

GUIDE FOR THE **RELATIVES OF MARHUMEEN**

A collection of all necessary rules and rituals, along with meaningful ways to honor your departed loved ones with our **Special Services**.

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Reference:

Islamic laws according to Fatawa of Ayatullah Sayyid Ali al-Husayni Sistani
www.sistani.org | www.duas.org

Visit **www.najafyia.org**
or **reach out to a local representative** in your area



1. Ihtidaar and upon death

a) Positioning the Dying Person:

It is recommended, as a precaution, to lay a Muslim person who is in the state of dying (Ihtidaar), regardless of their gender or age, on their back in such a way that their feet face the Qiblah (direction of prayer).

[Islamic Laws – 521]

b) Recitation of Faith and Beliefs:

It is recommended to recite the declaration of faith (Shahadatayn), the names of the twelve Imams, and other religious beliefs in the presence of the dying person in a way that they can understand.

This recitation should continue until the moment of death.

[Islamic Laws – 524]

c) Recitation of Specific Prayer:

The following prayer should be recited for the dying person so that they can understand it:

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ، وَأَقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ، يَا مَنْ يَقْبَلُ
الْيَسِيرَ وَيَغْفِرُ عَنِ الْكَثِيرِ، اقْبَلْ مِنِّي الْيَسِيرَ وَأَعْفُ عَنِّي الْكَثِيرَ، إِنَّكَ أَنْتَ الْعَفُوُّ
الْغَفُورُ، اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ

"O Allah (swt), forgive my sins and accept the small acts of obedience I have offered. You accept the small and overlook the much; accept from me the little and forgive the great, as You are the Most Forgiving and Most Merciful."

[Islamic Laws– 525]

d) Moving the Dying Person:

If it does not cause discomfort, it is recommended to move the person to the place where they usually performed their prayers.

[Islamic Laws– 526]

e) Recitation of Quranic Verses:

To comfort a dying person, it is recommended to recite certain Quranic chapters and verses. These include Surah Yasin, Surah As-Saffat, Surah Al-Ahzab, Ayat al-Kursi (The Throne Verse), the 54th verse of Surah Al-A'raf, and the last three verses of Surah Al-Baqarah. More of the Quran may be recited as possible.

[Islamic Laws– 527]

f) Avoid Certain Actions:

It is disliked to leave the dying person alone, place heavy objects on their abdomen, have a person in a state of major ritual impurity (junub) or a menstruating woman (haydh) close by, engage in excessive talking, cry, or leave only women with them.

[Islamic Laws– 528]

Post-Death Rituals:

After someone has died, it is recommended to close his lips, eyes, and mouth, straighten his hands and legs, and cover him with a piece of cloth. If someone dies at night, it is recommended to keep the place where he died lighted, inform the believers about the funeral, and hasten the burial of his body.

However, if his death is not certain, people must wait until it is certain. If the deceased is a pregnant woman and the child in her womb is alive, the burial must be delayed so that the woman's stomach can be cut open, the baby removed, and the woman's stomach stitched up.

[Islamic Laws– 529]



2. Ghusl

a) It is obligatory for the guardian of a Muslim, who has died, to give him ghusl, to camphorate, to shroud, to perform prayers over, and to bury him, even if the deceased is not a Twelver (Ithna Ashari) Shia.

[Islamic Laws – Ruling 530]

b) It is obligatory to give a corpse three ghusls in the following order:

- i. A ghusl with water that has been mixed with lote tree (sidr) leaves.
- ii. A ghusl with water that has been mixed with camphor (kāfūr).
- iii. A ghusl with ordinary water.

[Islamic Laws – Ruling 538]



3. Kafan & Witness

The body of a dead Muslim must be shrouded with three pieces of cloth: a loincloth, a shirt, and a full cover.

[Islamic Laws– Ruling 558]

Shaykh al-Tusi has advised that an inscription should be written on a document as a witness of the belief and knowledge of only good things about the deceased.

- This document is made and signed by one witness and further attested by 40 Muminen, who can sign despite knowing any faults of the deceased.
- The document is then folded, enveloped, and placed with the palm-leaf stalk on the right side of the deceased. It is preferably written with camphor.

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The first title in a faithful believer's Record of Deeds is what people say about him after his death. If they say good things, then his Record is good; but if they say evil things, then his Record is evil.

Prophet Muhammad (saw), Al-Amali, p47



4. Salaat & Funeral

It is obligatory to perform Salaat-al-Mayyit for a Muslim who has died, as well as for every child considered a Muslim who has completed six years of age. Based on obligatory precaution, it is necessary to perform Salaat-al-Mayyit for a child who has not completed six years of age but could understand prayers.

If the child could not understand prayers, there is no problem in performing the prayer with the intention of *radha* (i.e., *with the hope that it is desired by Allah (swt)*). There is no recommendation to perform the prayer for a stillborn child.

[Source: Islamic Laws– Rulings 582-583]



1. The person performing the prayer should have wudhu, ghusl, or tayammum. The recommended precaution is that tayammum should only be performed if it is not possible to perform wudhu or ghusl, or if there is a concern that performing wudhu or ghusl would cause a delay in reaching the prayer on time.
2. If the deceased is male, the Imam of the congregation or the person who is performing the prayer on his own should stand facing the middle part of the corpse; if the deceased is female, they should stand facing her chest.
3. Performing the prayer barefoot.
4. Raising one's hands for each takbir.
5. The distance between the person who is performing the prayer, and the corpse should be so small that if the wind were to blow any loose clothing the person happened to be wearing, it would touch the coffin.
6. Perform the prayer in congregation.
7. The Imam of the congregation should say the takbirs and duas aloud, while those following him in the prayer should say them quietly.
8. If the prayer is being performed in congregation, the person following the Imam should stand behind him, even if he is the only one following.
9. Pray earnestly for the deceased and the believers.
10. If the prayer is being performed in congregation, 'as Salaah' should be said three times before commencing the prayer.
11. Perform the prayer in a place where people more frequently perform Salaat al-Mayyit.
12. If a menstruating woman (haydh) wishes to perform salaah-al-mayyit in congregation, she should stand alone and not in the rows with other people who are performing the prayer.



5. Burial

It is recommended to carry a coffin from the four sides, beginning with the right side of the hand, the right side of the leg, the left side of the leg, and ending with the left side of the hand. Thus, should the four sides of a coffin be carried.

[Reference: Misbah al-Mutahajjid]

1. It is obligatory to bury a dead body in the ground, so deep that its smell does not come out and the beasts of prey do not dig it out, and, if there is a danger of such beasts digging it out then the grave should be made solid with bricks, etc.
2. The dead body should be laid in the grave on its right side so that the face remains towards the Qiblah.
3. If a person dies on a ship and there is no risk of the body decaying or other problems in retaining it for some time on the ship, it should be kept on board and buried on land after reaching shore. Otherwise, after the rites of ghusl, hunoot, kafan, and Salaat-al-Mayyit, the body should be lowered into the sea in a clay vessel or with a weight tied to its feet. Care should be taken to ensure it is not lowered to a location where it is immediately consumed by sea predators.
4. It is neither permitted to bury a Muslim in the graveyard of the non-Muslims, nor to bury a non-Muslim in the graveyard of the Muslims.
5. It is also not permissible to bury the dead body of a Muslim at a place which is disrespectful, like places where garbage is thrown.
6. It is not permissible to bury a dead body in usurped place or in a place which is dedicated for purposes other than burial (e.g. in a Masjid).
7. If a person dies in a well and it is not possible to take him out, the well should be sealed, and the well should be treated as his grave.
8. If a woman dies and there is a living child in her womb, it should be brought out in the safest possible way, even if there be no hope for the child's survival. The body of the mother should then be sewn up.

[Islamic Laws– Ruling 602-616]

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Whoever follows the funeral of a faithful believer to the grave, Almighty Allah (swt) will order seventy angels to escort him on the Resurrection Day and to implore Allah (swt)'s forgiveness for him from the grave to the situation of the Judgment.

Imam Sadiq (as) - Wasa'il al-Shi'a, v3, p145

Talqeen

It is recommended to prompt the deceased on two occasions:

1. When the body is placed in the grave; in this case, it is better for the prompter to grasp the right shoulder of the deceased with their right hand and the left shoulder with their left hand. Then, the prompter should vigorously shake/move the body and say the words to be prompted.
2. After burial, the nearest relative of the deceased should sit beside the head of the grave, after all others have left, and prompt the deceased in a loud voice. It is better to place both palms on the grave and lean towards it to speak. However, there is no objection if the nearest relative delegates another person to prompt the deceased. According to reported traditions, when the deceased is prompted with these words, Munkar and Nakir (the two angels who interrogate the dead in their graves) will say, 'This person has been prompted; therefore, there is no need to interrogate them. Let us leave.' Hence, they depart without conducting an interrogation.
3. Before lining up bricks, it is recommended to prompt the deceased to recite the two creeds of Islam and name the Holy Imams.

[Reference: Duas.org]



6. Post Burial

1. It is recommended to give Sadaqah on behalf of the deceased. [Duas.org]
2. It is recommended that on the first night of burial, a two rakaah prayer known as 'Salaat-al-washah' be performed for the deceased.
3. Salaat-al-washah can be performed at any time on the first night of burial. However, it is better to perform it at the start of the evening after 'isha' prayers.
4. If people want to transport the corpse to another town that is far away, or if the burial is delayed for some other reason, Salaat-al-washah should be delayed until the first night of burial.

[Islamic Laws– Ruling 627-629]

7. Fulfillment of Religious obligations

When your loved ones pass on, leaving behind unfulfilled religious obligations, it can weigh heavily on your heart. To elevate their status in the hereafter, Najafyia offers **Special Services** to help you fulfill their missed religious duties.

All services are performed by our trusted network of qualified seminary students.

Here's how we can help:



Qadha Salaah USD 200

Get **5 years'** worth of missed obligatory Salaah performed **in just 30 days**, including **4 Salaat-al-Ayaat** for the year.



Qadha Sawm USD 125

Have **5 years'** worth of missed obligatory Sawm completed **in just 15 days**, under the guidance of recognized scholars.



Khums

Fulfill the religious obligation of Khums on behalf of your Marhumeen. We facilitate your payments directly to leading Maraje, with a copy of your original receipt provided **within 4 weeks**.



Zakah Any Amount

By paying Zakah through us, you ensure your loved one's final charitable acts benefit those who need it most.



Salaat Ja'far al-Tayyar USD 15

Gift your Marhumeen the Salaat of Ja'far al Tayyar.



Salaat-al-Ayaat USD 10

The performance of this Salaat is mandatory, like any other prayer.



Niyabah Hajj

USD 5,000

Niyabah Hajj
from Middle East

USD 4,000

Niyabah Hajj
from Miqat

If your loved ones missed the opportunity to perform their wajib Hajj, you can send someone on their behalf to complete this important pillar of faith.

Kaffarah/Fidya

Address any missed religious duties of your loved ones through the following:

• Kaffarah for intentional breaking of fast	USD 60
• Fidyah for missed fast	USD 1
• Qurbani (Hajj Kaffarah)	USD 100
• Fidyah for delayed Qadha fast	USD 1
• Kaffarah for breaking an oath/vow	USD 60
• Rad El Mazaalim	Varied amount

To honor your Marhumeen, visit **www.najafyia.org** or **reach out to a local representative** in your area

8. Thawaab e Jaariya for your Marhumeen

“Send gifts to your deceased,” and when asked what gifts for the deceased were, he replied, “Sadaqah and supplication”

Prophet Muhammad (saw) - Al Kafi, v7, p56

In addition to fulfilling religious duties, Najafyia offers **Special Thawaab e Jaariya Services**—a gift that keeps giving thawaab for your Marhumeen.

Holy Quran Recitation

USD 50

Sponsor the recitation of **1 complete Holy Quran** for the peace of your Marhumeen, finished in **just 30 days**.

Day and Night Sadaqah

Automate daily Sadaqah at sunrise and sunset **in the name of your Marhumeen**, helping them earn rewards even after death.

USD 30/Month

via website
or Sadaqaty

USD 360/Year

via our
representatives

Niyabah Ziyarah

Appoint us to perform Ziyarah on important religious dates on behalf of your Marhumeen.

• Niyabah Umrah	USD 650
• Ziyarah of Prophet Muhammad (saw)	USD 30*
• Ziyarah of the Masumeen (as) in Jannat Al Baqi	USD 30*
• Ziyarah of Imam Ali (as)	USD 10*
• Ziyarah of Imam Hussain (as) & Abul Fadhl al Abbas (as)	USD 25*
• Ziyarah of Imam Musa al Kadhim (as) & Imam Muhammad al Jawad (as)	USD 60*
• Ziyarah of Imam Ali al Ridha (as)	USD 5*
• Ziyarah of Imam al Hadi (as) & Imam al Askari (as) & Imam Al Hujjah (as)	USD 100*
• Ziyarah of Holy Shrines in Najaf, Karbala, Kadhimya & Samarra	USD 200

**Services starting at the mentioned prices and varying based on the occasion and the type of Ziyarah chosen.*

To honor your Marhumeen, visit **www.najafyia.org** or **reach out to a local representative** in your area



Home Renovation Starting from USD 1,000

With the intention of donating in the name of your Marhumeen, help us renovate houses for poverty-stricken orphan families in Iraq to improve their living conditions.



Niyaz Any Amount

Sponsor meals as Niyaz for the deserving in holy cities during special occasions or any time, sending the blessings to your Marhumeen.



Sadaqah Qurbani Starting from USD 60

Perform Qurbani to ward off evils in the afterlife and feed those in need in the name of your Marhumeen.

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The dead in their graves receive the benefits of prayers, fasting, Hajj, charity, kindness, and supplication, and the reward is recorded for both the one who performs these acts and the deceased.

Imam Sadiq (as) - Wasa'il al-Shi'a, v2, p444

Thank you for entrusting us

May the souls of your Marhumeen be enveloped in mercy, and may their stations be elevated among the guided ones.

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