

# Muslim Funeral Guide

for Residents of the San Francisco Bay Area

*This guide is in the format of a quick reference manual to be used when death occurs in any Muslim family in the Bay Area. It is not intended to be a detailed explanation of the burial procedures explained here. Since it is intended to be more of a checklist, references to the pertinent ayahs of the Quran and the Hadith are not included in the main body, except in a few places. The reader is encouraged to get this information from many books and pamphlets available in the Masjid libraries, Islamic bookstores and on the web.*

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## 1. **When a Muslim/Muslimah is at the Point of Death**

Family members of the dying person and his most pious friends should be informed and should be present at his side to help him turn his thoughts to Allah. They should encourage him very gently to repent, remind him about all the good deeds that he did, about Allah's mercy, and Allah's forgiveness so that he may anticipate Allah's mercy and Allah's favors.

Prophet Muhammad (P.B.U.H) said: " Let no Muslim die except expecting and hoping the best from Allah" (Muslim).

Those who are present near a dying Muslim should do the following :

They should be kind and patient.

They should never leave him alone.

They should give him hope, not allowing him to collapse out of pain or panic.

The following are the sunnah that Islam encourage us to do over a dying person :

1. Advise the dying person to say ***La ilaha illa-Allah*** [There is no god but Allah]

The purpose is to remind him of the Oneness of Allah. Mu;adh ibn Jabal states that the messenger of Allah, (pbuh) said, "He whose last words are 'La ilaha illa-Allah', shall enter Paradise." [Abu Daw'ud; Al-Hakim - a sound hadith]. But one who is unable to speak might say these words in his heart. The scholars are of the opinion that no pressure should be put on the dying person.

2. Lay the dying person so that the qibla is on his right side.
3. Recite Surah Yaasin from the Qur'an.
4. They should make Dua' (Supplicate) to Allah to help him go through situation easy, and forgive him.

## 2. **When Death Occurs**

When the person is confirmed dead, family members or those who are present should first say:

***Inna lillahi wa inna ilayhi raji'un*** [Verily we belong to Allah, and truly to Him shall we return]

Close the eyes of the deceased.

- They should bind his lower jaw to his head so that it does not sag.
- They should cover all his body completely with a clean sheet.
- They should make Dua' (Supplicate) to Allah to forgive him.
- They can mourn his loss; Weeping is allowed –but wailing or breast-beating, tearing hair or clothes or any other form of mourning loudly is strictly not allowed.
- They should hasten to prepare the body for washing, shrouding and burial.
- There is no Islamic teaching of putting flowers, candles etc., in the deceased's room.

### **A. If Death Occurs in the Hospital (either due to an emergency, accident or due to terminal illness)**

1. Ask the doctor in attendance to issue a death certificate. This is extremely important. Without this the County will not issue an internment certificate. Without these two documents, it is illegal to move the body and/or bury it.
2. Call the Islamic Organization and the individuals listed in the Appendix. Get guidance on immediate next steps
3. Call the Mortuary (any of the ones listed in the appendix) and arrange for the body to be transferred to the funeral home.

*The mortuary will secure the release of the body from the hospital and move it to the funeral home, where the washing and preparation for burial will take place. The mortuary will also arrange to secure the internment certificates from the county. All of the above are separately charged services. Please consult with the Masjid funeral representative before signing up for these services: Under no circumstances should the body be handed over for embalming or autopsy services (unless the police is involved) as these are strictly prohibited in Islam.*

4. The County burial permits can also be secured by a family member who can go physically to the county offices and collect the internment certificate, upon presentation of the death certificate

### **A. If Death Occurs At Home**

1. Call 911 – Even if the death is due to terminal illness
2. Call the family doctor. If none available, the 911 response team will takeover the process and ensure the death certificate is issued by the county office (typically the Coroner's Office)
3. Call the Islamic Organizations
4. Call the Mortuary, follow steps above

## 3. **Preparation for Washing the Deceased (Ghusl)**

## **A. Kafan and Ghusl Materials**

The following materials are needed for washing the deceased (Ghusl) and for shrouding (Kafan) after the Ghusl. Most of the Masajids in the Bay Area carry Kafan kits. ***Also, the Masjid will provide a trained muslim brother or sister to assist in these steps, Insha'Allah.***

White Unstitched Sheets (7ft X 7ft): three for males; five for females

*(King-size bed-sheets from the linen department of the local 24-hour stores will do.*

*Remember to cut the stitched seams with a pair of scissors. Also cut (3) thin strips to use as ties for the tying the Shroud and holding it in place)*

- Camphor, Sidr
- Non-Alcoholic perfumes (Attar)
- Warm water
- Soap
- Gloves
- Wash-cloths
- Cardboard box (low-cost option recommended) to place the body in, after Ghusl

## **B. People who can and should give Ghusl**

When a Muslim dies, it is the responsibility of his family or other Muslims to wash him according to the Islamic rites of washing the deceased. Two or three persons may perform the washing.

The person(s) who may wash the deceased should :

Be a trustworthy, and honest adult Muslim(s).

Know the Islamic way of washing the dead and be able to carry out the washing.

Not make any comment on the body of the deceased.

NOTE:

Close relations are encouraged for washing the body

If the deceased is a male, then ONLY males should wash him.

If the deceased is a female, then ONLY females should wash her.

For a married person, the spouse may perform the washing.

For a child, either males or females may do the washing.

## **C. Washing of the Deceased (Ghusl)**

### **A. PLACE OF WASHING :**

The deceased's body should be washed in a clean, secluded, and private place where clean water and soap are available. Gloves or pieces of cloth are needed.

The body of the deceased should be washed with water and, if available, lotus leaves, or camphor (To be used in the final wash).

The washing should be done three or five, or any more odd number of times if necessary.

### **B. STEPS OF WASHING :**

1. The body of the deceased should be placed on a table or alike, the deceased's clothes should be removed , and the body should be covered with a sheet of cloth.

2. The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.
3. The Aura (Private parts) of the deceased should be covered with a piece of cloth (The Aura of a male is from the belly button to the knee in the presence of males, for the female is the same in the presence of females) The washer should start washing by saying: " Bismillah " [In the name of Allah]
4. The washer winds a piece of cloth around his hand, and with this he cleans away any impurities from the body using water. Then he should dispose of this piece.
5. The washer should take another piece of cloth around his hand, press lightly the stomach of the deceased so as to expel, if possible, any remnants from it, and then wash the body of all impurities using water. Then he should dispose this piece of cloth.
6. The washer should take another piece of cloth around his hand (May use gloves), and wash the covered private parts, then dispose of this piece of cloth.
7. The washer should perform Wudu (Ablution) on the deceased without inserting the water in the nose and in the mouth.
8. The washer should clean the body with water and soap (If available), starting from the head (hair, face and beard {Men}), then the upper right side of the body then the left side, after that the lower right side then the lower left.
9. In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back.
10. The washing should be done three times, or five times, or seven times, as needed, providing that after washing the head, wash the right side before the left, and the upper parts before the lower ones.
11. In the last wash, the washer may use camphor, or some perfume with the water.
12. After that the body should be dried with clean towel.
13. Then the body should be totally covered with a white sheet.
14. Get ready to start the shrouding.

SPECIAL NOTE: In case the deceased is a female in her menstrual period or have child birth bleeding, padding should be used to prevent blood from leaving the body.

NOTE: It is recommended that those who performed the washing should take a bath .  
It is recommended that those who performed the washing should make Wudu.  
There is no Islamic teaching of reading the Quran during the Ghusul.

#### **D. Shrouding the body with the Kafan**

Shrouding should start just after washing the body of the deceased. It is recommended to use white sheets from inexpensive material. Extravagance is not recommended in the Kafan (Shroud).

#### **THE KAFAN OF A MALE**

The Kafan of a male should consist of three white winding sheets about { 7 x 7 feet}, clean and large enough to conceal the whole body, after having been perfumed with incense. Use 4 tie ropes, each 7 feet long.

The material of the sheet should not be silk, nor should any gold be used.

#### **STEPS OF SHROUDING :**

1. The winding sheets should be spread out one on the top of the other .
2. The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.
3. Some scent or perfume may be put on those parts of the body upon which one rests during prostration, that is the forehead, nose, hands, knees, and feet.
4. If it is possible the deceased's left hand should be placed on his chest, then put his right hand on the left hand like the way in the Salat (Prayer).
5. The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.
6. These sheets should be fastened with a piece of cloth {Tie ropes}, one above the head, another under the feet, and two around the body.

#### **THE KAFAN OF A FEMALE**

The Kafan of a female should consist of five white garments, (Two winding sheet, a long loose sleeveless shirt {From shoulder to feet}, a waist wrapper, and a head veil ), these should be large enough to cover the whole body and may be perfumed with incense, a loin cloth may be used to bind the upper part of her legs, use 4 tie ropes, each one is 7 feet long.

#### **STEPS OF SHROUDING :**

1. The garments are spread out ( First: winding sheets { 7 x 7 feet}, Second: the long loose sleeveless shirt { 3 1/2 x 14 feet, with a hole in the middle line for the head}, Third: waist wrapper { 6 feet x 3 1/2 feet }, Fourth head veil { a 4x4 square feet white sheet }, and Fifth: the loin cloth { 12 inches wide x 4 feet long } ).
2. The deceased, covered with a sheet, is lifted and laid on her back on the shroud. Some scent or perfume may be put on those parts of the body upon which one rests during prostration, that is the forehead, nose, hands, knees, and feet.
3. The loin cloth is bound round her upper legs (Acts like underwear).
4. The waist wrapper is tied in place.
5. Put on the sleeveless shirt (Long to cover the body from the shoulder to the feet) .
6. Put the head veil.
7. The deceased's left hand should be placed on her chest, then put her right hand on the left hand like the way in the Salat (Prayer).
8. The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way.

9. These sheets should be fastened with a piece of cloth {Tie ropes}, one above the head, another under the feet, and two around the body.

NOTE: There is no Islamic teaching of writing any thing on the shrouds

#### **4. Transportation to the Masjid for Funeral Prayers (Salat –ul –Janazah )**

- The deceased should be transferred to the Masjid for Salat –ul –Janazah . This transfer is a service done by the mortuary in the hearse provided by them.
- Salatul Janazah is required to be performed in congregation to request pardon for the deceased and all dead Muslims, and to wrap them all in Allah’s Mercy.
- It is preferable that Salatul Janazah be performed outside the Mosque or the Musalla (Prayer room), like in activity rooms or courtyards.
- Salatul Janazah is a collective obligation. A Muslim should not hesitate to participate in it, whether or not the deceased, or his relatives are known to him.
- Prophet Muhammad (P.B.U.H) said : " If a Muslim dies and forty Muslims, who do not associate anything with Allah , join in the Salatul Janazah, Allah accepts their prayers for him." ( Muslim ).
- Salatul Janazah is said silently, except the Takbeer and Tassleem. All conditions for regular Salat are required in Salatul Janazah such as Tahara, Wudu, clean body and clothes, neeyah (Intention), and facing the Qiblah.
- There is a reward for attending Salatul Janazah for both the deceased and those who make
- the Salat according to the following Hadith.
- There are specific times when it is prohibited to perform Salatul Janazah, unless it becomes
- necessary, due to the condition of the body, to perform it quickly and then bury the body.
- This is due to the Hadith of the Prophet (P.B.U.H.) who forbade us to pray, or bury our dead during these specified times (Muslim).

These prohibited times are :

From sunrise until the sun is fully risen,  
At the zenith of the sun (the sun at meridian), until it passes the meridian,  
From when the sun pales before sunset until it has set.

#### **5. Funeral Prayers - Method**

- It is preferable that Salatul Janazah be performed outside the Mosque / the Musalla.
- All conditions for regular Salat are required in Salatul Janazah such as Tahara, Wudu, clean body and clothes, neeyah (Intention), and facing the Qiblah.
- Muslims should form a minimum of three lines facing the Qiblah. The one most closely related to the deceased (son, father, brother etc.) is most qualified to lead the Salat, even over the Imam of the Masjid, provided he knows how to conduct the Salatl Janazah.

- If such a person is not available or cannot do it then the Imam of the Masjid or any other knowledgeable Muslim can lead the prayer
  - If there is only one Muslim with the Imam, he should stand behind the Imam.
  - The body should be placed in front of the person who leads the prayer; parallel to the lines of the
  - People standing in prayer. The head of the deceased should be to the right side.
  - The Imam should stand by the middle of a female body, and by the head for a male body.
  - Behind the Imam, the males stand in lines, then children, then females
  - There are NO Rukuh, Sujud, Athan, or Eqama.
1. Having the appropriate neeyah (Intention), raise your hands in the usual manner and say :  
" **Allahu Akbar** ".
  2. Fold your right hand over the left hand in the usual manner. Recite the **Fatiha** silently .
  3. Then say : “**Allahu Akbar**” and recite the **Tashahood** .

*The Tashahood is :- ( Allahumma sallee ala-Muhammad wa'ala alee Muhammad kama sallayta ala Ibrahim wa ala alee Ibrahim, wa barik ala Muhammad wa'ala alee Muhammad kama barakta ala Ibrahim wa ala alee Ibrahim, innaka hamidun Majeed).*

[This means : " O Allah! Grant peace to Muhammad and his family as you did to Ibrahim and his family. O Allah! Bless Muahammad and his family as you blessed Ibrahim and his family. Truly you are Most Glorious and Most Praiseworthy]

4. Then say : “**Allahu Akbar**”

Then make dua' (Supplicate) for the deceased; there are specific duas for this in the appendix

5. Then say: “**Allahu Akbar**”

Then make dua (Supplicate) for all dead Muslims.

In the case of a dead baby or young child, make dua (Supplicate) for his parents.

Then say : " **Assalamu alaykum wa rahmatullah**", like you say in other Salats.  
Tasleem can be said only once.

## **6. Transportation to the Cemetery**

After the Salatul Janazah is done, lift the body gently back to the hearse and prepare the convoy for transfer to the cemetery.

### **E. Route Maps and Funeral Stickers**

Make copies of the route maps (given in the appendix for Five Pillars Farm) and distribute to all joining the funeral procession

Handout the funeral stickers (bright orange-colored ) to everyone. The funeral home will usually supply these to the family

## **F. Traffic Rules**

- Obey all traffic rules as you would otherwise; there are no special dispensations for funeral processions; Motorcycle escorts are recommended when there are more than 50 cars.
- Ensure everyone knows where the cemetery is; that way they need not drive dangerously to be together with the procession.
- Leave headlights on; this makes it easier for others to know there is a funeral procession
- Use the slow lane all the way to the cemetery, unless the lane exits in which case use the next lane

## **7. Arrival at the Cemetery**

- Upon arrival at the cemetery, gently lift the body from the hearse and carry it on the shoulders for the last portion of the journey.
- Carry the body to the grave site (which should have been dug by now – see checklist)
- Have the appointed *lead person* for burial take over the process

## **8. Burial Procedure**

1. A grave is dug deep enough to totally hide the body of the deceased.
2. The grave should be always perpendicular ( Horizontal) to the direction of Qiblah.
3. Only men are allowed to attend the burial.
4. All Muslims who are present should remember death, the hereafter, and that one day he too will be buried.
5. They should keep quiet ( No talking unless it is necessary ).
6. The deceased's male relatives are expected to put the body in the grave, putting the body in the grave should be carried out only by Muslim men..
7. A female is placed in her grave either by her husband, her sons, her father, her brothers, or her uncle.
8. The deceased's body should be entered to the grave from the middle of the grave
9. Those who enter the body of the deceased in the grave should say : ***Bismillah wa ala millati rasulillah***, [In the name of Allah and in the faith of the Messenger of Allah]
10. The deceased's body should rest on his right side, and should be close to the wall and supported so that the body will not fall back, the deceased's face should be towards the Qiblah.

11. Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before and should be in a state of Tahara.
12. They should undo the ties on the head and the feet.
13. They should put above the body a layer of wood or big stones, so that earth will not be put directly on the body when they fill the grave with earth.
14. After the body is totally covered, it is desirable to throw three handfuls of soil into the grave, with each handful saying:

*Minhaa khalaqnaa kum* [From the earth did We create you]

*Wa feehaa Nu'eedu kum* [And into it shall We return you ]

*Wa minhaa nukhrijukum taaratan 'ukhrraa* [And from it shall We bring you out once again]

- Then the grave should be filled up with sand or soil that was taken out from the grave; no additional soil should be brought from elsewhere.
- It is allowable to put a mark on the grave or a stone to know the grave.
- Just after the burial all Muslims, including the deceased's relatives, may stay in the cemetery for a while and make dua' ( Supplicate ) for the deceased, since he is being questioned by the Angels.
- Prophet Muhammad (P.B.U.H.) in an authentic Hadith said : " Make dua' of Istighfar ( Supplicate for forgiveness) for your brother and request steadfastness for him because he is now being questioned " (Abu Dawood).

**NOTE:**

It is recommended that women and girls do not enter the cemetery and come closer to the grave to see the burial process.

It is prohibited to build any form of construction on the grave, or decorate the grave.

Arranging day of mourning on the third day after death, or on the seventh, or on the twentieth day, or on the fortieth day, or on the anniversary of the death - all are **Bid'ah** practices which people have introduced; there is no authentic Sunnah for doing the same

Transferring the deceased to another country is not allowed

There is no Islamic teaching of revealing the face of the deceased after putting the body in the grave.

There is no Islamic teaching of shouting special Dhikr (Certain words to remember Allah) before, during, and after burial.

There is no Islamic teaching of reading the Quran in the cemetery.

There is no Islamic teaching of putting flowers, food, water, photograph, money or anything around the grave that will benefit the deceased.

There is no Islamic teaching of slaughtering an animal during or after burial.

There is no Islamic teaching of staying in a state of sadness for one year.

There is no Islamic teaching that the relatives of the deceased should wear black clothes.

It is prohibited to cremate the body of dead Muslim, even if the deceased requested it before his death.

It is prohibited to put candles on the grave. Prophet Muhammad (P.B.U.H.) said in an authentic Hadith: " Curse those who light lamps on graves " (Authentic-Ahmed).

It is also disliked (Makruh) to pray in the cemetery (Bukhari ).

Performing autopsy on a dead Muslim is totally prohibited, unless it is requested by court order.

## **SPECIAL CASES**

### 1) Miscarried Fetus :

If the fetus is less than four months old ( Mother was pregnant for less than four months) then the fetus may not be washed; the fetus should be wrapped in a piece of white cloth and buried. Then there is no Salatul Janazah for this fetus.

If the fetus is more than four months old ( Mother was pregnant for more than four months ), then the fetus may be washed, shrouded (Using one or two winding sheets to cover the whole body), and then Muslims have the choice whether to perform Salatul Janazah or not.

### 2) Children :

- A) Before reaching the age of puberty, a child may be washed by males or females.
- B) Shrouding a child: for females use a shirt and two winding sheets and for males two or three winding sheets may be used
- C) For those children who reached the age of puberty, they should be dealt with as an adult { Female child like female adult, and male child like male adult }, but then Salatul Janazah must be performed.

### 3) Martyr :

The body of a Martyr should not be washed, nor be shrouded but buried with the same clothes that people found him with.

The strongest opinion of Muslim scholars is not to offer Salatul Janazah for martyrs since Prophet Muhammad (P.B.U.H) did not offer it for the martyrs of the battle of Uhud.

## **9. PRAYERS AND CONDOLENCES**

- It is a Muslim's duty to offer condolences, comfort, and sympathy to the family and the relatives of the deceased. This strengthens the relationships within the Muslim community.
- When offering condolences, words should be chosen carefully and said gently to convey sympathy and to encourage the family and the relatives of the deceased to accept Allah's will and to help them to get back to their normal life.
- Condolences may be offered to the family and to the relatives of the deceased before, during or after burial for up to three days, but it may be offered even at later time if someone did not hear about it or he was far away.
- It is recommended to leave after offering condolences to give the family time to take care of

- their other affairs, assistance may be offered for anything the family may need, and one may
- stay to help, if asked.
  
- It is not recommended for the families to hold gatherings for three days or more, and hire people to recite Quran loudly. While the Quran is recited, others eat, drink or talk, disregarding the rules of listening
- to the Quran, and inflicting the family with high expenses.
  
- It is Sunnah that friends, neighbors and relatives prepare food for the family of the
- deceased, for the loss of the loved one occupies the family's whole attention.

# APPENDIX

## I. Important Telephone Numbers and Contact List

- Islamic Organizations & Individuals: Mohamed Sidiq 415-318-9240 Nidal Tuqan 510-715-7748 Samy 415-552-8831 Salim 415-912-8338 Bilal (SF) 415-861-1262 . Imam Hafiz Yusuf (SF) 707-704-1396 Harun 415-786-7860 to wash males (Islamic Center Of San Francisco) Imam Safwat Mursi (SF) 415-261-0554 Mohamed Alawi 510-368-896 Imam Hamza (Richmond) 510-680-8462 Imam Farid Beig (Fairfield) 707-688-3999 faridbeg@yahoo.com Khaled South City Masjid (Fiji) 650-290-3112 Imam Sadulah (Fiji Mosque) 650-676-0787 Samia to wash females 510-759-8871 Nasira Abdul Aleem 510-301-2171

A. Islamic Society of East Bay (Funeral Committee) (510) 429-ISEB

Imam Siraj ( in death emergency) (510) 943-9600

Br. Imam Siraj (510) 770-7120 (Pager)

Br. Dabeer Siddique (510) 742-1111

Haji Abdul Aziz (510) 792-2754

B. Br. Abdul Qadir (510) 471-9676

Br. Pervez Ahmed Khan (510) 552-0590 (510) 796-4739

C. Islamic Center of Fremont, Irvington (510) 656-3292

Br. Mohammed Usman (510) 667-0352 (Masjid)

2. A. Five Pillars Farm Islamic Cemetery, Livermore

1761 Laughlin Road, Livermore, CA 94550

Br. Mohammed Zaki Phone Numbers are: 510-517-8397 Cell

(510) 657-8397 work , (510) 657-8398 (Fax), (510) 796-5674 (Home) DIRECTIONS TO REACH THE CEMETERY:

Take 580 East Take exit called Vasco. Bear LEFT to N VASCO RD

Go over the bridge and turn right on the first light Northfront Road (ARCO GAS STATION)

Proceed about ½ a mile and take a left on Laughlin Road

Go about ¾ of a mile

on your right you will find the entrance (green gate) immediately after the house.

3. A. Cemetery Telephone Numbers

Muslim Community Association (MCA) (408) 301-0132

Br. Abdur Rehman 246-6662

Mortuaries linked to Islamic Organizations (510) 525-1331

B. Harris Funeral Home (510) 538-3131

Chapel of Chimes (408) 984-1001

Funeral Home in Santa Clara

County Telephone Numbers

### Santa Clara County

Recorder

4. First Floor, East Wing  
70 West Hedding Street  
San Jose, CA 95110

(408) 299-2481

8:30 AM-4:30 PM  
Monday - Friday  
except holidays

### Alameda County

Burial (Internment Certificate)

Weekend (Saturday only)

Alameda County

1225 Fallon Street

Room 100

Oakland CA 94612

(510) 272-6381

G. Sample Documents

Sample copy of death certificate is attached  
 Sample copy of County burial certificate is attached

## H. Costs to be Considered

Please bear in mind that this is only a sample to assist you in calculating costs, mortuaries do not accept personal checks. It is advisable to carry a credit card on one's person for this entire period. Please check current prices with mortuary, cemetery, masjid, etc..

### Funeral estimated cost

- Certificate of Death & Burial Permits charges vary per county. (*paid to County*)
- Transportation to Masjid and cemetery, Ghushl(Washing), Kafan (Shrouding), Cardboard Casket.
- Grave Plot at cemetery. Grave site purchase
- Grave opening and closure Grave preparation (digging, closing...)

Mortuary fees schedule to be attached here

Transportation costs from the hospital/home Facilities use fees Other county-related services fees Card-box to be used to carry the body Transportation fees after the mortuary To Masjid for Salatul Janazah From Masjid to Cemetery Kafan Materials	}	Refrigeration & Weekend charges will be extra
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## I. Route Maps

***Five Pillars Farm***  
 1761 Laughlin Road  
 Livermore CA 94550

*Direction: Take 680 N to 580 E, take Vasco North Exit, go on the over pass make a right on the North Front Road. Take left on Laughlin Road and the Cemetery is on the right.*

6.	(I-580) exit towards <b>STOCKTON</b> - go <b>2.8</b> mi
7.	Continue on <b>I-580 EAST</b> - go <b>20.3</b> mi
8.	Take the <b>VASCO ROAD</b> exit towards <b>BRENTWOOD</b> - go <b>0.4</b> mi
9.	Bear <b>R</b> on <b>S VASCO RD</b> - go < <b>0.1</b> mi
10.	<b>S VASCO RD</b> becomes <b>N VASCO RD</b> - go <b>0.2</b> mi
11.	Turn <b>R</b> on <b>NORTHFRONT RD</b> - go <b>0.8</b> mi (Arco Gas Station)
12.	Turn <b>L</b> on <b>LAUGHLIN RD</b> - go <b>0.8</b> mi
13.	Arrive at <b>1761 LAUGHLIN RD, LIVERMORE</b>

## V. Checklist(s)

### 1. TELEPHONE CALLS IMMEDIATELY AFTER DEATH

Doctor for Death Certificate	Name of Person Contacted	Telephone
-----	-----	-----
Islamic Organization <i>Be prepared to provide the following information</i>	Name of Person Contacted	Telephone
-----	-----	-----
Name of Caller; Telephone Number and relationship with deceased		-----
Name of deceased person, details of age/sex etc		-----
Location of dead body – whether at a mortuary, home, hospital etc.		-----
Status of obtaining death certificate from the doctor		-----
Status of obtaining the burial permission (internment certificate) of the county		-----
Plans of burial – time, day, date, location selected etc		-----
Whether Ghusl and transportation have been made or not		-----
Name of Mortuary/Funeral Home Selected	Name of Person Contacted	Telephone
-----	-----	-----
County Office Called for Burial Certificate	Name of Person Contacted	Telephone
-----	-----	-----
Islamic Cemetery Selected	Name of Person Contacted	Telephone
-----	-----	-----

*Time and date of burial should be confirmed with the grave-digging ensured prior to arrival of the body to the cemetery*

### 2. KAFAN MATERIALS PURCHASE/PREPARATION

White Unstitched Sheets (7ft X 7ft): three for males; five for females  
 Camphor, Sidr  
 Non-Alcoholic perfumes (Attar)  
 Warm water  
 Soap  
 Gloves  
 Wash-cloths  
 Cardboard box (low-cost option recommended) to place the body in, after Ghusl

### 3. MASJID/CEMETERY CONFIRMATION

Salatul Janazah Time Agreed	Name : _____
Grave Preparation and Cemetery Arrival Time Agreed	Name : _____
LEAD PERSON FOR SALAT IDENTIFIED	Name: _____
LEAD PERSON FOR BURIAL PROCESS	Name: _____

### 4. TRANSPORTATION

Route Maps Copied and distributed  
 Funeral Stickers distributed

In the Name of Allah, The Most Gracious, The Most Merciful

## Islamic Last Will and Testament

OF

RESIDING AT \_\_\_\_\_

COUNTY \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_ TELEPHONE \_\_\_\_\_ TODAY'S DATE \_\_\_\_\_

### ARTICLE I: PREAMBLE

The Prophet Muhammad (Pbuh) ordered Muslims to have their Last Will and Testament drawn up: Abdullah bin 'Umar narrated that the Messenger of Allah (Pbuh) said, "It is not permissible for any Muslim who has something to Will to stay for two nights without having his Will and Testament written and kept ready with him" (Sahih Al-Bukhari).

While being in full mental capacity and good health, I, \_\_\_\_\_ a Muslim, do hereby declare, request, and certify this, my Last Will and Testament. I also do hereby declare that this document revokes any and all former Wills and codicils that I have made previously.

All praise to Allah (SWT), The Creator of the heavens and the earth and all within. I believe in Him and I put my trust entirely in Him. I beg for His Help and His Forgiveness. I seek refuge in Allah (SWT) from the Shaitan (Satan) and the evils of the world and the evils of my deeds. I ask Him to Guide me; those whom Allah (SWT) Guides no one can mislead, and those whom Allah (SWT) leaves to stray, no one can guide. I testify that I believe that The Hour will come for certain, and that Allah will resurrect all those who are in the graves. I testify that there is no deity except Allah, He is One and has no partners, and I testify that Mohammed is Allah's servant and last Messenger (Peace and Blessings of Allah be on him).

I request of all of my immediate relatives and closest friends, and any others involved in the procedures surrounding my death and burial, whether they be Muslims or non-Muslims, to honor my human and Constitutional right and choice to be a Muslim. I ask them to also honor the spirit as well as letter of this document and to not obstruct or change it in any way. Let them see to it that I am buried as a Muslim, and my property divided and disperse as I ordered, according to the Sunni Muslim Islamic Law (hereafter referred to Shariah). Under no circumstances does anyone have the authority to change the contents of this Will.

I request of all of my immediate relatives and closest friends, for the sake of Allah and out of fear of Him, to settle their disputes and correct their relationships among themselves according to the following orders of Allah in The Quran: *"So fear Allah and amend that which is between you and obey Allah and His Messenger if you should be believers"* (Surah al-A nfal 8: 1).

I request of all of my immediate relatives and closest friends what the prophets Ibrahim and Ya'cob (Peace be upon them) directed their sons: *"O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."* (Surat-ul-Baqarah, 2:132).

I request of all of my immediate relatives and closest friends, when I am on the brink of death, that they insist that I say the Shahadah: *"La ilaha ill-Allah, Muhammadun Rasulallah* (There is no God but Allah and Muhammad is the Prophet of God)" This is in observance of the Prophet's (Pbuh) saying: "Anyone whose last words were 'La ilaha ill-Allah (There is no God but Allah) will enter Paradise'. ( Ahmad, Abu Dawud, and al-Hakim - Sahih).

I insist that no one wail or slap their cheeks because of my death, as the Prophet (Pbuh) has prohibited these acts. After you have buried me, the first thing you must do is to clear me of my debts (if there are any), as the believer's soul is held back by his liabilities.

### Distribution of Inheritance According to the Quran

Allah (SWT) says in the Quran in Sura (verse) An-Nisaa: 7-14

7. For men is a share of what parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share.
8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [ i.e., the estate] and speak to them words of appropriate kindness.
9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate kindness.
10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e. Hellfire].
11. Allah instructs you concerning your children [i.e. their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. (Literally, "that which is left."). And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children, and the parents [alone] inherit for him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, (Although the siblings themselves do not inherit in this case.) after any bequest he [may have] made or debt. Your parents or your children – you know not which of them, are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.
12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one is a sixth. But if they are more than two, they share a third, (these shares are divided equally between males and females), after any bequest which was made or debt, as long as there is no detriment [caused]. (This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor). [This is] an ordinance from Allah, and Allah is knowing and Forebearing.
13. These are the limits of Allah, and whosoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.
14. And whosoever disobeys Allah and His Messenger, and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

**ARTICLE II: MY IMMEDIATE FAMILY**

A. I am married to \_\_\_\_\_ and all references in this Will to my husband/wife (s) are references to this person.

B. I am the father/mother of the following children whose names and dates of birth are: 1. \_\_\_\_\_

2. \_\_\_\_\_ 3. \_\_\_\_\_

4. \_\_\_\_\_ 5. \_\_\_\_\_

6. \_\_\_\_\_ 7. \_\_\_\_\_

**ARTICLE III: EXECUTOR AND BENEFICIARY**

A. I hereby entrust all my estate: cash, bank accounts, real property, shares in any business, and any other property not mentioned in this Will, to the person named below, who shall act as my executor to serve without bond, to distribute it according to Shariah. I ordain that the executor of this Will be a Muslim.

1. My husband/wife \_\_\_\_\_, or, if he/she fails to survive me by 45 days, 2. \_\_\_\_\_, or, if fails to survive me by 45 days,

3. \_\_\_\_\_, or, if fails to survive me by 45 days, 4. \_\_\_\_\_, or, if fails to survive me by 45 days,

B. The Imam of the local Sunni Muslim community.

C. I direct that the executor take all actions legally permissible to have the probate of my estate done as simply and as expeditiously as possible.

D. I give my executor power to sell my property, real, personal or mixed, without a court order and without bond.

E. I give my executor power to settle any claim for or against my estate.

**ARTICLE IV: BURIAL ARRANGEMENTS**

1. I ordain that my body be prepared for burial in keeping with the Sunni Muslim Law (Shariah).

2. Under no circumstances shall my body be voluntarily turned over for an autopsy, or embalming, or organ donation.

3. My body must be prepared for burial according to the Shariah

4. Once the body is prepared for burial there is to be no viewing of my remains.

5. Absolutely no non-Islamic religious service or observance shall be conducted upon my death, or on my body, or at the grave site. No pictures, stars and crescents, decorations, crosses, flags, flowers, plants, signs, symbols, or music be involved at any stage of my burial.

6. My body may not be transported over any unreasonable distance from the locality of my death unless necessitated by the circumstances or consensus of my Muslim family members.

7. My grave must be dug in complete accordance with the Shariah practice. It should face in the direction of the Qiblah (Ka'aba in Makkah, Saudi Arabia).

8. My body must be buried without casket or any other encasement that separates the shroud from the surrounding soil.

9. My grave must be covered with dirt only. The marking, if necessary, should be a simple rock. There should be no inscriptions or symbols on it.

10. My burial must take place as soon as possible, preferable before sunset on the day of my death or the following day. Under no circumstances should the burial be unduly delayed.

11. In the event that the local laws require casket-encasement, I command that such encasement be of the simplest, most modest, and least expensive type possible, and I furthermore command that the encasement be left open during burial and filled with dirt unless prohibited by law.

12. No one is permitted to cry out, moan or wail. I demand that such a person leave the burial site. Only what comes from the eye is acceptable (tears). Muslims should say a duaa (supplication) for me and that there be a moment of silence when they pray that my grave is made spacious and comfortable.

**ARTICLE V: CUSTODY OF MINOR CHILDREN AND GUARDIAN**

If, at my death, any of my children are minors, I recommend that my husband/wife \_\_\_\_\_ be appointed guardian of my minor children, provided he/she is a Muslim. If

he/she is unable or unwilling to serve as personal guardian, I recommend that \_\_\_\_\_ be appointed guardian of my minor

children. If he/she is unable or unwilling to serve as personal guardian, I recommend that \_\_\_\_\_ be

appointed guardian of my minor children. If he/she is unable or unwilling to serve as personal guardian, I recommend that \_\_\_\_\_ be appointed guardian of my minor children. In all cases, I urge that all my minor children be raised to be practicing Sunni Muslims and not in any way be indoctrinated into any other faith, religion, or sect of Islam. I direct that no bond be required of any personal guardian. Any property or other inheritance that this Will gives to any of my minor children shall be administered by their guardian in their best interest.

ARTICLE VI: DEBTS AND EXPENSES

I direct my executor:

- A. To return to the rightful owners all trust and property that are in my care at the time of my death.
B. To first apply the assets of my estate to the payment of all my legal debts, including such expenses incurred by my last illness and burial as well as the expenses of the administration of my estate.
C. To pay any outstanding "obligation due to Allah (Huquq Allah) " which are binding on me including unpaid zakat, kaffaraat of unperformed pilgrimage (Hajj), etc.

ARTICLE VII: BEQUESTS

I direct my executor to:

Pay the following amount from the remainder of my estate after paying all the expenses mentioned above, to the person/s or organization/s named below. Bequests can only be given to non-inheritors, ie. distant relatives or others who do not have a fixed portion of inheritance set in the Quran. This is because the Prophet peace be upon him said: "La wasseeyata lil waarith. There is no bequest for an inheritor." It is important to make this distinction since most Muslims do not know this ruling.

The total must not exceed 33 percent (one third) of the remainder of my estate.

Table with 4 columns: Item number, Description, Percentage of total remainder, and Total Bequests. Includes items 1 through 5 and a total row.

ARTICLE VIII: DISTRIBUTION OF THE REMAINDER OF MY ESTATE

- 1. Distribute the residue and remainder of my estate strictly in accordance with the tenets of Sunni Muslim law of inheritance.
2. Ensure that no part of the remainder of my estate shall be inherited by any non-Muslim, no matter how he/she is related to me.
3. Ensure that, should I die as a result of murder, no part of the remainder of my estate shall be inherited by my adjured murderer responsible for direct unlawful killing (actionable homicide), no matter how he/she is related to me.
4. Ensure that no part of the remainder of my estate shall be inherited by a person whose claimed relationship to me, ascending or descending, is the result of a non-Islamic or unlawful marriage, or through adoption, except if this relationship to me is through his/her mother who is biologically (through blood) related to me or if he/she is specifically mentioned in bequests above.
5. Regarding a fetus conceived before my death, whose relationship to me qualifies it to be an heir according to this article, if it is born alive within the limit of time specified by Shariah. The executor may delay the distribution of the residue and remainder of my estate after the execution of Articles I to VII, until the birth of the fetus. If he/she chooses to distribute the estate prior to the birth of the fetus then he must withhold a portion of the estate equal to the share of the fetus for distribution until after the birth of the fetus.
6. In case of any difficulty in distributing my estate according to this Will, the matter should be referred to a Muslim knowledgeable in Islamic Inheritance Law for advice and guidance.
7. The residue and remainder of my estate after the execution of Articles I to VII and Article VIII sections 1 to 6 above be donated to the following person/s or organization/s for the establishment of

Islamic communities and Masjid.

- 8. Any portion of my estate disclaimed or refused to be received by any of the legatees names or referred to in this document be donated to the following person/s or organization/s for the

establishment of Islamic communities and Masjid.

ARTICLE IX: SEPARABILITY

I direct that no part of this Will be invalidated by a court unless competent in Shariah. If any part of this will is determined invalid by a court the other parts shall remain valid and enforceable.

I insist that no one practice innovations regarding the three-day condolence period after my death, such as bringing in someone to recite excerpts from the Quran or to preparing food for guests. If you do any such innovations, I am free from that guilt and deviation, having herein charged you against it.

I declare that I forgive everyone who has backbitten me or erroneously taken anything from me. I beg of all those who knew me that they please forgive me for whatever I may have erroneously taken from them or said against them.

I request that if you differ in anything among yourselves you refer the decision to Allah and His Messenger (Pbuh), for Allah (SWT) said: "And know, by your Lord, they will not believe until they make you, [O Mohammed], judge in what they dispute among themselves and then find no discomfort from what you have judged and submit in full, [willing] submission" (Surah an-Nisa 4: 65).

My final bequest for my family and children is the same one that the Messenger of Allah (Pbuh) enjoined upon his followers: "The prayer, the prayer". I advise and implore my family to have patience and accept Allah's will. (Surah al-Baqarah: 156)

This concludes my Last Will and Testament. I am now free, in front of Allah (SWT), from any words or deeds that distort and contradict this document according to the guidance of Allah's Messenger (Pbuh), as forewarned by the Quranic verse: "Then, whoever alters it [i.e. the bequest] after he has heard it - the sin is only upon those who have altered it." (Surah al-Baqarah 2:181).

"Exalted is your Lord, The Lord of might, above what they describe. And Peace be upon the messengers, and praise to Allah, Lord of the worlds" (Surah as-Saffat: 37: 180-182)

I subscribe my name to this Will this day \_\_\_\_\_ at \_\_\_\_\_ and do hereby declare that I sign and execute this instrument as my last Will and that I sign it willingly, that I execute it as my free and voluntary act for the purposes therein expressed, and that I am of age or otherwise legally empowered to make a Will, under no constraint or undue influence.

WITNESSES

On this day, \_\_\_\_\_ date of \_\_\_\_\_, the undersigned declared to us that this instrument was his/her Will and requested us to act as witnesses to it. He/She thereupon signed this Will in our presence, all of us being present at the same time. We now, at his/her request, in his/her presence, and in the presence of each other, subscribe our names as witness and declare that we understand this to be his/her Last Will, and that, to the best of our knowledge the testator is of the age of majority, or is otherwise legally empowered to make a Will, and under no constraint or undue influence.

Witness 1. \_\_\_\_\_ Name and Signature

Witness 2. \_\_\_\_\_ Name and Signature

HEALTH CARE PROXY AND LIVING WILL

If the time comes when I am incapacitated and can no longer actively take part in decisions for my own life and am unable to direct my physician as to my own medical care, I wish this statement to stand as a testament of my wishes.

I, \_\_\_\_\_ hereby appoint the following individual as my health care agent.

Name: \_\_\_\_\_ Phone# \_\_\_\_\_

Address: \_\_\_\_\_

This health care proxy shall take effect if and when I become unable to make my own health care decisions. In respect of each decision made for me by my agent, it is my wish and direction that my agent be guided solely by Islamic Shariah as to what my own decision would have been in the same circumstances. Without limiting the unrestricted scope of my agent's authority hereunder, I expressly authorize my agent to direct that no treatment be conducted or withheld from me if to do so is against the teachings of Islam, to the best of understanding of my agent. I direct that medication be judiciously administered to me to alleviate pain. I do not intend any direct taking of my life. I also direct that "life support systems" may be used in a judicious manner and its use discontinued, just like any other medicine, if it becomes reasonably apparent that it has no curative value. The "life support systems" include but are not limited to artificial respiration, cardiopulmonary resuscitation, artificial means of providing nutrition and hydration, and any pharmaceutical drugs. I direct that my family, all physicians, hospitals and other health care providers and any court or judge honor the decision of my agent/alternate agent. This request is made, after careful reflection, while I am of sound mind.

Name: \_\_\_\_\_ Signature: \_\_\_\_\_

Name and Signature \_\_\_\_\_ Witness 1.

Name and Signature \_\_\_\_\_ Witness 2.

\*\*\*OPTIONAL\*\*\*

Subscribed and sworn to before me this \_\_\_\_\_ day of \_\_\_\_\_.

Notary Public \_\_\_\_\_ Signature & Seal

In Case of Emergency Contact: (Include Mosques and all phone numbers)

We hope this will benefit you and your family. For a will to be legal in most states, you have to be at least 18 years old and of sound mind. The will must be signed by you and witnessed by two people who won't receive anything from your estate. However, please consult with an Islamic Scholar and/ or an attorney first. As always, please feel free to pass or share this information on to your friends and other Muslims. Pray for the people at The Islamic Bulletin who prepared this sample Will for you. Jazakum Allahu Khairan (May Allah Reward You). If more copies are needed please go to: www.islamicbulletin.org and click on enter here and then Islamic Last Will. For a list of mosques click mosques under enter here. You can print the whole mosques in a PDF format. Rev: 2009

For More Information Please Contact: The Islamic Bulletin P.O. Box 410186 San Francisco, CA 94141-0186 Web: www.islamicbulletin.org E-Mail: info@islamicbulletin.org

THIS INFORMATION IS REQUIRED FOR THE DEATH CERTIFICATE:

Full Name \_\_\_\_\_

Date Of Birth \_\_\_\_\_ Place Of Birth \_\_\_\_\_

Social Security Number \_\_\_\_\_ Race \_\_\_\_\_

Street Address And Zip \_\_\_\_\_

City/Town Of Residence \_\_\_\_\_ County Of Residence \_\_\_\_\_

Full Name Of Father \_\_\_\_\_

First And Maiden Name Of Mother \_\_\_\_\_

Highest Level Of Education In Years Elementary/Secondary (0-12) \_\_\_\_\_ College (1-4 Or 5+) \_\_\_\_\_

Marital Status (Circle): Never Married Married Widowed Divorced

If Married Or Widowed, Name Of Spouse \_\_\_\_\_

Usual Or Last Occupation \_\_\_\_\_ Kind Of Business Or Industry \_\_\_\_\_

Name Of Attending Physician \_\_\_\_\_

Next of Kin and Contact info:

THE NET VALUE OF YOUR ESTATE

I, ASSETS (Add up what you own and where located)

A, Personal Property:

1. Cash \_\_\_\_\_ Located: \_\_\_\_\_

Cash \_\_\_\_\_ Located: \_\_\_\_\_

2. Savings: \_\_\_\_\_ Bank \_\_\_\_\_

Savings: \_\_\_\_\_ Bank \_\_\_\_\_

3. Checking: \_\_\_\_\_ Bank \_\_\_\_\_

4. Other: \_\_\_\_\_

5. Interest in Profit Sharing, Stock, Partnership, etc. \_\_\_\_\_

6. Automobiles, Jewelry, Household & Clothing \_\_\_\_\_

7. Miscellaneous \_\_\_\_\_

B, Real Estate (describe for each property you own)

Value \_\_\_\_\_ Located \_\_\_\_\_

Value \_\_\_\_\_ Located \_\_\_\_\_

Total Value of all the above assets:

II, LIABILITIES (add what you owe)

1. \_\_\_\_\_ Money Owed to \_\_\_\_\_ \$

Address and Phone: \_\_\_\_\_

2. \_\_\_\_\_ Money Owed to \_\_\_\_\_ \$

Address and Phone: \_\_\_\_\_

3. \_\_\_\_\_ Mortgage

4. \_\_\_\_\_

5. Personal debts: (loans, car, etc.) \_\_\_\_\_

Total Amount owed: \_\_\_\_\_

Safe Deposit Box \_\_\_\_\_ located at \_\_\_\_\_

Passport # & Type \_\_\_\_\_ Important Passwords #: \_\_\_\_\_

This document, comprising \_\_\_\_\_ pages, is made in \_\_\_\_\_ copies. The original is with me, one copy is deposited with \_\_\_\_\_ Name and Phone # \_\_\_\_\_ and one copy with \_\_\_\_\_ Name and Phone # \_\_\_\_\_

Signature, Date and Time

# THE SHAFI'I MADHAB (METHOD)

## HOW TO PERFORM SALAATUL JANAZAH

The Salaatul Janazah is a collective obligation upon Muslims (*fard Kifayah*). If some of the Muslims perform it, the remaining ones will not be held up for sin. It is, however, a duty of every member of the Muslim community to attend the funeral.

**1.** Facing Qiblah, make intention (niyah) for Salaatul Janazah: Without Iqaamah the Imam will recite Takbeer. You will raise your hands between the shoulders & ears (1a) and recite Takbeer. **اللَّهُ أَكْبَرُ** *Allahu Akbar* Allah is the Greatest. After the first Takbeer, fold your arms (1b) and recite Surah Fateha : *Bismillahi r-rahmani r-rahim* **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**  
*Al hamdu lillahi rab'bil alamin* رَبِّ الْعَالَمِينَ

**Ar rahmani r -rahim** الرَّحْمَنِ الرَّحِيمِ  
**Maliki yawmi d-din** مَالِكِ يَوْمِ الدِّينِ  
**Iyyaka na'budu wa iyyaka nasta'in** إِلَهًا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
**Ihdina s-sirat al-mustaqim** اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Sirat al-ladina an'amta alayhim** صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
**Gayril magdubi alayhim walad dallin** غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

**2.** Then say Takber: **اللَّهُ أَكْبَرُ** *Allahu Akbar* (Allah is the Greatest) raising your hands (2a). Then send blessings upon the Prophet (sallallaahu 'alaihi wasallam) as in the *Attahiyaat* (Durood-e-Ebrahim) (2b) recited in Salaah namely, : **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ** وعلی آل محمد كما صلیت علی ابراهیم وعلی آل ابراهیم انک حمید مجید , اللهم بارک علی محمد وعلی آل محمد كما بارکت علی ابراهیم وعلی آل ابراهیم انک حمید مجید  
*Allahumma Salli Ala Muhammadin Wa Ala Aali Muhammadin Kamaa Sallayta Ala Ibraheema Wa Ala Aali Ibraheema Innaka Hameedun Majeed. Allahumma Baarik Ala Muhammadin Wa Ala Aali Muhammadin Kamaa Baarakta Ala Ibraheema Wa ALaa Aali Ibraheema Innaka Hameedum Majeed.* Oh Allah! Send blessings upon Muhammad and upon the descendants of

Muhammad as You sent blessings upon Ibraheem and the descendants of Ibraheem; indeed, You are the Praiseworthy, the Glorious. Oh Allah, Glorify Muhammad and the descendants of Muhammad as You did Glorify Ibraheem and the descendants of Ibraheem; indeed, You are the Praiseworthy, the Glorious. It is also sufficient to say: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** *Allahuma Salli ala Sayyidina Muhammadin*

**3.** Then say Takbeer: **اللَّهُ أَكْبَرُ** *Allahu Akbar* (Allah is the Greatest) raising the hands, (3a) and recite the Duaa for the deceased (3b):  
**اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نَزْلَهُ وَوَسِّعْ مَدْخَلَهُ** وَأَغْسِلْهُ بِالْمَاءِ وَالنَّيْلِجِ وَالْبَرْدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجَةً خَيْرًا مِنَ الْجَنَّةِ وَنَجِّهِ مِنَ النَّارِ زَوْجَهُ، وَأَدْخِلْهُ *Allahum'ma ghfirlahu Warhamhu Wa Aafihi Wa'foo Anhu WaAkrim Nuzulahoo Wa Was'sa Madkhalahu Wa Aghsilhu BilMaa'i Wath Thalji Wal Baradi Wa Naq'qahi minal KhataayaKama Yunaq'qa Saubal Abyadu minadanasi wa abdilhu daaran khairam min Daarihi wa Ahlan Khairam min Ahlihi Wa Zawjan Khairam min Zawjihi wa Adkhill hul al Jan'na Wa ihezuh min Azab alqabr wamin Azaabin Naar* "O Allah! forgive and have mercy upon him, grant him well being and pardon him and receive him honorably. Expand his place of entry and bathe him with water, snow and ice and cleanse him of sin as you cleanse a white garment from dirt. Exchange his worldly home for a better home and his family for a better family and his spouse for a better spouse. Admit him into Paradise and protect him from the punishment of the grave and the torment of the fire."

**4.** Then say the final Takbeer: **اللَّهُ أَكْبَرُ** *Allahu Akbar* (Allah is the Greatest) raising the hands (4a) and recite the following (4b) : **اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ** وَاغْفِرْ لَنَا وَلَهُوَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ *Allahuma la Tahrimna Ajrahuo wa laa Taftin'na Ba'dahoo Wagh firlana wa lahuo bi rahmatika*Yaa Arhamar Raahimeen - "O Allah! Do not deprive us of his reward and after him, do not put us in fitna and pardon us and him and with him have Mercy upon us through your Mercy, O Most Merciful." After reciting this D'ua, make the two Salaams by turning your head once to the right (4c) and once while turning your head to the left (4d).This will terminate the Janazah Salaah.

All conditions for regular Salaah are required such as: Spiritual cleanliness, physical cleanliness, facing Qibla and intention.

See other side for Hanafi Madhab or download from [www.islamicbulletin.org](http://www.islamicbulletin.org) - Enter Here- Last Will.

If you have any questions ask a scholar

# THE HANAFI MADHAB (METHOD)

## HOW TO PERFORM SALAATUL JANAZAH

It is the right of a Muslim that when he/she passes away other Muslims should pray the Janazah prayer for them

In many ahadith, the Prophet Muhammad ﷺ emphasised and encouraged the Muslims to attend funeral ceremonies. Every Muslim male should try his best to fulfil his duty towards the deceased. If no one from the whole of the Muslim Community offers the Janazah Prayers, then the whole community will be considered sinful in the sight of Allah ﷻ. If some of the people offer the Janazah prayer then the whole community will be saved from the anger of Allah ﷻ.

(1a)



1. Facing Qiblah Make Intention (Niyah) for Salaatul Janazah upon the deceased Male, Female or child, to please Allah ﷻ

Without Iqaamah the Imam will Recite Takbeer. You will then raise your hands between the shoulders & ears (1a) and recite Takbeer

اللَّهُ أَكْبَرُ

"Allahu akbar"  
God is Great

(1b)



Fold the arms (1b) and start your Salaah in the normal way Recite Thanā with the addition of "wa jalla thanaa uka" as Below:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ  
وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

Sub haa nakallaah hum-ma wa bihamdika wa ta baara kasmuka wa ta 'aala jad-duka wa jalla thanaa uka wa laa ilaaha ghayruk

"Glory be to you, O Lord, and all Praises are due unto you, and blessed is your name and high is your majesty and your praises are elevated and none is worthy of worship but you."

2. Then Say Takbeer : "Allahu Akbar" without raising the hands. Then recite Durood e Ibraheem



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

Allaah hum-ma sal-li 'alaa Muhammadin wa 'alaa aali Muhammadin kamaa sal-layta 'alaa Ibraaheema wa 'alaa aali Ibraaheema in-naka hameedum majeed.

Allaah hum-ma baarik 'alaa Muhammadin wa 'alaa aali Muhammadin kamaa baarakta 'alaa Ibraaheema wa 'alaa aali Ibraaheema in-naka hameedum majeed.

"O Allaah shower Your Blessings on Muhammad ﷺ and the descendants of Muhammad ﷺ as You did shower Your Blessings on Ibraaheem ﷺ and the descendants of Ibraaheem ﷺ; You are the Praiseworthy, the Glorious.

O Allaah, Glorify Muhammad ﷺ and the descendants of Muhammad ﷺ as You did Glorify Ibraaheem ﷺ and the descendants of Ibraaheem ﷺ; You are the Praiseworthy, the Glorious."



3. Then Say Takbeer : "Allahu Akbar" without raising the hands, and recite the Duaa For the Deceased

Duaa For An Adult (Male or Female);

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا  
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا اللَّهُمَّ مَنْ  
أَحْيَيْتَهُ مَتَّافًا خَيِّبْهُ عَلَى الْإِسْلَامِ وَمَنْ تَوَقَّيْتَهُ  
مَتَّافَتَوْقَهُ عَلَى الْإِيمَانِ

Allaah hum maghfirlee hay yinaa wa may yitinaa, wa shaahidinaa wa ghaa 'ibinaa, wa sagheerinaa wa ka beerinaa, wa z(t)ha karinaa wa unthaana. Allaah hum-ma man aah' yaytuhu min-naa fa ah' yihee 'alal Islaam, wa man ta waf-faytahu min-na fata waf-fahu 'alal eemaan.

"O Allaah, forgive our people who are still alive and those who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom You wish to keep alive from among us make him live according to Islam, and anyone whom You wish to die from among us, let him die in the state of Imaan (Belief)."  
Ahmad, Abu Dawud, Tirmidhi, Ibn Majah

Duaa For A Boy

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا  
وَاجْعَلْهُ لَنَا شَافِعًا وَمُسْتَفْعًا

Allaah hum-maj 'alhu la-naa faratanw waj 'alhu la-naa ajranw wa zukh-ranw waj 'alhu la-naa shaafi'anw wa mushaf-fa'ah.

"O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you."  
(Hidayah)

Duaa For A Girl

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا  
وَاجْعَلْهَا لَنَا شَافِعَةً وَمُسْتَفْعَةً

Allaah hum-maj 'alhaa la-naa faratanw waj 'alhaa la-naa ajranw wa zukh-ranw waj 'alhaa la-naa shaafi'a tanw wa mushaf-fa'ah.

"O Allaah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you."

(4a) (4b)



4. Then Say the final Takbeer : "Allahu Akbar" without raising the hands and conclude with:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"Assalamu alaykum wa rahmatullah"  
Peace be upon you, and the mercy of Allah  
once whilst turning your head to the right (4a) and once whilst turning your head to the left (4b).

All conditions for regular Salaah are required for Salaatul Janazah such as Cleanliness (Tahara), clean clothes and being in the state of Wudhu.

The Imam should stand level with the head and shoulders of the dead body of a male, and should stand level with the abdomen of a female body.

There is no fixed time for offering this prayer but makruh times must be avoided e.g. Sunrise (Zawaal) and Sunset.

Janazah Salaah is performed standing up but there is no Ruku, Sajdah, Jalsa etc. There is also no Adhaan or Iqaamah.

See other side for *Shafi'i Madhab* or download from [www.islamicbulletin.org](http://www.islamicbulletin.org) -Enter here- Islamic Last Will

# **Sample Copy of Death and Burial Certificate**

# CERTIFICATE OF DEATH

STATE OF CALIFORNIA  
USE BLACK INK ONLY / NO ERASURES, WHITEOUTS OR ALTERATIONS  
VS-11 (REV 3/06)

STATE FILE NUMBER

LOCAL REGISTRATION NUMBER

DECEDENT'S PERSONAL DATA	1. NAME OF DECEDENT - FIRST (Given)		2. MIDDLE		3. LAST (Family)	
	AKA. ALSO KNOWN AS - Include full AKA (FIRST, MIDDLE, LAST)			4. DATE OF BIRTH mm/dd/ccyy	5. AGE Yrs.	6. SEX
	9. BIRTH STATE/FOREIGN COUNTRY		10. SOCIAL SECURITY NUMBER		11. EVER IN U.S. ARMED FORCES? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> UNK	
	12. MARITAL STATUS/SRDP* (at Time of Death)		7. DATE OF DEATH mm/dd/ccyy		8. HOUR (24 Hours)	
13. EDUCATION - Highest Level/Degree (see worksheet on back)		14/15. WAS DECEDENT HISPANIC/LATINO(A)/SPANISH? (If yes, see worksheet on back) <input type="checkbox"/> YES <input type="checkbox"/> NO		16. DECEDENT'S RACE - Up to 3 races may be listed (see worksheet on back)		
17. USUAL OCCUPATION - Type of work for most of life. DO NOT USE RETIRED			18. KIND OF BUSINESS OR INDUSTRY (e.g., grocery store, road construction, employment agency, etc.)		19. YEARS IN OCCUPATION	
USUAL RESIDENCE	20. DECEDENT'S RESIDENCE (Street and number, or location)					
	21. CITY		22. COUNTY/PROVINCE	23. ZIP CODE	24. YEARS IN COUNTY	
	25. STATE/FOREIGN COUNTRY					
INFORMANT	26. INFORMANT'S NAME, RELATIONSHIP			27. INFORMANT'S MAILING ADDRESS (Street and number, or rural route number, city or town, state and zip)		
	28. NAME OF SURVIVING SPOUSE/SRDP*-FIRST		29. MIDDLE	30. LAST (BIRTH NAME)		
SPOUSE/SRDP AND PARENT INFORMATION	31. NAME OF FATHER/PARENT-FIRST		32. MIDDLE	33. LAST		34. BIRTH STATE
	35. NAME OF MOTHER/PARENT-FIRST		36. MIDDLE	37. LAST (BIRTH NAME)		38. BIRTH STATE
	39. DISPOSITION DATE mm/dd/ccyy		40. PLACE OF FINAL DISPOSITION			
FUNERAL DIRECTORY/ LOCAL REGISTRAR	41. TYPE OF DISPOSITION(S)		42. SIGNATURE OF EMBALMER		43. LICENSE NUMBER	
	44. NAME OF FUNERAL ESTABLISHMENT		45. LICENSE NUMBER	46. SIGNATURE OF LOCAL REGISTRAR		47. DATE mm/dd/ccyy
	101. PLACE OF DEATH		102. IF HOSPITAL, SPECIFY ONE <input type="checkbox"/> IP <input type="checkbox"/> ER/OP <input type="checkbox"/> DOA		103. IF OTHER THAN HOSPITAL, SPECIFY ONE <input type="checkbox"/> Hospice <input type="checkbox"/> Nursing Home/LTC <input type="checkbox"/> Decedent's Home <input type="checkbox"/> Other	
PLACE OF DEATH	104. COUNTY	105. FACILITY ADDRESS OR LOCATION WHERE FOUND (Street and number, or location)			106. CITY	
	107. CAUSE OF DEATH Enter the chain of events --- diseases, injuries, or complications --- that directly caused death. DO NOT enter terminal events such as cardiac arrest, respiratory arrest, or ventricular fibrillation without showing the etiology. DO NOT ABBREVIATE. IMMEDIATE CAUSE (A) (Final disease or condition resulting in death) → (B) Sequentially, list conditions, if any, leading to cause on Line A. Enter UNDERLYING CAUSE (disease or injury that initiated the events resulting in death) LAST (C) (D)				Time Interval Between Onset and Death (AT) (BT) (CT) (DT)	108. DEATH REPORTED TO CORONER? <input type="checkbox"/> YES <input type="checkbox"/> NO REFERRAL NUMBER
CAUSE OF DEATH	109. BIOPSY PERFORMED? <input type="checkbox"/> YES <input type="checkbox"/> NO				110. AUTOPSY PERFORMED? <input type="checkbox"/> YES <input type="checkbox"/> NO	
	111. USED IN DETERMINING CAUSE? <input type="checkbox"/> YES <input type="checkbox"/> NO					
	112. OTHER SIGNIFICANT CONDITIONS CONTRIBUTING TO DEATH BUT NOT RESULTING IN THE UNDERLYING CAUSE GIVEN IN 107					
113. WAS OPERATION PERFORMED FOR ANY CONDITION IN ITEM 107 OR 112? (If yes, list type of operation and date.)					113A. IF FEMALE, PREGNANT IN LAST YEAR? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> UNK	
PHYSICIAN'S CERTIFICATION	114. I CERTIFY THAT TO THE BEST OF MY KNOWLEDGE DEATH OCCURRED AT THE HOUR, DATE, AND PLACE STATED FROM THE CAUSES STATED. Decedent Attended Since Decedent Last Seen Alive		115. SIGNATURE AND TITLE OF CERTIFIER		116. LICENSE NUMBER	117. DATE mm/dd/ccyy
	(A) mm/dd/ccyy	(B) mm/dd/ccyy	118. TYPE ATTENDING PHYSICIAN'S NAME, MAILING ADDRESS, ZIP CODE			
CORONER'S USE ONLY	119. I CERTIFY THAT IN MY OPINION DEATH OCCURRED AT THE HOUR, DATE, AND PLACE STATED FROM THE CAUSES STATED. MANNER OF DEATH <input type="checkbox"/> Natural <input type="checkbox"/> Accident <input type="checkbox"/> Homicide <input type="checkbox"/> Suicide <input type="checkbox"/> Pending Investigation <input type="checkbox"/> Could not be determined		120. INJURED AT WORK? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> UNK		121. INJURY DATE mm/dd/ccyy	122. HOUR (24 Hours)
	123. PLACE OF INJURY (e.g., home, construction site, wooded area, etc.)					
	124. DESCRIBE HOW INJURY OCCURRED (Events which resulted in injury)					
	125. LOCATION OF INJURY (Street and number, or location, and city, and zip)					
	126. SIGNATURE OF CORONER / DEPUTY CORONER		127. DATE mm/dd/ccyy		128. TYPE NAME, TITLE OF CORONER / DEPUTY CORONER	

COPY



APPLICATION FOR A CERTIFIED COPY OF A DEATH RECORD

NOTICE: Orders received by mail must be accompanied by the attached sworn statement (see instructions).

California Health and Safety Code, Section 103526, permits only persons as defined below to receive **Certified Authorized Copies** of Death records. All others will be issued **Certified Informational Copies** which shall be marked "INFORMATIONAL, NOT A VALID DOCUMENT TO ESTABLISH IDENTITY." Please indicate whether you would like an authorized or an informational certified copy.

- |  |   |
|--|---|
| <input type="checkbox"/> I would like a <b>Certified Authorized Copy</b> . (To receive a Certified Copy you <b>MUST INDICATE YOUR RELATIONSHIP TO THE DECEDENT</b> by selecting from the list below. | <input type="checkbox"/> I <b>WOULD LIKE A Certified Informational Copy</b> . This document will be printed with a legend on the face of the document that states, "INFORMATIONAL, NOT A VALID DOCUMENT TO ESTABLISH IDENTITY." A sworn statement does not need to be provided. |
|--|---|

I am: (Check the appropriate box below and circle the title, such as "child" or "attorney".)

- The parent or legal guardian of the decedent.
- A party entitled to receive the record as a result of a court order, or an attorney or a licensed adoption agency seeking the Death record in order to comply with the requirements of Section 3140 or 7603 of the Family Code. (You must present documentation to support your relationship)
- A member of a law enforcement agency or a representative of another governmental agency, as provided by law, who is conducting official business. (You must present documentation to substantiate that you are acting on official business. A business card is not substantiation. Companies representing a government agency must provide authorization from the government agency.)
- A child, grandparent, grandchild, brother or sister, spouse, or domestic partner of the decedent.
- An attorney representing the decedent or the decedent's estate, or any person or agency empowered by statute or appointed by a court to act on behalf of the decedent or the decedent's estate. (You must present documentation from the estate. A BAR card is not substantiation. If you are requesting a Certified Copy under a power of attorney, please include a copy of the power of attorney with this application form.)
- A funeral director – Please download the Funeral Home/Mortuary Services application from our website or request an application from [sfdph247@yahoo.com](mailto:sfdph247@yahoo.com)

**APPLICANT INFORMATION (PLEASE PRINT OR TYPE)**

Printed Name of Person Completing Application	Today's Date	Telephone Number – Area Code First (      )		
Address – Number, Street	City	State	ZIP Code	
E-mail address	No. of copies x \$12.00	Amount Enclosed \$	<b>NO PERSONAL CHECKS SEE ATTACHED PAYMENT FORM</b>	
Name of Person/Agency Receiving copies <i>if different from applicant</i>	Mailing Address (if different)			

**DEATH INFORMATION (PRINT LEGIBLY OR TYPE)**

Decedent's Name – First (Given)	Middle	Last (Family)
Date of Death – Month, Day, Year	Did the Death occur in San Francisco? <input type="checkbox"/> YES <input type="checkbox"/> NO	

NOTE: Only San Francisco Deaths are available through this office.



## INSTRUCTIONS FOR REQUESTING VITAL RECORDS

1. If you are requesting a certified **Informational Copy**, complete only the Applicant Information and Decedent Information portions of this form.
2. If you are requesting a certified **Authorized Copy**, complete the entire form and attach the notarized Sworn Statement
3. **PLEASE NOTE:** Only one notarized sworn statement is required for multiple certificates requested at the same time; however, the sworn statement must include the name of each individual whose death certificate you wish to obtain and your relationship to that individual.
4. Use a separate application form for each different record of death for which you are requesting a copy. If you are requesting Authorized Copies, remember to identify each decedent on the Sworn Statement form.
5. Submit \$12.00 for each copy requested. Health and Safety Code 103650. The fee for any search of the files and records performed by the custodian of the records for a specific record **when no certified copy is made shall be paid in advance by the applicant.** The fee shall be the same as the fee required in Section 103625.
6. Government Requests: Health and Safety code 103660. A fee is required for making a certified copy of a vital record for any public entity, e.g., the State, the Regents of the University of California, a county, city, district, public authority, public agency, and any other political subdivision of public corporation in the State.
7. If you are mailing your request, payment must be in the form of a Money Order, Cashier's Check, **(NO PERSONAL CHECKS)** made payable to: SFDPH/OVR **(See the attached payment form)** and mailed to:

**San Francisco Office of Vital Records  
101 Grove Street, Room 105  
San Francisco, CA 94102.**

8. For more information, E mail us at: [sfdph247@yahoo.com](mailto:sfdph247@yahoo.com)
9. **NOTE:** Only San Francisco deaths are available through this office. Adoptees and others with legal name changes may not be available through this office. You may contact:

State Office of Vital Records – M.S.  
P O BOX 997410, Sacramento, CA 95899-4710  
(916) 445-2684



CITY AND COUNTY OF SAN FRANCISCO  
DEPARTMENT OF PUBLIC HEALTH

SAN FRANCISCO COUNTY OFFICE OF VITAL RECORDS  
**SWORN STATEMENT**

I, \_\_\_\_\_, swear under penalty of perjury under the laws of the State of California,  
(Printed Name)

that I am an authorized person, as defined on Page One (1) of this request and am eligible to receive a certified copy of the birth and/or death record of the following individual(s):

Name of Person Listed on Certificate	Relationship to Person Listed on Certificate

I certify (or declare) under penalty of perjury under the laws of the State of California that the foregoing is true and correct.

\_\_\_\_\_  
(Date and Place)

\_\_\_\_\_  
(Signature)

**Note: If submitting your order by mail, you must have your sworn statement notarized using the Certificate of Acknowledgment below.**

**CERTIFICATE OF ACKNOWLEDGMENT**

State of \_\_\_\_\_

County of \_\_\_\_\_

On \_\_\_\_\_, before me, \_\_\_\_\_, Notary Public,

Personally appeared \_\_\_\_\_, who proved to me on the basis of satisfactory evidence

To be the person(s) whose name(s) is/are subscribed to the within instrument and acknowledged to me that

he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s)

on the instrument the person(s), or the entity upon behalf of which the person(s) acted, executed the instrument.

I certify under PENALTY OF PERJURY under the laws of the State of California that the foregoing paragraph is true and correct.

WITNESS my hand and official seal.  
(NOTARY SEAL)

\_\_\_\_\_  
NOTARY SIGNATURE



## MAIL ORDER INSTRUCTIONS – OFFICE OF VITAL RECORDS

When requesting a birth or death certificate by mail, please be sure that the event (birth/death) occurred in San Francisco. Also, be aware that the Health and Safety Code directs our office to charge a fee for every name that we search, whether or not a vital record is found.

To Order, read the instructions on PAGE 2 and complete the application thoroughly. If you are requesting a Certified Authorized copy through the mail, you must have PAGE 3, Sworn Statement notarized. If you are coming to our office in person, you do not need to have the application notarized.

- If you want the order expedited, you have two options:
  - Option One: Add ONE expedite fee of \$15 to your total and enclose a pre-paid, pre-addressed expedite envelope from UPS OR USPS. We regret that we cannot return your order using FED/EX ENVELOPES.
  - Option Two: We will use our carrier to return your order. See next page for Express Overnight Services. **IMPORTANT:** Do not use a PO Box as a return address. **MAKE SURE YOUR ADDRESS IS LEGIBLE.**
- Fees: \$16 per birth certificate and \$12 per death certificate
- Send a money order made payable to: SFDPH/OVR – NO PERSONAL CHECKS
- Or if you want to use a MasterCard or Visa, enter the information below, and attach it to your application(s).

Be Sure:  Application is enclosed (& Notarized if necessary)  
 Self-Addressed, stamped Envelope is enclosed  
 Attach payment information (page 5) to your application  
 Mail to SFDPH OVR, 101 GROVE ST, ROOM 105, SAN FRANCISCO, 94102

More questions: Please e mail us at: [SFDPH247@YAHOO.COM](mailto:SFDPH247@YAHOO.COM)



MAIL ORDER INSTRUCTIONS – OFFICE OF VITAL RECORDS

EXPEDITE FEE AND POSTAGE FOR EXPRESS OVERNIGHT SERVICES

EXPEDITE FEE	Postage for 48 contiguous United States	Postage for Hawaii, Alaska and Canada	Postage for Metropolitan Cities in Europe, East Asia, Australia, New Zealand	Postage for Outlying areas in Europe, East Asia, Australia, New Zealand, and Latin America
\$15.00	\$24.50	35.00	\$65.00	\$85.00

Item	Qty	Total Amount	PAYMENT METHOD
BIRTH CERTIFICATES		\$	<input type="checkbox"/> MONEY ORDER/CASHIER'S CHECK ENCLOSED <input type="checkbox"/> CARD NUMBER:  SIGNATURE:
DEATH CERTIFICATES		\$	EXP DATE OF CARD:
EXPEDITE FEE	\$15	\$15	NAME ON CARD:    ZIP CODE FOR CARD IF DIFFERENT FROM RETURN MAIL ADDRESS:
EXPRESS MAIL POSTAGE FEE		\$	
ORDER TOTAL		\$	