAR'EE METHOD OF DAFN (BURIAL)

1. After the Janaazah salaah is performed the deceased should be buried as soon as possible. The Janaazah should be carried and placed at the Qibla side of the grave. The head should be on the right side of the grave if one faces the qiblah.
2. It is desirable that mahrams or close relatives (of females should enter the grave to lower the body. The husband should not enter the grave to bury her wife. It is not masnoon (Sunnah) that there be an odd number. All those who enter the grave should face the Qibla.
3. It is mustahab to hold a sheet over the grave while lowering and burying a female. If there is a fear of her Kafan opening then it is wajib to do so.

Upon entering the graveyard, recite the following dua:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ
نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you O believing men and believing women who dwell herein. If Allah wills, we shall join you. We ask Allah for your and our pardon.

Ibn Maja in his Sunnah: Book of Funeral

Peace be upon you O believing men and believing women who dwell herein. If Allah wills, we shall join you. We ask Allaah for your and our pardon.

While lowering the body into the grave recite:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and in the manner of Rasoolullah (صلى الله عليه وسلم)

It is desirable to throw three handfuls of soil into the grave, with each handful saying a dua:

When throwing the first handful of soil, say:

مِنْهَا خَلَقْنَاكُمْ

From dust did we create you.

When throwing the second handful, say:

وَفِيهَا نُعِيدُكُمْ

And to dust shall we return you.

When throwing the third handful, say:

وَمِنْهَا نُخْرِجُكُمْ

And from dust shall we raise you again.

Al-Haakim in his Al-Mustadrak: Book of Salaah

AFTER LOWERING THE BODY IN THE GRAVE

1. It is makrooh to add more soil to the qabr than that which was dug out from it.
2. The shape of the qabr when filled should be like the hump of a camel. The height should be approximately 25 to 30 cms. It should not be made square or into any other shape. All types of buildings and enclosure on or around the qabr are not permissible.
3. It is mustahab to sprinkle water on the grave from the head to leg side thrice after the Kabr has been shaped.
4. To recite the Qur'an and make dua for the deceased at the grave side, after the grave is filled and shaped is also mustahab.
5. After the burial the first Ruku of Suratul Baqarah should be read at the head side of the Qabr.
6. the last Ruku of Suratul Baqarah should be read on the leg side.

الْم ﴿١﴾ ذَلِكَ الْكِتَابِ لَا رَيْبَ فِيهِ ۚ هُدًى
 لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
 وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
 أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Translation of above chapter:

1. *Alif-Lam-Mim*. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
2. There is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.].
4. And who believe in (*the Qur'an and the Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
5. They are on (true) guidance from their Lord, and they are the successful.

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَ
الْمُؤْمِنُونَ كُلٌّ آمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نَفَرِقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا وَقَفَّ
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Translation of above chapter:

284. To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.

285. The Messenger (Muhammad) believes in what has been sent down to him from her Lord and (so do) the believers. Each one believes in Allah, Her Angels, Her Books, and Her Messengers. They say, "We make no distinction between one another of Her Messengers" - and they say, "We hear, and we obey. (We seek) You're Forgiveness, our Lord, and to You is the return (of all)."

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

IDDAT, SAWG AND OTHER OBLIGATIONS OF THE WIDOW

Sawg means to abstain from decorating and beautifying oneself. It is compulsory for a woman to be in sawg during her iddat period after the death of her husband. It is haram to wear colourful clothing for adornment during sawg. It is also not permissible to oil the hair, wear gold and other jewellery, use perfume or surma. It is permissible to use surma at night due to weakness of the eye but it must be removed before morning. Women are allowed to clean their house, make the beds, and comb their hair. She must remain within her home until the iddat period is over, therefore she cannot attend any function or gathering during this period. If there are certain important matters that need attending to, for example, signing of important documents which may cause harm if she does not, then she is allowed to leave her home. She must avoid going alone, but be accompanied by a mahram.

When the iddat has been fully completed, women can then make nikkah again. However during the iddat period even to send a message with a proposal of

nikkah is haram. With the exception of the death of her husband, the wife is not allowed to make sawg for more than three days. (Iddat period after death is three months, and after divorce is 4 months and 10 days).

There is no iddat period for men. It is not necessary for a woman to go visiting immediately after the iddat period. It is said that this must be done to show others that her iddat period is now complete. This is not necessary and is carried out in ignorance of the perspective of the Shari'ah.

To sympathize with the bereaved is called Ta'ziat:

Ta'ziat is to sympathize with the bereaved, which would be like visiting the family of the deceased. It is from the teachings of Rasulullah (Sallahu Alihe Wassalam) that one should console and comfort a Muslim who is in distress. Rasulullah (Sallahu Alihe Wassalam) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

While doing Ta'ziat:

- One should be most humble.
- Express their grief.
- Speak less about worldly affairs.
- Should not joke or laugh.
- Mention the good acts and deeds of the deceased and absain from the ill ones.
- Rasulullah (Sallahu Alihe Wassalam) has said "Mention the good actions of your deceased and abstain from the offensive ones."

The time for Ta'ziat extends for three days after the death, you should take food with you for the family (but it is not required). It is makrooh to make Ta'ziat after this period, except in cases where one is not present at the Janaazah or when the bereaved is absent. Ta'ziat before the burial is permissible.

Visiting the Qabrastaan (Cemetery)

Rasulullah (ﷺ) has mentioned, "Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter."

The Qabrastaan could be visited on any day. Friday is preferred for the visit and if possible it should be a weekly visit.

What to recite when in the Qabrastaan

There are many supplications that may be read at the grave side, the best being the recital of the Qur'an. Stand facing the grave (back towards the Qibla) and

recite as much of the Quran as possible and make dua for the maghfirat (forgiveness) of the departed. A few ways of praying for the dead, as related in the Ahadeeth, are given hereafter;

It is related in a Hadith that whoever visits the Qabrastaan and recites Surah Ikhlaas eleven (11) times and then prayed for the dead, they will be rewarded as many fold as the number of dead in the Qabrastaan.

It has been reported in a Hadith that whoever visits the Qabrastaan and recites surah: Fatiha, Ikhlaas and Takaathur and then prays for the dead. The people of the grave will also ask Allah for such a person's forgiveness.

In a Hadith it is reported that if a person reads Surah Yasin in the Qabrastaan, the punishment of the dead will be eased and the reader will be rewarded just as much as the dead.

In this manner the Sahaabah of Rasoolullah () visited the Qabrastaan. The words in the Hadith indicate only salutations and duas for the dead and remembering death. All other ways such as placing wreathes, flowers, paying homage etc. are incorrect according to the Shari'ah, and one should abstain from acting wrongly.

Patience in Grief

- The loss of a loved one causes severe grief and sorrow, which only the mourner can truly understand. The bereaved should be extended a sincere hand of sympathy and support by relatives and Muslim brothers and sisters. A Muslim struck by affliction

should draw deeply on their faith in Allah and display the utmost patience, with the knowledge that all life is a gift from Allah which he gives and takes as he chooses for he is the compassionate and is full of mercy. The believers should find consolation that they will be re-united with their loved ones in the Hereafter Insha'Allah, and they should strive to attain this through righteous deeds and worship of Allah according to the Qur'an and Sunnah.

What Benefits the Dead?

The deceased should not be forgotten. They now face the future alone and can no longer act on their own accord. They can however derive benefits from our supplications and actions, which are done on their behalf.

Supplications for the deceased immediately after burial

Related from Uthman bin Affan that whenever the Messenger of Allah completed the burial of a deceased he would stand over him and say, 'Seek forgiveness for your brother, and ask that he be firm because he is now being questioned.' (Abu Dawood)

Continuing Charity

The Messenger of Allah (SAW) said, "When anyone dies all their actions cease except in three cases, continuing charity, beneficial knowledge and a pious child that makes supplications for him."

(Muslim)

Charity given by their Child

It is related from Aisha (RA) that a man said to the Prophet (SAW), "My mother died all of a sudden. I think if she was able to talk she would give charity, so would she receive any reward if I gave charity on her behalf?" He replied, "Yes". (Bukhari/Muslim)

Supplications and seeking Forgiveness by all the other Muslims and Believers

Death is an inevitable journey, which we will all face alone. All worldly attachments will be left behind and only our belief, righteous actions and worship will be of any use. Therefore we should remember death frequently and fear Allah. The Messenger of Allah (SAW) said, 'At evening, do not expect to live till morning; at morning do not expect to live till evening. Take from your health for your illness and from your life for your death.'

Belief in the life after death is an essential part of belief in Islam. Also referred to as the Hereafter, it is the final destination of all mankind. On the Day of Reckoning, we will face the Almighty Creator and be held accountable for all the actions and deeds we undertook in this worldly life.

One of the first stages of life after death is the grave, as confirmed by the Hadith of the Messenger of Allah (SAW) who said, 'The grave is the first stop from

among the stops to the Hereafter, and if one successfully passes through it, then whatever follows it is easier. If however, one does not successfully pass through it then whatever comes after it is more difficult.' (Saheeh at-Targheeb wat-Tarheeb)

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KALIMAH TAYYIBAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no God besides Allaah; Nabee Muhammad (صلى الله عليه وسلم) is the messenger of Allaah

KALIMAH SHAHAADAH

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no God besides Allaah and I bear witness that Nabee Muhammad (صلى الله عليه وسلم) is His servant and messenger.

KALIMAH TAMJID

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

Glory be to Allaah and all praise be to Allaah. There is no God besides Allaah. And, Allaah is The Greatest. There is no power and might except from Allaah, The Most High, The Great.

KALIMAH TAWHID

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no God besides Allaah, He is One. He has no partner. His is the kingdom and for Him is all praise. He gives life and causes death. In His hand is all good. And He has power over everything.

KALIMAH RADD-E-KUFE

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ

تُبْتُ عَنْهُ وَتَبَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْمَعَاصِي كُلِّهَا أَسَلَمْتُ وَأَمَنْتُ وَأَقُولُ لَا

إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

O Allaah, I seek protection in You from that I should join any partner with You knowingly. I seek Your forgiveness from that which I do not know. I repent from ignorance. I free myself from disbelief and from joining partners with You, and I free myself from all sins. I submit to your will. I believe and I declare: There in no God besides Allaah and

Nabee Muhammad (صلى الله عليه وسلم) is the messenger of Allaah.

DUA-E-MAGHFIRAT

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ , وَعَافِهِ وَاعْفُ عَنْهُ ,
وَآكْرِمْ نُزُلَهُ , وَوَسِّعْ مَدْخَلَهُ , وَاعْسِلْهُ
بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
يُنَقِّي الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ , وَأَبْدِلْهُ دَارًا
مِنْ دَارِهِ , وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَأَدْخِلْهُ
الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ,
اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ
مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا تَحْرِمْنَا
أَجْرَهُ , وَلَا تَفْتِنَّا بَعْدَهُ
اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَارْفَعْ دَرَجَتَهُ

MUSLIM FUNERAL SERVICE MEMBERSHIP APPLICATION

APPLICANT INFORMATION

Name:

Current address:

Town: City: Post Code:

Date of birth: Gender: Please Circle M F Phone:

Email: Mobile:

EMPLOYMENT INFORMATION

Current employer:

Employer address: How long?

Town: City: Post Code:

Phone: E-mail: Fax:

EMERGENCY CONTACT

Name of a relative not residing with you:

Address: Phone:

Town: City: Post Code:

Relationship:

SPOUSE INFORMATION IF JOINT MEMBERSHIP

Name:

Date of birth: Gender: Please Circle M F Phone:

Email: Mobile:

SPOUSE EMPLOYMENT INFORMATION

Current employer:

Employer address: How long?

Town: City: Post Code:

Phone: E-mail: Fax:

MEMBERSHIP FEES

To be buried at Gardens of Peace To be buried at Lambeth, Merton, Wandsworth, Resident only To be buried at Lambeth, Merton, None Resident

Monthly £ Monthly £ Monthly £

One of Fee £ One of Fee £ One of Fee £

CHILDREN IF MEMBERSHIP PRIVILEGES DESIRED

Name Name

Name Name

SIGNATURES

I authorize the verification of the information provided on this form as to my membership. I have received a copy of this application.

Signature of applicant: Date:

Signature of spouse *(only if for a joint membership)*: Date:



Gift Aid declaration – for past, present & future donations

Name of charity: Muslims Funeral Services Ltd

Registered Charity Number 1149022

Our correspondence Address:

45 Crown Lane, Streatham, London, SW16 3JE

Please treat as Gift Aid donations all qualifying gifts of money made

Today in the past 4 years in the future

Please tick all boxes you wish to apply.

I confirm I have paid or will pay an amount of Income Tax and/or Capital Gains Tax for each tax year (6 April to 5 April) that is at least equal to the amount of tax that all the charities or Muslims Funeral Services Ltd (MFS) that I donate to will reclaim on my gifts for that tax year. I understand that other taxes such as VAT and Council Tax do not qualify. I understand the charity will reclaim 28p of tax on every £1 that I gave up to 5 April 2008 and will reclaim 25p of tax on every £1 that I give on or after 6 April 2008

Donor's details

Title ----- First name or initial(s) -----

Surname -----

Full home address -----

Postcode -----

Date -----

Signature -----

Please notify the charity or MFS if you:

Want to cancel this declaration

Change your name or home address

No longer pay sufficient tax on your income and/or capital gains.

If you pay Income Tax at the higher or additional rate and want to receive the additional tax relief due to you, you must include all your Gift Aid donations on your Self-Assessment tax return or ask HM Revenue and Customs to adjust your tax code.



muslimflightassist

**Muslim Flight Assist:
unique in Europe,
at the service of Muslims.**



Muslim Flight Assist was founded to ensure that all Muslims of any nationality can have free repatriation in a private air ambulance if their state of health requires more than three days in hospital. In the event of death, organization of a funeral in the deceased's own mosque. all Islamic funeral rites are guaranteed, including the Transport from the hospital to the airport and from the airport to the hospital ("from bed to bed") is included in the Muslim Flight Assist service, guaranteeing patients and their families the tranquillity of an efficient organization without additional expenses.

The presence in Europe of millions of Muslims and the ease with which journeys are made every day for reasons relating to family, religion, tourism and business means that services must be upgraded to meet this demand. Muslim Flight Assist is an innovative organization offering a service that is unique in Europe for Muslims residing there or just passing through, regardless of their nationality.

For further advice regarding this in Islam,
please contact your local Imam

Assistance Flights Group SA

Via Pocobelli 15
6815 Melide / Switzerland

T. + 41 (0)91 649 4343
F. + 41 (0) 91 649 54 88

info@muslimflightassist.com
www.muslimflightassist.com



Call centre (24 hour service) to the

+ 41 (0)91.649.43 43

The background of the page is a light blue gradient. It features a grid of thin white lines. From the bottom right corner, a series of thin white lines radiate outwards, creating a sunburst effect. Overlaid on this are several semi-transparent circles of various sizes, some overlapping each other.

Muslims Funeral Services

Tel: 07852 268 014

Fax: 0845 644 1786

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