

A person wearing a green robe and a white head covering stands in the center, looking out from a white, ornate archway. The archway is supported by two white columns. Below the archway, a vast sea of white clouds stretches to the horizon under a blue sky with light clouds. The ground in the foreground is rocky and uneven.

Knocking on Heaven's Door

A Comprehensive Collection of Prayers and
Supplications for the Graveyard and Beyond

Extracted and Adapted from Mafaatih al-Jinan and Other Sources

Compiled from Various Resources Including:
www.duas.org and www.islamic-laws.org

Edited by Arifa Hudda and Saleem Bhimji

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A Gift

*...To all of the believers who have
passed away...*


*...From all of those who are soon to
follow...*

*Please Recite a Sura Fatiha for
the Marhoomen of MULJANI
family*

Compiled from Various Resources Including:

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*“One of the rights of a Muslim over another Muslim is
that he should visit his grave.”*

Imam Jafar al-Sadiq 

Contents

Remembering the Deceased	9
Making the Deceased Happy	13
Visiting the Graves of the Believers	17
Graveyard Etiquette	29
Reciting of the Noble Quran	29
Surah al-Fatiha	30
Surah al-Qadr	31
Ayat al-Kursi	32
Surah al-Falaq	34
Surah al-Naas	35
Surah Yaseen	35
Surah al-Mulk	49
Attending a Funeral	55
The Witness Document	57
Salat al-Mayyit	60
Short Method of Salat al-Mayyit	62

Full Method - Deceased Man	64
Full Method - Deceased Woman	67
Full Method - Non-Baligh Child	69
Burial	72
The Talqeen	76
Deceased Male	77
Deceased Woman	87
After the Funeral	97
Salat al-Wahshat	98
Supplication for Deceased Parents	99
Prayers for Deceased Parents	112
Other Publications Available	123
About the Islamic Publishing House	131

Remembering the Deceased

One gift of the recitation of Surah al-Fatiha or a two *rak'at salat* is worth more to a deceased person than we can ever imagine, and if possible, they would offer the entire world in exchange for it!

The following tradition is recorded in *Jami' al-Akhbar* from one of the companions of Prophet Muhammad ﷺ.

One day, speaking to his companions, the Prophet ﷺ said: “Give presents to your deceased.”

The people asked him: “O Messenger of Allah, what should we give as presents to our deceased?”

“You should present them alms and supplications,” instructed the Prophet ﷺ.

He added: “Every Friday, the souls of the believers descend to the lowest sky directly above their houses,

and each one of them cries out with sad tones and weeps saying: ‘O my family members! O my sons! O my father! O my mother! O my relatives! Be kind to us, may Allah have mercy upon you, by presenting us with some of that which we possessed! Now, woe and perdition are to us while the benefits are to others!’”

The Prophet ﷺ went on to say, “Each one of the deceased then cries out to his relatives saying: ‘Be kind to us by giving as alms (even if it be) a *dirham*, a loaf of bread, or some clothing (to the needy) so that Almighty Allah will dress you with the garments of Paradise.’”

The companions present said that the Prophet ﷺ then wept so heavily that he could not continue talking, and we also wept, and he then said: “Those are your brothers-in-faith. They became rotten dust after the pleasure and bliss (of this world). They now express grief and lamentation saying: ‘Woe be to us! Had we given all that we had as alms, seeking

Almighty Allah's pleasure and in obedience to Him, we would not have been in need of you.' They then return with regret and grief, calling out: 'Hurry up in giving alms for the reward of the deceased!'"

The Prophet ﷺ is also reported to have said: "Whatever alms you give on behalf of a deceased person, an angel will take that in a plate of light while it is shining, to the seventh sky. He will then stop at the brink of a ditch and say: 'Peace be upon you, O inhabitants of the graves! Your people have gifted you this present.' As the angel enters the grave with that alms, the graves are extended for their inhabitants. Verily, whoever dedicates alms to a deceased will be given rewards by the Almighty Allah that are as great as the mountain of Uhud. On the Day of Resurrection, he will be placed under the shadow of Almighty Allah's Throne when there shall be no shadow except His. Due to that alms, the person will be saved in one's lifetime and even after death."

It has been mentioned in the books of history that the governor of Khurasan, Iran was seen in a dream saying: “Send to me the leftovers that you give to the dogs, because I am in urgent need of those (acts of goodness)!”

In conclusion, visiting the graves of the believers brings about an abundant reward, in addition to many other advantages such as: it guides an individual into the need to maintain religion; it helps to draw the attention to the reality of our temporary, worldly lives; it encourages a detachment from worldly pleasures and to only use this world as much as is required, and it instills a desire for the hereafter.

Visiting the graves of our dearly departed loved ones is a highly recommended act for those who are overly attached to this world or those who are extremely distressed.

A true intelligent person is the one who learns lessons from visiting the graves, strips oneself of the

excessive sweetness of this worldly life, and changes its sweet taste into bitterness.

In addition, when one ponders over the inevitable end of this life and the continuous changes which occur within it; when they remember that very soon, they too will be just like the inhabitants of the graves - unable to do any good deed, and one day they too will be a lesson for others to learn from, this will grant humbleness and humility to the individual

O Allah, instill happiness in the spirits of the inhabitants of the grave!


Making the Deceased Happy


How can we make those who are no longer with us “happy”?


Is there such a thing as this?

What kind of things make those who have left this world “happy”?

Let us reflect on the following traditions (*ahadith*):

1. Imam Jafar al-Sadiq  was asked: “Is it possible to recite prayers for the departed ones [and for them to earn the reward of them]?” He replied, “Yes” and he added: “Surely the deceased rejoices when he is pitied and forgiveness is sought for him, just as a living person rejoices upon receiving a gift.”¹


2. The Noble Prophet  once passed by the grave of a person who had been buried the previous day and he saw the family members around the grave, weeping. Observing this he said: “Indeed, two small *rak‘at* of prayer which you consider insignificant is more lovable to the inhabitant of this grave than your world in its entirety.”²


3. Prophet Muhammad  is reported to have said: “Indeed, the gifts (from the living) for the deceased are supplications (*du‘a*), and the seeking of forgiveness


1. *Al-Mahajjat al-Bayda*, vol. 8, pg. 292.

2. *Tanbih al-Khawatir*, pg. 453.

for their sins (*istighfar*).”³

4. Imam Ali ibn Musa al-Ridha  is reported to have said: “Whosoever of God’s servants visits the grave of a believer and recites Surah al-Qadr (ch. 97) seven times, Allah will forgive that person and the inhabitant of the grave.”⁴

5. The Prophet of Islam  is reported to have said: “Whosoever passes by some graves and recites Surah al-Ikhlās (ch. 112) eleven times, and gifts its rewards to the deceased, that person will be granted a reward proportional to the number of the deceased (in that graveyard).”⁵

6. Imam Jafar al-Sadiq  is reported to have said: “Prayers, fasting, pilgrimage, charity (*sadaqa*), good deeds, and *du‘a* reach the deceased in their graves, and the reward for these actions is written for both

3. *Al-Mahajjat al-Bayda*, vol. 8, pg. 292.

4. *Man la Yahduruh al-Faqih*, vol. 1.

5. *Mustadrak al-Wasaa’il*.


the doer and the deceased.”

7. Imam Jafar al-Sadiq عليه السلام is reported to have said: “Whosoever among the Muslims does a good action for a deceased person, Allah will reward that individual manifold, and will also permit the deceased to benefit from that action.”


Therefore, as we pray for the deceased to attain ease in the intermediate realm (*barzakh*), we must also try to perform those actions which will grant them happiness - those specific things that have been taught to us by the Prophet ﷺ and the Ahl al-Bayt عليهم السلام in addition to humbly praying to Almighty Allah to accept our deeds, and grant the rewards of our actions to the departed souls.

Whenever we are fortunate to visit a graveyard in which the believers are buried, let us remember all of the Muslims buried there - even those whom we do not know - and make supplication for all of them.


Visiting the Graves of the Believers

The trustworthy Shaykh Jafar ibn Qawlawayh al-Qummi quotes Amr ibn Uthman al-Razi as saying that he heard Imam Musa ibn Jafar al-Kadhim  saying: “Whoever is unable to visit us (the Ahl al-Bayt), should visit our righteous followers. If one does so, then they will be granted the reward of visiting us. Likewise, whoever is unable to connect to us, may connect with our righteous adherents. When one does so, they will also be granted the reward of connecting with us.”

In another tradition, Muhammad ibn Ahmad ibn Yahya al-Ashari is reported to have said: “I was in Fayd (a stop on the way to Makkah) accompanied by Ali ibn Bilal, and we were visiting the grave of Muhammad ibn Ismail ibn Buzaygh. Ali said to me: ‘The one buried in this grave told me that Imam Ali

ibn Musa al-Ridha  said: ‘Whoever comes to the graves of his brother-in-faith, puts his hand on the grave, directs his face towards the *qiblah* and recites Surah al-Qadr (ch. 97) seven times - will be secured on the great day of fright (the Day of Judgement).’”

From the apparent reading of this tradition, we understand that security on the Day of Resurrection will be for the person who recites that chapter of the Quran - although it is possible that the one meant by the tradition who will receive security on that difficult day will be the one who is being visited in the grave.

This meaning is supported by a report from the late Sayyid Ibn Tawoos who quotes a tradition in which it is reported that Almighty Allah revealed to Prophet Isa  saying: “O Isa, devote to Me tears of your eyes and reverence of your heart. Darken your eyes with the stick of sadness when the idle ones laugh. Stop at the graves of the dead ones and call on them with a mournful tone so that you may learn

lessons from them, and say to them: ‘I shall join you along with all of those who will join you.’”

According to another tradition, the best thing to be said whenever one passes by a graveyard is the following supplication:

اللَّهُمَّ وَلِيَّهُمْ مَا تَوَلَّوْا وَاحْشُرْهُمْ مَعَ مَنْ أَحَبُّوْا.

O Allah, turn them to that which they had turned to, and gather and resurrect them with those whom they loved.

Another tradition states that Muhammad ibn Muslim asked Imam Jafar ibn Muhammad al-Sadiq عليه السلام: “Should we visit the deceased?”

“Yes, you should,” replied the Imam.

“Will they know about us when we visit them?” asked Muhammad ibn Muslim.

“Yes, I swear by Allah,” said the Imam عليه السلام, “they know about you, feel happy with that, and find comfort with your visits.”

“What should we say when we visit them?” asked Muhammad.

The Imam answered: “You should say the following words:

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جُنُوبِهِمْ، وَصَاعِدِ إِلَيْكَ
أَرْوَاحَهُمْ، وَزِدْهُمْ مِنْكَ رِضْوَانًا، وَاسْكِنِ إِلَيْهِمْ
مِنْ رَحْمَتِكَ، مَا تَصِلُ بِهِ وَحَدَاتِهِمْ، وَتُؤْنِسُ
وَحُشَّتَهُمْ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, prevent the earth from harming them; take their souls up to You; increase Your pleasure of them; and make part of Your mercy dwell with them so that You save them from loneliness and entertain their isolation. Verily, You have power over all things.

In *Kamil al-Ziyarah*, it is reported that Abd al-Rahman ibn Abu Abdillah asked Imam Jafar ibn Muhammad al-Sadiq عليه السلام to teach him how to put his hands on the graves of the Muslims when he visits the graveyard to supplicate for the departed people.

Teaching him, Imam Jafar al-Sadiq عليه السلام put his own hand on the ground while facing the *qiblah* and recited a supplication.

Through an authentic chain of authority, Abdullah ibn Sinan has reported that he asked Imam Jafar ibn Muhammad al-Sadiq عليه السلام to teach him how to greet the inhabitants in the graveyard. The Imam عليه السلام replied that he should say the following words:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ، أَنْتُمْ لَنَا فَرَطٌ، وَنَحْنُ إِنْ شَاءَ اللَّهُ
بِكُمْ لِأَحِقُونَ.

Peace be upon all of those [in this graveyard] from amongst the believing men and women. You have preceded us, and when Allah wills, we will join you as well.

Imam Husayn ibn Ali عليه السلام is reported to have said that whoever enters a graveyard and says the following words, Almighty Allah will record for him rewards that are as many as the creatures from the time of Prophet Adam عليه السلام up to the coming of the final Hour of Resurrection:

اللَّهُمَّ رَبِّ هَذِهِ الْأَرْوَاحِ الْفَانِيَةِ، وَالْأَجْسَادِ
الْبَالِيَةِ، وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ مِنْ
الدُّنْيَا، وَهِيَ بِكَ مُؤَمِّنَةٌ، أَدْخِلْ عَلَيْهِمْ رَوْحًا
مِنْكَ وَسَلَامًا مِنِّي.

O Allah, the Creator, the Nourisher, and the Protector of these souls whose stay in this world was temporary, whose bodies have decomposed, whose bones have rotted, and who left this world while they had faith in You. Grant them happiness from You and convey greetings of peace to them from me.

Imam Ali ibn Abi Talib عليه السلام is reported to have said that whoever enters a graveyard and says the following words, Almighty Allah will grant him the reward of fifty years of worship, and will erase from him and his parents the punishment of fifty years of wrongdoings:

أَلْسَلَامُ عَلَى أَهْلِ لَاءِ إِلَهٍ إِلَّا اللَّهُ، مِنْ أَهْلِ لَاءِ إِلَهٍ
إِلَّا اللَّهُ، يَا أَهْلَ لَاءِ إِلَهٍ إِلَّا اللَّهُ، بِحَقِّ لَاءِ إِلَهٍ إِلَّا اللَّهُ،
كَيْفَ وَجَدْتُمْ قَوْلَ لَاءِ إِلَهٍ إِلَّا اللَّهُ، مِنْ لَاءِ إِلَهٍ إِلَّا

اللَّهُ، يَا لَأِلهِ إِلَّا اللَّهُ، بِحَقِّ لَأِلهِ إِلَّا اللَّهُ، اغْفِرْ لِمَنْ
 قَالَ لَأِلهِ إِلَّا اللَّهُ، وَأَحْشُرْنَا فِي زُمْرَةٍ مَنْ قَالَ لَأِ
 إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيُّ وَآلِي اللَّهِ.

Peace be upon the people of the creed of Divine Unity (Tawheed) who said: La ilaha illallah (there is no god but Allah), from those of us who follow the creed of La ilaha illallah. O those who follow the creed of La ilaha illallah! By the sake of La ilaha illallah! How do you find the result of having followed the creed of La ilaha illallah? (That result which comes) from One who there is no god but He (Allah). O Allah – the One who there is no god but You! By the sake of La ilaha illallah! Forgive those who follow the creed of La ilaha illallah, and resurrect us along with those who believe in and say: There is no god but Allah, Muhammad is the Messenger of Allah, and Ali is the beloved of Allah.

In *Misbah al-Zair* of Sayyid Ibn Tawoos, it states:

“When you decide to visit the graves of the believers, you should plan to go on a Thursday; otherwise, you can visit them on any other day of the week. When you go to the grave, turn your face towards the *qiblah*, put your hand on the grave, and say the following words:

اللَّهُمَّ ارْحَمْ غُرْبَتَهُ، وَصِلْ وَحْدَاتَهُ، وَأَنِسْ
وَحْشَتَهُ، وَأَمِنْ رَوْعَتَهُ، وَأَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ
رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، وَأَلْحِقْهُ
بِمَنْ كَانَ يَتَوَلَّاهُ.

O Allah, have mercy on his separation, take away his loneliness, relieve his fear, let Your mercy be a companion in his grave - such mercy that will make him free of need of mercy from anyone other than You, and join him with

whoever he used to love and follow.

Then you should recite Surah al-Qadr (ch. 97) seven times, and follow it up by saying:

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جُنُوبِهِمْ، وَصَاعِدِ إِلَيْكَ
أَرْوَاحَهُمْ، وَلَقِّهِمْ مِنْكَ رِضْوَانًا، وَاسْكِنِ إِلَيْهِمْ
مِنْ رَحْمَتِكَ مَا تَصِلُ بِهِ وَحَدَاتِهِمْ، وَتُوْنِسُ بِهِ
وَحُشَّتَهُمْ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, do not let them be comfortable simply lying on their sides on the earth, (but rather) elevate their souls to You, grant them Your pleasure, give them from Your mercy what will serve as a companion to their loneliness, and what will relieve their fear, indeed You are capable of all things.

The method and rewards of visiting the graves of the

believers has been demonstrated in another tradition reported from Fudayl who said: “A person who recites Surah al-Qadr (ch. 97) at the grave of a believer seven times, Almighty Allah will send an angel to him who will worship Him (Allah) next to that grave, and the reward of all of the devotional acts which are done by that angel will be recorded for the deceased. When Allah raises that person from the grave, He will make easy for him all of the horrors which he will have to pass through until he is allowed to enter Paradise. Along with Surah al-Qadr (ch. 97), Surah al-Fatiha (ch. 1), Surah al-Tawheed (ch. 112), Surah al-Falaq (ch. 113), Surah al-Naas (ch. 114), and Ayat al-Kursi (ch. 2, verse 255) should also be also recited - three times each.”

Sayyid Ibn Tawoos then added the following statement: “While you are in the graveyard, you should recite Surah al-Tawheed (ch. 112) eleven times and dedicate the reward of it to the deceased. It has

been reported that Allah will reward the one who does this with a reward equivalent to the number of departed souls in that graveyard.”

In *Kamil al-Ziyarah*, Imam Jafar ibn Muhammad al-Sadiq عليه السلام is quoted as having said: “If you visit your deceased before sunrise, they will hear and reply you; and if you visit them after sunrise, they will hear you but they will not (be able to) reply you.”

In the collection of Shaykh al-Shaheed, the Prophet ﷺ is reported to have said: “Whoever repeats the following words at a grave three times, Almighty Allah will remove the chastisement from the deceased one in that grave on the Resurrection Day:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا
تُعَذِّبَ هَذَا الْمَيِّتَ.

O Allah, I ask You in the name of Muhammad and the

family of Muhammad not to torment this deceased person.

Graveyard Etiquette

In regards to showing respect to the sanctity of a graveyard, Prophet Muhammad ﷺ has said: “If I have to walk over the burning desert, on fire, or to place my foot on the edge of a sharp sword, I would prefer those to trampling on the grave of a Muslim.”

The Prophet ﷺ also said the following to Imam Ali عليه السلام: “O Ali! Allah considers a few things undesirable for my followers ... one of them is laughing while in a graveyard.”

Reciting of the Noble Quran

Although any chapter of the Quran can be recited on a grave with its reward being dedicated to the deceased, there are certain chapters and passages which are highly recommended to be recited.

The following are some of the portions of the Quran which should be recited while in a graveyard, and specifically at a grave that you are visiting.

Surah al-Fatiha

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾
مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Surah al-Qadr

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ
مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّى
مَطْلَعِ الْفَجْرِ ﴿٥﴾

Ayat al-Kursi⁶

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا

6. Although Ayat al-Kursi is just the one verse, 255 of Surah al-Baqarah, however in many of the *ahadith* from the Ahl al-Bayt عليه السلام we have been advised to complete its recitation by adding verses 256 and 257 as well.

بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾
لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَىِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ
لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ
ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ
وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ
يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Surah al-Falaq

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ

﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ

النَّفَّاثِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا

حَسَدَ ﴿٥﴾

Surah al-Naas

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ ④ إِلَهِ

النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

④ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤

⑥ مِنَ الْجِنَّةِ وَالنَّاسِ

Surah Yaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ۝ (١) وَالْقُرْءَانَ الْحَكِيمَ ۝ (٢) إِنَّكَ لَمِنَ
 الْمُرْسَلِينَ ۝ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ (٤) تَنْزِيلَ
 الْعَزِيزِ الرَّحِيمِ ۝ (٥) لِنُنذِرَ قَوْمًا مَّا أُنذِرَ
 ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ (٦) لَقَدْ حَقَّ الْقَوْلُ
 عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ (٧) إِنَّا جَعَلْنَا
 فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
 مُقْمَحُونَ ۝ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ
 سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ
 لَا يُبْصِرُونَ ۝ (٩) وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ

أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ
 مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ
 فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ
 نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ
 وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾
 وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ
 جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ
 اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا
 إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا

بَشْرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ
 أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
 إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ
 الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ
 تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ
 أَلِيمٌ ﴿١٨﴾ قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ أَيِّنَ
 ذِكْرَتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ
 مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ
 اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ

وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً
 وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ ﴿٢٩﴾ يَحْسِرَةً عَلَى
 الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا
 بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا
 قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
 ﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾
 وَعَايَةُ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا
 مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا
 جَنَّتٍ مِّن مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا

مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا
 عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ
 الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ
 وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَعَايَةُ لَهُمْ
 اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ
 ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
 تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ
 مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا
 الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

اللَّيْلُ سَابِقِ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ
 ﴿٤٠﴾ وَعَايَةُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ
 الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
 يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ
 لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا
 وَمَتَعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا
 مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
 تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
 رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ

لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ
اللَّهُ أَطَعَمَهُ وَإِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ
﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ
تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي
الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ

مَرَّقِدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ
لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ
فِي شُغْلٍ فَكِيحُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ
عَلَى الْأَرَائِكِ مُتَّكِنُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ
وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ
رَحِيمٍ ﴿٥٨﴾ وَأَمْتَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

﴿٥٩﴾ * أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰٓءَآدَمَ أَن لَّا

تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

﴿٦٠﴾ وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ

تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِ جَهَنَّمُ الَّتِي

كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصَلَوْهَا الِّيَوْمَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿٦٤﴾ الِّيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ

وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا

كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ

أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ
 ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ
 فَمَا اسْتَبَقُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ
 نَعَمِرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
 وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ وَإِنْ هُوَ
 إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ
 حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوْ لَمْ
 يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا
 أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ

فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ
فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفْلا يَشْكُرُونَ ﴿٧٣﴾
وَأَتَّخِذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ
﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ
الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ
خَلْقَهُ ۗ وَقَالَ مَنْ يُحْيِ الْعِظْمَ وَهِيَ رَمِيمٌ

﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ
 بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم
 مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ
 تُوقَدُونَ ﴿٨٠﴾ أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ
 وَالْأَرْضِ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ
 الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ
 يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي
 بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Surah al-Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ

أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى

فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ

هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ

كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ

حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
 وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ط وَأَعْتَدْنَا لَهُمْ
 عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ
 عَذَابُ جَهَنَّمَ ط وَبِئْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا
 فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾
 تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ط كَلَّمَا أُلْقِيَ فِيهَا
 فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
 قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا
 مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ

كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
 مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْتَرَفُوا
 بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ
 الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
 وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا
 بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا
 يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾
 هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا
 فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ

﴿١٥﴾ ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ

بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ

مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ^ط

فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ

الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوْ

لَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَيَقْبِضْنَ ^ج

مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ ﴿١٩﴾ أَمْ نَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ


يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ

إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ
 إِنَّ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ
 ﴿٢١﴾ أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ
 أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
 ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ
 السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا
 تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي
 الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ
 هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا

الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾
 فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
 وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾ قُلْ
 أَرَأَيْتُمْ إِنْ أَهْلَكَنِی اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا
 فَمَنْ یُجِیرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾
 قُلْ هُوَ الرَّحْمَنُ عَامِنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا
 فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ
 یَأْتِیْكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

One should conclude the recitation of the Quran by asking the forgiveness of Allah for the deceased.

Attending a Funeral

The following traditions (*abadith*), all of which are reported by Imam Jafar al-Sadiq , highlight the importance of attending funerals for one's brother or sister in faith.

1. It is recommended to inform the brethren in faith about the death of a believing brother or sister so that more people can attend the funeral, offer prayers over the deceased, and implore Allah's forgiveness. Whoever does so, both they and the deceased will be rewarded.
2. When a believer is entered into the grave, he will hear a caller saying to him: "Indeed, the first of your gifts is Paradise, and the first of the gifts of those who followed you (in your funeral ceremony) is

forgiveness.”

3. The first gift of a believer in his grave is that all of those who followed his funeral will be forgiven their sins.

4. Whoever follows the funeral of a believer to the grave, Allah will order seventy angels to escort him on the Day of Resurrection, and they will implore Allah’s forgiveness for him from the grave to the time of the Day of Judgement.

5. Whoever participates in carrying the coffin of a believer who has passed away, Allah will forgive twenty-five of his major sins. If he carries the four corners of the coffin (one after the other as the body is being carried to the burial site), all of his sins will be forgiven.

Although it is not forbidden, it is not common for women to take an active part in funerals.

In addition, it is discouraged (*makruh*) for those

who take part in the funeral to laugh or speak about frivolous things.

The dead body should not be visited by those upon whom a *ghusl* is obligatory - such as menstruating women, or men who have to perform any of the required *ghusl*.

In regards to the final viewing of the deceased - a custom which is prevalent in many communities is one in which the believers gather to have one final glance at the face of the deceased individual, it must be noted that men who were not directly related to the woman - meaning her non-*mabram* - are not permitted to view the face of the woman, as the laws of *hijab* remain after the death of a woman just as they were when she was alive.

The Witness Document

The late Shaykh al-Tusi has advised that a document should be written and kept with the deceased as a

proof of their belief.

This document should initially be signed by one witness and further attested to by forty true believers - all of who should read and sign the paper - despite their knowledge of any faults of the deceased.

This document should then be folded up and put with the palm-leaf stalk on the right side of the deceased.

If possible, this testimony should be written with water mixed with camphor and non-aromatic aloe-wood - however if that is not possible, then it may be written with a standard pen and ink.

The traditions (*abadith*) state that Allah will forgive the deceased for his faults if forty believers testify in this way.

The writer of this document should address the witnesses with these words:

يَا ... وَيَا... الْمُسَمَّيْنَ فِي هَذَا الْكِتَابِ اثْبُتُوا

لِي هَذِهِ الشَّهَادَةَ عِنْدَكُمْ حَتَّى تَلْقَوْنِي بِهَا عَلَى
الْحَوْضِ

O ... and O ... whose names are mentioned in this document, certify for me this testimony of yours so that you will meet me carrying it at the Divine Pond.

As a reply, the witnesses say:

يَا... نَسْتَوْدِعُكَ اللَّهُ وَالشَّهَادَةَ وَالْإِقْرَارَ وَالْإِخَاءَ
مَوْدُوعَةً عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَنَقَرُهُ عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَللَّهُمَّ
إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا.

O [name of the deceased person] we entrust you with Allah. Our testimony, admission, and brotherhood are entrusted

*with Allah's Messenger, may Allah bless him and his family.
We invoke upon you peace, Allah's mercy, and His blessings.
O Allah, we know nothing except good about him, while
You know him better than we do.*

Salat al-Mayyit

In the book *al-Hilyah*, the late 'Allama al-Majlisi quotes the Noble Prophet ﷺ as having said: "Whoever performs the prayers (*salat al-mayyit*) for a deceased person, seventy thousand angels will pray for him, and Allah will forgive him his past and his future sins. If this person remains with the deceased until the burial is complete and the dirt completely covers his grave, then this person will be granted a *carat* of reward for each step which he took in the funeral - and one *carat* is equal to the weight of Mount Uhud."

The Prophet ﷺ is also reported to have said: "Any believer who performs the prayer (*salat al-mayyit*) for

a deceased person will be worthy of having paradise - unless he is hypocrite or disrespectful to his parents.”

A person who is offering *salat al-mayyit* must recite the five *takbeers*, and the four supplications in their correct sequence.

An individual who is performing the *salat al-mayyit* and is following behind the *imam* must recite the five *takbeers* and the four supplications on their own, and NOT remain silent and merely listen - like one normally does when performing the daily congregational prayers.

The following acts are recommended when one is reciting the *salat al-mayyit*:

1. To pray barefooted;
2. To raise one's hands up to the ears while pronouncing every *takbeer*;
3. The distance between the person offering prayers and the dead body should be very minimal;

4. To pray in a group - not individually;
5. The leader of the *salat al-mayyit* should recite the five *takbeers* and four supplications out loud, and those offering the prayers with him should recite them in a low voice;
6. One who offers the prayers should earnestly and persistently pray for the deceased one, as well as for all of the believers;
7. Before the commencement of the *salat al-mayyit*, one of the people in the gathering should say *as-salat* three times;
8. The prayers should be offered at a place where people often go for *salat al-mayyit*;
9. It is highly discouraged to perform *salat al-mayyit* in any *masjid* - except in *Masjid al-Haraam*.

Short Method of Salat al-Mayyit

There are 5 *takbeers* (saying of *Allahu Akbar*) in *salat al-mayyit*, and it is sufficient if a person recites the 5 *takbeers* in the following manner:

After making the intention to offer the prayers and reciting the first *takbeer*, one should say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

After the second *takbeer*, one should recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

After the third *takbeer*, recite:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

After the fourth *takbeer*, one would say:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

If the deceased is a woman, then one should say:

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

Thereafter one will recite the fifth *takbeer*.

This concludes the ‘short’ method of the performance of *salat al-mayyit*. From this point, the community would proceed on with the rites of burial.

Full Method - Deceased Man

After the first *takbeer*, the following is recited:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ
نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

After the second *takbeer*, one should say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ
 مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَصَلِّ عَلَى جَمِيعِ
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصِّدِّيقِينَ وَ
 جَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ.

After the third *takbeer*, it is recommended to say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
 وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ تَابِعْ

يَيْنَنَا وَبَيْنَهُم بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

After the fourth *takbeer*, one would say:

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ
نَزَلَ بِكَ وَأَنْتَ خَيْرٌ مَنْزُولٍ بِهِ. اللَّهُمَّ إِنَّا لَا نَعْلَمُ
مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا. اللَّهُمَّ إِنْ كَانَ
مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ
عَنْهُ وَاعْفِرْ لَهُ. اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى
عِلِّيِّينَ وَاخْلُفْ عَلَى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Thereafter one should recite the fifth *takbeer*.

Full Method - Deceased Woman

After the first *takbeer*, the following is recited:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ
نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ.

After the second *takbeer*, one would say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ

مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَ
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَ صَلَّىٰ عَلَىٰ جَمِيعِ
الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ
جَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ.

Following the third *takbeer*, one should say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ
وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ
بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

After the fourth *takbeer*, one would say:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتِكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ
 نَزَلَتْ بِكَ وَ أَنْتَ خَيْرٌ مَنْزُولٍ بِهَا. اللَّهُمَّ إِنَّا لَا
 نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهَا مِنَّا. اللَّهُمَّ
 إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَ إِنْ كَانَتْ
 مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَ اغْفِرْ لَهَا. اللَّهُمَّ اجْعَلْهَا
 عِنْدَكَ فِي أَعْلَىٰ عِلِّيِّينَ وَ اخْلَفْ عَلَىٰ أَهْلِهَا فِي
 الْغَائِبِينَ وَ ارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Thereafter one will recite the fifth *takbeer*.

Full Method - Non-Baligh Child

After the first *takbeer*, the following is recited:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ
نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ.

After the second *takbeer*, one would say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ
مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَصَلِّ عَلَى جَمِيعِ
الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ

جَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ.

Following the third *takbeer*, one should say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ
وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ
بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

After the fourth *takbeer*, one should say:

اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا سَلَفًا وَ فَرَطًا وَ
أَجْرًا.

Thereafter one will recite the fifth *takbeer*.

Burial

In the book *Misbah al-Mutabajjid*, Shaykh al-Tusi says: “It is recommended for each person taking part in the burial ceremony to carry the coffin from all four sides, beginning with the front right side where the head of the deceased is, followed by the back right side where the leg of the deceased is, then by the back left side, and ending with the top left side.

When the coffin is being carried to the grave, it should be brought in such a way that it is carried in three stages - stopping each time, lowering the coffin to the ground, pausing slightly, and then lifting it up again and continuing.

If the deceased is a woman, then the coffin must be put in front of the grave towards the direction of *qiblah*.

Once the body has reached the front of the grave, the heir or the one who has been granted permission

by the heir should go down and prepare the grave to receive the body.

At this point, the following supplication is recommended to be recited:

اللَّهُمَّ اجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَلَا تَجْعَلْهَا
حُفْرَةً مِنْ حُفَرِ النَّارِ

*O Allah, make this grave to be one of the gardens of paradise,
and do not make it to be one of the holes of the fire.*

The person burying the body should go down into the grave barefooted, bareheaded, and with the buttons of his shirt unfastened - obviously keeping in consideration the weather at the time of burial.

When this person receives the dead body, he should begin by holding onto the head and placing it in the grave, on the ground slowly, and saying the following:

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ
اللَّهِ. اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ. هَذَا مَا
وَعَدْنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ. اللَّهُمَّ
زِدْنَا إِيْمَانًا وَتَسْلِيمًا.

In the Name of Allah, in Allah, on the way of Allah, and following the principles of the Messenger of Allah. O Allah, (this is on the basis of the) belief in You and giving credence to Your Book. This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth.

O Allah increase us in faith and submission (to You).

Then, the individual who has taken the body into the grave should position the deceased in the grave so that they are lying down on their right side, with the front of their body facing the direction of the *qiblah*.

This individual should then untie the knots of the shrouds from the sides of the head and the legs, and place the cheek of the deceased person on the soil of the grave.

It is recommended to bury a small amount of soil with the dead body, from the soil of Karbala from the tomb of Imam Husayn عليه السلام.

The person in the grave should then say the following:

اَللّٰهُمَّ صَلِّ وَحَدِّثْهُ وَاَنْسِ وَحَشِّتْهُ وَاَرْحَمْ غُرْبَتَهُ
وَاَسْكِنِ اِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ
رَحْمَةِ مَنْ سِوَاكَ وَاَحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ
مِنَ الْاَيْمَةِ الطَّاهِرِيْنَ عَلَيْهِمُ السَّلَامُ.

O Allah help (him in) his loneliness, entertain his

loneliness, have mercy upon his seclusion, put with him part of Your mercy due to which he will dispense with the mercy of any one other than You, and resurrect him with those whom he has been loyal to - namely, the Immaculate Imams, peace be upon them.

The Talqeen

Before closing the grave, it is recommended to read the following to the deceased.

It is advised to say these in Arabic AND also in the native language of the deceased if they did not know Arabic.

When the body of the deceased - male or female - is placed in the grave - but if it is not possible in the grave then this can be done before placing the body in the grave, the person who is the closest heir to the one who has passed away must hold the right shoulder of the deceased with his right hand, and the

left shoulder of the deceased with his left hand. This person should then lightly shake the body every time they take the name of the deceased, and say the words of the *talqeen*.

Deceased Male

The one reciting these words to the deceased would start by saying the following:

إِسْمَعِ افْهَمْ يَا ...

Listen and understand, O ...

Here the name of the deceased and his father should be called. For example, if the name of the deceased was Muhammad, and his father's name was Ali, then it should be said three times:

إِسْمَعِ افْهَمْ يَا مُحَمَّدَ بْنَ عَلِيٍّ

Listen and understand, O Muhammad son of Ali

Then he should say:

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ
شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ
أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَ
سَيِّدُ النَّبِيِّينَ وَخَاتَمُ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا أَمِيرُ
الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ افْتَرَضَ اللَّهُ
طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ
عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ

وَمُوسَىٰ بَنُ جَعْفَرٍ وَعَلِيٌّ بَنُ مُوسَىٰ وَمُحَمَّدٌ بَنُ عَلِيٍّ
 وَعَلِيٌّ بَنُ مُحَمَّدٍ وَالْحَسَنُ بَنُ عَلِيٍّ وَالْقَائِمُ الْحُجَّةُ
 الْمُهَدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ
 حُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أَيْمَتِكَ أَئِمَّةُ
 هُدًى أَبْرَارِيَا...

Are you still on the covenant you held when we parted, including the testimony that there is no god but Allah, the One without any partners, and that Muhammad is His servant and His apostle, the chief of the Prophets and the seal of the Apostles, and that Ali is the Commander of the Faithful and the Chief of the Deputies and the Imam whose obedience has been made incumbent by Allah upon all people, and that Hasan and Husayn, Ali ibn al-Husayn, and Muhammad ibn Ali, and Jafar ibn Muhammad, and

Musa ibn Jafar, and Ali ibn Musa, and Muhammad ibn Ali, and Ali ibn Muhammad, and Hasan ibn Ali, and the Mahdi - the Qaim, the Hujjah – may the blessings of Allah be upon all of them - are the Imams of the faithful and the proofs of Allah for the whole of creation, are your Imams, the Imams of guidance and piety, O...

Here the name of the deceased and his father's name should be taken, followed by:

إِذَا أَتَاكَ الْمَلَكَانِ الْبُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ
تَبَارَكَ وَتَعَالَى وَسَأَلَاكَ عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ
وَعَنْ دِينِكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ
أَيْمَتِكَ فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ فِي جَوَابِهِمَا: اللَّهُ
رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّي وَ الْإِسْلَامُ

دِينِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ
الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ
عَلِيٍّ الْمَجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ
بِكَرْبَلَاءَ إِمَامِي وَ عَلِيُّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ
مُحَمَّدُ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي
وَ مُوسَى الْكَاطِمُ إِمَامِي وَ عَلِيُّ الرِّضَا إِمَامِي
وَ مُحَمَّدُ الْجَوَادُ إِمَامِي وَ عَلِيُّ الْهَادِي إِمَامِي
وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَ الْحُجَّةُ الْقَائِمُ
الْمُنْتَظَرُ إِمَامِي هُوَ لَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَتَيْتِي

وَسَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ أَتَوَلَّى وَ مِنْ
 أَعْدَائِهِمْ أَتَبَرَّءُ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اعْلَمُوا يَا ...

When the two angels and messengers who are favoured by nearness to Allah, sent by Allah, the Blessed and Exalted, come to you and ask you concerning your Lord, your Prophet, your Religion, your Book, your Qiblah and your Imams, then have no fear or grief, and say to them the following: Allah is my Lord, Mubammad, peace be upon him and his family is my Prophet, Islam is my Religion, the Quran is my Book, the Kabah is my Qiblah, and the Commander of the Faithful Ali ibn Abi Talib is my Imam, and Hasan ibn Ali al-Mujtaba is my Imam, and Husayn ibn Ali al-Shabeed-e-Karbala is my Imam, and Ali Zayn al-Abideen is my Imam, and Mubammad al-Baqir is my Imam, and Jafar al-Sadiq is my Imam, and Musa al-Kadhim is my Imam, and Ali al-Ridha is my Imam, and Mubammad al-Jawaad is my Imam, and Ali al-Haadi

is my Imam, and Hasan al-Askari is my Imam, and al-Hujjah al-Qaim al-Muntadhar is my Imam. All of these, may the greetings of Allah be upon them are all my Imams and my leaders and my masters and my intercessors. I love (all of) them and I have enmity to (all of) their enemies in this world and in the next world – then know O ...

Here the name of the deceased and his father's name should be mentioned.

The following is then said:

أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نِعَمَ الرَّسُولِ وَأَنَّ
عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْبَعْضُومِينَ الْأَيْمَّةَ
الْإِثْنَى عَشَرَ نِعَمَ الْأَيْمَّةِ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ
 وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثَ حَقٌّ
 وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْهِيزَانَ حَقٌّ وَ
 تَطَايُرَ الْكُتُبِ حَقٌّ وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ
 وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
 مَنْ فِي الْقُبُورِ.

Verily Allah, the Blessed and Exalted is the best Lord. Muhammad, prayers of Allah be upon him and his family, is the best Prophet. Ali ibn Abi Talib and his infallible children - the twelve Imams are the best Imams. That what was sent to Muhammad, prayers of Allah be upon him and his family, is the truth. Verily death is true, and verily the questioning is true. Verily the questioning of Munkar

and Nakeer in the grave is true (the two angels who will question the deceased). Verily the raising up is true and the gathering of everyone is true. Verily the bridge is true and the scale (judgement) is true. Verily the opening of the books is true, and verily the paradise is true, and verily the hellfire is true, and there is no doubt in the coming of the Hour (of Resurrection), and verily Allah will raise up those who are in their graves.

Then the following words should be said:

أَفْهَيْتَ يَا ...

Have you understood, O...

Here the name of the deceased is mentioned, and then the following is said:

ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللَّهُ إِلَى

صِرَاطٍ مُسْتَقِيمٍ. عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ
فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ.

May Allah keep you firm with the firm word, and may Allah guide you to the straight path. May Allah acquaint you with His Prophet and your Guardians in the abode of His mercy.

Then the following words are said:

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبِيهِ وَاصْعِدْ بِرُوحِهِ
إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانًا. اللَّهُمَّ عَفُوكَ عَفُوكَ.

O Allah, make the earth spacious on his sides (in the grave), elevate him with his soul up to Yourself, and reveal to him Your proofs. O Allah, we beseech Your pardon, Your pardon!

Deceased Woman⁷

إِسْمَعِي إِفْهَمِي يَا ...

Here the name of the deceased woman and her father should be mentioned.

For example, if the name of the deceased was Fatima and her father's name was Ali, then it should be said three times:

إِسْمَعِي إِفْهَمِي يَا فَاطِمَةَ بِنْتَ عَلِيٍّ

Listen and understand, O Fatima the daughter of Ali.

هَلْ أَنْتِ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ

⁷ We do not include the English translation of the *Talqeen* for a deceased woman as the translation for it is similar to that of the deceased man with the exception of those portions in which the Arabic pronoun switches to the feminine tense.

شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ
أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ
وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا
أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ افْتِرَاضِ
اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ
وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ
مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ
وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

أَيُّمَّةُ الْمُؤْمِنِينَ وَ حُجُّجِ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ
أَيُّمَّتِكَ أَيُّمَّةٌ هُدَى أَبْرَارِيَا...

Here the name of the deceased and her father's name should be taken, and then the following should be recited:

إِذَا أَتَاكَ الْمَلَكُ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ
اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ
نَبِيِّكَ وَ عَنْ دِينِكَ وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ
وَ عَنْ أَيُّمَّتِكَ فَلَا تَخْفَى وَ لَا تَحْزَنِي وَ قُلِي فِي
جَوَابِهِمَا: اللَّهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
وَ سَلَّمَ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي

وَ الْكُعبَةُ قِبَلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي
طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمَجْتَبَى إِمَامِي
وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلَاءِ إِمَامِي وَ عَلِيُّ
زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدُ الْبَاقِرُ إِمَامِي وَ
جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى الْكَاطِمُ إِمَامِي
وَ عَلِيُّ الرِّضَا إِمَامِي وَ مُحَمَّدُ الْجَوَادُ إِمَامِي وَ عَلِيُّ
الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَ
الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ
اللَّهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ

أَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ أَتَبَّرَ فِي الدُّنْيَا وَ الْآخِرَةِ مُتِّمٌ
اعْلَمْ يَا ...

Here the name of the deceased and her father should be mentioned and thereafter the following should be said:

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نِعَمَ الرَّبِّ وَ أَنَّ مُحَمَّدًا
صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نِعَمَ الرَّسُولِ وَ أَنَّ عَلِيَّ بْنَ أَبِي
طَالِبٍ وَ أَوْلَادَهُ الْمَعْصُومِينَ الْأَيْمَةَ الْإِثْنَى عَشَرَ
نِعَمَ الْأَيْمَةِ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَ آلِهِ وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ
وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ

الصِّرَاطِ حَقٌّ وَالْهَيْزَانَ حَقٌّ وَتَطَائِرِ الْكُتُبِ حَقٌّ
وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا
رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then the following words should be said:

أَفْهَمْتِ يَا ...

Here the name of the deceased and her father should be mentioned, and then the following:

ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللَّهُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ
فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ

Finally these words should be uttered:

اللَّهُمَّ جَافِ الْأَرْضَ عَن جَنْبَيْهَا وَأَصْعِدْ بِرُوحِهَا
إِلَيْكَ وَلَقِّهَا مِنْكَ بُرْهَانًا. اللَّهُمَّ عَفْوِكَ عَفْوِكَ

Once the body has been buried, all of those present should use the back side of their hand to push some dirt onto the grave while saying these words:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ. اللَّهُمَّ زِدْنَا إِيمَانًا
وَتَسْلِيمًا

We are Allah's and to Him shall we return. This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. O Allah, (please) increase us in faith and submission (to You).

Note that it is not advised for the immediate family

members to put dirt on the grave during this process of the burial.

When the individual who had gone into the grave to help bury the body has completed his task and wants to come out of the grave, he should come out from the side where the legs of the deceased are - as opposed to the top portion of the grave where the head is.

The grave should then be fully covered over with dirt, ensuring that it is at least four fingers higher than the level of the ground.

At the side of the head, a stone or marker should be placed to indicate where the head of the deceased is.

The believers should then pour water on the grave beginning with the side of the head and continuing to the side where the feet of the deceased are.

If any water remains, it can be poured onto the middle of the grave.

When the process of placing water on the grave is complete, those present should place their hands on the dirt of the grave, spread the fingers of their hand, pressing them into the dirt, and pray for the deceased, saying:

اللَّهُمَّ آئِسُ وَحُشَّتُهُ وَارْحَمُ غُرْبَتَهُ وَاسْكِنُ
 رَوْعَتَهُ وَصِلْ وَحَدَاتَهُ وَاسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ
 رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَأَحْشُرُهُ
 مَعَ مَنْ كَانَ يَتَوَلَّاهُ

O Allah, be a friend in his fear, have mercy upon his seclusion, calm his fear, maintain (communion in) his loneliness, put with him part of Your mercy due to which he will dispense with the mercy of any one other than You, and resurrect him with those whom he was loyal to.

When all of those who took part in the funeral leave the graveyard, the nearest relative of the deceased should remain there, praying to Allah to shower His mercy on their deceased family member.

It is also recommended that they sit at the side of the head, and once again recite the *talqeen* - and it is best that if the deceased did not know Arabic that this be recited in their native language. In addition, it is advisable for the person who is reciting the *talqeen* to put the palms of both hands on the grave, and their mouth close to the ground.

If the nearest relative cannot carry this out, then there is no objection if he appoints someone else to do this for him.

According to the traditions, when the deceased has the *talqeen* recited to them, and when *Munkar and Nakeer*, the two angels who interrogate the deceased in the graves come, they will say: "This dead person has already been reminded and therefore, there is no

need to interrogate him/her. Let us leave (him/her alone).” Thus they will leave without interrogating the deceased believer.

After the Funeral

It is important to give *sadaqa* on behalf of the deceased on the first night after the burial, and this act has many benefits which can only be achieved by offering *sadaqa* on the first night when the deceased is in most needed of it.

Sayyid Ibn Tawoos has narrated from the Messenger of Allah ﷺ that he said: “The most difficult time for a person who has passed away is the first night in the grave, so have pity on your deceased ones and give *sadaqa* on their behalf so that their difficulty is reduced; and if there is nothing that you able to give in *sadaqa*, then you should pray a two *rak'at* prayer for them.”

Salat al-Wahshat

It is narrated from Imam Jafar al-Sadiq عليه السلام that whenever there is constriction and severity in the grave of the departed soul, the Almighty widens their grave and removes the constriction, and says to them that this widening is because you had recited *salat al-wahshat* for so and so believer who had passed away.

It is recommended that on the first night after burying someone, two *rak'at* of *salat al-wahshat* should be offered for them.

The method of offering this prayer is as follows:

In the first *rak'at* after reciting Surah al-Fatiha, Ayat al-Kursi (2:155) should be recited once; and in the second *rak'at* after Surah al-Fatiha, Surah al-Qadr (ch. 97) should be recited 10 times. After finishing the prayer with the *salaam*, the following should be said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَابْعَثْ ثَوَابَهَا إِلَى
قَبْرِ...

O Allah, send blessings on Muhammad and the family of Muhammad, and give the reward (of this salat) to the grave of ...

Here the name of the deceased person and his/her father's name should be stated.

Salat al-Wabshat can be offered at any time in the first night following the burial of the dead body, however it is best to offer it in the earlier hours of the night right after the *isha* prayers.

In addition, ANYONE can perform this prayer for the deceased - it is not limited to the family or the direct inheritors of the deceased.

Supplication for Deceased Parents

One of the recommended supplications to be recited for one's deceased parents is the 24th supplication from *Al-Sahifah al-Kamilah al-Sajjadiyah*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَأَهْلِ
بَيْتِهِ الطَّاهِرِينَ، وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ
وَرَحْمَتِكَ وَبَرَكَاتِكَ وَسَلَامِكَ. وَاخْصُصِ اللَّهُمَّ
وَالِدَيَّ بِالْكَرَامَةِ لَدَيْكَ، وَالصَّلَاةِ مِنْكَ، يَا أَرْحَمَ
الرَّاحِمِينَ.

O Allah, bless Muhammad, Your slave and Your messenger, and his Household, the pure, and single them out for the best of Your blessings, Your mercy, Your benedictions, and Your peace! And single out my parents, O Allah, for honour with You and blessings from You, O Most Merciful of the

merciful!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ، وَاَلْهِنِّي عِلْمَ مَا يَجِبُ
لَهَا عَلٰى اِلْهَامًا، وَاَجْمَعْ لِي عِلْمَ ذٰلِكَ كُلِّهٖ تَمَامًا،
ثُمَّ اسْتَعْبِلْنِي بِهَا تُلْهِنِي مِنْهُ، وَوَفِّقْنِي لِلنُّفُوذِ
فِيهَا تُبَصِّرُنِي مِنْ عِلْمِهٖ حَتّٰى لَا يَفُوتَنِي اسْتِعْمَالُ
شَيْءٍ عِلْمَتْنِيهِ، وَلَا تَثْقُلْ اَرْكَانِي عَنِ الْحُفُوفِ فِيهَا
اَلْهَمَّتْنِيهِ.

O Allah, bless Muhammad and his Household, teach me through inspiration the knowledge of everything incumbent upon me towards them, and gather within me the knowledge of all that completely! Then make me act in accordance

with what You have inspired me, and give me the success to put into practice the knowledge which You have shown to me, for fear that I fail to act according to something You have taught me, or my limbs feel too heavy to perform that with which You have inspired me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا شَرَّفْتَنَا بِهِ، وَصَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ، كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ
بِسَبْبِهِ.

O Allah, bless Muhammad and his Household, as You have ennobled us through him, and bless Muhammad and his Household, as You have made incumbent upon us certain rights towards other creatures because of him!

اللَّهُمَّ اجْعَلْنِي أَهَابُهَا هَيْبَةَ السُّلْطَانِ الْعُسُوفِ،

وَأَبْرُهُمَا بِرَّ الْأُمِّ الرَّءُوفِ، وَاجْعَلْ طَاعَتِي لِوَالِدَيْ
 وَبِرِّي بِهِمَا أَقْرَّ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْطَانِ، وَأَثْلَجْ
 لِي صَدْرِي مِنْ شَرْبَةِ الظَّمآنِ حَتَّى أُوْثِرَ عَلَى هَوَايَ
 هَوَاهُمَا، وَأُقَدِّمَ عَلَى رِضَايَ رِضَاهُمَا وَأَسْتَكْثِرَ
 بِرَّهُمَا بِي وَإِنْ قَلَّ، وَأَسْتَقِلَّ بِرِّي بِهِمَا وَإِنْ كَثُرَ.

O Allah, fill me with awe of my parents, the awe that one has towards a tyrannical sovereign, and let me be devoted to them, with the devotion of a compassionate mother! Make my obedience and devotion to them more gladdening to my eyes than sleep to the drowsy, and more refreshing to my chest than drink to the thirsty, so that I may prefer their inclination to my inclination, set their satisfaction before my satisfaction, make much of their devotion to me though it be little, and make little of my devotion to them though

it be great.

اللَّهُمَّ خَفِّضْ لَهُمَا صَوْتِي، وَأَطِبْ لَهُمَا كَلَامِي، وَأَلِنْ
لَهُمَا عَرِيكَتِي، وَاعْطِفْ عَلَيْهِمَا قَلْبِي، وَصَدِّقْنِي بِهِمَا
رَفِيقاً، وَعَلَيْهِمَا شَفِيقاً.

O Allah, lower before them my voice, make agreeable to them my words, make mild before them my temper, make tender toward them my heart, turn me into their kind companion, and their loving friend!

اللَّهُمَّ اشْكُرْ لَهُمَا تَرْبِيَّتِي، وَأَثِبْهُمَا عَلَى تَكْرِمَتِي،
وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي صِغَرِي.

O Allah, thank them for my upbringing, reward them for honouring me, and guard them as they guarded me in my

infancy!

اَللّٰهُمَّ وَمَا مَسَّهَا مِنِّيْ مِنْ اَذًى، اَوْ خَلَصَ اِلَيْهَا
عَنِّيْ مِنْ مَكْرُوِهٍ، اَوْ ضَاعَ قِبَلِيْ لَهَا مِنْ حَقٍّ
فَاَجْعَلْهُ حِطَّةً لِّذُنُوْبِهَا، وَعُلُوًّا فِيْ دَرَجَاتِهَا،
وَزِيَادَةً فِيْ حَسَنَاتِهَا، يَا مُبَدِّلَ السَّيِّئَاتِ
بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ.

O Allah, whatever harm has touched them from me, detested thing has reached them from me, or right of theirs which has been neglected by me, allow it to alleviate their sins, raise them in their degrees, and add to their good deeds! O He who changes evil deeds into manifold good deeds!

اللَّهُمَّ وَمَا تَعَدَّيَا عَلَيَّ فِيهِ مِنْ قَوْلٍ، أَوْ أَسْرَفَا عَلَيَّ
 فِيهِ مِنْ فِعْلٍ، أَوْ ضَيَّعَا لِي مِنْ حَقٍّ، أَوْ قَصَّرَا بِي
 عَنْهُ مِنْ وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا، وَجَدْتُ بِهِ
 عَلَيْهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعْتِهِ عَنْهُمَا، فَإِنِّي
 لَا أَتَّهِمُهُمَا عَلَى نَفْسِي، وَلَا أَسْتَبْطِئُهُمَا فِي بَرِي،
 وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ.

O Allah, whatever word through which they have transgressed against me, act through which they have been immoderate with me, right of mine which they have left neglected, or obligation toward me in which they have fallen short, I grant it to them and bestow it upon them, and I beseech You to remove from them its ill consequences, for I do not accuse them concerning myself, find them slow in

their devotion toward me, nor dislike the way they have attended to my affairs, O my Lord!

فَهَبَا أَوْجِبَ حَقًّا عَلَيَّ، وَأَقْدَمُ إِحْسَانًا إِلَيَّ، وَأَعْظَمُ
مِنَّةً لَدَائِي مِنْ أَنْ أَقَاصِبَهَا بِعَدْلِ، أَوْ أُجَازِيَهَا
عَلَى مِثْلِ، أَيْنَ إِذَا يَا إِلَهِي طُولُ شُغْلِيهَا بِتَرْبِيَّتِي
وَأَيْنَ شِدَّةُ تَعَبِيهَا فِي حِرَاسَتِي وَأَيْنَ إِقْتَارُهُمَا
عَلَى أَنْفُسِهِمَا لِلتَّوَسُّعَةِ عَلَيَّ

They have rights against me which are more incumbent, precedence in beneficence towards me that is greater, and kindness towards me that is mightier than that I should settle accounts with justice or repay them with equivalents. Where then, O my Lord, would be their long occupation

with bringing me up? Where the hardship of their toil in taking care of me? Where the stinting of themselves to provide me with plenty?

هَيْهَاتَ مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا، وَلَا أُدْرِكُ مَا
يَجِبُ عَلَيَّ لَهُمَا، وَلَا أَنَا بِقَاضٍ وَظِيْفَةٌ خِدْمَتِهِمَا،
فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَأَعِنِّي يَا خَيْرَ مَنْ اسْتَعِينُ
بِهِ، وَوَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ، وَلَا تَجْعَلْنِي
فِي أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَالْأُمَّهَاتِ يَوْمَ تُجْزَى كُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ.

What an idea! I can never discharge their right against me, fulfill my obligations towards them, or accomplish the duty

of serving them. So bless Muhammad and his Household and help me, O Best of those whose help we seek! Give me success, O Most Guiding of those whom we beseech! Place me not among the people of disrespect to (their) fathers and mothers on that Day when every soul will be repaid for what it has earned, they shall not be wronged.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ، وَاخْصُصْ
أَبَوِيَّ بِأَفْضَلِ مَا خَصَّصْتَ بِهِ آبَاءَ عِبَادِكَ
الْمُؤْمِنِينَ وَأُمَّهَاتِهِمْ، يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah, bless Muhammad, his Household, and his progeny and single out my parents for the best which You have singled out for the fathers and mothers of Your faithful servants, O Most Merciful of the merciful!

اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا فِي أَدْبَارِ صَلَوَاتِي، وَفِي إِيَّانِي
مِنْ أَنْاءِ لَيْلِي، وَفِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ نَهَارِي.

O Allah, let me not forget to remember them after my ritual prayers, at every time throughout my night, and in each of the hours of my day!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاعْفِرْ لِي بِدُعَائِي لَهُمَا،
وَاعْفِرْ لَهُمَا بِدِرِّهِمَا بِي مَغْفِرَةً حَتْمًا، وَارْضَ عَنْهُمَا
بِشَفَاعَتِي لَهُمَا رِضَى عَزْمًا، وَبَلِّغْهُمَا بِالْكَرَامَةِ
مَوَاطِنَ السَّلَامَةِ.

O Allah, bless Muhammad and his Household, forgive me through my supplication for my parents, forgive them through their devotion towards me with unfailing forgiveness,


*be well pleased with them through my intercession for them
with resolute good pleasure, and make them reach through
Your generosity the abodes of safety!*

اللَّهُمَّ وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ،
وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا حَتَّى
نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَمَحَلِّ مَغْفِرَتِكَ
وَرَحْمَتِكَ، إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ، وَالْمَنِّ الْقَدِيمِ،
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.

*O Allah, if Your forgiveness reaches them first, then make
them my intercessors, and if Your forgiveness reaches me
first, then make me their intercessors, so that we may
gather together through Your gentleness in the house of Your*

*generosity and the place of Your forgiveness and mercy!
Verily You are the Possessor of abounding bounty and
ancient kindness, and You are the Most Merciful of the
merciful!*

Prayers for Deceased Parents

Imam Muhammad al-Baqir  has said: “A person may have been obedient to one’s parents during their lifetime, but when they die, he/she does not repay their debts or ask Allah to forgive them, so Allah records that person down as being insolent towards them. Or, one may have been disobedient to them during their lifetime, but after their death he/she repays their debts and seeks forgiveness from Allah for them, so Allah records that person down as being obedient to one’s parents.”⁸

Allah emphasizes the worth and importance of

8. *Al-Kafi*, vol. 2, pg. 163, no. 21.

parents at various places in the Quran.

It is enough for a wise person to realize this when one reads the Quran, and sees that Allah mentions the obedience of parents side by side with the worship of Himself.

When it comes to the traditions, we read that if a person's parents are not pleased with them, then all of that person's worship and good deeds are gone waste - they have no value.

This is not limited to parents who are alive only, but even if they are dead, we must remember them by praying for them, performing good deeds with the intention that Allah grants them the rewards, and try and rectify their faults (if any) in a proper way.

Perhaps at the time of departure from this world, a person's parents were not pleased at heart with them, then if the children give due attention to the well-being of their parents in the life after death by the performance of good deeds and asking Allah to grant

them the reward of those actions, then God willing they will become pleased with their child, and their negligence during their lifetime will be forgiven.

The grave - a place which is six feet under the earth; and the *barzakh* - a barrier between this life and the Day of Judgement is certainly a dreadful place for the sinners. Although we should presume that all of the people who leave this world from our family and friends are pious, however we can never know what condition they are in after they leave this transient world.

They may be enjoying the fruits of their good deeds, or perhaps they are in trouble because of some short comings during their lifetime.

Therefore, when we perform any good deed on their behalf or offer a prayer for them, they will benefit immensely from it. It is said that even a simple two *rak'at* prayer for the deceased is better for them than the riches of the whole world.

If they are not facing any difficulties, then bounties are increased for them; and if they are in tribulation, then their pain is lessened or entirely removed. In addition to this, the performer of these good deeds will also be rewarded.

Below are some of the acts of worship for the benefit of one's deceased parents, and although they are said to benefit the deceased, but as we have previously mentioned, the performer of these acts of worship is also rewarded.

Although we should remember our dearly departed loved ones every day, we should make it a greater point to do so on Thursday night and on the day of Friday.

In addition, the children of the deceased should pray for their parents and give charity on their behalf.

Some other specific things that are recommended to perform are as follows:

1. Reciting Surah Yaseen (ch. 36) is beneficial

and the deceased are rewarded for this act being gifted to them.

2. If one recites Surah al-Mulk (ch. 67) one time, or Surah al-Qadr (ch. 97) seven times by the side of the grave, then if any punishment is being inflicted upon the deceased, it will be stopped.

3. Whenever a person wishes, one can perform a two *rak'at salat* for the deceased, and this act will give the departed one great joy.

4. It is highly recommended for the son or daughter to perform a two *rak'at salat* between *maghrib* and *isha* (in the method mentioned below) with the intention of: 'For the forgiveness of my parents'.

In the first *rak'at* after Surah al-Fatiha (ch. 1), one should recite the following ten times:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ

الْحِسَابُ

Our Lord! Forgive me and my parents, and all of the believers, on the day when the reckoning will be held. (Al-Quran, 14:41)

In the second *rak'at*, after Surah al-Fatiha (ch. 1) recite the following ten times:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

My Lord! Forgive me and my parents, and whoever enters my house in faith, and the believing men and the believing women. (Al-Quran, 71:28)

Then complete the *salat* as usual.

Once the *salat* is finished, go into *sajdah* and recite the following ten times:

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

'My Lord! Have mercy on them, just as they reared me when I was (a) small (child)!' (Quran, 17:24)

5. The *tasbeeh* of *salawaat* and *istighfaar* should be offered on behalf of the deceased.

6. Perform a two *rak'at* *salat* and gift the rewards of it to the deceased. In the first *rak'at* after Surah al-Fatiha (ch. 1) recite Surah al-Qadr (ch. 97) once, and in the second *rak'at* after Surah al-Fatiha (ch. 1), recite Surah al-Kawthar (ch. 108) once.

7. In another two *rak'at* *salat* for the deceased, in the first *rak'at* after Surah al-Fatiha (ch. 1), one should recite Ayat al-Kursi (2:255) once, followed by Surah al-Ikhlaas (ch. 112) two times; and in the second *rak'at*, after Surah al-Fatiha (ch. 1) recite Surah al-Takathur (ch. 102) ten times.

8. If a son or daughter did not fulfill the rights towards their parents during their lifetime, then they

should perform the following prayer, and God willing, the deceased parents will be pleased with them:

Perform a two *rak'at salat* on the night between Wednesday and Thursday - after *maghrib salat* with the intention of the fulfillment of the rights of one's parent(s).

In this prayer, after Surah al-Fatiha (ch. 1) recite each of the following five times: Ayat al-Kursi (2:255), Surah al-Ikhlaas (c. 112), Surah al-Kafiroon (c. 109), Surah al-Falaq (ch. 113), and Surah al-Naas (ch. 114).

After finishing the *salat*, recite the following fifteen times:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allah and I turn to Him in repentance.

Once completed, dedicate the reward of this act of

worship to the deceased parent(s), and the child will get the reward of fulfilling the rights of one's parents.

9. If a person suspects that there were some wrong actions committed by their parents which they may be punishable for, then the first course of rectification is to try and resolve what they did wrong - for example, fulfill their debts or resolve any grievances that they may have had with other people. In addition to this, the son or daughter should perform the following two prayers of two *rak'at* each:

1. In the first *rak'at* of the first prayer, after Surah al-Fatiha (ch. 1), one should recite Surah al-Ikhlaas (ch. 112) twenty-five times; and in the second *rak'at*, one should recite Surah al-Ikhlaas (ch. 112) fifty times;

2. In the first *rak'at* of the second prayer, after Surah al-Fatiha (ch. 1), one should recite Surah al-Ikhlaas (ch. 112) twenty-five times; and in the second *rak'at*, after Surah al-Fatiha (ch. 1) recite Surah al-

Ikhlaas (ch. 112) one hundred times.

3. After the prayers, recite this supplication:

يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ وَيَا غَوْثَ
الْمُسْتَغِيثِينَ وَيَا جَارَ الْمُسْتَجِيرِينَ أَنْتَ الْمُنْزِلُ
بِكَ كُلِّ حَاجَةٍ أَسْتَغْفِرُكَ وَآتُوبُ إِلَيْكَ مِنْ
مَظَالِمِ كَثِيرَةٍ لِعِبَادِكَ قَبْلِي. اللَّهُمَّ فَأَيُّمَا عَبْدٍ
مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ قَبْلِي
مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي
مَالِهِ أَوْ فِي أَهْلِهِ وَوَلَدِهِ أَوْ غَيْبَةٍ اغْتَبْتَهُ بِهَا أَوْ
تَحَامَلٍ عَلَيْهِ بِمَيْلٍ أَوْ هَوَى أَوْ أَنْفَةٍ أَوْ حَمِيَّةٍ أَوْ رِيَاءٍ

أَوْ عَصِيَّةٍ غَائِبًا كَانَ أَوْ شَاهِدًا وَ حَيًّا كَانَ أَوْ
 مَيِّتًا فَقَصَّرْتُ يَدَيَّ وَ ضَاقَ وُسْعِي عَنْ رَدِّهَا إِلَيْهِ
 وَ التَّحَلُّلِ مِنْهُ فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَ
 هِيَ مُسْتَجِيبَةٌ بِمَشِيئَتِهِ وَ مُسْرِعَةٌ إِلَى إِرَادَتِهِ أَنْ
 تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُرْضِيَهُ عَنِّي بِمِ
 شْنَتِ مَنْ خَزَائِنِ رَحْمَتِكَ ثُمَّ هَبْهَا لِي مِنْ لَدُنْكَ
 إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ وَ لَا تَضُرُّكَ الْمَوْهَبَةُ
 رَبِّ أَكْرَمَنِي بِرَحْمَتِكَ وَ لَا تُهِنِّي بِدُنُوِّي إِنَّكَ وَاسِعٌ
 الْمَغْفِرَةُ يَا أَرْحَمَ الرَّاحِمِينَ.

Other Publications Available⁹

⁹ Note of publishers:

1 = *Islamic Publishing House* (Canada) – www.iph.org

2 = *World Federation of KSIMC* (UK) – www.world-federation.org

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- ...and more to come, Insha-Allāh (God Willing)

About the Islamic Publishing House

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عليهم السلام: قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْعِلْمُ؟ قَالَ الْإِنصَاتُ. قَالَ ثُمَّ مَهْ؟ قَالَ الْإِسْتِمَاعُ. قَالَ ثُمَّ مَهْ؟ قَالَ الْأَحْفَظُ. قَالَ ثُمَّ مَهْ؟ قَالَ الْعَمَلُ بِهِ. قَالَ ثُمَّ مَهْ يَا رَسُولَ اللَّهِ؟ قَالَ: نَشْرُهُ.

Abu Abdillah narrates from his ancestors who said the following: “A man once came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, what is knowledge?’ The Prophet replied: ‘**It is silence.**’ The man then asked: ‘Then what?’ The Prophet said: ‘**It is listening.**’ The man asked: ‘Then what?’ The Prophet replied: ‘**Then it is remembering.**’ The man further questioned: ‘Then what?’ The Prophet answered: ‘**Then it is to practice (according to what one has learned).**’ The man finally asked: ‘Then what O Messenger of Allah?’ The Prophet replied: ‘**Then it is to disseminate (what one has learned).**’¹⁰”

¹⁰ Al-Kāfī, vol. 1, pg. 48, trad. 4.

Established in early 2001, gaining inspiration from the above statement from Prophet Muḥammad ﷺ, today, the *Islamic Publishing House* is Canada's premier publisher of high quality Islamic literature for Muslims of all ages. Our mission is to ensure that the authentic teachings of normative Islam — in all aspects of life — as exemplified by Prophet Muḥammad ﷺ and his immaculate family, the Ahlul Bayt^p, are made available for everyone in a clear and easy to understand language.

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Ishaq ibn ‘Ammar relates that: “I asked Abu al-Hasan (peace be upon him), ‘Does a believer who has passed away know those people who visit his grave?’ The Imam (peace be upon him) replied, ‘Of course, he is acquainted with those who visit him as long as they are sitting beside his grave. As soon as they get up from his grave side and leave, the fear takes over the person in the grave because of his leaving.’”

(Wasa’il al-Shi’a, Volume 3, Page 223)

What better way to remember our dearly departed loved ones than to engage in the recommended prayers and supplications which we have been taught by Prophet Muhammad and his Noble Family, prayers of Allah be upon them all, and as found in this comprehensive collection, *Knocking on Heaven’s Door*.

