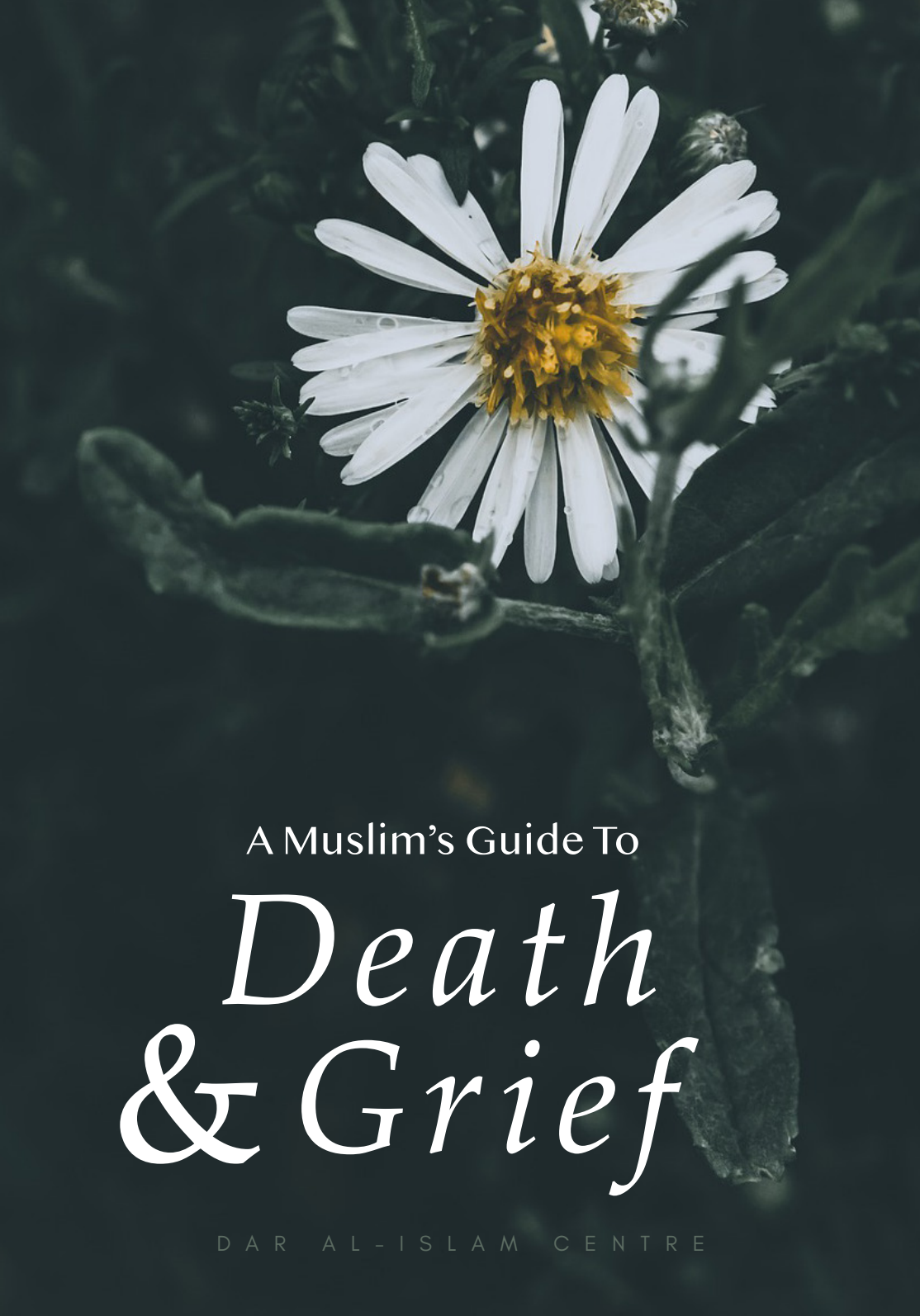

A Muslim's Guide To

Death & Grief

DAR AL-ISLAM CENTRE

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Forward

God has created us in this world for a purpose — to know Him, to find Him within our hearts, and to fall deeply in love with Him. When we truly fall in love with Allah, our greatest desire becomes to be in His presence. Death, therefore, is not the end of that love; it is its continuation. The body may return to the earth, but the soul lives on eternally in the mercy of its Creator.

Losing a loved one is among the most difficult experiences in life. Yet, it is also a profound reminder that this world is not our final home — it is only the beginning of a beautiful journey toward Allah (SWT). Through our trials, worship, and remembrance, we strive to deepen our love for Him.

When a loved one passes away, we continue that bond through prayer, by reciting the Holy Qur'an on their behalf, visiting their grave, giving ongoing charity in their name (sadaqa jariya), and remembering them in our supplications. Their presence does not end; it lives on in our hearts, in our deeds, and in every prayer we make for them.

This humble publication by Dar Al-Islam Centre serves as a guide to help you honour and remember those who have returned to their Lord — and to remind us all to continuously pray for our loved ones and for all the marhumeen who have passed away. And as you do so, please don't forget us in your du'a as well.

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

"And those who come after them say, 'Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful."

— Holy Qur'an 59:10

Ali Al-Hilli

22nd October 2025

Glossary

Term	Meaning
SWT - Subhanahu wa ta'ala	Glorified and Exalted is He
PBUH	Peace be upon him
AS - A'alayhe Salaam	Peace be upon him
Ajal Allahu Ta'ala al-Faraj	May Allah (swt) hasten his reappearance
Niyyah	Intention
Qiblah	Direction of the Ka'aba
Dua	Supplication
Sunnah	Actions, words, and approvals of Prophet Muhammad (pbuh)

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بسم الله

الرحمن الرحيم

INTRO

Losing a loved one is one of life's hardest tests, and it is natural to feel a deep sense of loss.

As believers, we find comfort in Islam's teachings, which guide us through grief and remind us that death is not an end, but a step toward eternal peace with Allah (swt).

This booklet is designed to offer comfort, understanding, and guidance during this difficult time.

Inside, you will find:

- Answers to common questions about Islamic rituals and beliefs surrounding death.
- Duas and Quranic verses for spiritual comfort.
- Suggestions for acts of worship and charity that benefit the deceased.
- Resources for emotional and practical support.

We hope this booklet reassures you and reminds you of Allah's mercy and justice. May it help you find strength in your faith and honour your loved one through good deeds.

May Allah (swt) grant you patience, ease your grief, and elevate the rank of your loved one in the hereafter.

What is death?

Death from an Islamic perspective is when the soul departs permenantly from the physical body. All of God's creation are destined to face death, and there is deep wisdom in His timing. He is the One that created the soul and sent it into the body, and He is the One who removes it at the time of a person's death.

The Qur'an mentions death in various verses; it highlights that life and death are tests, and the afterlife is the ultimate goal for those who live righteously. It is a divine decree and the beginning of a journey to meet Allah (swt).

It is stated by Allah (swt) in the Holy Qur'an:

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ

Kullu nafsin dhāiqatu al-mawt, wa nablūkum bish-sharri wal-khayri fitnatan, wa ilayna turja'ūn.

"Every soul will taste death. And We test you O humanity with good and evil as a trial, then to Us you will all be returned"
(Qur'an 21:35)

And;

ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ

Alladhīna idhā aṣābat-hum muṣībatun qālū Innā lillāhi wa innā ilayhi rāji'ūn.

who say, when struck by a disaster, "Surely to Allah we belong and to Him we will all return.
(Qur'an 2:156).

It may seem daunting to think about death, however, in Islam, death is not the end but a new beginning towards an eternal existence.

Allah (swt) also states in his Holy Qur'an:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ
جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

Inna alladhīna āmanū wa ʻamiluṣ-ṣāliḥāti ulā'ika hum khayru al-bariyya. Jazā'uhum ʻinda rabbihim jannātu ʻadnin tajrī min taḥtihā al-anhāru khālidīna fīhā abadan; raḍiya allāhu ʻanhum wa raḍū ʻanhu; dhālika liman khashiya rabbah.

"Indeed, those who believe and do good—they are the best of all beings. Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. This is only for those in awe of their Lord."
(Qur'an 98:7-8)

This verse provides reassurance that our loved ones who have passed are now in the care of Allah (swt), receiving the reward for their good deeds beyond anything they could have received in this life.

We may miss them deeply, but it's reassuring to know they're in a place filled with peace, patiently waiting for the day we'll be reunited.

The soul's journey and Islamic rites after death

When a person dies, Allah (swt) informs us that the soul will depart from the body (verse 21:35). The body must be washed to achieve spiritual and physical purification. In summary, there are four wajib (mandatory) acts that must be performed after an individual has passed;

GHUSL AL-MAYYIT (WASHING OF THE DECEASED)

This is the washing ritual of a deceased. It is an act that is completed before the burial to achieve spiritual and physical purification. It also fulfils the Sunnah of the Prophet (pbuh). It is performed by skilled and knowledgeable individuals of the same gender (or a spouse/mahram).

Close family members can be present during the ghusul, such as the spouse, children or mahram (parents or siblings). For men, only male relatives can be present, and for women, only female relatives. The process should be carried out with respect and modesty, and the body should be covered at all times. Family members typically do not perform the washing themselves unless they have the knowledge and experience, however, they can help if they wish to do so.

SHROUDING THE BODY IN THE KAFAN (SHEETS OF CLOTH)

After the body is cleansed and dried, it is carefully wrapped in a shroud, known as the kafan, in accordance with Islamic tradition. The kafan consists of three wajib (compulsory) pieces of plain white cloth that are strategically placed to fully cover the deceased's body. The layers are arranged in a way that ensures dignity and modesty. The kafan symbolises simplicity and equality in death. It is a sign of humility before Allah (swt) and protects the body during burial.

SALATUL MAYYIT (FUNERAL PRAYER)

This prayer is performed to pray for the deceased, seeking forgiveness and mercy from Allah (swt), and to show respect for the person who has passed. It's a communal duty in Islam and a way to supplicate for Allah's (swt) mercy on the deceased. We pray for the deceased to ask Allah (swt) for mercy and forgiveness.

THE BURIAL

The body is carried to the grave in a casket, as required by UK law. The deceased is positioned facing the Qibla, on their right side within

the casket, and a small amount of soil is placed under their right cheek. Where possible, a lahd (side chamber) is created and covered with wooden planks or bricks to secure the burial space before the grave is filled. Attendees may recite Qur'an and duas throughout the burial. It is mustahab (recommended) to recite the Talqīn at the grave both during the burial and after it has been completed.

In the hereafter

The grave is the first stage of the journey to the Hereafter.
Muslim philosophers have offered profound insights into the nature of death, viewing it as a necessary stage in the journey of the soul. Based on what we know, the soul first faces questioning in the grave by the angels known as Munkar and Nakir before it enters Barzakh. As the body lays in the grave, Munkar and Nakir visit the grave and ask questions such as:

- *Who is your Lord? "Allah (swt) is my lord"*
- *Who is your Prophet? "Prophet Muhammad (pbuh) is my messenger"*
- *What is your religion? "Islam is my religion"*
- *Who are your imam's? "Ali ibn Abi Talib (as) to Imam Mehdi (aj)"*
- *What is your book? "Qur'an is my book"*
- *What is your Qibla? "Kaaba is my Qibla"*

BARZAKH

After the questioning in the grave, the soul enters the realm of Barzakh (a barrier or interim world), *Qur'an 23:100*. This is a stage between this world and the Day of Judgment. Barzakh is the intermediate state where the soul resides after death and before resurrection. It is described as a temporary abode reflecting the deeds of a person. In Barzakh, the soul remains in a state of awareness and their experience there depends on the person's deeds during their life. Barzakh is not Heaven or Hell, but rather a place where the soul awaits the final judgment. The soul remains in Barzakh until judgement day (Qiyamah), where all individuals will be resurrected, and their deeds will be judged by Allah (swt).

The first night in the grave: The familie's role

Undoubtedly, the first night in the grave for the soul of a person who has just passed is one of the most difficult stages in their journey to barzakh, as they are truly alone in this moment and unaware of what will happen next. Not only that, but the emotional weight of that day extends to the family and friends of the deceased as well and can feel overwhelming. In order to ease this difficult time for both the deceased and for yourself, you can try these recommended acts:

GIVING CHARITY

The best act to perform on the first night of burial is to give charity. Make an intention to perform acts of continuous charity for your loved one (known as sadaqa Jariya). [refer to page 18 to read more about the types of charity that you can do for your loved ones].

MAKING CONSTANT DUAS

Pray for Allah's (swt) mercy, forgiveness, and for the deceased to be granted a place in Jannah (Paradise). [refer to pages 12 - 15 to see common examples of duas you can make].

CONSTANTLY RECITING QURAN

Recite portions of the Qur'an and ask Allah (swt) to grant the reward of your recitation to the deceased. [refer to pages 16 - 18 to read the common surahs that you can read for your loved ones].

PRAYING SALAT AL-WAHSHA

Also known as the prayer of loneliness, this is a recommended prayer that is performed for a deceased person on the first night after their burial. It is a way of easing the loneliness and difficulty the soul experiences on the first night in the grave as it is said to:

- Increase mercy and forgiveness for the deceased.
- Ease their fear and loneliness in the grave.
- Bring blessings and comfort to the soul of the deceased.

Salat al-Wahsha is a two-unit (rak'ah) prayer that is usually performed after Maghreb prayer.

The method

Intention (Niyyah): Make the intention to perform Salat al-Wahsha for the deceased.

First Rak'ah:

Recite Surah Al-Fatihah (1:1-7).
Follow it with Ayat al-Kursi (Qur'an 2:255).

Second Rak'ah:

Recite Surah Al-Fatihah (1:1-7).
Follow it with Surah Al-Qadr (Qur'an 97:1-5), repeated 10 times.

After Completion:

After finishing the prayer, say:

"Allahumma salli ala Muhammadin wa ali Muhammad, wab'ath thawabaha ila qabri [name of the deceased]."

(O Allah, send blessings upon Muhammad and his family, and send the reward of this prayer to the grave of [name of the deceased]).

If missed, praying salat al-Wahsha any time still benefits the deceased.

CONSTANTLY RECITE ISTIGHFAR (REPENTANCE) ON THEIR BEHALF

Making Istighfar (repentance) for someone else is a powerful spiritual tool as it not only assists the person you're praying for but also brings rewards and blessings to the one making the prayer. In addition, Istighfar is an act of humility, brings about relief from worries, and blessings from Allah (swt). It purifies the soul, increases closeness to Allah (swt), and provides spiritual and worldly protection.

How does the deceased benefit from our acts?

The deeds performed on their behalf enhance their status in Barzakh and the Hereafter. According to some teachings, it is said that the deceased is aware of the prayers, duas, and charitable acts done on their behalf, especially those done by close relatives like children and spouses. Family and friends can benefit the deceased by making supplications for them, as it is believed to ease their experience in the grave. Additionally, it is said that the status of a deceased person elevates through the supplications of their loved ones.

By dedicating these acts to the deceased, we not only help their souls, but also strengthen our connection to them, while enhancing our own spirituality and closeness to Allah (swt).

What worldly affairs need to be handled for the deceased?

There are several important duties and responsibilities that need to be handled after a person has passed away. In Islam, fulfilling the rights of the deceased and settling their worldly obligations ensure that the deceased's religious and material affairs are properly managed, and is believed to also benefit their soul in both barzakh and the hereafter, ease the deceased's condition and elevate their status.

Some key matters that need to be handled include:

DEBTS

Pay off any debts left by the deceased, as they are a major affliction to the soul's peace. It is possible that the unresolved debts may cause difficulty for the deceased in the hereafter. If the deceased was unable to pay off their debts, it is vital for their close close family members or heirs to fulfil this obligation.

BEQUESTS

Fulfil any valid bequests the deceased left in their Will (wassiyah). It is important for all Muslims to leave behined a Will. If the deceased has left instructions for how their wealth, property, or personal affairs should be handled after their passing, these instructions must be

carried out.This includes distributing material value, and any specific charitable wishes.

INHERITANCE

The estate of the deceased should be distributed in accordance with their wishes and Islamic law. It is important to ensure that the inheritance of wealth and assets is fairly divided among the heirs. It is recommended to seek guidance from a professional who can assist in handling these matters, ensuring that the process is transparent and that no one is treated unjustly, and that all is handled while complying with Islamic law.

Continuing recommended acts for the deceased

Earlier, we discussed some of the essential acts that can be done at the grave of the deceased. Now, let's revisit this important topic and explore further recommended acts that not only bring comfort to the deceased but also benefit their soul in the hereafter. These acts can be performed both immediately and ongoing after their passing, continuing to provide rewards and mercy on them.

Here is a list of reccommended acts:

DUA

As we mentioned before, making dua regularly to Allah (swt) for the deceased is one of the best ways to help one elevate their status in the hereafter, and provide them with blessings and mercy. Here is a list of duas that you can make for your loved ones:

Dua for forgiveness and mercy for the deceased

اللهم اغفر لهم، وارحمهم، وعافهم، واعفُ عنهم

Allahumma ighfir lahum warhamhum wa'āfihi wa'fu 'anhum

"O Allah, forgive them, have mercy on them, pardon them, and relieve them of all difficulties."

اللهم اغفر لهم، وارحمهم، وعافهم، ووسع لهم في رزقهم الجنة

Allahumma ighfir lahum, warhamhum, wa 'afihim, wa wassi' lahum fi rizqihim al-jannah.

"O Allah, forgive them, have mercy upon them, pardon them, and grant them a noble provision in Paradise."

اللَّهُمَّ اغْفِرْ لَهُمْ، وَارْحَمْهُمْ، وَعَافِهِمْ، وَاعْفُ عَنْهُمْ، وَأَكْرِمْ نُزُلَهُمْ، وَوَسِّعْ مُدْخَلَهُمْ، وَاغْسِلْهُمْ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِمْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ

Allahumma ighfir lahum, warhamhum, wa ‘āfihim, wa’fu ‘anhum, wa akrim nuzulahum, wa wassi‘ mudkhalahum, waghslhum bil-mā’i wath-thalji wal-barad, wanaqqihim mina al-khaṭāyā kamā yunqā ath-thawbu al-abyadu mina ad-danas.

“O Allah, forgive them, have mercy upon them, pardon them, and relieve them of their burdens. Honor their resting place and expand their entrance. Wash them with water, snow, and hail, and purify them from their sins as a white garment is purified from dirt.”

اللَّهمَّ عِبَادُكَ وَأَبْنَاءُ أَمَائِكَ، يحتاجونَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِمْ، إِنْ كَانُوا مُحْسِنِينَ فَزِدْ فِي حَسَنَاتِهِمْ، وَإِنْ كَانُوا مُسِيْئِينَ فَتَجَاوَزْ عَنْهمْ

Allahumma ‘ibaduka wa abnā’u amā’ika, yaḥtājūna ilā raḥmatika, wa anta ghaniyyun ‘an ‘adhābihim, in kānū muḥsinīn fazid fī ḥasanātihim, wa in kānū musī’īn fatajāwaz ‘anhum.

“O Allah, Your servants and the sons of Your servants, are in need of Your mercy, and You are free from their punishment. If they are doers of good, then increase their good deeds, and if they are evildoers, then overlook their faults.”

Dua for protection of the deceased

اللهم آمِنهم من عذاب القبر وفتنة النار

Allahumma aminhūm min ‘adhābil-qabr wa fitnati-n-nār

“O Allah, protect them from the punishment of the grave and the torment of the Fire.”

Dua for the Grave of the Deceased

اللهم وسع قبره، وأنر له فيه بنورك

Allahumma wassi‘ qabarahum, wa anir lahum fihi binurik.

“O Allah, widen their grave and illuminate it with Your light.”

Dua for the deceased after burial

اللهم اجعل قبورهم روضة من رياض الجنة ولا تجعله حفرة من حفر النار

Allahumma aj‘al qabrahum rawḍatan min riyāḍil-jannah wa lā taj‘alhu ḥufratan min ḥufarin-nār

“O Allah, make his grave a garden from the gardens of Paradise and do not make it a pit from the pits of Hell.”

Dua for your parents that have passed away

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Allahumma ighfir lī wa li-wālidayya warḥamhumā kamā rabbayānī ṣaghīrā

“O Allah, forgive me and my parents, and have mercy on them as they raised me when I was small.”

Sending Blessings on the Prophet and His Family

اللهم صل على محمد وآل محمد

Allahumma salli ‘ala Muhammad wa Aali Muhammad

“O Allah, send blessings upon Muhammad and the family of Muhammad.”

Dua for the living and the dead

اللَّهمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا، وَغَائِبِنَا، وَصَغِيْرِنَا وَكَبِيْرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيْمَانِ، اللَّهمَّ لا تَحْرِمْنَا أَجْرَهُ، وَلا تُضِلَّنَا بَعْدَهُ

Allahumma ighfir lihayyina wa mayyitina wa shahidina wa gha'ibina wa sagheerina wa kabeerina wa dhakarina wa unthana. Allahumma man ahyaytahu minna fa-ahyihi 'ala al-Islam, wa man tawaffaytahu minna fatawaffahu 'ala al-Iman. Allahumma la tahrimna ajrahu, wa la tudillana ba'dahu.

"Oh Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whom among us You keep alive, then let such a life be upon Islam, and whom among us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him."

Dua Al-Mujir

اللهم اجعلنا من أهل الجنة واغفر لنا ولآبائنا وأمهاتنا

Allahumma aj'alnā min ahlil-jannah, waghfir lanā wa li-ābā'inā wa ummahātinā

"O Allah, make us among the people of Paradise, and forgive us, our fathers, and our mothers."

When making dua, ensure that your intention (niyyah) is heartfelt and sincere for the deceased, as sincere dua is the most impactful. Make it a habit of reciting them frequently as the more often they are recited, the more benefit they will bring to the deceased.

RECITING QUR'AN

Similar to the benefits of making dua for the deceased, reciting the Holy Qur'an is an incredibly powerful act with just as many benefits, if not more. The most common surahs to recite include:

Surah Al-Fatihah (chapter 1): Known as the "Mother of the Book," this Surah is a prayer for guidance, mercy, and forgiveness. It is commonly recited in prayers and as a supplication for the deceased, asking Allah (swt) for His mercy upon them.

Surah Yasin (chapter 36): Often called the heart of the Quran, Surah Yasin is known for its immense blessings. It is believed to bring peace to the deceased and ease their journey in the afterlife.

Surah Al-Ikhlas (chapter 112): Reciting this surah three times is said to be equivalent to reciting the entire Quran. It affirms the oneness of Allah, which is the core of faith, bringing blessings to the deceased.

Surah Al-Mulk (chapter 67): Reciting this surah may provide protection and intercession for the deceased in the grave.

The Prophet Muhammad (pbuh) is reported to have said:

Surah Al-Mulk is the protector from the punishment of the grave."
(Tafsir Majma Al-Bayan, Al-Tabrisi, Vol. 10, page 66)

Surah Al-Rahman (chapter 55): Known as The Surah of Mercy, it repeatedly reminds of Allah's blessings. It is said to bring peace to the heart and is often recited for the comfort of the deceased.

Surah Al-Baqarah (Chapter 2) – [Ayat al-Kursi (2:255) & verses (2:285-286)]: Ayat al-Kursi is one of the most powerful verses in the Qur'an, providing protection and blessings.

The last two verses of Surah Al-Baqarah contain a supplication for forgiveness and mercy.

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Aamana ar-rasoolu bima unzila ilayhi min rabbihi wal-mu'minoona, kullun aamana billahi wa mala'ikatihi wa kutubihi wa rusulihi la nufarriqu bayna ahadin min rusulihi. Wa qalu sami'na wa ata'na, ghufranaka rabbana wa ilayka al-maseer.

The Messenger firmly believes in what has been revealed to him from his Lord, and so do the believers. They all believe in Allah, His angels, His Books, and His messengers. They proclaim, "We make no distinction between any of His messengers." And they say, "We hear and obey. We seek Your forgiveness, our Lord! And to You alone is the final return." (Qur'an 2:285)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْكُم مَا اكْتَسَبْتُمْ ۗ رَبَّنَا
لَا تُؤَاخِذْنَا إِن نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا
وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

La yukallifu Allahu nafsan illa wus'aha. Laha ma kasabat wa 'alaykum ma iktasabtum. Rabbana la tu'akhidhna in naseena aw akhta'na. Rabbana wa la tahmil 'alayna isran kama hamaltahu 'ala al-ladhina min qablina. Rabbana wa la tuhammilna ma la taqata lana bih, wa'fu 'anna waghfir lana warhamna. Anta mawlana fansurna 'ala al-qawmi al-kafireen.

Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. The believers pray, "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people."
(Quran, 2:286)

Allah (swt) also states in his Holy Qur'an:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارًا

Wa nunazzilu minal-qur'āni mā huwa shifā'un wa raḥmatun lil-mu'minīn, wa lā yazīdu ẓ-ẓālimīna illā khasārā.

We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.
(Qur'an, 17:82)

CHARITY

One of the best kinds of charity one can make on behalf of a loved one who has passed is Sadaqah Jariyah (ongoing charity). Sadaqah Jariyah refers to charity that continues to benefit you and the person you're

doing charity on behalf of long after the person has passed away. Sadaqah Jariyah is highly encouraged by the Prophet Muhammad (pbuh), who emphasised its benefits for both the giver and the receiver, especially if the receiver has passed. While other deeds stop accumulating upon death, ongoing charity remains a source of blessings and rewards.

Some examples of Sadaqah Jariyah include:

- Building/contributing to the construction of a Mosque
- Creating water wells or water sources
- Establishing Islamic schools, sponsoring students, or providing books and learning materials for learning
- Supporting a charitable cause
- Planting Trees, or any projects that benefit the community and environment
- Providing food, clothing and shelter for those in need
- Donating to hospitals or medical clinics

Sadaqah Jariyah is a great way to allow the deceased to continue to receive blessings every time someone benefits from the charity. This is especially good for those who feel helpless or unsure of how they can do something meaningful for their loved ones after they've passed away. In addition, the person who initiates this charity also earns ongoing rewards.

It is narrated that the Prophet Muhammad (pbuh) has said:

"When a person dies, his deeds are cut off except for three things: a continuous charity (Sadaqah Jariyah), knowledge which he has taught, or a righteous child who prays for him."
(Bihar al-Anwar , Volume 2, page 23)

How to cope with losing a child

Losing a child is one of the most difficult trials a person can endure. Even the Prophet Muhammad (pbuh) endured this painful trial from losing several of his children throughout his life. From him, we can learn how to cope with such a loss with faith and trust in Allah.

It is narrated that the Prophet (pbuh) wept for his lost children and responded by saying:

"The eye weeps, and the heart is grieved, but we do not say anything except that which pleases our Lord."
(Bihar al-Anwar, Volume 22, p. 157)

This reminds us that it's okay to grieve and feel sorrow, as these are natural human responses that help us process our emotions. However, it's also important to balance these feelings with spirituality, and channel your pain into prayers, acts of charity, and dua. By doing so, you can find comfort from Allah (swt) and gain the strength to cope.
In Islam, children who pass away, especially young children, are considered pure and free of sin, and they are guaranteed a place in Jannah. The reward for our patience brings immense, ongoing reward.

How can I move on?

Losing a loved one can feel like the most painful and overwhelming experience, and it can feel as if you may never recover from it. However, as hard as it is, there are several avenues that you can explore in order to make the experience more manageable:

Strengthen your connection with Allah (swt) through prayer and remembrance

Turning to Allah (swt) and occupying yourself with prayers, reciting Quran, and making dua helps soothe the heart.

It is stated by Allah (swt) in the Holy Qur'an:

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

Alladhīna āmanū wa tama'innu qulūbuhum bi-dhikri Allāh. Alā bi-dhikri Allāhi tama'innu al-qulūb

Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort. (Qur'an 13:28)

Trusting in Allah (swt) and accepting that everything ordained by him has wisdom behind it, especially during hardship, brings peace knowing that it is He that is with you, and He understands what you're going through.

Accept that grief is a natural process

Everyone experiences grief differently, and it's important to take your time when it comes to processing your feelings or emotions.

It is stated by Allah (swt) in the Holy Quran:

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ

Wa laqad khalaqnal-insāna wa na'lamu mā tuwaswisu bihi nafsuhu wa nahnu aqrabu ilayhi min hablil-wareed

Indeed, it is We Who created humankind and fully know what their souls whisper to them, and We are closer to them than their jugular vein.(Qur'an 50:16).

This verse reminds us that Allah (swt) is near in our sorrow and understands our pain. It's okay to mourn, for He is patient as we heal.

Engage in acts of charity or good deeds in their memory

As mentioned above, performing charity on behalf of a loved one that has passed is a very powerful way to cope with the loss and the emotions that come with it.

It is narrated that the Prophet Muhammad (pbuh) has said:

"Prayers, fasting, Hajj, charity, kindness, and supplication reach the deceased in their grave, and the reward is written for both the one who performs the act and the deceased."
(Bihar al-Anwar, Volume 79, p. 62)

Engaging in charity not only honours the deceased but also blesses them with rewards in the hereafter.

Seek Support from Family, Friends, or a Counsellor

During hard times, it's important to rely on family, friends, or even a counsellor if needed. Surrounding yourself with supportive people can help you navigate your struggles, especially during times of grief when it can be difficult to think clearly or make sense of things. It's okay to seek assistance from others, find comfort in them, and remind yourself that you don't need to go through your experiences alone. Seeking guidance from a professional, such as a counsellor, can provide you the right tools to manage your trials more effectively.

It is narrated that the Prophet Muhammad (pbuh) has said:

"The Muslim ummah is like one body. If one part of the body feels pain, the whole body feels it."
(Bihar al-Anwar, Volume 75, p. 130)

And;
"Whoever relieves a believer's distress, Allah will relieve his heart on the Day of Judgment."
(Al-Kafi, Volume 2, p. 200)

Reaching out for help is never a sign of weakness, but rather a sign of strength and a step toward moving forward and getting better.

Reflect on the temporary nature of this life and strive for the hereafter

Everyone experiences grief differently, and it's important to take your time when it comes to processing your feelings or emotions.

It is stated by Allah (swt) in the Holy Qur'an:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

Fa la ta'lamu nafsun mā ukhfiya lahum min qurrati a'yunin jazā'an bimā kānū ya'malūn.

No soul can imagine what delights are kept in store for them as a reward for what they used to do. (Qur'an 32:17)

Reflecting on the temporary nature of this world can bring peace during times of loss. Every soul will taste death, and this life is the stage in which you are tested and prepared for the Hereafter. This is why it's important to focus on doing good deeds, remaining patient, and striving to get closer to your faith and to Allah (swt). By doing so, you are investing to attain paradise, where you will find true peace and rewards for your actions.

It is narrated that Imam Ja'far al-Sadiq (as) has said:

"This world is a prison for the believer and a paradise for the disbeliever." (Bihar al-Anwar , Volume 43, p. 346)

This narration from the imam emphasises that for the believer, this world is a place of trials and tests, while the disbeliever may enjoy it for a short time. It also teaches us the value of good deeds and gives hope of being reunited with loved ones in the hereafter.

Epilogue - Final thoughts

Experiencing a loss is never an easy trial, but with the right mindset and a support system, it can become more manageable and less overwhelming. The most comforting and rewarding way to handle the loss of a loved one is by living in a way that keeps their memory alive through prayer, good deeds, sadaqah jariyah, and acceptance of Allah's (swt) will. It's also important to remember that seeking support from family, friends, or a counsellor can greatly help in the healing process, and make the journey feel more manageable and reassuring. Above all, we should never forget that Allah (swt) is the most merciful of all and knows exactly what you're going through. Everyone's journey is unique to their own circumstance, and it is important to ensure that you take your time to heal. Remember, practicing patience not only brings you closer to Allah (swt), but also brings about abundant rewards in this world and for the hereafter.

It is stated by Allah (swt) in the Holy Qur'an:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ

Yā ayyuhā alladhīna āmanū ista'īnū biṣ-ṣabri wa-ṣ-ṣalāh; innallāha ma'aṣ-ṣābirīn.

O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.
(Qur'an, 2:153)

We pray that Allah (swt) grants you ease and strength and continues to do so. Whatever you are going through, we hope that this booklet is able to provide support and guidance to navigate you in your journey.

Notes

NEED TO REACH OUT TO SOMEONE?

Please feel free to contact us, the Dar team, for any assistance you may need. We are always here to help in any way we can.

You can reach us at:

07707707756
info@dar.org.uk

Our office hours are:
Mon - Fri | 10:00am - 6:00pm

Who we are

Dar Al-Islam Centre (aka Dar) is an Islamic community centre based in Willesden Green in North West London, UK. In accordance with the tenets of Muslim Shia Ithna-Ashari faith, we aim to create a welcoming environment for all and equip the community with the necessary skills, knowledge and ethics to develop positively in life.

Our vision is to create an open and welcoming centre that offers inclusive activities that support the spiritual, educational, cultural and recreational needs of the community. We envisage a strong and cohesive community that allows opportunities for development and growth individually, for families and for the community as a whole.

Our Team

The team, led by Dr. Ali Al-Hilli, is committed to offering community events and services that support spiritual, mental, and physical well-being. Imam Sheikh Ayoub Rashid, a respected scholar, provides high-quality education and guidance to the community.

Our Main Services

- *Nikkah & Wedding Service*
- *Venue Hire services*
- *Friday Prayers & Islamic Programmes*
- *Dar Tours*
- *Ask the Scholar Service*
- *Funeral Service*

DAR AL-ISLAM CENTRE
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