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 Marhoomeen of MULJIANI family

Compiled from Various Resources Including:

www.Duas.org
www.Islamic-Laws.com
“One of the rights of a Muslim over another Muslim is that he should visit his grave.”

Imam Jafar al-Sadiq ﷺ
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-Akhbār* 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 obedince 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.”

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 *rakʿat* of prayer which you consider insignificant is more lovable to the inhabitant of this grave than your world in its entirety.”

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

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2. Tanbih al-Khawatir, pg. 453.
for their sins (istighfar).”

4. Imam Ali ibn Musa al-Ridha ﷺ 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.”

5. The Prophet of Islam ﷺ is reported to have said: “Whosoever passes by some graves and recites Surah al-Ikhlas (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).”

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

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5. Mustadrak al-Wasaa’il.
the doer and the deceased.”

7. Imam Jafar al-Sadiq ﷺ 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 ﷺ 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 Qawlawyh al-Qummi quotes Amr ibn Uthman al-Razi as saying that he heard Imam Musa ibn Jafar al-Kadhim ﷺ 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:

اَلْلَّهُمَّ وَلِيْهِمْ مَا تََلَّوْا وَاحْشُْهُْ مَعَ مَّنْ أَحْبَبْوَا.

_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 ﷺ: “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 ﷺ, “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:

أَلِلّٰهُمَّ جَافِ الْأَرْضَ عَنْ جَنْوِيْهِمْ، وَصَأَعِدْ إِلَيْكَ أَرْوَاحَهُمْ، وَزِدْهُمْ مِنْكَ رِضْوَانً، وَاسْكِنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ، مَا تَصِلُ بِهِ وَحْدَتَُمْ، وَتُؤْنِسْ وَحْشَتَُمْ، اإنَّكَ عََٰ كُِّ شَْءٍ 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  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  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  to teach him how to greet the inhabitants in the graveyard. The Imam  replied that he should say the following words:

أَسْلَامُ عَلَى أَهْلِ الْدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، أَنْتُمْ لَنَا فَرَطُ، وَتَحْتَنَّ إِنْ شَاءَ اللهُ بِكُمْ لَا أَجْعَلُونَ
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 ﺔ 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 ﺔ up to the coming of the final Hour of Resurrection:

"اللهُمَّ رَبُّ هذِهِ الأرْوَاحِ الفَانيَةِ، وَالْأجْسَادُ البَاليَةِ، وَالْعِظَامِ النَّخِيرَةِ الَّتِي خَرجَتْ مِنَ الدُّنْيا، وَهَيَّ بِكَ مَؤْمِنَةٌ، أَدْخِلْ عَلَيْهَا رَوْحَا مِنكَ وَسَلامًا مَثَّي."

22

Knocking on Heaven’s Door
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 ﷺ 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:

أَسْلَامُ عَلَيْكَ أَهْلِ الْإِلَهَةِ إِلاَّ اللَّهُ، بِحَقِّ إِلاَّ اللَّهُ إِلاَّ اللَّهُ، ٍثُمَّ قَوْلَ إِلاَّ اللَّهُ، كَيْفَ وَجَدْتَ إِلاَّ اللَّهُ، مِنْ أَهْلِ الْإِلَهَةِ إِلاَّ اللَّهُ، مِنْ أَهْلِ إِلاَّ اللَّهُ، مِنْ أَهْلِ إِلاَّ اللَّهُ، بَيْنَ أَهْلِ إِلاَّ اللَّهُ، بَيْنَ أَهْلِ إِلاَّ اللَّهُ، مِنْ أَهْلِ إِلاَّ اللَّهُ، مِنْ أَهْلِ إِلاَّ اللَّهُ، مِنْ أَهْلِ إِلاَّ اللَّهُ.
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:

أَلْلَّهُمَّ ارْحَمْ غَرَبِيْتَهُ، وَصِلْ وَحْدَتَهُ، وَآْيَنْشَثَتَهُ، وَآْيَشَثَتَهُ، وَآِمَنْ رُوْعَتَهُ، وَآِسْكِنَّ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَتَهُ يَسِتَّغْنُي بِهَا عَنْ رَحْمَتِ مَنْ سَوَاءً، وَأَحْقَهُ 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
Then you should recite Surah al-Qadr (ch. 97) seven times, and follow it up by saying:

\[
\text{اَللّٰهُ جَافِ الْأَرْضَ عَنِّْ جِنُوبِهِمُ، وَصَأَا عَنِّٰ إِلَيْكَ أَرْوَاحَهُمُ، وَلَقِّهُمْ مِنْكَ رِضْوَانًا، وَأَسِكَّنِّ إِلَيْهِمْ مِنْ رَحْمَتِكَ مَا تَصِلُّ بِهِ وَحْشَتَُمْ، وَحُشْتَهمْ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}
\]

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 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 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:

\[
\text{أَلَّهُمَّ إِنِّي أَسْأَلُكُ بِحَقِّ خَيْرٍ وَأَلَّهُمَّ مُحِمَّدٌ أَنْ لا
\text{تُعَذِّبَ هَذَا الْمَيِّتَ}
\]

*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 ﷺ: “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 certains 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:

بِسۡمِ ٱللَِّ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلَۡمُدُّ للَِِّ رَبِّ ٱلۡعَٰلَمِـنَ٢ ٱلــرَّحۡمَٰنِ ٱلرَّحِيمِ

مَٰلِـکِ يَـوُومَ ٱللِّدِينِ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡـتَعِنُ٥ ٱهۡدِنَـا ٱلصِّـرَٰطَ ٱلۡمُسۡـتَقِيمَ٦

نۡعَمۡـتَ عَلَيۡهِـمۡ غَـرِۡ صِـرَٰطَ ٱلَِّيـنَ أَنَّهُمۡ مِنَ ٱلۡمَغۡضُوبِ عَلَيۡهِـمۡ وَلَا ٱلضَّآلِّـینَ٧
Surah al-Qadr

Recite three times:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّا أَنزِلْنَاهُ فِي لَيْلَةِ ٱلۡقَدۡرِ ۱ وَمَا أَدْرَنَّكَ

مَا لَيْلَةُ ٱلۡقَدۡرِ ۲ لَيْلَةُ ٱلۡقَدۡرِ خَيْرٌ مِّنْ

آلف شهير ۳ تنزل الملائكة والروح فيها

بِأُذۡنِ رَبِّهِم مِّن كُلِّ أَمَّرٍ ۴ سَلَّمَ هِيَ حَتَّى

مَطلَعَ ٱلۡفَجۡرِ
Ayat al-Kursi

Recite three times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ 

لا تَأْخُذُهُ وَسَنَةً وَلَا نَومًَّا لَّهُ وَمَا فِي السَّمَائِۡلَوْ 

وَمَا فِى الْأَرْضِ وَمَا ذَا الَّذِى يُشَفَّعُ عِنْدَهُ وَ 

إِلَّا بَيْنَ يَدَيْنِهِ يَعْلَمُ مَا بَيْنَ يَدَيْهِمْ وَمَا 

خَلْقَهُمْ وَلَا يُحِيطُونَ بِشَئٍ مِّنْ عِلْمِهِ إِلَّا 

6. Although Ayat al-Kursi is just the one verse, 255 of Surah al-Baqarah, however in many of the abadith from the Ahl al-Bayt we have been advised to complete its recitation by adding verses 256 and 257 as well.
بِمَا شَآءَ وَسِعَ كُرۡسِیۢهُ السَّمَوَاتِ وَالۡأَرۡضِ ۡلَا يُؤۡتَىٰ حِفۡظُهُمَا وَهُوَ أَلۡلَهۡيُّ العَظِیمُ لَآ إِکۡرَاهَ فِی ٱللّٰهِۚ قَدۡ تَبَنَّیۢ َّالرُّسۡلُۢ مِنَ ٱلۡغَیۢبِ فَمَن يَسۡتَفۡتِ َبَالۡطَّغۡوَاتِ وَيُؤۡمِنَ بِۢ ٱللّٰهِ فَقَدۡ أَسۡتَمۡسَکۢ بِالۡعُرۡوَةِ َّالۡوَثۡقِیَّ لَا أَنفِصَامٌ لَّهَا وَۢ ٱللّٰهُ سَمِیعٌ عَلِیمٌ ۡللّٰهُ وَلِلَّیۢنَ ۡعَمَّن یَجۡرِجُهُمۡ مِنَ ٱلۡظَّلۡمَاتِ إِلَیۢ َّالنُّورِ وَلِلَّیۢنَ ۡنَفۡعَوۡاً أَوۡلِیۢاَوۡهُمۡ َّالۡطَّغۡوَاتِ یُجۡرِجُونَهُمۡ مِنَ َّالنُّورِ إِلَیۢ َّالظَّلۡمَاتِ أَوۡلِیۢاَکَّةَ ٢٥٥ ٢٥٦
Recite three times:

بِسۡمِ ٱللَِّ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
قُلِّ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ مِن شَِّ مَا خَلَقَ
وَمِن شَِّ غَسِّقٍ إِذَا وَقَبَ
وَمِن شَِّ ٱلنَّفَّٰثَٰـتِ فِ ٱلۡعُقَـدِ
وَمِن شَِّ حَاسِدٍ إِذَا حَسَدَ
أَصۡحَبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ
Surah al-Falaq

34 Knocking on Heaven’s Door
Surah al-Naas

Recite three times:

بِسْمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلْ أُعۡوَدُ ٍبَّرَبِّ ٱلنَّاسِ مَلِيكِ ٱلنَّاسِ إِلَهِ

۳ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ
۴ مِنَ ٱلۡكَٰفِرِينَ ۴
۵ مِنَ ٱلۡجَحِنَّةِ وَٱلنَّارِ
۶

Surah Yaseen

بِسْمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يسسٍ وَالْقُرْءَانِ أَلْحَكِيمُ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ تنزِيلٌ الْعَزِيزِ الْرَّحِيمِ لَنَذِرَ قَوْمًا مَّا أَنذَرْتَ عَابَوْهُمْ فَهُمْ غَفِيلُونَ لَقَدْ حَقَّ الْقُولُ عَلَى أَكْثَرَهُمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهُمْ إِلَى الَّذِينَ أَذَقْنَاهُمْ مُّقَمَحُونَ وَجَعَلْنَا مِنَ الْبَيْنِ أَيْدِيهِمْ سَدَّاً وَمِنْ خَلفِهِمْ سَدَّاً فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ وَسَوَاءٌ عَلَيْهِمْ أَنْذَرْتُهُمْ
أم لَم تَنزِرُوهُمْ لا يُؤْمِنُونَ إنَّما تَنذِرُونَ
مَن أَتَبَعَ الْذَّكْرَ وَخُشِيَ الْرَّحْمَنَ بِالْغَيْبِ
فَبَشِّرُهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ إنَّا نَحْنُ
نُحِي الْمُوْتِي وَنَحْتُبُ مَا قَدَّمُوا وَأُثِرُوهُمْ
وَكُلّ شَيْءٍ أَحْصَيْنَـهُ فِي إِمَامٍ مُّبِينٍ
وَاضْرِبَ لِهُم مَّثَالًا أَسْحَبَ الْقَرِينَةِ إِذْ
جَآءَهُا الْمُرْسَلُونَ إِذْ أَرْسَلْنَا إِلَيْهِمْ
أَثَنِّنِينَ فَكَذَّبَ بعضُهُمْ فَعُزَرَنَا بِثَالِثٍ فَقَالُواْ
إِنَّا إِلَيْكُم مُّرْسَلُونَ قالُوا مَا أَنْتُمْ إِلَّا
بَشَّرْنَا مِثْلَ نَا وَمَا أَنزَلَ الْرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُوْنَ ١٥ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَىٰكُمْ لَمُرْسَلُونَ ١٦ وَمَا عَلِيْنَا إِلَّا أَلْبَلْغُ الْمُبِينُ ١٧ قَالُوٓا إِنَّا تَطَرَّنَّا بِكُمۡۖ لَئِن لَّمْ تَنتَهُواْ لَنَجُنَّكُمۡ وَلَمسَّنَّكُم مِّنَّا عَذَابٍ ١٨ قَالُوا طَٰٓئِرُكُم مَّعَكُمۡ أَنْتُمۡ قَوْمٞ مُّسِفُونَ ١٩ وَجَآءَ ذُكِّرۡتُمۚ بَلۡ أَنْتُمْ قَوْمٌ مَّسِرُفُونَ ٢٠ ٱتَّبِعُواْ ٱلۡمُرۡسَـلِنَ ٱتَّبِعُواْ مَن لَّ يَسَۡٔـلُكُم
أَجْرًا وَهُمُ مَهۡتَدُونَۢ وَما لَي لَا أَعْبَدُ
الَّذِينَ فَظَرَنِي وَلِيُّهُ تُرَجَّعُونَۢ أَثَّرَتُ
مِن دُونِهِۦ عَلَيْهَا إِن يُرِدِّنَ الرَّحۡمَٰنُ بِضُرٍّ
لا تَعْفَن عَنْهُ شَفَاعَتَهُمْ شَيۡاً وَلَا يَنۡقِذُونَ
إِنّي إِذا لَفَي ضَلَّلُ مُبِينٌ إِنّي عَامِنٌ
بِرَبِّكُمۡ فَٱسۡمَعُونِ قَالَ يَٰلَيۡتَ قَوۡمِ يَعۡلَمُونَ
قَالَ يَٰبَيِّلِتۡ قَوۡمِ يُعۡلَمُونَ بِمَا غَفَّرَ لِي
رُبِّي وَجَعَلۡنِي مِنَ الْمُكۡرَمِنِينَ وَمَا أنَزلۡنَا
عَلَى قَوۡمِهِ مِنْ بَعۡدِهِ مِن جُنُدِ مِنَ السَّمَآءِ

Knocking on Heaven’s Door 39
وَمَا كُنَّا مُنزِلِينَ إِن كَانَتْ إِلَّا صَيْحَةٌ وَاحِدَةٌ فَإِذَا هُمُ خُمِيدُونَ بِحَسَرَةٍ عَلَى أَلْبَابِهِمْ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يُسَتَّهِزُونَ أَلْمُ يَزْرَوْا صَمَّمُ أَهْلَكُنَّا قَبْلَهُم مِّنَ الْقُرُونِ أَنْهُمْ إِلَّا يَرِجُعُونَ وَإِن كُلُّ لَّمْ أُجُمِّعَ لَدَيْنَا مُحْضَرُونَ وَعَائِيَةٌ لِّهِمُ الأَرْضُ الْمُيَتَّةُ أَحْيَيْنَهَا وَأَخْرَجْنَا مِنْهَا حَبَّةٌ فِيهَا يَأْكُلُونَ وَجَعَلْنَا فِيهَا جَنَّتًا مِّنْ نََّفْسِهِ وَأَعْتَبَ فَفَجَرْنَا فِيهَا
٣٤ من العيون ليأكلوا من ثمرته وَمَا عَمَلَتْهُ أَيْدِيهمْ أَفَلَا يَشْكُرُونَ ٣٥ سَبِحْنَ الَّذِي خَلَقَ الْأَرَضَ رَزْوَجَ كُلّهَا مِمَّا تَنْثَبِثُ الأَرْضُ وَمِنْ أَنفُسِهِمْ وَمَمَّا لَا يَعْلَمُونَ ٣٦ وَعَلَىْ لَهُمْ الْيَلِ نُسَلَخُ مِنْهُ الْمَهْارُ فَإِذَا هُم مُّظَلِّمُونَ ءَالِكَ وَأَلْشَمَّسُ تَجْرِى لَمُسْتَتْقَرِ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٧ وَالْقَمَرَ قَدْرَتُهُ لِهِدْيَةٍ لِّلْمَنَازِلِ حَتَّى عَادَ كَالْعُرْجُونِ ٣٨ وَالْقُمْرَ كَذَٰلِكَ ٣٩ مَنِازِلُ ๑١١٨ Knocking on Heaven’s Door
الَّذِينَ سَابِقُوا الْبَيْتَ الْأَوَّلَ وَكُلُّهُ فِي فَلَکَ يَسَبَحُونَ
وَعَادِيَةً لَّهُمْ أَنْتَا حَمَلْتَنَا ذِرٍّيَّتَهُمْ فِي الْفَلَکَ
لَّهُمْ أَنْتَ خَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرَكْبُونَ
وَإِن نَّشَأْ نُعَرِقْهُمْ فَلَا صَرِيخٌ لَهُمْ وَلَا هُمْ يَنقَذُونَ
إِلَّا رَحِمَةً مِّنَّا وَمَتَعَّا إِلَى جَيْنٍ وَإِذَا قَيْلَ لَهُمْ أَتْقُواً
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلِيفَتُهُمْ لَعَلَّهُمْ يَرَحِمُونَ
وَمَا تَأْتَيْهِم مِّن عَادِيَةٍ مِّن عَادِيْتِهِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مَعْرِضِينَ وَإِذَا قَيْلَ
Knocking on Heaven’s Door

47. And those who disbelieve say: ‘What! shall we be fed while there are believers being fed?’
48. ‘God has commanded that whoever believes should give in charity. And the believers will be given one of two kinds of sustenance, or he who is in need will ask for what he needs.’
49. They say: ‘That is an empty promise, unless you really are speaking the truth!’
50. ‘Their reason is that they have mocked, and when they are brought to taste the punishment, they will believe that which they were mocking!’
51. ‘They will say: ‘Our Lord! why did you not make the promise true? Why did you not give us a share in the life of this world?’
52. ‘Our Lord! only You are the All-Forgiving; forgive us and bestow on us mercy from You. You are the Best of those who forgive!’

الله أَطْعَمَهُمْ ذَٰلِكَ الْعَفَّٰذَةُ إِلَّا فِ ضَلَٰلٖ مُّبِينٖٔ
مَرْقِدَنَا هَذَا مَا وَعَدَ الرَّحِمَنُ وَصَدَقَ الْمُرْسَلُونَ إِن كَانَتْ إِلَّا صَيْحَةٌ وَاحِدَةٌ فَإِذَا هُمُ جَمِيعُ لَدَيْنَا يَضُنُّونَ فَلِيُّوْمَ لا تُظْلَمُ نَفْسٌ شَيْئًا وَلَ تُُـؤْكَّرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ إِنَّ أَزَوَّجُهُمۡ فِي ظِلَّلٍ فِ شُغُلٖ فَٰكِهُونَ هُمۡ وَأَرَوْجُهُمۡ فِي ظَلِلٍ عَلَى أَلَٰعَبٍ مَّتَكِّنُونَ لَهُمۡ فِيهَا فُكَكَهَا وَلَهُم مَا يَدَّعُونَ سَلَمٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ وَآمَنْزُوا أَلَٰيْهِمۡ أَيْهَا الْمُجْرِمُونَ
60. And if We had so willed, We would have guided them on a straight path.

61. And if We had willed, We would have guided them and made them a people who believe.

62. Then have We not made you a witness against them, and you have witnessed against them. And they have disbelieved in the hour, and they are disbelievers.

63. Not for you do We send this book but for mankind as a guidance, so that they may be guided.

64. And if We had willed, We would have made them a people bearing witness to themselves, and you would have testified against them. And you would have been of them a standing witness. Then would you have disbelieved in the hour if you had been of them. And they would have disbelieved in the hour if it had been for them. And you would have been witnesses to them, and they would have been witnesses to you. Then would you have disbelieved in the hour if it had been for you.
أَعْيَنُهُمْ فَأَسْتَبْقَوا الْصِّرَاطَ فَأَنَا أَفْتَرَى يُبْصِرُونَ
وَلَوْ نَشَآءَ لَمَسْخٌّنَّهُمْ عَلَى مَكَانَتِهِمْ
فَمَا أَسْتَطِعُوا مُضِيّاً وَلَا يُرِجَعُونَ ٦٦ وَمَن
نُعَمِّرَهُ نُنَكِّسَهُ فِي أَحْلَقِهِ أَفَلَا يَعْقِلُونَ
وَمَا عَلَّمَهُ الْشَّعَرُ وَمَا يَنْبِيِّلَّٰ إِنَّهُ
إِلَّا ذِكْرٞ وَقُرْءَانٞ مُّبِينٞ ٦٨ لَيْسُنَّذِيرَ مَن كَانَ
حَيِّا وَيِحْقِقُ الْقُولَ عَلَى الْكَافِرِينَ ٦٩ أَوْ لَمْ
يَرْوَأُ أَنَا خَلَقْنَا لَهُم مَّمَّا عَمِلَهُمْ أَيْدِيْنَا
أَنْعَمَّا فَهُمْ لَهُم مِّلْكٌ وَذَلِلْنَّهَا لَهُمْ ٧٠٦٧٧١
في ها من نفيع ومشارب أفلا يشكون 
وأخذوا من دون آلهة عالىه لعلهم ينصرون 
لا يستطيعون نصرهم وهم لههم جندهم 
محيضون فلا يحرنك قولهم إننا نعلم 
ما يسيرون وما يعلنون أو لام ير 
الإنسان أننا خلقته من نطفة فإذا هو 
خصيه مبين وضرب لنا مثلنا ونسيه 
خلقه وقال ممن يحي العظيم وهم رميم

Knocking on Heaven’s Door 47
قَلْ يُتَّجِّيهِـهَا الَّذِـي أَنْشَأَهَا أَوْلُ مَـرَّةٍ وَهُـوَ بِحَـكْـمٍ خَلْقٍ عَلِيـمٍ الَّذِـي جَعَـلَ لِحَكْـمِ مِـنَ الْشَّجَرِ الأَخْـضَـرِ نَارًا فَإِذَا أَنْتُـهُ مِـنْهُ تُوقَدُونَ أَوْ لَيْسَ الَّذِـي خَلْقَ الْسَّمَـوَاتِ وَالْأَرْضِ بِقَـدِيرٍ عَّلَى أَنْ يَخْلِقَ مِثْلَهُـمُ بَـلَّى وَهُـوَ أَخْـلِقُ الْعَلِيـمُ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْـٰـاً أَنْ يُقُولَ لَهُ كُـن فَيَكُونُ فَسُبْحَـٰـنَ الَّذِـي بِيَـٰٓدِهِ مَلْكُوُـت كُلِّ شَيْـٰـٰٓءٍ وَإِلَـٰٓـٰهُ الَّذِـي تُرْجَعُونَ
Surah al-Mulk

بِسۡمِ ٱللَِّ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَرََّكَ ٱلَّذِى ۡيَ‌ٰدِهِ ٱلۡمُلۡکُ ۚ وَهُوَ عَٰلِىٗ كَلِّ شَىٰءٍ

cَدِيِّرُ ۠وَٱلَّذِى خَلَقَ ٱلۡمَوۡتَ وَٱلَّذِى خَلَقَ ٱلۡخَيۡوَةَ لِيُبَلَّوُكُمْ

ۡوَۡأَيُّهُمْ أَحْسَنُ عَمَّاٗۡأَوۡلَىٗۡ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُۡورُ

ۡلَيۡلَى خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ

ۡفِخَلۡقِ ٱلۡرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلَّذِى

ۡخَلَقَ ٱلۡمَوۡتَ وَۡٱلَّذِى خَلَقَ ٱلۡخَيۡوَةَ لِيُبَلَّوُكُمْ

ۡهَلُ تَرَىٰ مِن فُطُورٖۡثُمَّ أَرۡجِعِ ٱلَّذِى

ۡكَرۡتَنِينِ يَنَبۡلِبُ إِلَيْكَ ٱلۡبَصَرُ حَاسِبًاۖ وَهُوَ

Knocking on Heaven’s Door 49
َوَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيح٘ ٤ وَجَعَلۡنَٰهَا رُجُومٗا لِّلشَّيۡطَانِۖ وَأَعۡتَدۡنَّا لَهُمۡ عَذَابَ ألسُعِيِّرۡ۝ وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابٗ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمَصِيرُ ٥ إِذَا أَلۡقَوۡاْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهَٰذِي تَفُورُ ۡتَحَكَّدۡتُمۡ تَمَيِّزَ مِنَ ٱلۡغِیۡظِ كِلَّمَا أَلۡقَيۡتُ فِيهَا فَوَجَّۡهَ سَأَلَلَهُمۡ خَرَنَتۡهَا أَلۡمَ یَأۡتِكُمۡ نَذِيرٞ ۡتَکَادُ تَمَزَُّ مِنَ ٱلۡغَيۡظِۖ كَعَتِبَتۡهَا ۡقَالُواْ بَلِّيۡ قَدۡ جَآءَنَا ۡنَذِيرٞ فَكُذِّبۡنَا وَقُلۡنَا قَالُواْ إِنَّ أَنَشَمِ إِلَّا فِی ضَرۡلِٕ
١٩ وَقَالُواْ لَوۡ كُنَّا نَسۡمَعُ أَوْ نَعۡقِلُ مَا كُنَّا فِي أَصۡحَٰبِ ٱلسَّعِيرِ فَأُعۡتَرَفُۤوۡا بِذَنۢبِهِمۡ فَسُحۡقۡا لِّلۡمُقۡرُوحِ ۚ إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةُ وَأَجۡرٞ ۖ إِنَّهُۥ عَلِيمُ بِذَاتِ الصُّدُورِ ۖ أَيۡلُوۡلٞ مِّنْ خَلۡقِ وَهُوَ ٱلَّطِيۡفُ ٱلَّتِيۡفُ ۖ أَخِبَٰرُ هُوَ ٱلَّذِى جَعَلَ لَهُم مَّعۡلُومٗا وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْاَرْضَ ذَلِلۡوَا فَأَمۡشُوا فِي مَنَاكِبِهَا وَكُلُّوۡا مِّن رِزۡقِهِۡ وَإِلَيۡهِ ٱلۡنُّشُورُ
ءَأَمِنتُم مَنْ في السَماَءِ أَن يَحْسِفُ ١٥ بِجَمْعِ الأَرْضِ فَإِذَا هَذَا هُدُيَّةٌ ١٦ أَمْ أَمِنتُم مَنْ في السَماَءِ أَن يُرِسْلَ عَلَيْكُمْ حَاصِبًا ١٦ فَسَتَعْلَمُونَ كُيْدَ نَذِيرٍ ١٧ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكُيْدَ كَانَ نَحْيِرٍ ١٨ أَوْ لَمْ يَرُوُّا إِلَى الْطَيْرِ فَوْقَهُمْ صَفَّتَ وَيَقِبُضُنَ ١٨ مَا يُمُسِّكَهُمْ إِلَّا الْرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ١٩ أَمْنِ هَذَا الَّذِي هُوَ جُنْدُ لَكُمْ بَصِيرٌ ١٩ يَنَصُرُكُمْ مَنْ دُونِ الْرَّحْمَنِ إِنَّ الْكَافُرُونَ
إِلَّا فِي عُجُورٍ أَمَّنَ هَذَا الَّذِي يَرْزُقُكُمْ
إِنْ أَمَسَكَ رِزۡقَهُ بَلْ جَعَلَهُ فِي عُتُوِّ وَنُفُورٍ
أَفۡمَٰن يَمۡشِى مُكْبِبًا عَلَى وَجۡهِهِ أَهۡدَئَ
أَفۡمَٰن يَمۡشِى سَوِيًا عَلَى صَرۡطٍ مُّسۡتَقِيمٍ
قُلْ هُوَ الَّذِي أَنَشَأَكُمْ وَجَعَلَ لَكُمْ
ٱلسَّمۡعَ وَٱلسَّمۡعَ وَأَلۡبَصَرَ وَأَلۡبَصَرَ قَلِيلًا مَّا
تَشَكُّوْنَ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي
ٱلْأَرۡضِ وَإِلَيْهِ تُحۡشِرُونَ وَيُقُولُونَ مَا
هَذَا الْوَعۡدُ إِن كَنۡشُمْ صَدِيقِينَ قُلِ إِنۡمَا
٢٦ نذيرٞ مَّبِينٞ وَلَمَّا رَأَوْا زُلۡفَةٗ صَفَّرُوا وَقَيلَ هَذَا أَلۡلَٰذِي كُنتُم بِهِ تَتَّعَمَّنُونَ ٢٧ أَرَأَيۡتُمُّ إِنَّ أَهۡلَكۡنَا أَلۡلَٰهَةَ وَمَنٍ مَّعِيٓ أَوْ رَحۡمَنًا فَمَن يُجزِّي أَلۡكُفَّرِينَ مِن عَذَابٍ أَلۡيَمٖ ٢٨ قُلۡ هُوَ أَلۡرَحۡمَنُ إِنۡ أَلۡيَمَنَا بِهِ وَعَلِيٓهِ تَوَكَّلۡنَا فَسَتَّعۡلَمُونَ مَن هُوَ فِي ضَلَّالٖ مَّبِينٖ ٢٩ قُلۡ أَرَأَيۡتُمُّ إِن أَصۡبَحَ مَآوُكُمُ غَوۡرًا فَمَن يَأۡتِيَكُم بِمَآآءٖ مَّعِينٖ
One should conclude the recitation of the Quran by asking the forgiveness of Allah for the deceased.

**Attending a Funeral**

The following traditions (*ahadith*), 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-*mahram* - 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 aloewood - however if that is not possible, then it may be written with a standard pen and ink.

The traditions (ahadith) 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... الْهُسْبَاءِينَ فِي هَذَا الْكِتَابِ اثْبِتُوا
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:

إِنَا لَا نَعْلَمُ مِنْهُ إِلَّا الَّذِي أَخَيَّرَكُمْ وَأَنْتُ أَعْلَمُ بِهِ مِنَا.

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 أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

After the second *takbeer*, one should recite:

آلِ مَُمَّدٍ عََ مَُمَّدٍ وَ آَلِ مَُحَمَّدٍ

After the third *takbeer*, recite:

أللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

After the fourth *takbeer*, one would say:

أللّٰهُمَّ اغْفِرْ لِهٰذَا الْمَيِّتِ
If the deceased is a woman, then one should say:

اللهمَّ اغفر لهذِهِ 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:

آَشَدُ أَنْ لَا إِلَّا إِلَّا اللُّٰهُ وَحُدَّهُ لَا شَِيكَ لَهُ وَ آَشَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِّ السَّاعَةِ

After the second takbeer, one should say:
اللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدَا وَآلِ مُحَمَّدٍ كَأَفْضَلِكَ مَا صَلَّيْتَ وَبَارَكْتَ وَتَّرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَيَّ الْحَيّ وَصَلِّ عَلَى جَمِيعِ الأنْبِيَاءِ وَالْمُرْسَلِينَ وَالْشُّهَدَاءِ وَالصَّادِقِينَ وَجَمِيعِ عِبَادِ اللّهِ الصَّالِحِينَ.

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

اللّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالمُسْلِمِينَ وَالمُسْلِمَاتِ وَالمُسْلِمَاتِ اِنَّكَ حَيّ الْحَيّ ۛ وَالْأَحْيَاءِ وَالْأَمَوَاتِ تَابِعٌ
After the fourth takbeer, one would say:

الّٰهُمَّ إِنّكَ عَّلَيْ كَيْ شَيءً قَدِيرٍ.

After the fourth takbeer, one would say:

اِنَّكَ عَلَى كُلِّ شَيءٍ قَدِيرٍ.
After the first *takbeer*, the following is recited:

اُشْهِدُواْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهِدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِلَّيْلٍ بَشَرٍّ وَ نَزِيِّرًا بَيْنَ يَدَيِّ السَّاعَةِ

After the second *takbeer*, one would say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ
ما صلِّيت و بارَكْت و ترَحَّمت على إبراهيم و 
اللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ 
وَ الْمُسْلِمَاتِ وَ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمَوَاتِ تَابِعَ 
يَسِّنَا وَ يَسِّنَاهُ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الْدَعُوَاتِ 
إنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Following the third takbeer, one should say:

أَلْلّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ 
وَ الْمُسْلِمَاتِ وَ الْأَحْيَاءِ وَ الْأَمَوَاتِ يَسِّنَا 
يَسِّنَاهُ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الْدَعُوَاتِ

After the fourth takbeer, one would say:
Thereafter one will recite the fifth takbeer.

Full Method - Non-Baligh Child

After the first takbeer, the following is recited:
After the second takbeer, one would say:

أَتَّبَعَهُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ بِالْحَقِّ بِشَيْرًا وَ نَذِيرًا بَيْنَ يَدَيِّ السَّاعَةِ

After the second takbeer, one would say:

اللّهَمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلِ مُحَمَّدٍ كَأَفْضِلِ ما صَلَّيْتَ وَ بَارَكْتَ وَ تَرْحَمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ فَيْيَدُ وَ صَلِّ عَلَى جَمِيعِ الأنَّبِيَّاتِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ
Following the third *takbeer*, one should say:

اللهِ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْعَامِلِينَاتِ وَ الْعَامِلِينَ
وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ آنَّكَ مُجِيبُ الدَّعَوَاتِ
بَيْنَنَا وَ بَيْنَهُم بِالْخَيْرَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

After the fourth *takbeer*, one should say:

اللهِ اجْعَلْهُ لِأبَيْهِ وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا.

Thereafter one will recite the fifth *takbeer*. 

Knocking on Heaven’s Door 71
Burial

In the book *Mishab al-Mutahajjid*, 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 - s topping 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:

أَلْلَّهُمَّ أَجْعَلْهَا رَوْضَةً مِّنَ رَيَاضِ اَلْجَنَّةِ وَلَا تَجْعَلْهَا حُفْرَةً مِّنَ حُفْرَاتِ اَلْنَّارِ

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:
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 ﷺ.

The person in the grave should then say the following:

آَنِسْ وَحْشَتَهُ وَارْحَْ غُرْبَتَهُ
اَلَّٰهُمَّ صِلْ وَحْدَتَهُ وَآَيَّسْ وَحُشْتَهُ وَارْحَْ غُرْبَتَهُ
وَاسْكِنَّ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يِسْتَغْنِي بِهَا عَنْ رَحْمَةٍ مَّنْ سَوَّاكَ وَاحْشُْهُ مَعَ مَّنْ كَانَ يِتَّوَلَّاهُ
وَمِنَ الْأَيِّتَةَ الْطَّاهِرَىْ عَلَىْهِمُ الْسَّلاَمُ.

_O Allah help (him in) his loneliness, entertain his_
lonesomeness, 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:

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إِسْمَعِ إِفْهَمْ يَا...
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*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:

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إِسْمَعِ إِفْهَمْ يَا مُحْمَّدُ بْنُ عَلِيٌّ
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Listen and understand, O Muhammad son of Ali

Then he should say:

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْنَا عَلَيْهِ مِنْ

شهدان أن لا إله إلا الله وحده لا شريك له و

أن مُحمَّدًا صلّي الله علَيه و آله و عبده و رسوله و

سيّد المؤمنين و خاتم المُرسلين و أن علیًا أمير

المؤمنين و سيّد الوصيييييييين و إمام أئمّة افتراض الله

طاعته علي العالمين و أن الحسن و الحسن و

علي بن الحسن و مُحمَّد بن علي و جعفر بن مُحمَّد
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 الْمَلَكُ الْمُقَرَّبُ رَسُولُ اللَّهِ ﷺ
تَبَارَكَ وَ تَعَالَى وَ سَلَّمُ عَلَيْهِ وَ سَلَّمَ عَلَيْهِ نَبِيٌّ ﷺ
وَ عَلَى دِينَكَ وَ عَلَى كَنيَّتِكَ وَ عَلَى قِبْلَتِكَ وَ عَلَى
أَيْمَانِكَ فَلَا تَخْفِفْ وَ لَا تَتَخَرَّجْ وَ قُلْ فِي جَوَابِهِمَا: أَلَّهُ
رَبِّي وَ مُحَمَّدٌ ﷺ صَلَّي اللهُ عَلَيْهِ وَ آلِهَ مَيْيَهِ وَ الإِسْلَامُ
دَيْنِي وَ الْقُرْآنَ كِتَابٌ وَ الْكُعبةُ قَبْلَتٌ وَ أُمِيرُ
الْمُؤْمِنينِ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسْنُ بْنُ
عَلِيٌّ الْمُجَتْبِي إِمَامِي وَ الْحُسَينُ بْنُ عَلِيٌّ الْشَهِيدُ
نَبِيّ إِمَامِي وَ عَلِيُّ زَيْنُ العَلَامَيْنِ إِمَامِي وَ
مُحَمَّدُ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي
وَ مُوسَى الكَاظِمُ إِمَامِي وَ عَلِيُّ الرَّضا إِمَامِي
وَ مُحَبَّدُ الْجَوَادُ إِمَامِي وَ عَلِيُّ الْهَادِي إِمَامِي
وَ الْحَسَنُ الْعَسْكَرِي إِمَامِي وَ الْحَجَّةُ الْقَائِمُ
الْبَيْتُ السُّنّيّ إِمَامِي هُوَ لَآِ إِلَىِّ صَلُوَاتِ اللَّهِ عَلَيْهِمْ أَيْمَنِي

Knocking on Heaven’s Door
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, Muhammad, 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-Shaheed-e-Karbala is my Imam, and Ali Zayn al-Abideen is my Imam, and Muhammad 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 Muhammad 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 مُحَمَّدًا تَبَارَكَ وَ تَعَالَى نِعْمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا صَلَّ اللُّٰٰ عَلَيْهِ وَ آ لِهِ وَ سَلَّمَ نِعْمَ الرَّسُولُ وَ أَنَّ عَلَيْهِ بِنٌ أَبِي طَالِبٍ وَ أَوْلَا دَهُ الْبُخْضُوْمِينِ الآئِـمَّةِ الآَثْنَ عَشََ نِعْمَ الأئِـمَّةُ وَ أَنَّ مَا جَآءَ بِهِ مُحَمَّدًا
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:

أَفْهِمْتُ يَ…

Have you understood, O…

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

تَبَيَّنْتَكَ اللَّهُ بِالْقُوْلِ الثَّابِتِ وَ هَدَاكَ اللَّهُ إِلَيْ
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:

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 Woman

إِسَّمَعِي إِفْتَهَيْيِي 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 said three times:

إِسَّمَعِي إِفْتَهَيْيِي يَا فَاطِمَة بَنْتِ عَلِيّ

Listen and understand, O Fatima the daughter of Ali.

هلَّ أَنْتِ عَلَى العَهْدِ الَّذِي فَارَقْنَا عَلَيْهِ مِنّ

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.
شِهَادَةٌ أنَّ لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا صَلَّي اللهُ عَلَيْهِ وَ آلِهِ عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتِمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيّاً أمِيرُ الْعَهْدِ وَ سَيِّدُ الْوُلْدَانِ وَ إِمَامٌ افْتَضَّ اللهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَ أَنَّ الْحَسَنَ وَ الْحُسَينَ وَ الْحَسَنِ وَ الْحُسَينِ وَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ جُعْفَرٌ بْنِ مُحَمَّدٍ وَ مُوسَى بْنُ جُعْفَرٍ وَ عَلِيٌّ بْنُ مُوسَى وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ عَلِيٌّ بْنُ مُحَمَّدٍ وَ الْحَسَنِ بْنُ عَلِيٍّ وَ الْقَائِمُ الْهَجَّةِ الْمُهْدِيَّ صَلِّوُتُ اللَّهِ عَلَيْهِمْ

88 Knocking on Heaven’s Door
Here the name of the deceased and her father’s name should be taken, and then the following should be recited:

إِذَا أَتَّلَكِ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولِيْنِ مِّنْ عِنْدِ الَّذِي
اللِّهِ تَبَارَكَ وَ تَعَالَىٰ وَ سَئَلاَكِ عَنْ رَبِّكِ وَ عَنْ
نَبِيِّكِ وَ عَنْ دِينِكِ وَ عَنْ كِتَابِكِ وَ عَنْ قِبْلَتِكِ
وَ عَنْ أَيْمَتِكِ فَلاَ تَخْيِنِي وَ لَا تَخْرَنِي وَ قُلِّي في
جَوَابِهِنَّ: أَلْهَةُ رَبِّي وَ مُحَمَّدٌ صَلَّ اللَّهُ عَلَيْهِ وَ آلهَ
وَ سَلَّمُ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي

Knocking on Heaven’s Door
وَالكَعْبَةُ قِبْلَتٍ وَأُمِيرُ الْبَوْمِينِ عَلَىٰ بْنُ أَبِي طَالِبٍ إِمَامٍ وَالْحَسَنُ بْنُ عَلِیٰ الْمَجْتَبِيِ إِمَامٍ وَالْحَسَنُ بْنُ عَلِیٰ الْشَهِیدُ بِکَرْبَلَا إِمَامٍ وَعَلیٰ زَيْنُ الْعَابِدِيِ إِمَامٍ وَمُحَمَّدٌ الْبَاقِرِ إِمَامٍ وَجَعْفَرٌ الصَّادِقُ إِمَامٍ وَمُوسَى الْكَاظِمُ إِمَامٍ وَعَلیٰ الْرِّضاٰ إِمَامٍ وَمُحَمَّدٌ الْجُوَادُ إِمَامٍ وَعَلیٰ الْهَادِی إِمَامٍ وَالْحَسَنُ الْعَسْکَرِی إِمَامٍ وَالْحُجَّةِ الْقَائِمُ الْمُنْتَظِرُ إِمَامٍ هَؤْلَاءِ صَلَوَاتُ اللهُ عَلَیْهِمْ أَیْضًا وَسَادَتِي وَقَادَتِي وَشُفَعَانِی یَهْيَ
Here the name of the deceased and her father should be mentioned and thereafter the following should be said:

إنَّ اللهَ تُبَارَكَ وَ تَعَالَى نُعْمَ الرَّبِّ وَ أَنَّ مُحَمَّداً صَلَّ اللُّهُ عَلَيْهِ وَ آلِهِ نِعْمَ الرَّسُولُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أُوْلَاذَهُ الْبَعْضُوْمِينَ الأَئِيْمَةَ الإِثْنَٰئِيْشَ عَشَّرِ نُعْمَ الأَئِيْمَةُ وَ أَنَّ مَا جَآءَ بِهَ مُحَمَّدٌ صَلَّ اللُّهُ عَلَيْهِ وَ آلِهِ سَلَّمَ حَقٌّ وَ سَوَٰلَ مُنْكَرٌ وَ نُكِيَّرِ في الْقُبْرِ حَقٌّ وَ الْبَعْثُ حَقٌّ وَ النَّشُورَ حَقٌّ وَ
الضَّرَاطُ حَقٌّ وَ الْبَيْدَارُ حَقٌّ وَ تَطَايِرُ الْكُتُبِ حَقٌّ
وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا
زَيْبَ فيَها وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then the following words should be said:

أَفْهِمْتِ يَا...

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

ثَبَّتَكِ اللُّلْٰ بِلْقَوْلِ الثَّابِتِ وَ هَدَاكِ اللُّلّ إِلَى
صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللَّلّ بَيْنَكِ وَ بَيْنَ أَوْلِيَايَكَ
في مُسْتَقِيمٍ مِنْ رَحْمَتِهِ

Finally these words should be uttered:
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:

إِنَّ اللَّهَ وَإِنَّ اﻹِيْهِ رَاجِعُونَ. هٰذَا مَا وَعَدَنَ اللُّٰهُ وَرَسُولُهُ وَتَسْلِـيـمًا

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 is 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:

أَلْلَّهُِمَّ آَيِّس وَحُشْتَهُ وَارْحَمْ عَزْبَتَهُ وَإِسْكَنَّ
رَوْعَتَهُ وَصِلْ وَحُدَّتَهُ وَإِسْكَنَّ إِلَيْهِ مِنْ رَحْمَتِكَ
رَحْمَتَهُ يَسْتَغْفِرَ يِبَا عَنِ رَحْمَةِ مَنْ سَوَّاكَ وَأَحْشَرْهُ
مَعَ مَنْ كَانَ يَتَوَلَّاَهُ

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 ﷺ 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:
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-Wahshat* 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:

أَلْلٰهُمَّ صَلِّ عَلَى مَعْلُومٍ عِبَادِكَ وَرَسُوْلِكَ، وَأَهْلِ بَيْتِهِ الْطَّاهِرِينَ، وَاخْصُصُهُمْ بِأَفْضِلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ وَسَلَامَتِكَ. وَاخْصُصِ اللّٰهُمَّ وَالَّذِينَ بَالْكَرَامَةِ لَدَيْكَ، وَالصَّلاةَ مِنْكَ، يَا أَرْحَمَ الرَّاضِيَينَ.

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
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!

أَلَّهِ كَـمَا شََّفْتَنَا بِهِ، وَصَلّ عَٰمَُمَّدٍ وَ أَلِلّٰهُمَّ صَلّ عَٰمَُمَّدٍ وَ أَلِلّٰهُمَّ اجْعَلْنِ عَلَى مُحمَّدٍ وَ آلهِه، كَما أَوْجَبَتْ لَنَا الْحَقَّ عَلَى الخَلْقِ، لِسُبُبِيهِ.

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!

أَلَّهِمَّ اجْعَلْنِي أَهَّابُهَا هَيْبَةَ السُّلْطَانِ الْعَسُوفِ.
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.

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!

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

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?

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.

أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَذَرِئْبِيْتِهِ، وَأَخْصُصْ أَبْوَيِّي بِأَفْضِلِ مَا خَصَصْتُ بِهِ آبَاءَ عِبَادِكَ

آبَاءَ عِبَادِكَ وَأَمْهَاتِهِمْ، يَأَيُّوْمَ الْرَّاجِينَ.

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!
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!

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!

أَلِلَّهُمَّ وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيِهَا،
وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا حَتَّى
تَجْمَّعَ يِرَأَيْتَكَ فِي دَارِ كَرَامَتِكَ وَفَخْلِ مَغْفِرَتِكَ
وَرَحْمَتِكَ، إِنَّكَ ذُو الْفَضْلِ العَظِيمِ، وَالْبَنِّ الْقَدِيمِ،
وَأَنَتَ أَرْحَمُ الْرَّاجِمِينَ.

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 ﷺ 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.”

Allah emphasizes the worth and importance of

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 وَلِوَلِّيْدِيِّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
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:

رَّبِ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِيَوْمَ الْيَلِدِ وَلِيَوْمَ نَزْلِ الْغَيْبِ وَلِيَوْمَ الْقِيَامَةِ

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:
‘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:

\[
أَسْتَغْفِرُ اللَّٰهَ وَ أَتُوبُ إِلَيْهِ
\]

*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:

"Ya Nurussimaawatin wa alardh wa Ya Guwahulmustaghfeethin wa Ya Jaraalmustajireen Antuhumzar
Bi'k Gull Haajat Ashtufurk Wa Atoob Eliek Min
Min Ubiyidhuk Aw Amma Min Imaa'ik Kanaa Luhu'Ubiyil
Muzlikhah Tashfeefahuhiba Fii Nafsihi Aw Fii Urjahih Aw Fii
Malih Aw Fii Ahlihi Wa Walihi Aw Uhbeetah Eghrabahuhiba Fii
Yahha Aw Ya'mamaali'Ulilhiba Wabiyllil Aw Huwah Aw Anfeeha Aw Khimiyah Aw Ria'ah

Knocking on Heaven's Door
أو عصيَّة غائبًا كان أو شاهدًا و حيًا كان أو
مَيِّتًا فَقَصَتْ يَدَي و ضَاقَ وَسَعَ عَنْ رَّدِّهَا إِلَيْهِ وَ التَّحَلُّلِ مِنْهُ فَأَسْأَلَكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَ هِيَ مُسْتَجِبَةٌ لِهِ وَ مُسْتَجِبَةٌ إِلَى إِرَادَتِهِ أَنْ تَصَلِّي عَلَى بَحْتِكَ وَ أَلِ مُحَبَّيْكَ وَ أَنْ تُرْضِيهْ عَنْ تَحْتِكَ وَ مِنْ حَزَائِرِكَ رَحْمِيَّاتكْ ثَمَّ هَبَهَا لَيْ مِنْ لَدُنْكَ إِنْهَا لَا تَنْقُصُكَ الْمَغْفِرَةُ وَ لَا تَضْرِكَ الْمَوْهِبَةُ رَبِّ أَكْرِمْ مَنِي بِرَحْمَتِكَ وَ لَا سَتَشْيَيْك بِذُنُوبِي إِنَّكَ وَاسِعُ الْمَغْفِرَةِ يَا أَرْحَامَ الرَّجَمِينَ.
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...and more to come, Insha-Allāh (God Willing)
Abu Abdillah narrates from his ancestors who said the following: “A man once came to the Messenger of Allah 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).’”\(^\text{10}\)

\(^{10}\) 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 ﷺ, are made available for everyone in a clear and easy to understand language.

Over the past twenty years, we have been fortunate to publish *40 full length texts* which have been distributed throughout the world in print — with another *10 full length* works — both original writings and translations in the pipeline for release over the next 10 years; released over *30 ePublications* as well as providing our books on numerous Print On Demand platforms globally; and authored hundreds of articles — all due to the countless blessings of Allāh ﷻ, the grace of the Prophet ﷺ and the Ahlul Bayt ﷺ, and the continued support from donors all over the world.

With the ever changing landscape of how and where we
consume information, we have embarked upon the creation of what we term, ‘Visualations’ in which we fuse together audio, video and the written word to develop a unique educational experience — videos which are uploaded to our YouTube channel, garnishing tens of thousands of viewers. In addition, our Podcast channels attract listeners from all over the world with our regularly updated content.

Our publications and video productions are all financially supported by the generous donations of individuals and non-Profit institutions in North America and Europe, for whom we are eternally grateful.

As we continue to produce English publications and unique and original video content, we continually appeal to all of those people who have a passion for the spread of the faith of Islām to assist us in any way possible in promoting the teachings of Islām as taught by Prophet Muḥammad ﷺ and the Ahlul Bayt 🕔. 
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**HELP** us by making du’a – supplication – to Allah ﷻ for our guidance and success in our efforts to spread the teachings of Islam to others and educate them.

To support us, go to [**www.iph.ca**](http://www.iph.ca) or contact us at [**iph@iph.ca**](mailto:iph@iph.ca)
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.