

TOWARDS *The Everlasting* ABODE

A CONCISE GUIDE

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TOWARDS *The Everlasting* ABODE

--- A CONCISE GUIDE---

ADAPTED FROM

“DEATH”

By Islamic Education Board of the World Federation of the
Khoja Shia Ithna Asheri Muslim Communities

with a few additions.

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**THIS WORK IS DEDICATED
TO IMAM AL ASR
SAHIB U ZAMAAN A.JT.F.S**

FOREWORD

Death is inevitable. Everyone has to undertake the Final Journey to meet the Almighty Lord.

“One who loves to meet Allah, Allah loves to meet him.”

The Holy Prophet [s.a.w.w] said,

“Increase your remembrance of death, for any servant who increases its remembrance, Allah will revive his heart and ease death for him.”

[KANZ AL UMMAL. No: 42105]

Once someone asked Imam Ali [a.s] on how to prepare oneself for death? Imam [a.s] replied:

***“To act in accordance with what has been commanded,
To refrain from what has been forbidden, and
To adopt the noble moral traits.”***

In the above tradition, Imam Ali [a.s] has divided the actions into three for preparation of death:

- (1) To fulfill all the Wajibaat (obligatory acts)
- (2) To refrain from all Muharramaat (forbidden acts)
- (3) To adopt Makarimul-Akhlaaq (noble moral traits)

Imam Ali [a.s] has said:

“Therefore it is advisable for you to be ready for death, to try your best to provide yourself for the next world.

Be careful that this world does not deceive you as it has deceived people who have gone before you. They may have been men of power and wealth, may have taken full advantage of this world and may have acquired rank and position, but their days were numbered and those numbers came to an end. All their power and glory were taken away from them, their graves were made their lodgings and their wealth, properties and even their kingdoms became possessions of enjoyment by their heirs...

And there are those pious people who though appear to lead their lives like everybody else, yet in fact, they are not absorbed in this world:

- *They pass their lives here as if they do not belong to this place.*
- *They act upon their convictions and they are convinced of the values of the next world*
- *They see people attach great importance to physical death and they feel sad that people around them appear to be alive but their minds are so dead that they don't recognize the importance of LIFE AFTER DEATH."*

[Nahjul Balagha - Extract of Sermon 234]

“IF THE BEAUTIFUL GARDENS OF PARADISE AND THE HUGE FLAMES OF HELL FIRE WERE CONSTANTLY IN ONE’S VIEW, THEN NO OTHER THOUGHT ABOUT ANYTHING ELSE WOULD EVER OCCUPY THE MIND. THOSE WHO RUN FORTH TO DO GOOD DEEDS HAVE ACHIEVED SUCCESS, THOSE WHO LAG BEHIND MAY STILL STAND A CHANCE, BUT THOSE WHO WILLFULLY ARE NEGLIGENT, WILL HAVE TO FALL IN THE HELL FIRE ABYSS”

[Nahjul Balagha]

This booklet is a concise guide for the living to prepare themselves for death and for those around the dying and dead persons to facilitate the process for the final journey of the deceased.

The publishers are grateful to all those who have rendered assistance in compiling, designing and publishing this booklet and for distributing the same in various parts of the globe with sincere prayers for increase in their tawfiqat – Ilahi Ameen.

Readers are requested to point out errors and omissions to the publishers and oblige.

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PART I

DEATH

DEATH

THE FIRST STAGE TOWARDS THE FINAL JOURNEY

DEATH is absolutely certain. In contrast, BIRTH is not certain – a child can die in the mother's womb.

With the onset of death, a person steps into a different world leading towards the permanent abode in the hereafter. This is the first step towards the final journey towards eternity.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

KULLU NAFSIN ZAIQATUL MAWT,
THUMMA ILAYNA TURJAOON

Every soul shall taste death, and then to us (Allah) he shall return

[Suratul 'Ankabut-29:57]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

INNA LILLAHI WA INNA ILLAHI

...Indeed we are from Allah and indeed to Him shall we return

[Suratul Baqara 2:156]

We do preparations for all stages of life whose duration is uncertain but we are negligent about death whose duration is permanent and certain.

Ameerul Mo'mineen Imam Ali [a.s]:

“O people! This world is a ‘passage’ while the Akherah is the permanent abode, so take from this passage all that you can for the permanent abode. Tear away from your hearts the ‘Dunya’ (love for material things) before your bodies are torn away from it - the world.”

How can you be heedless of the one sure thing to happen - DEATH which itself is never heedless of you?

It has been narrated: PREPARE FOR DEATH, MAKE PROVISION FOR THE GRAVE and be ready to leave this perishable existence i.e. the world.

However, with the death of the near and dear ones within our family or with the news of death of someone in our community, momentarily we are compelled to face the reality of death and realize the need of preparing ourselves for the last journey.

According to an old fable, a man made an unusual agreement with Izraeel – the angel of death. He told Izraeel that he would be willing to accompany him (as though he had a choice) only if Izraeel would give him a notice well in advance. The agreement was made. Weeks became months and months into years. One bitterly cold night, as the man sat alone thinking of his success in life, Izraeel tapped on his shoulder. “You are here too soon” the man cried out. “You gave no notice. I thought we had an agreement!” Izraeel whispered, “Notice your hair, once it was totally black, now it has streaks of silver in it! Observe your face in the mirror and see the wrinkles. Yes! I have given many notices throughout all these years! You did not pay heed to the same. I have kept my part of the agreement. I am sorry that you are still not ready – the time has come - the order of Allah cannot be averted.”

The Holy Prophet [s.a.w.w] has said:

“You have not been created to perish but to remain forever. You will be transferred from one abode to another when you die.”

Imam Husayn [a.s] addressing his companions on the day of Ashura said:

“Death is nothing but a bridge over which you pass from this world of distress and affliction towards a vast heaven of eternal bliss. Who amongst you would not like to migrate from the prison to the palace? And as regards to your enemies, for them it is like migrating from the palace towards the prison.”

How do we prepare for the journey of death?

When one undertakes to travel in this world, there are numerous preparations to be made:

1. Passport
2. Visas
3. Inoculations/Health certificates
4. Tickets (means of travel)
5. Clothes (befitting the particular climate of the country of destination)
6. Money (in the right currency or recognized changeable funds)
7. Ensure that all is settled at home (e.g. bills paid...) THE WILL AND TESTAMENT WRITTEN
8. Leave behind someone trustworthy to look after the affairs in your absence.

The same criteria apply to the journey through death. The only difference being that we must be prepared all day, every day as the date of travel is not known.

In this world, since there is a choice of destinations, the passport and visa requirements vary.

For the eternal destination seeking the pleasure of Allah (Jannah), the passport must conform with obedience to Allah as per the guidance given by His Prophets and the A'imma [a.s]. It must also testify to tawheed, adala and qiyama - the right AQEEDA. For the destination of Jahannam, there is no need of a passport at all.

The visas for Jannah are even more difficult to obtain. Numerous qualifications are required amongst them purification of the soul, truthfulness, patience, salaah, zakat, amr bil ma'ruf, nahya anil munkar....

Fortunately, the tickets are provided by Allah and we do not have to bear the cost.

The clothes are simple and easily obtainable - A **kafan** (shroud)

The Holy Prophet [s.a.w.w] has said:

“One of the qualities that purify the heart is to acquire a Kafan.”

Make sure all debts are paid or provisions made for them be they in monetary terms or in the form of hurting someone's feelings (huququnnas). Always keep a record of the dues to Allah (huququllah – khums, qadha of salaah etc).

The funds to spend there must be in the right currency. In the hereafter, the only acceptable currency is thawabs – reward for good deeds. Besides daily wajibat and good deeds it is essential to invest in an investment that will yield constant return until qiyama (thawab e jari – baqi us-swalihaat).

Leaving behind someone to look after your affairs can be in the form of bringing up righteous children (who will act on the sharia and do righteous deeds on your behalf), having friends and relatives who can act as trustees to manage your estate and trusts, also serving mankind by giving zakat of time, wealth, knowledge....i.e. leaving behind a legacy which would yield perpetual benefit for you in the hereafter.

How does death come?

When death approaches and the five senses cease to function, one sees (in spiritual vision) the whole of his/her life flash by. One also sees 3 things which claim to be friends:

1. One of them says: I will remain with you till your death – This is worldly wealth and assets.
2. The second says: I will accompany you to the entrance of your grave – These are family and friends.
3. The third one says: I will remain with you forever – These are his DEEDS .

Imam Zaynul Abideen [a.s.] has said:

“Allah has said: I do not hesitate in any order except the death of a believer. He/she dislikes death and I do not like displeasing him/her. Therefore, when the time of death comes, Allah sends two angels to the believer – one is called Muskhiya and the other Munsyiyya. Muskhiya makes the person generous (encouraging him/her to leave everything of the material things behind) and Munsyiyya makes him/her forget the world. The angel of death (Izrael) then arrives to remove the soul.”

IHTIDHAAR – SAKARAATUL MAWT

THE PERIOD JUST BEFORE DEATH IS KNOWN AS IHTIDHAAR.

It is ehtiyaat-e-wajib to lay the dying person on his/her back with the face and the soles of the feet facing Qibla. In some cases where it causes any difficulty the bed should be turned towards the Qibla rather than handling the person him/herself.

It is Mustahab to:

1. Help the dying person recite and understand the Kalima, the names of the 12 Aimmah [a.s] and other beliefs.
2. Recite Surah **YASEEN**, Surah **SAFFAAT**, Surah **AHZAAB**, **AYATUL KURSI**, the 54th aya of Surah **AL A'RAAF** and the last 3 ayaats of Surah **AL BAQARAH**.
3. It is also recommended to recite **DUA-E-ADEELA**.
4. Help him/her recite the following Dua:

اَللّٰهُمَّ اغْفِرْ لِي الْكَثِيْرَ مِنْ مَعَاصِيْكَ
وَاقْبَلْ مِنِّي الْيَسِيْرَ مِنْ طَاعَتِكَ
يَا مَنْ يَقْبَلُ الْيَسِيْرَ وَيَعْفُو عَنِ الْكَثِيْرَ
اُقْبَلْ مِنِّي الْيَسِيْرَ وَاغْفُ عَنِّي الْكَثِيْرَ

“O Allah! Forgive me for the many (sins) committed by me against you, and accept from me the meager (good deeds) in your obedience. O He, who accepts the meager (good deeds) and excuses the many (sins); accept from me the meager (good deeds) and forgive my many (sins); Surely You are The Forgiver. O Allah! Have mercy on me for You are forever Merciful.”

5. If a dying person is in difficulty (suffering due to the soul not leaving the body), he/she should be brought to the place where he/she normally used to perform sala ah.

It is Makruh:

1. To leave the dying person alone.
2. To stay near the dying person if one is in a state of Haydh or in need of a wajib ghushl.
3. To talk or cry excessively near the dying person.
4. It is also Makruh to place anything on his/her stomach after the person dies.

Is death painful?

We must first understand the aspect of punishment (adhab). Punishment for sins is in seven stages. Before we look at them it is necessary to know that adhab is not the revenge of Allah, nor does Allah enjoy punishing mankind. It is a form of cleansing and curing just like a doctor who cures his patients. The cure may entail the need of painkillers – injections, operations... and is not because the doctor is being cruel to the patient but rather being kind and merciful.

Similarly, adhab cleans a person so he/she may be able to enter the pure destination of the pleasure of Allah (Jannah) in a purified state.

The seven stages of punishment are:

1. In this world
2. At the time of death
3. The squeeze of the grave (FISHAR)
4. Barzakh
5. Day of judgement
6. The bridge of Sirat (From Mahshar to Jannah over Jahannam)
7. Jahannam

The punishment therefore is on a graded basis. If one's sins have been cleansed in this world and tawba/repentance has been granted, then Imam Ja'fer As-Sadiq [a.s] says that, "Death is like a fragrant breeze".

However, if the sins have not been cleansed then death is painful. Imam Ja'fer As-Sadiq [a.s] says:

“Whatever a mu'min suffers at the time of death, it is for the purpose of cleansing him/her from sins, so that he would come into the hereafter pure and unblemished, deserving the eternal reward of Allah without any obstacle between him/her and the reward.”

BARZAKH

THE SECOND STAGE TOWARDS THE FINAL JOURNEY

After burial, and when those who have buried the dead person have gone away, two angels visit the grave. One is Munkar and the other Nakeer. The soul re-enters the body and they ask questions on belief / aqeedah:

*Who is your Lord? What is your religion? What is your book?
What is your Qibla? Who is your Prophet? Who are your Aimma (Imams)?*

The answers to these questions are in the composition of ‘talqeen’ which is recited at the time of burial. Talqeen (which means to teach) should be recited daily at bed time so one is in a constant state of preparation for answering Munkar and Nakeer.

The 6th Imam [a.s] has said:

“Whosoever is subjected to the questioning in the grave is also squeezed in the grave”.

Be it a grave in the water, earth or wherever, for it is the abode of the soul.

For some it will be like the embrace of two friends but for those whose sins have still not been cleansed by death, the punishment is severe.

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

... And before them is Barzakh (a barrier) till the day they shall be raised again (Qiyama).

[Suratul Mu'minin 23:100]

Barzakh is the period of time in the grave from burial up to the day of Qiyama. Life in barzakh is characterized by the liberation of the nafs/soul from the fetters of the body. The nafs is also no longer harassed by passion and instinct. There is no question of time or space in barzakh just as in dreams, thus the horizon of a human being's vision is vastly enlarged. Everything can be imagined in a single instant.

The soul of he/she who is virtuous is no longer constricted in the cage of the world and will take delight in moving about freely through the infinity.

However, to the mu'mineen whose sins have not been cleansed by death, and by the squeeze in the grave, our 6th Imam Ja'fer As-Sadiq [a.s] has said:

“We will intercede for you on the day of Qiyama, but by Allah, I am worried about you for the period when you will be in barzakh.”

The soul is on a different realm after death, yet it does not completely sever its relationship with the body which it used as its vehicle for its destiny.

It is reported in Vol-3 of Al-Kafi that a companion of Imam Ali [a.s] was once with the Imam at the cemetery of Waadi-us-Salaam. He said:

The Imam stood in the cemetery as though he was addressing a gathering. I remained standing with Imam until I became tired and sat down. When I got tired of sitting I stood up again and remained standing until I got tired again and sat down once more. Finally, I stood up and said to Imam – *“I fear for you, seeing you stand for so long, please rest a little.”*

The Imam replied: *“O Habba! I am standing here talking to the mu'mineen.”*

Habba asked: *“Do they have conversations with each other?”*

The Imam replied: *“Yes! Once the veil is lifted you will see them gathered in circles talking to each other.”*

“Are you speaking to their bodies or their arwaah/souls?”

Imam replied: *“Their arwaah”*

It is reported in Al Mahaasin that Abu Baseer – a companion of our 6th Imam says that there was a discussion on the arwaah of righteous mu'mineen in the presence of Imam Ja'fer As-Sadiq [a.s]. The Imam said: *“The arwaah of mu'mineen meet each other... they talk to each other and recognize each other; when you see someone there, you will say. - This is so and so”*. Those in barzakh can also establish contact with those in the outside world.

In Vol-1 of Al-Kaafi it is reported that Imam Ja'fer As-Sadiq [a.s] has said:

“... Amongst the believers (who have died) are those for whom Friday is a day of visiting, and there are also those whose balance of deeds permits them to see them.”

In the same volume it is reported that someone asked Imam Ali [a.s] whether the dead were allowed to visit their relatives. The Imam confirmed that they were and the questioner asked when and how often were they allowed?

The Imam replied: *“Every week, every month, or every year depending upon their spiritual rank and capacity.”*

Those in barzakh can be divided into 4 groups:

1. The true mu'mineen. Perfect in faith and with taqwa in their actions. Their mistakes and sins were cleansed by worldly troubles and/or by the pangs of death. They are therefore at peace in Barzakh eagerly awaiting Qiyama.
2. The confirmed unbelievers and hypocrites whose reward of good deeds has been recompensed in the world and/or by ease at death. They also, if required, are further recompensed by ease in barzakh. However, they do not wish for the day of Qiyama.
3. Those who are neither of the above two groups. Children who were afflicted with lunacy and those who were so far away from the message of Islam that they did not know of the word of Allah. They will be in a state of slumber, their fate to be decided by Allah on the day of Qiyama.
4. The final group is those of mu'mineen whose sins were not cleansed by worldly troubles, the pangs of death and the squeeze of the grave. For these, barzakh will be a place of punishment.

RAJ'AT

THE INTERMEDIARY STAGE FOR A FEW

The literal meaning of Raj'at is to return.

In the Holy Qur'an Allah says:

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ
كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

And on that day we shall raise a witness out of every nation...

[Surah An Nahl 16:84]

This indicates a day other than the day of Qiyama. According to Imam Ja'fer As-Sadiq [a.s], after the reappearance (dhuhur) of Imam Muhammad Al-Mahdi [a.j.t.f.s] the era of Raj'at will commence.

After the reappearance of Imam Mahdi [a.s] and on the threshold of Resurrection, a group of the sincere mu'mineen and a group of the immensely wicked disbelievers and rebellious individuals shall return to this world. The first group shall subsequently advance several ranks towards perfection whilst the second group would taste a severe chastisement.

The late Sayyid Murtadha, one of the greatly distinguished scholars, explains as follows: "After the reappearance of Imam Mahdi [a.j.t.f.s], the Exalted Allah [s.w.t] shall cause a group of those, who had previously departed from the world, to return to this world in order that they may be partners in the reward and glory of assisting him [a.j.t.f.s] and in witnessing Allah's rule over the entire world; He shall also cause the most obstinate enemies to return in order to extract revenge from them e.g. the revenge of the martyrs of Karbala" When the term of the life of Imam Muhammad Al-Mahdi [a.j.t.f.s] is ordained to end, he will hand over his reign to Imam Husayn [a.s] who will conduct the burial of Imam Mahdi [a.j.t.f.s].

The Prophet [s.a.w.w] has said:

"He/She who does not believe in Raj'at is not of us."

THE DAY OF QIYAMA

THE LAST STAGE OF THE FINAL JOURNEY

It is an event which concerns everything and all mankind. The whole universe enters a new stage, life and system. The Qur'an tells us that this event will coincide with the extinction of the sun and the stars, the drying up of the seas, the levelling of high and low lands, the disintegration of mountains, universal earthquakes and a great transformation. The whole world will move towards destruction and everything will be annihilated.

This will be followed by RESURRECTION. The Prophet [s.a.w.w] has said:

“Whenever you see the season of spring – vegetation, plants blooming again after the land had become dried up and barren, know that this is an example of resurrection.”

If there were no resurrection, eternal life, Jannah and Jahannam; then creation would have been futile and vain and it would be unjust of God to bring us into life where injustice prevails and at the end there is no recompense. Allah is neither unjust, nor does He create in vain.

It will be the day of assembly, encounter, accounting and compensation.

According to the Qur'an and the ahadith of our Ma'sumeen [a.s], it is the day when one will find one's deeds 'illustrated' and 'manifested'. Good deeds will manifest as a source of happiness and joy whilst bad deeds will manifest as a source of pain, suffering and torture.

The finale of the day will be the compensation of eternal bliss (Jannah) or eternal punishment (Jahannam).

PART II

AFTER DEATH

AFTER DEATH

FACILITATING MOVEMENT TOWARDS THE FINAL JOURNEY

It is **Wajib-e-Kifai** upon mu'mineen to make all the facilities necessary in order to ensure that the deceased is smoothly and swiftly laid to rest without unnecessary delay in enabling him/her move towards the final journey. This consists of the following:

- (1) Ghushl-e-Mayyit + Hunoot
- (2) Kafan (Shrouding)
- (3) Salat ul Mayyit
- (4) Tadfeen (Dafan - Burial) including Talqeen.

Wajib-e-Kifai means an act that is wajib upon all, but once performed by one or a few individuals, others are exempted from this wajibat.

There are also some **mustahabbat** (recommended acts) which can be performed by the mu'mineen for the benefit of the deceased.

Immediately after a person has died, it is **mustahab** to:

- Close his/her eyes and lips, tie the chin so that the mouth does not fall open, keep his/her arms and legs straight, and cover the whole body with a sheet of cloth.
- Have sufficient light if it is dark.
- Inform mu'mineen so that they may take part in the funeral and the burial.

It is **makruh** to:

- Leave the mayyit alone. In case if an individual attending to the mayyit is alone and is in haidh or janabat, she can do wudhoo and attend to the mayyit.
- Delay the burial. It has been emphasized that the delay of burial should be avoided as far as possible as it adds to makruh. Transfer of mayyit to other abodes in other towns/cities should also be avoided except to Karbala or Mashad. Delaying burial so that the relatives from other cities could come just to see the face of the deceased would be considered to be unnecessary, and thus, this falls into the category of makruh.

It is **Ihtiyaat-e-wajib** to ask permission of the guardian and in his absence the heir of the deceased prior to undertaking administration of Ghusl, Kafan, Salat ul Mayyit and Dafan.

Ihtiyaat-e-Wajib means that whilst it is wajib to adhere to the fatwa of the mujtahid one is following, the muqallid has instead the option of following ruling of another mujtahid for that particular ruling.

GHUSL-E-MAYYIT

It is wajib-e-kifai to give Ghusl to a mayyit of every dead Muslim. If a fetus of 4 months or more is still-born, it is wajib to give Ghusl to it. If it has not completed four months, but it has formed features of a human child, as a precaution, Ghusl must be given to it also. In the absence of both these circumstances, the fetus should be wrapped up in a cloth and buried without Ghusl.

If there is any najasat on any part of the dead body, it is wajib to remove it first before giving Ghusl. Before the mayyit is given Ghusl, it should be clean and free from all najasat.

The mayyit should be cleansed and washed thoroughly. It is recommended to press the stomach gently during the first and second ghushl; not in the final ghushl. It is makruh to press the stomach hard/with pressure or to press with a heavy object. If the mayyit is of a pregnant woman, then it is makruh to press the stomach even gently.

Tartib of Ghushl-e-Mayyit is similar to that of any other wajib or mustahab Ghushl e.g. Janabat, Jumu'ah, etc, i.e. Ghushl is first given to the head and neck, then the right side of the body, and then the left side of the body. This tartib is **wajib** for a dead person also.

Three Ghushl are given to the mayyit in the following order:

1. **Aab-e-Sidr** (water mixed with the leaves of the Sidr - Berry (lote) tree).
2. **Aab-e-Kaafur** (water mixed with camphor)
3. **Aab-e-Khalis** (pure water).

The quality of “Sidr” leaves and Camphor should neither be so much that the water becomes Mudhaaf (admixture), nor so little that it may be said that “Sidr” leaves and Camphor have not been mixed in it at all.

Persons giving Ghusl to the mayyit must be:

1. Shia Ithna-Asheri
2. Baligh
3. Sane
4. Aware of the rules of Ghusl
5. Of the same sex as the dead person (Except when this becomes impossible - Please refer to the risala of your Marja-e-taqleed.)

One who gives Ghusl to the dead body should administer the same with the niyyat of Qurbat i.e. in obedience to and for the pleasure of Allah.

The following acts are **mustahab**:

1. At least 2 persons should give Ghusl. One should pour water whilst the other should help to turn the mayyit.
2. The soles of the mayyit should face Qibla.
3. Ghusl should be given under a roof in a covered area and not under the open sky.
4. The people giving Ghusl should be on the right side of the mayyit.
5. Those giving Ghusl should ask for forgiveness for the mayyit and recite duas.
6. The mayyit should be dried after giving the 3 Wajib Ghusl.

It is haram to look at the private parts (both back and front) of a mayyit and if a person giving Ghusl looks at them, he commits a sin, however the Ghusl will not become void. Thus those giving Ghusl must ensure that the private parts remain covered all the time.

If water is not available or there is some other valid reason for abstaining from using water for the Ghusl, then the dead body should be given one tayammum instead of Ghusl. The rule of jabirah does not apply to Ghusl-e-Mayyit.

It is Ihtiyat-e-mustahab to give tayammum three times (in place of the Ghusl given with 3 types of water), and in one of the tayammum there should be a Niyyat of “ma-fiz-zimmah” meaning that the person giving tayammum resolves that this tayammum is given to absolve himself from his/her responsibility. It

is Ihtiyat-e-wajib to also give 4th tayammum in place of all the three according to Aayatullah al-Khui.

It is also **Ihtiyat-e-wajib** to do the following:

- Use the hands of the mayyit for tayammum
- Mix hunoot with turbat for forehead, nose and chest

It is **mustahab** to:

- Place Shahadat-nama (duly signed) besides the body
- Place an Aqeeq in the mouth

IMPORTANT - TAYAMMUM DONE ON A CORPSE

In the circumstances when ghusl cannot be given to the mayyit due to (1) water not available (2) obstacles not allowing use of water - Injuries or extensive burns or corpse has decomposed, then a tayammum is given in place of ghusl. The recommended precaution is to give 3 tayammums on it. One who performs tayammum on the corpse must strike his own palms on the earth and then wipe them on the face of the corpse [STARTING FROM THE FOREHEAD WHERE THE HAIR BEGIN TO GROW TO THE BRIDGE OF THE NOSE] and then wipe the back of the hands of the corpse [right first & then left] of the corpse. The recommended precaution is to perform tayammum using the hands of the mayyit.

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HUNOOT (TAHNIT)

After giving Ghusl to the mayyit, it is **wajib** to give **Hunoot** with the niyyat of Qurbatan ilallah.

Hunoot means to apply some camphor on the 7 parts of the body which are placed on the ground during sajdah beginning with the forehead. The other parts being: both the palms, both knees and the big toes of both feet. It is not necessary to rub the camphor; it must be seen as having been placed on these parts. The camphor used should be powdered and fresh. It is mustahab to apply camphor on the nose tip also.

TAKFEEN

SHROUDING A MAYYIT

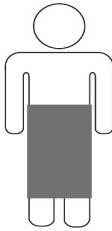
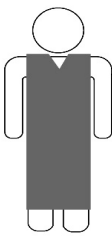

KAFAN

Kafan is the cloth used to shroud the mayyit. It must be put on the mayyit after the 3 wajib ghusl have been given. The minimum (wajib) kafan consists of **3 pieces of cloth**.

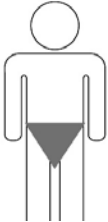
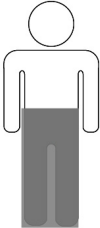


However, it is Mustahab to use **8** pieces for a **woman** and **7** pieces for a **man**.

It is **mustahab** that the kafan be of white cloth. (for an adult: about 11 yards of material if it is 90" in width).

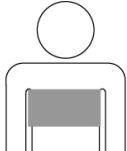
The 3 wajib pieces of kafan are:

	<p>1. Lungi - a wrap round the body which must cover the body from the navel to the knees but it is mustahab to cover the body from the chest to the feet. (approx. 90"x41")</p>
	<p>2. Shirt - which must be large enough to cover the body from the shoulders to the upper half of the legs but it is mustahab for it to be long enough to cover the full upper part of the feet. (approx. 108"x36")</p>
	<p>3. Chadar - an overall sheet of cloth which must be wide enough to wrap round the mayyit with one side overlapping the other, and long enough so that at both ends (at the head and feet) it can be tied up after the mayyit has been wrapped (90"x90").</p>

Additional mustahab pieces for **both** men and women are:

	<p>4. A piece of cloth to cover the private parts. (approx. 63"x14") – nowadays a Diaper is being used instead</p>
	<p>5. A piece of cloth to cover the private parts which must be long enough to wrap round both legs. (approx. 108"x45")</p>
	<p>6. A scarf like piece of cloth (approx. 63"x 17") enable to</p> <ul style="list-style-type: none"> - cover the hair just as in Salat - for a woman - to be wrapped around the head like a turban - for a man
	<p>7. A second overall 'Chadar' - like the wajib one (90"x90")</p>

Extra mustahab piece for a **woman**

	<p>8. A piece of cloth to cover the chest area (approx. 54"x14")</p>
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JAREEDA

Two fresh twigs of a tree inscribed with Shahadah (Kalima) called Jareedatain wrapped in cotton wool should be kept under the armpits of both arms before wrapping the chadar.

Jareeda are fresh twigs (without leaves) cut from a tree.

It is **mustahab** to place Jareeda on both sides of the mayyit.

A lot of emphasis has been laid by our Aimma [a.s], to place Jareeda on both sides of the mayyit. The reason given is that as long as the twigs remain green, the mayyit will be safe from the 'Fishar-e-Qabr' (squeezing of the grave).

It is better to use the twigs of a date palm, if not available, then twigs from a pomegranate tree. However, if these are not available, then twigs from any other tree would suffice.

The twigs should be of arm's length. The twig on the right side should be placed touching the armpit. The twig on the left side should be placed above the armpit.

The overall 'Chadar' of the Kafan then be wrapped around the mayyit.

SALAAT-UL-MAYYIT

It is wajib to seek permission from the guardian and in his absence the heirs of the deceased to perform Salaat-ul-Mayyit.

Taharat is not a condition for performing this Salaat which is recited in the form of jama'at. Everyone in the jama'at however has to repeat what is being recited by the Imam.

The mayyit must be placed on its back perpendicular to the direction of Qibla with the head on the right and the feet to the left in front of the persons performing Salat-ul-mayyit.

Before commencing the Salaat, it is recommended that instead of adhan, mu'mineen should be summoned to pray by pronouncing 'AS-SALAAH' three times. Those praying should stand as near to the mayyit as possible.

The **shortest form** of the prayer is as follows:

- 1st Takbeer followed by Kalimat u Shahadatayn
- 2nd Takbeer followed by Salawaat
- 3rd Takbeer followed by seeking Maghferat - forgiveness for all believers
- 4th Takbeer followed by seeking Maghferat - forgiveness for the deceased
- 5th Takbeer - with this the Salaat ends

The **full version** of the prayer is as follows:

- **1st Takbeer followed by:**

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

I bear witness that there is no god but Allah, He alone, Who has no partner; And I bear witness that Muhammad is His abd (servant) and His

messenger, He was sent with the truth as a giver of glad tidings And as a warner before the advent of the Hour (i.e. the Day of Judgement).

• 2nd Takbeer followed by:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ ، وَسَلِّمْ عَلَى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
وَبَارِكْ عَلَى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ اَرْحَمْ مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ كَاَفْضَلِ مَا
صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى اِبْرَاهِيْمَ وَّ اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ وَصَلِّ عَلَى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَالشُّهَدَاءِ
وَالصّٰدِقِيْنَ وَجَمِيْعِ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ.

O Allah! Bless Muhammad and his progeny. And bestow bounty upon Muhammad and his progeny. And send mercy to Muhammad and his progeny.

The best of Your blessings, bounty and mercy which you bestowed upon Ibraheem and his progeny. Indeed You are the Praise worthy and Glorious. And Bless all Prophets and Messengers and the witnesses and the truthful.

And all the righteous servants of Allah.

• 3rd Takbeer followed by:

اَللّٰهُمَّ اِغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ ، وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيْبُ
الدَّعَوَاتِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

O Allah! Grant forgiveness to all the Mu'mineen and Mu'minaat (twice), And to all the Muslims, men and women, The living among them and the dead, Link us to them through good deeds, Indeed You are the One who responds to dua, Indeed You have power over everything.

• 4th Takbeer followed by:

(the Arabic recitation will vary according to the gender)

For Male :

اَللّٰهُمَّ اِنْ هٰذَا عَبْدُكَ وَابْنُ اَمَتِكَ نَزَلَ بِكَ وَاَنْتَ خَيْرُ الْمُنْزِلِيْنَ بِهِ ، اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهِ مِنَّا. اَللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهِ وَاِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ. اَللّٰهُمَّ اجْعَلْهُ عِنْدَكَ فِيْ اَعْلَى عَلَيَيْنِ وَاخْلُفْ عَلَى اَهْلِهِ فِي الْغَابِرِيْنَ وَاَرْحَمْهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

For Female :

اَللّٰهُمَّ اِنْ هٰذَا اَمَتُكَ وَابْنَتُ عَبْدِكَ وَابْنَةُ اَمَتِكَ نَزَلَتْ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهِ ، اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهَا اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهَا مِنَّا. اَللّٰهُمَّ اِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِيْ اِحْسَانِهَا وَاِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا. اَللّٰهُمَّ اجْعَلْهَا عِنْدَكَ فِيْ اَعْلَى عَلَيَيْنِ وَاخْلُفْ عَلَى اَهْلِهَا فِي الْغَابِرِيْنَ وَاَرْحَمْهَا بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

O Allah! Indeed this man/woman is Your abd (servant), daughter/son of Your servant and maid. He/she has come to You, and You are the best recourse. O Allah! We know nothing about him/her except what is good and You know more about him/her than us,

O Allah! If he/she was the one who did good, increase his/her good deeds, If he/she was one who committed sins, then overlook his/her deeds and forgive him/her,

O Allah! Place him/her near You in the highest of the high ranks, And be a Guardian for his/her family forever,
And have mercy upon him/her with your Mercifulness,
O! the most Merciful.

• 5th Takbeer

The Salaat comes to an end with the pronouncement of this final takbeer.

Namaaz-e-Mayyit for a child is supposed to be recited if the child has attained the age of 6 years and if under 6 years, the namaz can be recited if he/she is a discerning child (rushd) who knows the importance of namaz.

Namaz-e-Mayyit is recited once. It is makrooh to repeat Namaz-e-Mayyit a number of times unless the deceased is an Aalim or a pious person.

TADFEEN DAFAN

BURIAL

It is wajib-e-kifai to bury the mayyit of a Muslim.

It is mustahab:

- that 4 people place the 4 corners of the janaza on their shoulders whilst carrying it to the graveyard
- to start carrying the janaza from the side where the right shoulder of the mayyit lies and to continue in an anti-clock wise direction.

The bearers should not move across the front of the janaza or underneath it.

“Whosoever escorts a janaza of one of our Shias is forgiven - he/she becomes void of sins just like a newly born child.” - Imam Ali Ridha [a.s]

It is **wajib** that:

- the mayyit be buried in a deep enough grave so that no smell could spread and no animal could dig it out.
- the mayyit must be placed in the grave in such a way that its right side touches the ground and the whole front part of the mayyit faces Qibla.

It is **mustahab** that:

- The depth of the grave be equal to the height of an average person. (approx. 5’6”)

For burial, the janaza should be taken to the grave in stages.

Before reaching the grave:

- the janaza should be placed on the ground at a short distance from the grave,
- then raised and placed on the ground again after moving a little forward,
- the procedure should be repeated 3 times, each time bringing it closer to the grave,
- the fourth time, the mayyit should be lifted up and lowered into the grave.

For males, the head should be lowered into the ground from the end where his feet will eventually lie.

For females, the mayyit should first be placed at the side of the grave and then carried sideways, the whole mayyit being lowered into the grave at once. Whilst lowering the mayyit into the grave, it should be shielded from the view of the onlookers with a piece of cloth.

When the mayyit is placed in the grave, the ties of the outer chadar should be opened and the right cheek is placed on the ground. The head should be placed on a mound of earth.

TALQEEN should be recited to the mayyit whilst it is in the grave prior to closing the grave.

With the exception of the relatives of the deceased, all those present should flick soil into the grave with the back of their hands reciting:

“Indeed we are from Allah and to Him we shall return”.

After burial, the surface of the grave should be formed into a rectangle and raised 4” (10cms) from the ground with a sign on it to make it recognizable. It is makruh to raise it further.

Some water should be poured on the grave.

The people present should place their fingers into the grave so that their finger marks remain on it (**tanzeel**), and recite **Suratul Qadr 7 times** asking Allah to forgive the dead person.

TALQEEN

Talqeen is a dua containing teachings of aqeeda to be recited before and after burial. Actually it contains a summary of our beliefs and is used to remind the deceased about our aqeeda.

It is recommended that, after the deceased has been laid to rest in the grave, before talqeen is recited, a relative holds the right shoulder of the deceased with his right hand and the left shoulder with his left hand and shakes the deceased gently - talqeen is then recited.

RECITATION OF TALQEEN:

(the Arabic recitation will vary according to the gender)

If the deceased is a Male:

إِسْمَعِ إِفْهَمُ [3 times] يَا {محمد}..... {علي}..... هَلْ أَنتَ عَلَى
الْعَهْدِ الَّذِي قَارَفْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ
وَخَاتَمِ الْمُرْسَلِينَ ، وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْوَصِيِّينَ وَإِمَامَ أَفَرَضَ
اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ
وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ ابْنَ مُحَمَّدٍ وَمُوسَى ابْنَ جَعْفَرٍ وَعَلِيَّ ابْنَ مُوسَى
وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ ابْنَ مُحَمَّدٍ وَالْحَسَنَ ابْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ
الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَحُجَجُ اللَّهِ عَلَى خَلْقِهِ
أَجْمَعِينَ وَأَنْتُمْ أَئِمَّةُ الْهُدَى أَبْرَارًا يَا.....بُن.....

(.....here the name of the dead person and his father should be called) and then the following words should be said:

إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى وَسَأَلَكَ عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ أَيْمَتِكَ فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ فِي جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّهِ وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي وَأَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَالْحَسَنُ ابْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنُ ابْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلَاءَ إِمَامِي وَعَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي وَمُحَمَّدُ الْبَاقِرُ إِمَامِي وَجَعْفَرُ الصَّادِقُ إِمَامِي وَمُوسَى الْكَاطِمُ إِمَامِي عَلِيُّ الرِّضَا إِمَامِي وَمُحَمَّدُ الْجَوَادُ إِمَامِي وَعَلِيُّ الْهَادِي إِمَامِي وَالْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَالْحُجَّةُ الْمُنتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَتِي وَسَادَتِي وَقَادَتِي وَشَفَعَائِي ، بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرَّأُ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ أَعْلَمُ يَا بِنُ

وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نِعَمَ الرَّسُولِ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَآوْلَادَهُ الْمَعْصُومِينَ الْأَيِّمَةَ الْإِثْنَى عَشَرَ نِعَمَ الْأَيِّمَةِ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَتَطَائِرَ الْكُتُبِ حَقٌّ وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ .
أَفْهَمْتَ يَا

Do you understand (here the name of the dead person should be called) and thereafter the following should be said:

ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَهَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَعَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَائِهِ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ
اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهَا وَاصْعِدْ بِرُوحِهَا إِلَيْكَ وَلَقِّهَا مِنْكَ
بُرْهَانًا أَلَّهِمَّ عَفْوَكَ عَفْوَكَ.

إِسْمَعِي إِفْهَمِي [3 times] يَا..... بِنْتُ . هَلْ أَنْتِ عَلَى الْعَهْدِ الَّذِي
فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنْ مُحَمَّدًا صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمَ الْمُرْسَلِينَ ، وَأَنْ عَلِيًّا
أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْوَصِيِّينَ وَإِمَامَ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنْ
الْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ ابْنَ عَلِيٍّ وَجَعْفَرَ ابْنَ مُحَمَّدٍ
وَمُوسَى ابْنَ جَعْفَرٍ وَعَلِيَّ ابْنَ مُوسَى وَمُحَمَّدَ ابْنَ عَلِيٍّ وَعَلِيَّ ابْنَ مُحَمَّدٍ وَالْحَسَنَ
ابْنَ عَلِيٍّ وَالْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَيْمَةُ الْمُؤْمِنِينَ وَحُجَجُ اللَّهِ
عَلَى خَلْقِهِ أَجْمَعِينَ وَأَيْمَتُكَ الْهُدَى أَبْرَارًا يَا..... بِنْتُ

إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى وَسَأَلَاكَ عَنْ رَبِّكَ
وَعَنْ نَبِيِّكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ وَعَنْ أَيْمَتِكَ فَلَا تَخْفَى وَلَا تَحْزَنِي وَقُولِي فِي
جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّ الْإِسْلَامِ دِينِي
وَالْقُرْآنُ كِتَابِي وَالْكَعْبَةُ قِبْلَتِي وَأَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِمَامِي وَالْحَسَنُ
ابْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنُ ابْنُ عَلِيٍّ الشَّهِيدُ بِكَزْبِائِلَ إِمَامِي وَعَلِيٌّ رَزِينُ
الْعَابِدِينَ إِمَامِي وَمُحَمَّدُ الْبَاقِرُ إِمَامِي وَجَعْفَرُ الصَّادِقُ إِمَامِي وَمُوسَى الْكَاطِمُ إِمَامِي
وَعَلِيُّ الرِّضَا إِمَامِي وَمُحَمَّدُ الْجَوَادُ إِمَامِي وَعَلِيُّ الْهَادِي إِمَامِي وَالْحَسَنُ الْعَسْكَرِيُّ
إِمَامِي وَالْحُجَّةُ الْمُنتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْمَتِي وَسَادَتِي
وَقَادَتِي وَشَفَعَائِي ، بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرَّأُ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ أَعْلِمِي
يا..... بِنْتُ

وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نِعَمَ الرَّسُولِ
وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْمَعْصُومِينَ الْأَئِمَّةَ الْإِثْنَى عَشَرَ
نِعَمَ الْأَئِمَّةُ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ
وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثَ حَقٌّ وَالنُّشُورَ حَقٌّ وَالصِّرَاطَ حَقٌّ
وَالْمِيزَانَ حَقٌّ وَتَطَايُرَ الْكُتُبِ حَقٌّ وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا
رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ. أَفْهَمْتِ يَا بِنْتُ

Afahimta ya (here the name of the dead person should be called)
and thereafter the following should be said:

ثُبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَهَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَعَرَفَ اللَّهُ بَيْنَكَ
وَبَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ
أَللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهَا وَاصْعَدْ بَرْوَجَهَا إِلَيْكَ وَلَقِّهَا مِنْكَ بُرْهَانًا أَللَّهُمَّ
عَفْوَكَ عَفْوَكَ

Translation Of Talqeen

“Listen and understand, listen and understand, listen and understand,

O! (first name of the deceased) son/daughter of (name of father) Are
you on the same covenant on which you were when you parted from us?

That there is no God but Allah who is only One and who has no partner,

And that indeed Mohammed, is the ‘abd’ (servant) and the messenger of Allah and
is the chief of all the prophets and is the last of them,

And that Ali is the commander of all the believers and the leaders of all the
successors and he is such an Imam whose obedience has been made mandatory
on the whole world,

And that Hasan and Husayn, and Ali son of Husayn, and Muhammed son of Ali,

and Ja'far son of Muhammed, and Musa son of Ja'far, and Ali son of Musa, and Muhammed son of Ali, and Ali son of Mohammed, and Hasan son of Ali, and Mohammed, the awaited one, son of Hasan, (may peace of Allah be upon them all) - are the Imams of all the believers and are the authorities on the whole world, and all these Imams are the rightly guided and the pious?"

O! (first name of the deceased) son/daughter of (name of father), when the two angels favoured by Allah and appointed by Him approach you and ask about your God and your Prophet, your Qibla and your Imams. Do not be afraid or grieved, but say in reply:

"Allah, the glorious and dignified, is my Rabb, Muhammed peace of Allah be upon him and his progeny, is my Prophet, Islam is my religion, Qur'an is my book, Kaa'ba is my Qibla, Ameerul Mu'mineen Ali ibne Abu Talib is my Imam, Hasan-al-Mujtaba is my Imam, Husain-ash-shaheed - the martyr of Karbala is my Imam, Ali Zaynul-Abideen is my Imam, Mohammed-al-Baqir is my Imam, Ja'far as-Sadiq is my Imam, Musa-al-Kaazim is my Imam, Ali-ar-Ridha is my Imam, Muhammed al Jawaad is my Imam, Ali al-Haadi is my Imam, Hasan al-Askari is my Imam and Hujjat al-Muntadhar is my Imam. All these great persons, may Allah's peace be upon them, are my Imams, my leaders, my chiefs, and my intercessors and I keep friends with them and have hatred for their enemies in this world as well as in the world to come."

"Understand, (first name of the deceased) son/daughter of (name of father) that Allah, the Almighty and Exalted, is the best Lord, that Muhammad is the Prophet, and that the commander of the believers, Ali son of Abu Talib and his offspring - the twelve Aimmah [a.s], are the best of Imams."

"And that the message Muhammad [s.a.w.w] brought from Allah is true,

And death is true, the questioning in the grave by Munkar and Nakir is true, the resurrection of the dead is true, the appearance before Allah is true, the Siraat is true, the Balance is true, the disclosure of the Book of one's deeds on the Day of Qiyama is true, Jannah is true, Jahannam is true and that there is no doubt about the coming of the Inevitable Hour of Reckoning, and that Allah will raise the dead from their graves."

"Do you understand, O! (first name of the deceased) son/daughter of (name of father), may Allah keep you safe and guide you to the right path. May Allah through His mercy acquaint you with your Awliyaa at the abode of His rahma."

"O Allah! Make the earth spacious for him/her on both sides and elevate his/her soul to Yourself. O Allah! (I seek) Your Forgiveness, Your Forgiveness."

After burial Talqin is recited once more over the grave.

Surah Al-Qadr is recited seven times over the grave after the burial and a short dua of Maghferat for the deceased is also offered.

GHUSL FOR TOUCHING A DEAD BODY (MASE MAYYIT)

If a person touches any part of a dead body including bone but not hair of a human being which has become overall cold and has yet not been given complete Ghushl e mayyit either consciously or unconsciously, voluntarily or involuntarily while asleep or awake, with any part of his body including nail, he should do Ghushl Mase Mayyit (Ghushl for touching a dead body). Therefore, those who performed Ghushl al-Mayyit for the deceased person, having touched the body before three ghushls were completed shall have to do Ghushl Mase Mayyit.

They cannot say their prayers or similar acts of worship till they have done the Ghushl.

MOURNING AND CONDOLENCE

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Indeed we are from Him and to Him we shall return

Although death as the above aya of the Qur'an illustrates represents a return to the Creator, it nevertheless remains a painful experience for the survivors.

When a loved one dies, powerful and conflicting emotions are aroused – sadness over the loss and confusion about the future. To suppress the expression of grief is unhealthy but to allow our grief to overwhelm us is to selfishly overlook the true meaning of death. One should continually recite **INNA LILLAH WA INNA ILLAHI** and the Holy Qur'an.

It is haram /forbidden to harm oneself through grief. Whilst weeping over the dead, **it is Ehtiyate Mustahab that one's voice should not be very loud.**

It is mustahab to console the bereaved family and friends. When friends and relatives are grieving for a loved one, greet them with a warm handshake and say:

أَحْسَنُ اللَّهُ لَكَ الْعَزَاءَ

May Allah soften your grief.

Often there is not much more one can say – do not try to explain, just be there with them. Soothe them, console them with warmth and weep with them. No matter how hard one tries, we must accept that sometimes especially at death of a loved one, we do not understand His Rahma.

It is makruh to eat with the bereaved in their homes and putting them under unnecessary inconvenience.

It is mustahab to send food and serve the family of the deceased for three days.

There is no way to replace a loved one, but one can supplement our

normal good deeds with further virtuous acts on behalf of the marhumeen. *Example:* Giving sadaqah, Imparting religious knowledge, Donating to welfare projects such as building of roads, digging of wells, construction of schools, madrasahs, hospital etc...

One should remember the dead with good memories, pray for them and ask for forgiveness for them. It is reported that one day the Holy Prophet [s.a.w.w] was escorting a funeral when he heard some people praise the one who was being buried. The Holy Prophet [s.a.w.w] said:

“I swear by the Lord of the Ka’aba, that the path to jannah has been secured for this person because mu’mineen have witnessed his goodness and Allah [s.w.t] does not reject their testimony”

[Mustadrakul Wasai’l V-1 pg: 147]

Death (as the living witness it) is an opportunity to examine our own lives and evaluate how we are fulfilling our purpose of existence. Death is a lesson that shakes us out of our complacency and makes us rethink our priorities. The Holy Prophet [s.a.w.w] said to Abu Dharr, *“When you are escorting a funeral, remind yourself of your own death, fear it and remember that you too will meet it one day.”*

SALAATUL WAHSHAT / HADIYA MAYYIT

“A dead person does not bear greater hardship in his/her grave at any time than the first night.”

Prophet Muhammad [s.a.w.w]

On the day of burial, before the burial, it is **HIGHLY RECOMMENDED TO GIVE SADAQAH**, asking for mercy for the marhum/marhuma.

In addition as a gift one should pray **Salaatul Wahshat /Hadiya Mayyit** with the niyyah of pleasing Allah and seeking forgiveness for the deceased.

WAHSHAT means loneliness and anxiety.

A) SALAATUL WAHSHAT

The first night for the deceased in the grave is very severe and extremely difficult. The salaah is **PERFORMED AFTER THE BURIAL HAS TAKEN PLACE** and can be performed at any time during the first part of the night of burial but it is better to pray at the beginning of the night after Isha or even near Fajr time before Tahajjud. **This salaah eases the difficulty of the first night in the grave.**

The heir of the marhum will perform this prayer with the niyyah of “QURBATAN” while the rest will perform with the niyyah of RIJA (rij’an – with the hope of it being accepted). This salaah is performed the same night the deceased has been buried and is prayed after salaatul Isha.

The salaah consist of two Raka’a.

1st Raka’a – Recite Surah Al Hamd and then Ayatul Kursi (up to “kahlidoon”)

2nd Raka’a – Recite Surah Al Hamd and then 10 times Surah Al Qadr

After completing the salaah, pray asking Allah to send the thawab to the grave of the marhum/marhuma.

B) ANOTHER SALAAH (one with Surah Takathur) also eases the severity of the first night in the grave.

The salaah is **PERFORMED BEFORE THE BURIAL HAS TAKEN PLACE** and is also performed at night after Isha. In case the marhum was buried before Maghrib one cannot perform this prayer as the time for it was before burial – **YET ONE CAN PRAY THIS SALAAH LATER WITH THE NIYYAH OF RIJA** – hope of being getting the reward.

The salaah consist of two Raka’a.

1st Raka’a – Recite Surah Al Hamd and then Surah Ikhlas twice

2nd Raka’a – Recite Surah Al Hamd and then 10 times Surah Takathur

After completing the salaah, pray asking Allah to send the thawab to the grave of the marhum/marhuma.

C) HADIYA E MAYYIT

In addition one should gift the marhum/marhuma with the hadiya of SALATUL HADIYA E MAYYIT with the niyyah of pleasing Allah [s.w.t] and seeking forgiveness for the dead person. It can be performed anyday especially on Thursday night between Maghrib and Isha

The salaah consists of two Raka'a.

1st Raka'a – Recite Surah Al Hamd and then Surah Qadr

2nd Raka'a – Recite Surah Al Hamd and then Surah Al Kawthar

VISITING THE GRAVEYARD

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

Imam Ja'fer As-Sadiq [a.s]

Upon seeing the graves, one must greet the AHLUL QUBOOR (the dead) with the following greeting (recommended salaam)

السَّلَامُ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

Salutations be to the people of LAA ILAAHA ILLALAH

مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

From the people of LAA ILAAHA ILLALAH

يَا أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ

O people of LAA ILAAHA ILLALAH

بِحَقِّ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

By the right of [for the sake of] LAA ILAAHA ILLALAH

كَيْفَ وَجَدْتُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ

How did you find [experience the formula of] LAA ILAAHA ILLALAH?

مِنْ لَا إِلَهَ إِلَّا اللَّهُ

From LAA ILAAHA ILLALAH

يَا لَا إِلَهَ إِلَّا اللَّهُ

O! LAA ILAAHA ILLALAH

بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ

By the right of LAA ILAAHA ILLALAH

أَغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

Forgive whoever said LAA ILAAHA ILLALAH

وَاحْشُرْنَا فِي زُمْرَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

And raise us [to be] among the party of those who professed
"THERE IS NO GOD EXCEPT ALLAH

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is the Messenger of Allah

عَلِيٌّ وَلِيُّ اللَّهِ

Ali is the friend of Allah

At the grave one is visiting recite the following:

1. Surah Al Fateha 3 times
2. Surah Al Qadr 3 times
3. Ayatul Kursi 3 times
4. Surah Al Falaq 3 times
5. Surah An Naas 3 times
6. Surah Yaseen
7. Dua (any) asking Allah's forgiveness for the sins of the marhum/
marhuma

IN THE GRAVE YARD

Respect the sanctity of the grave yard.

The Holy Prophet [s.a.w.w] has said: If I had to walk over the burning desert or fire or to place my foot on the edge of a sharp sword, I would prefer it to be on the grave of a Muslim.

Walking on the grave of Muslims, especially if the ground is flat, the marhumeen get relieved (rahat) more so if the grave is of a sayyid or a pious person. If is the grave is not of a Muslim but is of a munafiq, then he feels pain and distress.

He [s.a.w.w] also said to Imam Ali [a.s]: O Ali! Allah considers a few things undesirable for my followers. One of them is laughing in a graveyard...”

SALAATUL IJARA

Salaatul Ijara is the performing of the qadha prayers of the deceased by hiring someone with payment. The person can also be paid to perform the qadha sawm and hajj of the deceased.

If a person did not pray some of his wajib salaah and did not perform their qadha inspite of being able to do so, then after his death, it is upon his eldest son as ehtiyate wajib to perform the qadha. If the son cannot do so, he may hire someone to perform them. The qadha salaah of a mother are not wajib upon the eldest son – however, it is better if he performs them.

If a person makes a wasiyya (will) that all his/her qadha wajibaat must be performed, then it is the responsibility of the executor of his/her will to ensure that the qadha are performed.

*** As long as a person is alive, no other person can offer his/her qadha on his/her behalf, even if he/she is unable to offer them.**

WRITING A WILL

“...it is prescribed for you when death approaches anyone of you to make a will (WASIYA); if he/she leaves behind wealth, for his/her parents and his/her near relatives ..., a duty upon the pious people.”

[Surah Al Baqarah 2:180]

The Prophet Muhammad [s.a.w.w] said, ***“It is not appropriate for a Muslim to pass 2 nights without his/her will being near his/her pillow.”***

A wasiya (will) constitutes the set of instructions whereby one directs his/her heirs or administrators regarding the following:

1. Distribution of wealth after death
2. Performing of qadha waajibaat *e.g. salaah, sawm, hajj* ... (even if the deceased does not mention it in his/her will, it is wajib for the heirs to pay for qadha salaah, sawm, zakaah, khums or hajj if they were due. Priority must be given first to debts and burial expenses).
3. Any directive regarding his/her burial.

Even though Islamic law does not insist upon it, is best to write down one's will. Present day requirements and the laws of the land make it obligatory that a person should have a written will to ensure speedy disposal of wealth and avoid unnecessary hardship to their heirs and executors of the will.

In Islamic law, a person has the right of disposing one third of his/her estate/wealth according to his/her wishes only by making a will. The remaining two thirds 2/3 must be divided according to the shares specified by sharia.

According to sharia, there are two causes which give rise to the right of inheritance:

- (1) NASAB [consanguinity or blood relationship]
- (2) SABAB [relationship by marriage]

The **NASABI HEIRS** are divided into 3 categories:

1. Parents and children
2. Grandparents, sisters, brothers and their siblings
3. Uncles and aunts

As long as there is even one person alive from the first category, no other relative from the second or third category will receive anything from the '**ESTATE**'*

The **SABABI HEIRS** – the husband or wife inherit from each other regardless of the presence of any relative in the 3 nasabi categories.

* **ESTATE** – It is the collective name for everything one owns.

It consists of:

- All properties, goods and investments in one's name
- Any specified portion of goods and investment in which one is a co-owner

TOTAL ESTATE	(-) minus	Burial expenses, outstanding debts, outstanding Khums, Zakaa, Kaffara, Nadhr, Hajj...
		= NET ESTATE

NET ESTATE

1/3 – This is to be disposed off according to one's wishes

2/3 – This is distributed to the SABABI & NASABI HEIRS according to the sharia.

MISCELLANEOUS ORDERS

- ❖ A wife is not entitled to inherit LAND of her husband – be it agricultural or residential. She only inherits the house on the land according to her proportional shares in inheritance.
- ❖ The personal Quran, ring and clothes in which the deceased [father] dies belong to the eldest son - HIBWA
- ❖ If the deceased is heavily in debt, the debts must be settled first even if it means that his heirs will receive nothing
- ❖ A murderer does not inherit from his/her victim even if he/she is the nearest or only relative of the victim

SAMPLE WILL

This is the last will and testament of

Son/Daughter of

Currently residing at

Made on

I hereby revoke all former wills and testaments made by me and declare this to be my last will.

I testify that I am a practicing Muslim of the Shia Ithna Asheri faith believing in one God, His Prophets – the last of whom is Muhammad [s.a.w.w] and the institution of IMAMATE with the Imam of the time being Imam Muhammad Al-Mahdi [a.j.t.f.s]

I appoint.....
.....
.....
of

to be the executor of this , my WILL.

I direct that all my debts, funeral and testamentary expenses be paid as soon as is convenient after my death.

I direct my executors to pay the World Federation of KSIMC (a registered charity organization in the UK) a sum calculated by my

to be spent by them as KHUMS CHARITY.

After all these payments have been made the remainder of my estate should be divided in the following proportions:

One third of the estate - here forth known as PORTION A

Two thirds of the estate – here forth known as PORTION B

PORTION A

PORTION B

This confirms to the Shia Ithna Asheri Laws of inheritance.

In witness, whereof I, the said
.....

Have signed my name on this
.....

SIGNED BY THE SAID
.....

In the presence of us both present at that time, who in his/her presence and in the presence of each other have hereto subscribed our name as witnesses:

1.
.....

2.
.....

PART III

BEFORE DEATH PREPARATION

STAGES OF THE HEREAFTER AND ACTIONS HELPFUL AT EACH STAGE

[EXTRACTED FROM 'MANAZILE AKHERA' BY SHEIKH ABBAS QUMI]

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى
يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

“And on That Day when Hell is brought (face to face), on That Day will man understand, but of what avail that understanding be (now) to him?”

“He will say: Oh, I wish I had forwarded (good deeds) for my (this) life!”

[89:23 & 24]

These verses indicate that human beings will have terrible regrets on the Day of Resurrection for not having prepared for the afterlife - then it will be TOO LATE!

The life of this world is *not the real life* (permanent abode) as explained in Surah Ankabut: 64

“And life of this world is nothing but play and amusement, but verily the home in the Hereafter, that is life, if they but knew” REAL LIFE IS ETERNAL.

النَّاسُ نِيَامٌ إِذَا مَاتُوا انْتَبَهُوا

People are asleep, when they die, they wake up.

They wake up to the REALITY – the reality of this existence, the reality of the Creator and the reality of the purpose of being created and to the reality of THAT DAY – when they will be held accountable for every action, every thought and intention that crosses the mind.

Do we wish to wake up in the grave or on the Day of Reckoning (Yaumul Hisab = Accountability) with the realization when it will be of no avail at that time?

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا
تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

[AS FOR THOSE who will not believe in the life to come, they go on deceiving themselves] UNTIL, when death approaches any of them, he prays: “O my Sustainer! Let me return, (to life), so that I might act righteously in whatever I have failed (aforetime)!” Nay, it is indeed but a (meaningless) word that he utters: for behind those (who leave the world) there is a barrier (of death) until the Day when all will be raised from the dead!

[Surah Mo'minoon: 99 & 100]

The currencies in use in the AKHERA (HEREAFTER) are the good deeds we sent forth. Imagine what would be the fate of those who find themselves to be bankrupt!!

The 6th Imam [a.s.] says:

“I worry about your state in Barzakh. On the Day of Qiyamah, we will intercede for you (provided you come with something) BUT what about Barzakh....? We cannot help you there.....?”

SO WE MUST WAKE UP NOW!!

HOW CAN WE KNOW IF WE ARE AWAKE (spiritually) OR ARE WE SLEEP WALKING?

We have a positive opinion of ourselves and are critical about others while it should be the other way round.

FOUR INDICATIONS OF SPIRITUAL WAKEFULNESS:

1. Do we Acknowledge the blessings of Allah [s.w.t] – conscious that we are swimming in the ocean of Rahma
2. Are we Aware of our sins
3. Do we VALUE TIME
4. How much do we Understand the self – NAFS

SELF ASSESSMENT AT THOUGHT LEVEL

Immediately we see someone, what sort of thoughts run in our minds? Do we judge, remember the past with negative recollection or are we positive..? If we generate positive thoughts then our TAQWA is strong – spiritually awakened. BUT if not, then we need to convert the negative thinking into positive in order to strengthen and increase the level of God consciousness.

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا

O Allah! Grant my [soul/self] God consciousness

وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا

And purify it, You are the best of purifiers

وَأَنْتَ وَلِيِّهَا وَمَوْلَاهَا

And You are it's guardian and it's Master

HABITS CAUSING DIFFICULTY AT THE TIME OF DEATH

- Love of the world and being completely heedless of the purpose of life
- Love of material things of the world
- Cruelty and injustice to others
- Usurping property of the orphans
- Giving false testimony
- Displeasing one's mother
- Misbehaving with and hurting both parents

ACTIONS CAUSING EASE IN THE LAST MOMENTS OF LIFE (SAKARATUL MAWT)

The 6th Imam [a.s] says:

- Maintain cordial relations with your kith and kin, and be kind to parents. Whoever does so, death will be eased, and he will never fall prey to misfortunes in his lifetime.”
- Clothing a mo'min brother or sister during winter/summer reduces the difficulty at the time of death and widens the narrow grave. In addition, Allah [s.w.t] will clothe the person with heavenly clothes

The Holy Prophet [s.a.w.w] has said:

- Offering a sweet dish to a mo'min brother will keep away the severity of death
- Reciting Surah al-Yaseen properly before sleeping at night
- Surah as-Saffat and the following supplication (du'a) eases the tribulation during death:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

O Allah Send Blessings On Muhammad [s.a.w.] And His Progeny

لَا اِلٰهَ اِلَّا اللهُ الْخَلِيْمُ الْكَرِيْمُ

There is no god save Allah, the All-forgiving, the All-generous.

لَا اِلٰهَ اِلَّا اللهُ الْعَلِيُّ الْعَظِيْمُ

There is no god save Allah, the Most High, the All-great.

سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْاَرْضَيْنِ السَّبْعِ

All glory be to Allah, Lord of the seven heavens and Lord of the seven earths

وَمَا فِيْهِنَّ وَا مَا بَيْنَهُنَّ وَا مَا تَحْتُهُنَّ

and whatever is in them, between them, and beneath them,

وَرَبُّ الْعَرْشِ الْعَظِيْمِ

Lord of the Great Throne.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

All praise be to Allah, Lord of the Worlds.

- Shaikh Sadooq narrates from Imam Ja'far as-Sadiq [a.s.] : “For the person who fasts on the last day of the month of Rajab, Allah will save him from the after effects of death.” It is also stated that Fasting on the 24th of Rajab carries great reward (sawab). One of its merits is that when the Angel of death comes to remove his spirit (rooh), he comes in the form of a handsome youth carrying a bowl of a pure drink (Sharab e Tahoorah) and offers him to drink. The dying person dies in peace.
- The Holy Prophet [s.a.w.w] says that a special reward is given to a person who performs a four Raka'a [2 units] of salaah on the night of 7th Rajab in the following manner:

In each Raka'a recites Surah al-Hamd followed by Surah e Ikhlas, Surah al-Falaq, and Surah an-Naas three times each and after finishing the Namaz, sends Salawaat and recites Tasbeehat e Arba ten times. The reward for this special prayer is:

1. Almighty Allah will offer him shelter under the Throne (Arsh),
 2. He will give him reward equivalent to that of a person who has fasted during the whole month of Ramazan.
 3. The Angels pray for his forgiveness up to the time he finishes the prayers.
 4. Allah will ease the pangs of death on him
 5. Allah will save him from the squeeze in the grave (Fishar e Qabr).
 6. He will not die until he sees his place in Paradise
 7. He will be safe from the hardships of the Day of Resurrection
- Shaikh Kafami quotes from the Holy Prophet [s.a.w.w], that if a person recites the following supplication (Du'a) 10 times daily, Allah [swt] will:
 1. Forgive four thousand major sins of his,
 2. Offer him refuge from [1,000] calamities at the time of death, the squeeze in the grave (Fishare Qabr) and the terror of the Day of Qiyamah.
 3. Protect him from Satan (Shaytan) and his army
 4. Pay off his dues/debt
 5. Save him from troubles, grief and anxieties.

أَعَدَدْتُ لِكُلِّ هَوَلٍ لَا إِلَهَ إِلَّا اللَّهُ

I have prepared myself to face all horror with the formula;
"There is no God except Allah"

وَلِكُلِّ هَمٍّ وَ غَمٍّ مَا شَاءَ اللَّهُ

and in the face of any grief and anguish only that which
Allah wills shall come to pass

وَلِكُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ

and All praise be to Allah for all His bounties

وَلِكُلِّ رَحَاءٍ الشُّكْرُ لِلَّهِ

and All thanks be to Allah for all good fortune;

وَلِكُلِّ أَعْجُوبَةٍ سُبْحَانَ اللَّهِ

and "All glory be to Allah" in the face of all astonishing matters;

وَلِكُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ

and Allah's forgiveness for all sins;

وَلِكُلِّ مُصِيبَةٍ أَنَا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ

and when facing all misfortunes - "We are from Allah and to Him shall we return";

وَلِكُلِّ ضَيْقٍ حَسْبِيَ اللَّهُ

and Allah is sufficient for me in all distress;

وَلِكُلِّ قَضَاءٍ وَقَدَرٍ تَوَكَّلْتُ عَلَى اللَّهِ

and in Allah do I trust to face any matter decreed;

وَلِكُلِّ عَدُوٍّ أَعْتَصَمْتُ بِاللَّهِ

and in Allah do I take shelter against all enemies;

وَلِكُلِّ طَاعَةٍ وَمَعْصِيَةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

and in the face of all acts of obedience and disobedience with –
"There is no strength nor power except with Allah, the Most High, the Most Mighty"

- Shaikh Kulaini relates from Imam Ja'far as-Sadiq (a.s.) that the one who recites Surah Zilzal in the Supererogatory Prayers (Nafela), Allah will save him from earthquake, lightening and the calamities of the land and sky. And during death He will send this Surah in the form of a handsome youth who will sit beside him and request the Angel of death (Malekul Maut) to remove his spirit gently with ease.
- One who recites the following dua 70 times will get a great reward and the least will be the good news of entry into Paradise.

يَا أَسْمَعَ السَّامِعِينَ

O Most Hearing of all who hear

يَا أَبْصَرَ الْمُبْصِرِينَ

O Best Seer of all who see

يَا أَسْرَعَ الْحَاسِبِينَ

O Swiftest in taking account

وَيَا أَحْكَمَ الْحَاكِمِينَ

O Most Just of all who judge

TURNING AWAY FROM THE RIGHT PATH AT THE TIME OF DEATH

It means that a person could turn away from the Right Path (*Sirat al-Mustaqeem*) during death. At the time of death, Satan (*Shaytan*) comes to the dying man and tries his best to deceive him and puts him in doubt, so as to turn him away from faith (*Iman*). Fakhr Muhaqqeqeen says that, 'A person who wishes to remain safe from the mischief of shaytan at the time of death should preserve the five proofs regarding the fundamental principles of faith - (USOOL E DEEN) in his mind, and entrust it to Allah and act on them.

1. He should recite the following supplication – Dua and deposit his faith with Allah.

اَللّٰهُمَّ يَا اَرْحَمَ الرَّاحِمِيْنَ

O Allah; the most Merciful of all those who show mercy;

اِنِّىْ اُوَدِّعْتُكَ يَقِيْنِيْ وَ هَذَا وَ ثَبَاتِ دِيْنِيْ

I am depositing with You my faith and my firmness on this religion;

وَ اَنْتَ خَيْرُ مُسْتَوْدِعٍ

And You are the ever-best of all those who keep deposits.

وَ قَدْ اَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

And You have commanded us to keep safe deposits;

فَرُدَّهُ عَلَيَّ وَ قَدْ حُضِرَ مَوْتِيْ

So keep for me this deposit then give it back to me at the time of my death.

2. He should recite dua e Adeela at once with a pure mind and heart.
3. Recite this dua after every obligatory salaah so that faith becomes permanent and firmly established.

رَضِيْتُ بِاللّٰهِ رَبًّا

I have submitted to Allah being my Lord;

وَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ نَبِيًّا

and to Muhammad—may Allah send blessings upon him and his Household—being [my] Prophet;

وَ بِالْاِسْلَامِ دِيْنًا

and to Islam being my religion;

وَ بِالْقُرْآنِ كِتَابًا

and to the Qur'an being my book;

وَبِالْكَعْبَةِ قِبْلَةً

and to the Ka`bah being my Qibla/direction;

وَبِعَلِيٍّ وَلِيًّا وَإِمَامًا

and to Ali being my guardian and leader;

وَبِالْحَسَنِ وَالْحُسَيْنِ

and to Hasan and Husayn

وَعَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ

and Ali ibn al-Husayn and Muhammad ibn Ali

وَجَعْفَرِ بْنِ مُحَمَّدٍ وَ مُسَى بْنِ جَعْفَرٍ

and Jafar ibn Muhammad and Musa ibn Jafar

وَعَلِيٍّ بْنِ مُسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ

and Ali ibn Musa and Muhammad ibn Ali

وَعَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ

and Ali ibn Muhammad and Hasan ibn Ali

وَالْحُجَّةِ بْنِ الْحَسَنِ

and the Argument [of Allah], son of Hasan

صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةً

Blessings of Allah be upon them, being my leaders.

اللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أَئِمَّةً

O Allah: I submit to them as my leaders;

فَارْضِنِي لَهُمْ

So, make me be accepted in their sight.

ACTIONS BENEFICIAL AT THE TIME OF DEATH

- The best deed is to perform Prayers (salaah) on time. It is related that there is no person in the east or the west on whom the sight of the Angel of death (Malekul Maut) does not fall at least five times during the time of Prayers. Whenever the time of death of that person comes, the Angel of death (Malekul Maut) recognizes him and helps him to recite the Kalema and shuns away Satan (Shaytan) from him.
- Imam Jafar as-Sadiq (a.s.) wrote to a person: Do you wish that you may face death while on the Right path? And do you wish that your spirit (Rooh) may be removed from your body while you are in the state of performing good deeds? Then do the following :
 1. Hold Allah's orders dear to yourself and obey them,
 2. Do not waste the bounties offered by Him by being disobedient to Him
 3. Do not take undue advantage of His Mercy
 4. Do not become arrogant
 5. Honour those who follow us and respect those who love us.
- To recite Tasbeeh e Fatema [a.s.] regularly - 34 times Allahu Akbar, 33 times Alhamdu Lillah, and 33 times Subhanallah
- To wear a ring of Carnelian (Aqeeq, especially of red color)
- To recite Surah al-Mo'minoon every Friday
- To recite 7 times the following dua after Fajr and Maghrib prayers

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is no might and no strength save with Allah – the All High and All Great

- To recite of Dua-e-Tamjeed (Du'a No. 11) of 'Saheefae Kamelah' DUA FOR GOOD OUTCOMES (KHATEMA BA KHAIR) beneficial, so as to die while on the Right path and to be saved from turning away from it.
- To recite the following supplication (du'a) [from the Holy Quran] in the Salaah of Sundays in the month of Zilqad:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ
إِنَّكَ أَنْتَ الْوَهَّابُ

**Our Lord! make not our hearts deviate after You have guided us aright,
And grant us mercy from You; Surely, You are the most liberal Giver.**

- To recite an 8 Raka'a salaah (in units of two) on the night of 22nd Rajab. In each Raka'a, after Surah al-Hamd recites 7 times Surah at-Tawheed. After ending Namaz, recite 10 times 'Salawat', and 10 times 'Istighfar':

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

O Allah send blessings on Muhammad [s.a.w.w] And his Progeny

اَسْتَغْفِرُ اللهَ رَبِّيْ وَ اَتُوْبُ اِلَيْهِ

I seek forgiveness from Allah, my Lord, and I repent before Him.

- Sayyed ibne Tawoos quotes the Holy Prophet [s.a.w.w] as saying, that if a person performs a four Raka'a salaah (in units of two) in the month of Shaban, such that in each Raka'a after Surah-al-Hamd, recites 50 times Surah Tawheed, then, at the time of death, his spirit will be removed with ease, and his grave will become spacious, and on the day of Qiyamah when he comes out of his grave, his face will be shining bright like a full moon and the Kalima e Shahadah will be on his lips.

BENEFICIAL DEEDS FOR WARDING OFF FEAR OF THE GRAVE : WAHSHAT-UL- QABR

- Imam Muhammad-al-Baqir [a.s] says, that one who recites the entire dhikr (recitation) of Rukuu in salaah, will be saved from the fear of the grave.
- One who recites the following 100 times daily will be saved from anxiety in the grave, will become prosperous, and the doors of Paradise will be opened for him:

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

There is no God except the King, the Manifest, the Truth

- One who recites Surah al-Yaseen before going to bed will be saved from the terror of the grave [wahshat e qabr].
- Also, one who performs **Salaatul Laylatur Raghaib**, will be saved from the terror of the grave. The first Thursday night [SHABE JUMA] of the month of Rajab is known as Laylatur Raghaib. The Holy Prophet Muhammad [s.a.w.w] used to fast on the first Thursday of the month of Rajab, and between Maghrib and Isha Prayers, perform twelve Raka'a Namaz (in units of two) as under:

1. In every Raka'a after Surah al-Hamd recite three times Surah al-Qadr and twelve times Surah an-Naas. After Salaam recite seventy times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ

O Allah! Bless Muhammad, the Ummi Prophet, and his Family

2. Then do Sajdah [prostration] and recite the following seventy times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glorified (is He), Holy (is He), the Lord of the Angels and the Spirit.

3. Then sit upright and recite the following seventy times:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَلِيُّ الْأَعْظَمُ

O my Lord: Please forgive (me), have mercy (upon me), and overlook (my wrongdoings) that You know, Surely, You are the Most High, the Most Mighty.

4. Then again go into Sajdah and recite the following seventy times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glorified (is He), Holy (is He), the Lord of the Angels and the Spirit.

- It has been related that a person who fasts for twelve days in the month of Sha'ban, Allah will send seventy thousand Angels daily to his grave for his ziyarah until the Day of Judgment.
- If a person visits an ailing man, Allah appoints an Angel for him who accompanies him in his grave till Qiyamah.
- If a person helps a believing mu'min brother, the punishment in the grave is warded off.
- The Holy Prophet [s.a.w.w] told Amirul Mo'mineen Ali [a.s], "O Ali! Give glad tidings to your Shia that their death will be eased, and they will be saved from the terror of the grave and Day of Qiyamah."

REASONS FOR CONSTRICTION : FISHAR E QABR

Some of the reasons are as follows:

1. Not purifying oneself after urinating or being careless about removing this essential najasat
2. Passing urine whilst standing
3. Intentionally delaying performance of a wajib ghusl
4. Finding faults in others
5. Backbiting and slandering
6. Severing/cutting off relationship with relatives (Qat'atur raham)
7. Misbehaving with the spouse
8. Being harsh and cruel towards family members
9. Perform Salaat without wudhu
10. Refusing to help a needy despite being able to do so
11. Showing disrespect towards the elderly and making fun of (ridiculing) them
12. Showing disrespect towards a teacher.

DEEDS WHICH SAFEGUARD FROM THE SQUEEZE IN THE GRAVE (FISHAR E QABR)

1. Amirul Mu'mineen Ali [a.s] says that a person who recites Surah An Nisa every Friday will remain safe from the squeeze in the grave
2. It is narrated that if a person recites Surah Az-Zukhruf, Allah will save him from the reptiles/insects of the earth and from the squeeze in the grave
3. Recitation of Surah al-Qalam in Obligatory Prayers or Supererogatory Prayers (Nafela), will ensure safety from the squeeze in the grave
4. Imam Ja'far as-Sadiq [a.s] says that if a person dies and/or is buried between the sunset of Thursday and the sunset of Friday, Allah will exempt him from the squeeze in the grave
5. Imam Ali ar-Ridha [a.s] says, that the Midnight Prayers (Tahajjud) is recommended for you, so if a person gets up in the last part of the night and performs Salaatul Layl, Allah will save him from the squeeze in the grave and grant him immunity from the fire of hell, and will prolong his life and increase his sustenance in this world
6. The Holy Prophet [s.a.w.w] says that if a person recites Surah at-Takasur before going to bed, Allah will grant him freedom from the squeeze in the grave
7. If a person recites the supplication (du'a on page 59), ten times daily, he will be saved from this punishment.
8. A person who is buried in Najaf e Ashraf will be saved from the punishment in the grave, and will also be exempted from the questioning by Munkar and Nakeer.
9. Placing Jareedatayn (two fresh twigs or branches) along with the dead body in the grave is beneficial – as long as the twigs remain fresh, the deceased is saved from fishar e qabr.

10. It is also narrated that to sprinkle/pour water on the grave is beneficial - as long as the mud of the grave remains wet, the dead person remains safe from the punishment in the grave. *[According to reliable sources [riwayaat], sprinkling water on the grave on the first day [wahshat day] is mustahab. Pouring water for 40 days is also mentioned in some ahadith – although these ahadith are considered to be somewhat dhaeef (weak), advisable to do so with the niyyat of Rija' i.e. in the hope of acceptance.]*
11. A person who performs a ten unit – (20 Raka'a) salaah on the 1st of Rajab in such a way that in every Raka'a after Surah al- Hamd he recites Surah at-Tawheed three times, will be saved from the squeeze in the grave.
12. Fasting for any four days in the month of Rajab or twelve days in the month of Sha'ban is also beneficial.
13. To recite Surah Al Mulk on the grave is an act, which saves the deceased from punishment in the grave. Imam Muhammad-al-Baqir [a.s] has said that recitation of Surah Al Mulk saves the marhoom from the punishment in the grave.
14. To perform a 100 Raka'a salaah on the night of the 1st of Sha'ban, such that in each Raka'a after Surah Al-Hamd recite once Surah at Tawheed, and after completing the salaah recite fifty times Surah at-Tawheed.
15. It is narrated from the Holy Prophet [s.a.w.w] that, when a person is being buried, at that time someone recites the following supplication (du'a) thrice, the corpse will remain safe from the punishment in the grave till the day of Qiyamah:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ اَنْ لَا تُعَذِّبَ هٰذَا الْمَيِّتِ

**“O Allah; I do beseech You in the name of Muhammad and his Progeny,
Keep this dead person away from torment.”**

16. The Holy Prophet [s.a.w.w] said that, if a person performs a two Raka'a Salat on Thursday night (shab e Jum'a), Allah will free him from the punishment in the grave, and save him from fear on the day of Qiyamah. In each Raka'a after Surah Al-Hamd recite fifteen times Surah Az-Zilzal.

17. To perform a thirty Raka'a salaah in the middle (15th) of the month of Rajab, in such a way that in each Raka'a after Surah al-Hamd ten times Surah al-Tawheed is recited would be beneficial in warding off the punishment in the grave. In the same manner, to perform this salaah on the night of 16th and 17th of Rajab and the 1st of Sha'ban is also beneficial.
18. On the night of 24th Sha'ban perform one hundred Raka'a salaah, such that in each Raka'a after Surah al-Hamd recite ten times Surah an-Nasr.
19. Also to perform a fifty Raka'a salaah such that in each Raka'a after Surah al-Hamd recite fifty times Surah at-Tawheed, fifty times Surah al-Falaq, and 50 times Surah an-Naas saves one from the punishment in the grave. To recite the above salaah on the night of Ashura (10th of Muharram) is also beneficial.
20. To place Khake Shifa (the earth of the grave of Imam Husayn [a.s] in the kafan and to rub it on the 7 parts of prostration/sajdah
21. Imam Ja'far as-Sadiq [a.s] has stated: If forty (40) persons gather near the dead body and testify by saying the following Allah will safeguard the dead man from the punishment in the grave.

اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهِ مِنَّا فَاعْفِرْ لَهُ

"O Allah! We do not know about him except that which is good and You know about him better than we do. So, (please) forgive him."

DUA OF 6TH IMAM (PAGE 30 – MANAZILA E AKHERA)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ الْمُظْلَعِ

O Allah; (please) help me against the horror of the new inspection,

وَوَسِّعْ عَلَيَّ ضَيْقَ الْمَضْجَعِ

expand for me the tight sleeping-place,

وَارْزُقْنِي خَيْرَ مَا قَبْلَ الْمَوْتِ

and endow me with goodness before death

وَارْزُقْنِي خَيْرَ مَا بَعْدَ الْمَوْتِ

and goodness after death

ANOTHER OF HIS SUPPLICATION (DU'A)

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ

O Allah; (please) bless me in death.

اللَّهُمَّ أَعِنِّي عَلَى سَكْرَاتِ الْمَوْتِ

O Allah; (please) help me against the agonies of death.

اللَّهُمَّ أَعِنِّي عَلَى غَمِّ الْقَبْرِ

O Allah; (please) help me against the grief of the grave.

اللَّهُمَّ أَعِنِّي عَلَى ضَيْقِ الْقَبْرِ

O Allah; (please) help me against the tension of the grave.

اللَّهُمَّ أَعِنِّي عَلَى وَحْشَةِ الْقَبْرِ

O Allah; (please) help me against the loneliness of the grave.

اللَّهُمَّ زَوِّجْنِي مِنَ الْخُورِ الْعَيْنِ

O Allah; (please) give me in marriage the wide-eyed women of Paradise

DEEDS ENABLING BODIES STAY FRESH IN THE GRAVE

- Having firm belief – AQEEDA [USOOL E DEEN]
- Being punctual in performing the FURROO E DEEN
- Reciting the Holy Quran regularly
- Teaching the Holy Quran and imparting the knowledge and guidance contained therein to others
- Performing the Tahajjud [midnight nafela] salaah
- Participating in Jihad
- Becoming a martyr in the way of Allah [s.w.t] – SHAHEED
- Helping the mo'mineen
- Reciting Ziyarah of Ashura regularly
- Sweeping mosques and laying the carpets
- Participating in the AZADARI majalis, etc
- Respecting the brethren in Islam
- Calling out the ADHAAN
- One who passes away on the eve of Thursday [shab e Juma]
- Having been murdered as a result of cruelty and oppression

DEEDS HELPFUL IN ANSWERING QUESTIONS ASKED BY MUNKAR AND NAKIR

- Whoever fasts for nine days in the month of Shaban, ‘Munkir and Nakir’ will deal with him gently and courteously during questioning.
- Imam Muhammad-al-Baqir [a.s] has narrated many benefits for a person who remains awake on the night of 23rd of the month of Ramazan and offers one hundred Raka’a salaah. One of these benefits is that Allah removes fear from his heart during the questioning by ‘Munkir and Nakir’ and a light shines forth from his grave, which illuminates the whole world.
- As stated earlier a person who is buried in Najaf, is exempted from the questioning in the grave.
- All the wajib acts performed – Salaah, Fasting, Zakaah, Khums, Hajj, Love for the Ahlul Bayt [a.s] personify as NOOR/light and enter the grave to save the person from questioning
- Patience and taqwa observed in the life help at this time of questioning in the grave
- One who recites the Ziyarah of Imam Husayn [a.s] is not questioned in the grave
- one who visits Imam Ali Ar Redha [a.s] will be protected by the harshness of Munkar and Nakir

DEEDS HELPFUL IN BARZAKH

- To perform the wajib salaah on time
- To be just in all dealings
- To be accurate in weights and measures in trade
- To safeguard the trust (amanah) given by others

DEEDS BY THE LIVING THAT ARE BENEFICIAL TO THE PEOPLE IN BARZAKH

It is narrated, that on the night of every Friday, the spirits (*rooh*) of the dead parents and relatives come to the doors of their houses and call out:

“O my children! O my relatives! Favour me by performing such acts, which may prove helpful to me, and may also become the cause of Allah’s blessings to be bestowed on you. Give us a place in your hearts, and do not forget us, have mercy on our wretched state. Surely we are in a state of imprisonment, loneliness, and anxiety. So do not hold your hands from giving alms (Sadaqah) on our behalf, and pray for our forgiveness. It is possible that Allah may hear your prayers and bestow His mercy upon us, do so before you too may become like us.”

BESTOW GIFTS TO THE MARHUMEEN EVERY THURSDAY EVENING AND FRIDAY BY:

- Giving sadaqah
- Reciting Surah al Fateha for them
- Reciting Dua e Khatema ba khair [SAHIFA E SAJJADIYYA : dua No 11]
- Performing salaah of HADIYA E WALEDAIN daily
- Reciting the Quran a lot
- Performing the following on behalf of the deceased especially parents – Qadha Salaah [Salaatul Ijara], qadha fasts, Hajj, Umra, Ziyarah, pay their debts, give Khums if due on them
- Performing good deeds for them, Allah [s.w.t] doubles the reward. Imam Ja’far- as-Sadiq [a.s] used to perform two Raka’a salaah during the night for his children, and during the day for his parents. In the 1st Raka’a after Surah al-Hamd he recited once Surah al-Qadr, and in the second Raka’a, after Surah al Hamd once Surah al- Kausar.

The Holy Prophet [s.a.w.w] said that, “Whatever alms (Sadaqah) is given on behalf of the deceased person, the blessed Angels adorn it on an illuminated tray (whose light spreads across the seven heavens) and take it to the head of the grave and say: Peace be on you, O’ inhabitant of the grave! Your relatives have sent this gift to you. The deceased person takes the tray into his grave, as a result of which the entire grave gets illuminated, and the grave expands in length.

DEEDS EASING SEVERITY OF THE DAY OF JUDGMENT

1. One who recites Surah al-Yusuf daily during the day or night, will arise on the day of Qiyamah with the likeness of the beauty of Prophet Yusuf [a.s], and will be saved from the fear of Qiyamah

5th Imam [a.s]: One who recites Surah ad-Dukhan in Nafela Prayers or obligatory (wajib) salaah, will remain safe from the fear of Qiyamah.

6th Imam [a.s]: One who recites Surah al-Ahqaf on the day or night of Friday, will be safe from all fears of this world as well as the hereafter.

6th Imam [a.s]: One who recites Surah al-Asr in supererogatory (nafela) prayers, will arise in delight on the day of Qiyamah. His face will be glowing, his eyes shining, and he will enter Paradise in this cheerful state.

2. The Holy Prophet Muhammad [s.a.w.w] said, that whoever respects a man with a white beard, Allah will grant him refuge from the fear of the day of Qiyamah.
3. The Holy Prophet [s.a.w.w]: Whoever dies while going to Makkah or returning from there, will be saved by Allah from the fear of the day of Qiyamah. And whoever dies in the courtyard of the Ka’bah or Masjid e Nabawi (in Madina), will arise in a manner that he will be free from all terror and fear. The 6th Imam [a.s.] has said that whoever is buried in the courtyard of the Ka’bah, will be saved from the fright of Qiyamah.

4. The Holy Prophet [s.a.w.w] :- “If a person guards himself from sins or the lustful desires only for the sake and fear of Allah, Allah will make the fire of hell forbidden upon him and keep him away from the fear of Qiyamah.”
5. 5th Imam [a.s] : “Whoever suppresses his anger even after having power to retaliate, Allah will fill his heart with faith, and save him from the terror of Qiyamah.”
6. The love (walayah) of Ali [a.s.] and his progeny is the best deed that will save one from the fear of Qiyamah. As said in the Holy Qur’an: “Surely as for those for whom the good (Husna) has already gone forth from us, they shall be kept far off from it. They will not hear it’s faintest sound, and they shall abide in that which their souls long for. The great fearful event shall not grieve them, and the Angels shall meet them [Surah al-Anbiyah, 21:101-3].
7. The Holy Qur’an promises: “Whoever brings good, he shall have better than it, and they shall be secured from terror on that day.” [Surah an-Naml, 27:89]
8. 6th Imam [a.s] : “If a person helps a believer (mo’min) brother, frees him from anxiety, and fulfills his desires, is good to the orphans, helps the widows, Allah will offer him seventy-two types of favors (ne’amah). One of them is that He will increase his sustenance (Rizq) in this world, and seventy one are those which will guard him against the terrors and hardships of Qiyamah.”
9. 8th Imam [a.s] : “Whoever goes to the grave of a believer brother, places his hand on it and recites Surah al-Qadr seven times, Allah will keep him away from the troubles of Qiyamah. While reciting Surah al-Qadr on the grave, one should turn towards the Qibla and dig one’s fingers in the mud (of the grave). “
10. 8th Imam [a.s] : Whoever goes to the grave of his believer brother and after reciting Surah al-Qadr recites the following dua, both the dead person as well as the person reciting it will be safe from the fear of Qiyamah

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جُنُوبِهِمْ

O Allah! Prevent the earth from harming their sides;

وَ صَاعِدْ إِلَيْكَ أَرْوَاحَهُمْ

take their souls up to You,

وَ زِدْهُمْ مِنْكَ رِضْوَانًا

increase Your pleasure with them,

وَ أَسْكِنْ أَلَيْهِمْ مِنْ رَحْمَتِكَ

and make part of Your mercy dwell with them

مَا تَصِلُ بِهِ وَحَدَّتْهُمْ

that will save them from loneliness

وَ تُؤْنِسُ وَحْشَتَهُمْ

and entertain their isolation.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily, You have power over all things.

DEEDS BENEFICIAL TO BEAR THE PREVALENT CONDITIONS OF QIYAMAH

- A person who attends a funeral and walks along with the bier, Allah appoints Angels to accompany him in his grave till Qiyamah
- 6th Imam [a.s] has said that a person who relieves the troubles and helps a believing brother, Allah will keep him safe from the troubles of the hereafter, and he will arise contented and happy from his grave.
- The happiness, praise, encouragement and sincere care which a person accords to a brother in faith in the world, will take a form of a corporeal

body which will walk in front of him when he comes out from his grave and will give him glad tidings of the forgiveness and mercy of Allah.

- One who clothes his brother mo'amin in the months of summer and winter, Allah will clothe him with the heavenly attires, and will ward off the difficulties during death and in the grave.
- One who recites the following phrases from Dua e Ahad 1,000 times in the month of Shaban, one thousand years of worship will be written in his account, and his sins of one thousand years will be forgiven. And on the day of Qiyamah he will arise from his grave with a shining face, and his name will be written among the truthful ones (Siddiqueen)

لَا إِلَهَ إِلَّا اللَّهُ

There is no god save Allah

وَلَا تَعْبُدُ إِلَّا آيَاهُ

And we worship none save Him

مُخْلِصِينَ لَهُ الدِّينَ

Sincere to Him in religion

وَلَوْ كَرِهَ الْمُشْرِكُونَ

Even though the polytheists may detest it.

- To recite Dua e Jawshan e Kabeer in the first part of the month of Ramazan is also beneficial.
- TAQWA is the best garment of the believer. And on the day of Qiyamah, the pious and virtuous believers will come in their clothes.

DEEDS BENEFICIAL AT THE TIME OF RECEIVING THE SCROLL OF DEEDS AND WEIGHING ON THE SCALE (MIZAN)

- From The 6th Imam Ja'far as-Sadiq [a.s] : “Whoever goes for Ziyarah to the Shrine of Imam Husayn [a.s] in the month of Ramadhan or dies on the way while going there, then on the day of Qiyamah there will be no accounting for him, and he shall enter Paradise without fear or anxiety.
- From Imam Ali ar-Ridha [a.s] : “Whoever comes to visit my grave from far and near, we shall save him from three calamities on the day of Qayamat: (i) from the terrors of Qiyamah when the scrolls of good doers will be given to them in their right hands, and evil doers in their left hands, (ii) from the punishment at the Bridge (Pool e Sirat), (iii) we will help him during weighing on the scales.”
- To do good even to intend to do good helps
- To behave gently and graciously with the servants and forgiving them for their wrongs especially in the Holy month of Ramadhan
- To pray at the times of SEHR & IFTAR during the month of Ramadhan for relief from difficulties of the Day of Judgment, ease at the time of accounting of deeds, protection from the fire of Hell and getting the best position in Heaven
- To give sadaqah and khairat to the poor in the Holy month of Ramadhan and on the Day of Eid
- To forgive and overlook the faults of mo'mineen and pray for their salvation
- To pray for one's forgiveness of sins and those of relatives on the eve of Thursday night and Friday
- The 5th and 6th Imam [a.s] have said:- “For increasing the measure of good deeds on the scales (mizan), no deed carries weight other than

sending salawat on Muhammad [s.a.w.w] and his progeny. A person's deeds will be weighed, and when his good deeds will seem to be less, salawat will be brought and kept on the scales, and the weight of good deeds will increase on the scale.

- To recite Surah Ar Rahman daily or at least on Friday
- To be careful and particular about the timings of salaah and offer them punctually.
- To recite the following dua whilst performing wudhu:

اَللّٰهُمَّ اَعْطِنِيْ كِتٰبِيْ بِيَمِيْنِيْ

O Allah! Give me my Scroll in my right hand

وَ الْخُلْدَ فِي الْجَنّٰنِ بِيَسٰرِيْ

and eternity in the gardens of Paradise in my left hand

وَ حَاسِبُنِيْ حِسَبًا يَّسِيْرًا

and reckon with me by an easy reckoning.

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتٰبِيْ بِشِمَالِيْ

O Allah! Do not give me my Scroll in my left hand

وَ لَا مِنْ وَّرَآءِ ظَهْرِيْ

or from the side of my back,

وَ لَا تَجْعَلْهَا مَغْلُوْلَةً اِلَى عُنُقِيْ

and do not let it be tied to my neck

وَ اَعُوْذُ بِكَ مِنْ مُّقْطَعَاتِ النَّيْرٰنِ

and I seek Your protection against the severing flames of Hellfire

STATIONS ON THE BRIDGE (POOL E SIRAT)

One will be questioned at the following stations on the BRIDGE (POOL-E-SIRAT) and will have to pay for the mistakes committed at each stage.

- STATION 1 – SILE RAHAM, AMANAT & WILAYAH OF IMAM ALI [a.s]
- STATION 2 – SALAAT
- STATION 3 – ZAKAAT & KHUMS
- STATION 4 – FASTS OF THE HOLY MONTH OF RAMADHAN
- STATION 5 – HAJJ
- STATION 6 – TAHARAH
- STATION 7 – RADDE MADHALIM

DEEDS HELPFUL TO EASE CROSSING THE BRIDGE OF SIRAT

1. To maintain relations with the blood relatives and prevent breaking of relationship with them even if they cause irritation.
2. To be trustworthy.
3. Whoever performs a twenty Raka'a of prayer after Maghrib salaah on the first of Rajab in such a way that in each Raka'a after Surah al-Hamd recites once Surah al-Tawheed, then he and his family will be saved from the punishment in the grave, and will cross Pool-e-Sirat [BRIDGE] like lightening, without any accounting.
4. One who fasts for six days in the month of Rajab will find peace on the Day of Qiyamah, and will walk over Pool-e-Sirat easily without having to account.
5. It is narrated that a person who recites ten Raka'a of salaah on the night of 29th of Sha'ban in such a way that in each Raka'a, after Surah al-Hamd recites ten times each Surah at-Takasur, Surah an-Naas, Surah al-Falaq, Surah al-Kaferoon, and Surah at-Tawheed, Allah will give him

reward equal to that of the theologians, will increase his good deeds, and ease his accounting - he will cross the Pool-e-Sirat like a lightening.

6. Whoever goes for the Ziyarah of Imam Ali ar-Ridha [a.s], the Imam himself comes to his rescue on the day of Qiyamah at three different places and saves him from the terrors of that Day, one of which is on the Bridge of Sirat.

BELONGINGS FOR MOVING TOWARDS ETERNITY

*[Extracted and summarized from SAMAAAN E SAFAR E AKHIRAT
by: Sayyed Abid Husayn Zaidi]*

Following items kept ready by a person during his lifetime to accompany him to the grave upon his death will ‘in sha Allah’ save him from the stern questioning and punishment in the grave:

- An AQEEQ STONE engraved with the “kalema e shahadatayn’ plus the testimony affirming belief in the aimmah [a.s] - to be placed on the tongue in the mouth of the deceased before burial. The aqeeq will ease answering of questions asked by MUNKAR & NAKEER.
- The kafan should have been specially prepared in the following way :
 - i. sprinkled with the water of Zam Zam
 - ii. sprinkled with camphor (both i & ii) are considered mustahab (recommended) acts by the scholars
 - iii. DUA E JAWSHAN E KABEER & SURAH AL MULK be written with camphor on a utensil, washed with water and sprinkled on the kafan
 - iv. It is mustahab to write the above (iii) on the kafan as it is the best evidence/testimony of the of faith of Islam – it acts as a shield for protection of one’s Iman. [Bahrul Uloom in the book “Durra”]

- v. Imam Husayn [a.s] has stated that his father Ali Ibne Abi Talib [a.s] had specially instructed him to memorise Dua e Jawshan Kabeer, to write it on the kafan and to ask his Ahlebayt [a.s] to do the same.

[Urwatul wuthqa - vol 1 pg:295]

- If the kafan has both Dua e Jawshan Kabeer and Jawshan e Sagheer written on it, then Allah [s.w.t] feels shy to punish the deceased.
- The kafan contains the following two verses which Imam Ali [a.s] wrote on the kafan of Salman Farsi:

وَقَدْ تُ عَلَى الْكَرِيمِ بِغَيْرِ رَادٍ مِنَ الْحَسَنَاتِ وَالْقَلْبِ السَّلِيمِ
وَحَمْلُ الرِّادِ أَفْبَحُ كُلِّ شَيْءٍ إِذَا كَانَ الْوُفُودُ عَلَى الْكَرِيمِ

“I proceed without good deeds or a heart at peace towards the Most Generous
Indeed the ugliest thing to do would be to carry along items when the journey
is towards the Most Generous.”

**Imam Ali [a.s] may have written these verses with the hope that they
would be a source of blessing for Salman and a means of forgiveness for
his shortfalls and mistakes.**

- It is mustahab to have a chador [sheet] with the whole Quran written on it, folded and placed on the chest of the dead body. [Al waseela pg: 68 – Imam Khomeini & URWATUL WITHQA vol 1]
- To have the famous hadith narrated by Imam Ali Redha [a.s] “HADITH SILSILATUL DHAHAB” - “The Golden Chain of Narrations”, complete with the whole chain of narrators consisting of all the Aimmah [a.s], the Holy Prophet [s.a.w.w], Jibreel [a.s] and Allah [s.w.t], written on the kafan.

• THREE THINGS ONE CAN DO WITH THE KAFAN:

1. Normally the ink used to write on the kafan is KHAK E SHIFA – the earth from the grave of Imam Husayn [a.s] + the dust collected from the Holy Haram, however it is better to write with one's finger only if possible – this is allowed and also correct. [URWATUL WUTHQA : VOL 1]
 2. Men may sometimes use any of the chadors (sheets) from the kafan and women may wear the “Maqna” from the kafan to perform their salaah and then place it back in the bag of their belongings for their journey to the Akhera.
 3. Whenever one goes to perform ziyarah it is mustahab to have the kafan rubbed against the grave or the zareeh of the holy shrines of the Aimmah [a.s]. This can be done by one self or through relatives/friends.
-
- Place KHAK E KARBALA (khak e shifa) collected from the Holy Haram of Imam Husayn [a.s], also from the Haramain of the Ma'sumeen [a.s], and also the dust collected by the sweepers of the Haram. The presence of earth/dust from the Haram of Sayyad u Shuhada [a.s] completely prevents any punishment in the grave.
 - To place with the kafan the handkerchief used to wipe the tears that flowed during the AZA of Imam Husayn [a.s] and the AhlulBayt [a.s], also the tears of shame, repentance of sins and fear of Allah [s.w.t]. Imam Ali [a.s] told his companion, Nauf Bukali, “O Nauf, if you shed tears due to fear of Allah then on the Day of Qiyamah, your eyes will be bright (lighted up) and each tear will serve to put off the fire of Hell.
 - Place in the belongings for the journey towards eternity, TURBA or Sajdahgah on which prostrations during salaah were performed and sajdah of shukr were done. The turba should be placed inside the mouth of the deceased and not under the head.
 - Also keep in the bag, a tasbeeh made of khak e shifa with which one had done the dhikr of Allah and recited the salawat in abundance. This should be placed with the kafan of the deceased,

- Place JAREEDATAIN along with the kafan – mentioned earlier – These twigs should be fresh and thick as it is more likely that they will not dry fast. ALL mentioned earlier which can be written on the kafan, can also be written on a cloth then wrapped round these Jareedatain. The twigs to be placed in the belongings are just for an example. They will be replaced by fresh twigs at the time of burial. The wrapped cloth on which all the duas etc. had been written will now be wrapped round the fresh twigs.
- If one wishes, one may also place the WILL of Ayatullah Marashi Najafi, the copy of the Holy Quran that was mostly used in the lifetime, the prayer mat on which most salaah and tahajjud prayers were performed and also the black clothes that were used for mourning during the months of mourning of Aba Abdillahil Husayn [a.s].
- SHAHADAT NAMA – It is mustahab to have 40 or 50 mo'mineen to testify that the deceased was from among the “ahlul khair” and say the following:

اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا، وَ اَنْتَ اَعْلَمُ بِهِ مِنَّا

**“O Allah! We do not know about him except good
and You know about him better than we do.”**

The testimony can be in written form where 40 or 50 righteous Mo'mineen sign on the SHAHADAT NAMA and this paper can be placed in the bag with the kafan. It is most likely that Allah [s.w.t] will accept their testimony and grant the deceased entry into the “Barzakhi Jannah”

- Place in the bag a specimen of one's “WASIYAT NAMA” – A WILL, in which special advice (AMR BIL MA'RUF AND NAHYA ANIL MUNKAR) for the heirs is written. This act emphasizes the importance of amr bil ma'ruf and nahya anil munkar in one's life time. The WILL which contains the distribution of the estate among the heirs is to be kept separate. The afore mentioned WILL is kept with the kafan and will be read out on behalf of the deceased at an appropriate occasion (3rd day after burial..)

- IMPORTANT – set aside any amount of money to be given as sadaqah after death but before burial to prevent any punishment that may be awaiting one in the grave.
- “There is no other night more severe and difficult for the deceased than the first night of burial, therefore have mercy on the dead by giving sadaqah for them. ” [URWATUL WUTHQA Vol 1]
- Keep a bottle of Zam Zam water together with other belongings for the final journey which will be used to sprinkle on the Kafan before the burial.

It is hoped with complete confidence that having assembled all these items in the bag for the final journey, one will cross over into BARZAKH with great ease and comfort.

PART IV

SURAH & DUAS

SURAH YASEEN

رُكُوعَاتُهَا ٥

(٢١)

سُورَةُ يٰسِينَ مَكِّيَّةٌ

آيَاتُهَا ٨٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ١ وَالْقُرْآنِ الْحَكِيمِ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣ عَلَى

صِرَاطٍ مُسْتَقِيمٍ ٤ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥ لِتُنذِرَ قَوْمًا

مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ٦ لَقَدْ حَقَّ الْقَوْلُ عَلَى

أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧ إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا

فَهِيَ إِلَى الْآذْقَانِ فَهُمْ مُّقْمَحُونَ 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

الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ١٢ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ

فِي إِمَامٍ مُبِينٍ ١٣ وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ

وقف غفران
وقف لا زم

إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
 فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾
 قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ۖ وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ
 شَيْءٍ ۖ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ
 إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾
 قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ
 لَنَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ ۖ
 أَإِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ
 أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
 اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾
 وَمَالِيَ لَآ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
 ءَأَتَّخِذُ مِنْ دُونِهِ إِلَهَةً ۖ إِنَّ يُرِيدُنِ الرَّحْمَنُ بِضُرٍّ لَّا
 تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا
 لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَلِيَتْ قَوْمِي يَعْلَمُونَ ﴿٢٩﴾ بِهَا
 غَفَرْتُ رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٣٠﴾ وَمَا أَنْزَلْنَا
 عَلَى قَوْمِهِ مِنْ بُعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا
 مُنْزِلِينَ ﴿٣١﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
 خِمْدُونَ ﴿٣٢﴾ لِحَسْرَةٍ عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ
 إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا
 قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٤﴾ وَإِنْ
 كُلُّ لُحٍّ جَمِيعٌ لَدَيْنَا مُّحْضَرُونَ ﴿٣٥﴾ وَآيَةٌ لَهُمُ الْأَرْضُ
 الْمَيْتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
 يَأْكُلُونَ ﴿٣٦﴾ وَجَعَلْنَا فِيهَا جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٧﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ
 وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٨﴾ سُبْحَنَ الَّذِي
 خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
 وَمِمَّا لَا يَعْلَمُونَ ﴿٣٩﴾ وَآيَةٌ لَهُمُ 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 سَابِقُ النَّهَارِ ۚ وَكُلٌّ
فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ 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 وَمَتَاعًا 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 لَهُمُ
انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ
آمَنُوا اأَنْطَعِمُ مِنْ لَوِيشَاءِ اللَّهِ أَطْعَمَهُ ۖ إِنْ أَنْتُمْ إِلَّا
فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٣٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا
هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٤١﴾ قَالُوا
يُؤْيَلْنَا مَنِ بَعَثَنَا مِن مَّرْقَدِنَا ۖ هَذَا مَا وَعَدَ
الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٤٢﴾ إِنْ كَانَتْ إِلَّا
صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٤٣﴾
فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ إِنْ أَصْحَبَ الْجَنَّةِ الْيَوْمَ فِي
شُغْلٍ فَكِهِونَ ﴿٤٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى
الْأَرَآئِكِ مُتَكُونُونَ ﴿٤٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
مَا يَدَّعُونَ ﴿٤٧﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٤٨﴾ وَامْتَازُوا
الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٤٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى
أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ۚ وَآنْ اَعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ اَفَلَمْ تَكُونُوا

تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ

عَلَى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيهِمْ وَتَشْهَدُ اَرْجُلُهُمْ

بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى

اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ

نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا

مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي

الْخَلْقِ ۖ اَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا

يَنْبَغِي لَهُ ۚ اِنْ هُوَ اِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنْذِرَ

مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ اَوَلَمْ

يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ اَيْدِيْنَا اَنْعَامًا

فَهُمْ لَهَا مُلْكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ

وَمِنْهَا يَأْكُلُونَ ﴿٤٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ
 أَفَلَا يَشْكُرُونَ ﴿٤٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 لَعَالَهُمْ يُنصَرُونَ ﴿٤٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
 وَلَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٤٥﴾ فَلَا يَحْزَنُكَ قَوْلُهُمْ
 إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٦﴾ أَوَلَمْ يَرَ
 الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
 مُّبِينٌ ﴿٤٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي
 الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا
 أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٤٩﴾ الَّذِي جَعَلَ لَكُمُ
 مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٥٠﴾
 أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ
 أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۖ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥١﴾ إِنَّمَا أَمْرُهُ
 إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٢﴾ فَسُبْحَانَ
 الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٣﴾



SURAH SAFFAAT



اَيَاتُهَا ١٨٢ (٣٤) سُورَةُ الصَّفَاتِ كَثِيرًا (٥٦) رُكُوعَاتُهَا ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَاتِ صَفًّا ١ فَالزُّجَرِ زَجْرًا ٢ فَالتَّلِيَّتِ
ذِكْرًا ٣ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ٥ إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا
بِزِينَةِ الْكَوَاكِبِ ٦ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ٧
لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِّنْ كُلِّ
جَانِبٍ ٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ٩ إِلَّا مَنْ
خِطَفَ الْخُطْفَةِ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ ١٠ فَاسْتَفْتِهِمْ
أَهُمْ أَشَدُّ خَلْقًا أَمْ مَّنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ
لَّازِبٍ ١١ بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٢ وَإِذَا ذُكِّرُوا لَا
يَذْكُرُونَ ١٣ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ١٤ وَقَالُوا إِن
هَذَا إِلَّا سِحْرٌ مُّبِينٌ ١٥ عِزًّا ١٦ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا

ءَاِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ اَوْ اَبَاؤُنَا الْاَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَاَنْتُمْ
 دَاخِرُونَ ﴿١٨﴾ فَاِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَاِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾
 وَقَالُوا يُوۡدِيۡلَنَا هٰذَا يَوْمُ الدِّيۡنِ ﴿٢٠﴾ هٰذَا يَوْمُ الْفَصْلِ
 الَّذِي كُنْتُمْ بِهٖ تُكَذِّبُوۡنَ ﴿٢١﴾ اُحْشِرُوا الَّذِيۡنَ ظَلَمُوۡا
 وَاَنْرُوۡا جِهَتَهُمۡ وَمَا كَانُوۡا يَعْبُدُوۡنَ ﴿٢٢﴾ مِّنۡ دُوۡنِ اللّٰهِ
 فَاهۡدُوۡهُمْ اِلَى صِرَاطِ الْجَحِيۡمِ ﴿٢٣﴾ وَقِفُوۡهُمْ اِنَّهُمْ
 مَسۡئُوۡلُوۡنَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنۡصَرُوۡنَ ﴿٢٥﴾ بَلْ هُمۡ الْيَوْمَ
 مُسْتَسْلِمُوۡنَ ﴿٢٦﴾ وَاَقْبَلَ بَعْضُهُمۡ عَلٰۤى بَعْضٍ يَتَسَاۡءَلُوۡنَ ﴿٢٧﴾
 قَالُوۡا اِنَّكُمۡ كُنْتُمْ تَاۡتُوۡنَا عَنِ الْيَمِيۡنِ ﴿٢٨﴾ قَالُوۡا بَلْ
 لَمْ تَكُوۡنُوۡا مُؤْمِنِيۡنَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمۡ مِّنۡ
 سُلۡطٰنٍۭٓ بَلْ كُنْتُمْ قَوْمًا طٰغِيۡنَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ
 رَبِّنَاۤ اِنَّآ لَذٰۤىۡقُوۡنَ ﴿٣١﴾ فَاَغْوَيْنٰكُمۡ اِنَّا كُنَّا غٰوِيۡنَ ﴿٣٢﴾
 فَاِنَّهُمْ يَوْمَئِذٍۭ فِى الْعَذَابِ مُشۡتَرِكُوۡنَ ﴿٣٣﴾ اِنَّا كَذٰلِكَ
 نَفَعِلُۡ بِالْمُجۡرِمِيۡنَ ﴿٣٤﴾ اِنَّهُمْ كَانُوۡا اِذَا قِيۡلَ لَهُمۡ لَا اِلٰهَ

إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتَنَا
 لَشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الرُّسُلِينَ ﴿٣٧﴾
 إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْآلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ
 إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
 أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَاكِهِ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾
 فِي جَنَّتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ
 عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَدَّةٍ لِلشَّرِيبِينَ ﴿٤٦﴾
 لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ
 قَصِرَتِ الظَّرْفُ عَيْنٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
 فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ
 قَابِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَبْنِكَ
 لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾ إِذَا امْتَنَّا وَكُنَّا تُرَابًا وَعِظَامًا
 ءَ إِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ مُّطْلَعُونَ ﴿٥٤﴾
 فَاطْلَعَفَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ

كَذَّبَتْ لَتَرْدِينَ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ
 الْمُحْضَرِينَ ﴿٥٧﴾ أَفَبَا نَحْنُ بَيْتَيْنِ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا
 الْأُولَى وَمَا نَحْنُ بِمُعَدَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُو الْفُورُ
 الْعَظِيمُ ﴿٦٠﴾ لِيُثْلَ هَذَا فَلْيَعْمَلِ الْعَمِلُونَ ﴿٦١﴾ أَذَلِكَ
 خَيْرٌ نُّزْلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَهَا فِتْنَةً
 لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾
 طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ
 لَا كُلُونَ مِنْهَا فَمَا لِكُلُّونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ
 عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى
 الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ
 عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ
 الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٧٢﴾
 فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ
 الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَيْنَا نُوْحَ فَلْنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٤٧﴾ وَجَعَلْنَا

ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٤٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٤٩﴾ سَلَامٌ

عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٤٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٠﴾

إِنَّمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٥١﴾ ثُمَّ أَغْرَقْنَا

الْآخِرِينَ ﴿٥٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٥٣﴾ إِذْ جَاءَ

رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٥٣﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا

تَعْبُدُونَ ﴿٥٤﴾ أَإِيفَكَ إِلَهَةٌ دُونَ اللَّهِ تَرْيَدُونَ ﴿٥٥﴾

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٥٦﴾ فَظَرَّ نَظْرَةً فِي النُّجُومِ ﴿٥٧﴾

فَقَالَ إِنِّي سَقِيمٌ ﴿٥٨﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٥٩﴾ فَرَاغَ إِلَى

إِلَهَتِهِمْ فَقَالَ أَلَا تَتَكَلَّمُونَ ﴿٦٠﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٦١﴾

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٦٢﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٦٣﴾

قَالَ أَتَعْبُدُونَ مَا تَنْجِتُونَ ﴿٦٤﴾ وَاللَّهُ خَلَقَكُمْ وَمَا

تَعْمَلُونَ ﴿٦٥﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٦٦﴾

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٦٧﴾ وَقَالَ إِنِّي

ذَاهِبْ إِلَىٰ رَبِّكَ سَيَهْدِيكَ ﴿٩٩﴾ رَبُّكَ هَبْ لِي مِنَ
 الصَّالِحِينَ ﴿١٠٠﴾ فَبَشِّرْهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ
 السَّعْيَ قَالَ يُبْنَىٰ إِنَّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
 فَانْظُرْ مَاذَا تَرَىٰ ٥ قَالَ يَآبَتِ افْعَلْ مَا تُؤْمَرُ
 سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا
 وَتَلَّ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا بُرْهِيمُ ﴿١٠٤﴾ قَدْ
 صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكْ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾
 إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَقَدَيْنَاهُ بِذَبْحٍ
 عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ٥ سَلَّمَ عَلَىٰ
 إِبْرَاهِيمَ ﴿١٠٨﴾ كَذَلِكْ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّهُ مِنْ
 عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾ وَبَشِّرْهُ بِإِسْحَاقَ نَبِيًّا مِنْ
 الصَّالِحِينَ ﴿١١١﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ٥ وَمِنْ
 ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٢﴾ وَلَقَدْ مَنَّا
 عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٣﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنْ

الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾
 وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٤﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ
 الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾ سَلَّمَ عَلَى
 مُوسَى وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
 إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنْ
 الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٢﴾ أَتَدْعُونَ
 بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ
 آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
 إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾
 سَلَّمَ عَلَى آلِ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَمِنْ
 الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٢﴾ إِلَّا عَجُوزًا
 فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخِرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ
 عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ

يُؤْنَسَ لِمَنِ الرُّسُلِينَ ^(١٣٩) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ^(١٤٠)
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ^(١٤١) فَالْتَقَمَهُ الْحَوْتُ
وَهُوَ مُلِيمٌ ^(١٤٢) فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ^(١٤٣) لَلِثَبْ
فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ^(١٤٤) فَبَدَّنْهُ بِالْعَرَاءِ وَهُوَ
سَقِيمٌ ^(١٤٥) وَاتَّبَعْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِينٍ ^(١٤٦)
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ^(١٤٧) فَآمَنُوا
فَمَتَّعْنَاهُمْ إِلَى حِينٍ ^(١٤٨) فَاسْتَفْتِهِمَ أَلِرَّبِّكَ بُنَاتٌ
وَلَهُمُ الْبَنُونَ ^(١٤٩) أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ
شَاهِدُونَ ^(١٥٠) أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ^(١٥١)
وَلَدَ اللَّهُ ^(١٥٢) وَإِنَّهُمْ لَكَاذِبُونَ ^(١٥٣) أَصْطَفَى الْبَنَاتِ عَلَى
الْبَنِينَ ^(١٥٤) مَا لَكُمْ تَكُفٌ ^(١٥٥) تَحْكُمُونَ ^(١٥٦) أَفَلَا تَذَكَّرُونَ ^(١٥٧)
أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ^(١٥٨) فَاتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ^(١٥٩)
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ ^(١٦٠) سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ^(١٦١) إِلَّا

عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ
 عَلَيْهِ بِفِتْنَيْنِ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مَنَّا
 إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾ وَإِنَّا
 لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا
 ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
 فَكْفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا
 لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَ
 إِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٤﴾
 وَأَبْصَرَهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَدَابِنَا يُسْتَعْجَلُونَ ﴿١٧٦﴾
 فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ
 عَنْهُمْ حَتَّى حِينٍ ﴿١٧٨﴾ وَأَبْصَرَ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
 سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ
 عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

→ اصطياد

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الْآيَاتُ ٤٣ (٣٣) سُورَةُ الْاَحْزَابِ مَكِّيَّةٌ (٩٠) رُكُوعَاتُهَا ٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝^١ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ
مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝^٢
وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝^٣ مَا جَعَلَ
اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِيْ جَوْفِهِ ۚ وَمَا جَعَلَ
أَزْوَاجَكُمْ مِنَ الْمُؤْمِنِينَ مِنْهُمْ أُمَّهَاتِكُمْ ۚ وَمَا
جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ
بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝^٤
أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ
تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَكِنْ

مَا تَعَمَّدَتْ قُلُوبُكُمْ ۖ وَكَانَ اللَّهُ غَفُورًا
 رَحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ
 وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
 بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا
 أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ
 فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
 مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
 وَعِيسَى ابْنِ مَرْيَمَ ۖ وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾
 لِيَسْأَلَ الصَّادِقِينَ عَنْ صَدَقِهِمْ ۚ وَاعِدًا لِلْكَافِرِينَ
 عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ
 عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
 وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾
 إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ
 زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ

بِاللهِ الظُّنُونَا ⑩ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
 زِلْزَالًا شَدِيدًا ⑪ وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ
 فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللهُ وَرَسُولُهُ إِلَّا
 غُرُورًا ⑫ وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ
 يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ
 مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۚ وَمَا هِيَ
 بِعَوْرَةٍ ۚ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ⑬ وَلَوْ دُخِلَتْ
 عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَأَتَوْهَا
 وَمَا تَكْبَثُوا بِهَا إِلَّا يَسِيرًا ⑭ وَلَقَدْ كَانُوا عَاهَدُوا
 اللهَ مِنْ قَبْلُ لَا يُولُونَ الدِّبَارَ ۖ وَكَانَ عَهْدُ اللهِ
 مَسْئُولًا ⑮ قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِّنَ
 الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ⑯
 قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللهِ إِنْ أَرَادَ بِكُمْ
 سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُمْ مِّنْ

دُونَ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٤﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ

مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۚ

وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٥﴾ أَشْحَىٰ عَلَيْكُمْ ۖ

فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ

أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا

ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَىٰ عَلَى

الْخَيْرِ ۖ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۖ

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ

يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ

بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ

كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ﴿١٧﴾ لَقَدْ كَانَ لَكُمْ

فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهُ كَثِيرًا ﴿١٨﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ

الْأَحْزَابَ ۖ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

وَصَدَقَ اللَّهُ وَرَسُولُهُ زَوْماً زَادَهُمُ إِلَّا إِيْمَانًا
وَوَسْلِيمًا ﴿٢٢﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ
مَن يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ
الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن شَاءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمَنَآلُوا خَيْرًا ۖ وَكَفَىٰ
اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۖ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾
وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ
صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ
وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطُوهَا ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَنزَوَاجِكَ إِن
كُنْتُنَّ تَرْدُنَّ الْحَيَوَةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ

أَمْتَعَكُنَّ وَأَسَرِّحَكُنَّ سَرَا حًا جَمِيلًا ﴿٢٨﴾ وَإِنْ كُنْتُنَّ
 تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ
 أَعَدَّ لِلْحَسَنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَنْسَاءُ النَّبِيُّ
 مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَعَفُ لَهَا
 الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾
 وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا
 نُؤْتِيَهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾
 يَنْسَاءُ النَّبِيُّ لِسْتُنَّ كَاحِدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ
 فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
 وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾ وَقرْنِ فِي بُيُوتِكُنَّ وَلَا
 تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ
 وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ
 اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
 تَطْهِيرًا ﴿٣٣﴾ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ

آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٢﴾
 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْقَنَتِينَ وَالْقَنَتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
 وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
 وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَافِظِينَ
 فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
 وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٣﴾
 وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
 أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ
 اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا ﴿٣٤﴾ وَإِذْ
 تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ
 عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ
 مُبْدِيهِ وَتَخْشَى النَّاسَ ۖ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ
 فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ

عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
 مِنْهُنَّ وَطَرًا ۖ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٤﴾ مَا كَانَ عَلَى
 النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ
 فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَكَانَ أَمْرُ اللَّهِ قَدَرًا
 مَقْدُورًا ﴿٣٥﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَ
 يَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَى بِاللَّهِ
 حَسِيبًا ﴿٣٦﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن
 رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
 عَلِيمًا ﴿٣٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
 كَثِيرًا ﴿٣٨﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٣٩﴾ هُوَ الَّذِي
 يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ
 إِلَى النُّورِ ۖ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٠﴾ تَحِيَّتُهُمْ يَوْمَ
 يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤١﴾ يَا أَيُّهَا
 النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٢﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٦﴾ وَبَشِّرِ
الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٣٧﴾ وَلَا
تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى
اللَّهِ ۖ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٣٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا ۚ
فَمَتَّبِعُوهُنَّ وَسِرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٣٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا
أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّتِكَ
وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَ
أُمَّرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ
أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٥٠﴾ تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مَنْ
 تَشَاءُ ۖ وَمِنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۖ
 ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ
 بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۖ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۖ
 وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ
 وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ
 إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 رَقِيبًا ﴿٥٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
 النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرِ نَظِرِينَ
 إِنَّهُ لَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
 فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۖ إِنَّ ذَلِكُمْ كَانَ
 يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ
 الْحَقِّ ۖ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ
 حِجَابٍ ۖ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۖ وَمَا كَانَ

لَكُمْ أَنْ تُوْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ
مِنْ بَعْدِهِ أَبَدًا ۖ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾
إِنْ تَبَدُّوا شَيْئًا أَوْ تُخَفُّوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٥٤﴾ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ
وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ
أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ
وَاتَّقِينَ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ الَّذِينَ
يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾ وَالَّذِينَ
يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ
احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ

مِنْ جَلَابِئِبِهِنَّ ۖ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۖ
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ لَيْنٌ لَمْ يَنْتَهِ السُّفْقُونَ
 وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
 لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾
 مَلْعُونِينَ ۖ أَيَّمَا تَقَفُّوْا اخْذُوا وَقْتًا تَقْتِيلًا ﴿٦١﴾
 سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ
 اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا
 عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
 قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾
 خَلِيدِينَ فِيهَا أَبَدًا ۖ لَا يَجْدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾
 يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا
 اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
 وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ
 مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنَا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ

عند التَّخَرُّجِ ١٢

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اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاهُ اللّٰهُ
 مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾ يٰۤاَيُّهَا
 الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾
 يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ط
 وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾
 اِنَّا عَرَضْنَا الْاٰمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ
 وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا
 وَحَمَلَهَا الْاِنْسَانُ ط اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿٧٢﴾
 لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقَتِ وَالْمُشْرِكِيْنَ
 وَالْمُشْرِكَتِ وَيَتُوبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ط
 وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١٥٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ
ذَ الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ۚ
وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿١٥٦﴾ لَا إِلَهَ إِلَّا
الَّذِينَ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
وَالْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٥٧﴾
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ ۖ يُخْرِجُهُم
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَئِكَ أَصْحَابُ النَّارِ ۖ
هُم فِيهَا خَالِدُونَ ﴿١٥٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ
 فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى
 اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۖ وَالشَّمْسُ وَالْقَمَرُ
 وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
 تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِنْ تُبَدُّوا
 مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبْكُمْ بِهِ اللَّهُ ۖ
 فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٢﴾ أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ
 إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۖ كُلٌّ أَمَّنَ بِاللَّهِ
 وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
 مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ
 رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَانَا ۚ رَبَّنَا
 وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن
 قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ
 وَاعْفُ عَنَّا ۚ وَاعْفِرْ لَنَا ۚ وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

DUA ADEELA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) In the name of Allah, the Kind, the Merciful.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ

Allah is witness that there is no god but He, The angels and
people of wisdom standing firm for justice (too are witnesses),

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

That there is no god but He, the Almighty, the All Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed the deen with Allah is Islam,

وَ أَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُبُ الْعَاصِي الْمُحْتَاجُ
الْحَقِيرُ

And I, a feeble abd, sinful, guilty, insignificant, needy, destitute,

أَشْهَدُ لِمُنْعِمِي وَ خَالِقِي وَ رَازِقِي وَ مُكْرِمِي
كَمَا شَهِدَ لِدَاتِهِ

give witness to my Rabb, my Creator, my Sustained, and my
Supporter just as He Himself bears witness,

وَشَهِدَتْ لَهُ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ مِنْ عِبَادِهِ

And bear witness that angels and the people of wisdom, His ibaad,

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ ذُو النِّعَمِ وَ الْإِحْسَانِ وَ الْكَرَمِ
وَ الْإِمْتِنَانِ

That indeed there is no god but He, Owner of liberality and favours, generosity and blessings.

قَادِرٌ أَرْزَلِي عَالِمٌ أَبَدِيٌّ حَيٌّ أَحَدِيٌّ مَوْجُودٌ
سَرْمَدِيٌّ سَمِيعٌ بَصِيرٌ مُرِيدٌ كَارِهٌ مُدْرِكٌ صَمَدِيٌّ

Eternal Almighty, Everlasting Knower, One and only EverLiving,
Ever Existing, All hearing, All Seeing, Willing, Discriminating,
Aware, Independent,

يَسْتَحِقُّ هَذِهِ الصِّفَاتِ وَ هُوَ عَلَى مَا هُوَ عَلَيْهِ فِي
عِزِّ صِفَاتِهِ

He is worthy of all these attributes, although, truly speaking, He is over and above all these attributes.

كَانَ قَوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَ الْقُوَّةِ

He was Almighty before the actuality of might and power were created,

وَ كَانَ عَلِيمًا قَبْلَ إِجَادِ الْعِلْمِ وَ الْعِلَّةِ

He was Wise before the conception of knowledge and reason were brought about.

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَ لَا مَالٍ

He was Absolute Authority even when there was no kingdom or possession.

وَلَمْ يَزَلْ سُبْحَانًا عَلَى جَمِيعِ الْأَحْوَالِ

He is Glory under all circumstances.

وُجُودُهُ قَبْلَ الْقَبْلِ فِي أَزَلِ الْأَزَالِ

He Supreme Existence is prior to the past,

وَبَقَائِهِ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ

And He is Eternal without a beginning,
He will remain beyond the end of everything, without an end,

وَلَا زَوَالٍ غَنِيٌّ فِي الْأَوَّلِ وَالْآخِرِ
مُسْتَغْنٍ فِي الْبَاطِنِ وَالظَّاهِرِ

He has no needs, in the beginning as well as in the end.
He is able, free from dependence by Himself, whether inward, or outward.

لَا جَوْرَ فِي قَضِيَّتِهِ وَ لَا مِيلَ فِي مَشِيئَتِهِ
وَلَا ظُلْمَ فِي تَقْدِيرِهِ

There is no injustice in His judgement, no unfairness in His management, no oppression in His administration.

وَلَا مَهْرَبَ مِنْ حُكُومَتِهِ وَلَا مَلْجَأَ مِنْ سَطَوَاتِهِ
وَلَا مِنْجَامٍ نَقِمَاتِهِ

It is impossible to deny His Authority, or to escape His firm hold,
or to avoid His punishment.

سَقَتْ رَحْمَتُهُ غَضَبَهُ

His mercy overtakes His punishment

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ أَزَاحَ الْعِلَلِ فِي التَّكْلِيفِ

If a person asks for anything from Him, unable to approach Him
(correctly) on account of frustration and trouble,

وَسَوَّى التَّوْفِيقَ بَيْنَ الضَّعِيفِ وَالشَّرِيفِ

He is treated equally in the matter of fulfilment by an able asker.

مَكَنَ آدَاءَ الْمَامُورِ وَسَهَّلَ سَبِيلَ اجْتِنَابِ
الْمَحْظُورِ

He has given the ability to carry out His orders, has made it easy
to avoid that which is haram

لَمْ يُكَلِّفِ الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ وَالطَّاقَةِ

and has not made obedience unmanageable but according to one's
capability.

سُبْحَانَهُ مَا أَبَيْنَ كَرَمَهُ وَ أَعْلَى شَانَهُ

Glory be to He! How Kind is He! Highest is His glory.

سُبْحَانَهُ مَا أَجَلَ نَيْلُهُ وَ أَعْظَمَ إِحْسَانَهُ

Glory be to he! How wonderful are His gifts and certainly His favours are countless.

بَعَثَ الْأَنْبِيَاءَ لِيُبَيِّنَ عَدْلَهُ

He sent down Prophets to explain His justice clearly,

وَ نَصَبَ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَ فَضْلَهُ

appointed guides to make known His power and generosity,

وَ جَعَلْنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ وَ خَيْرِ الْأَوْلِيَاءِ
وَ أَفْضَلِ الْأَصْفِيَاءِ وَ أَعْلَى الْأَزْكِيَاءِ

and put us among the umma of the Prophet, the closest friend of Allah, and the most excellent being, and the most pious,

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

Muhammad, Allah's blessings and peace be on him and his progeny.

أَمَنَّا بِهِ وَ بِمَا دَعَانَا إِلَيْهِ وَ بِالْقُرْآنِ الَّذِي أَنْزَلَهُ
عَلَيْهِ

We believed in what he said and in what he called us to, And in the Qur'an, You revealed to him,

وَبَوْصِيَّهِ الَّذِي نَصَبَهُ يَوْمَ الْعَدِيرِ وَ أَشَارَ بِقَوْلِهِ
هَذَا عَلَيَّ إِلَيْهِ

And in his successor, appointed by Him on the day of Ghadeer,
and identified in clear words: 'This is Ali'

وَ أَشْهَدُ أَنَّ الْأَيِّمَةَ الْأَبْرَارَ وَ الْخُلَفَاءَ الْأَخْيَارَ
بَعْدَ الرَّسُولِ مُخْتَارَ

I bear witness that there are pious Aimma and righteous
successors after the chosen messenger,

عَلَيَّ قَامِعُ الْكُفَّارِ وَ مِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنِ
بْنُ عَلِيٍّ

From Ali, the one who overpowered the unbelievers. After him,
his eldest son, Hasan bin Ali,

ثُمَّ أَخُوهُ السَّبَبُ التَّابِعُ لِمَرْضَاتِ اللَّهِ الْحُسَيْنُ

Thereafter, his brother Husayn, the grandson of Rasulullah,
obedience to him being the pleasure of Allah,

ثُمَّ الْعَابِدُ عَلِيُّ ثُمَّ الْبَاقِرُ مُحَمَّدٌ ثُمَّ الصَّادِقُ جَعْفَرُ

Then Ali, the a'abid of Allah, then Muhammad Al- Baqir, then
Ja'fer As-Sadiq,

ثُمَّ الْكََاظِمُ مَوْسَى ثُمَّ الرِّضَا عَلِيٌّ ثُمَّ النَّقِيُّ
مُحَمَّدٌ ثُمَّ النَّقِيُّ عَلِيٌّ ثُمَّ الزَّكِيُّ عَسْكَرِيُّ الْحَسَنِ

then Musa Al-Kadhim, then Ali Ar-Ridha, then Muhammad
At-Taqi, then Ali An-Naqi, then Hasan Al-Askariy,

ثُمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ الْمُنْتَظَرُ الْمَهْدِيُّ
الْمُرْجَى الَّذِي بِبَقَائِهِ بَقِيَتِ الدُّنْيَا

Then, the awaited saviour, the hujja, and the established
successor, the one who is awaited, the one because of whom the
world exists,

وَبِإِيْمَانِهِ رُزْقَ الْوَرَى وَ بِوُجُودِهِ ثَبَّتَتِ الْأَرْضُ
وَ السَّمَاءُ

because of whose blessings all living creatures get their rizq,
because of whose presence, the heavens and earth stay stable,

وَ بِهِ يَمْلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَ عَدْلًا بَعْدَ مَا
مُلِئَتْ ظُلْمًا وَ جَوْرًا

and through him Allah will fill the earth with equity and justice
when it is run over with tyranny and oppression.

وَ أَشْهَدُ أَنَّ أَقْوَالَهُمْ حُجَّةٌ وَ أَمْتِثَالَهُمْ فَرِيضَةٌ

And I bear witness that their words are a proof, To follow their
example is obligatory,

وَطَاعَتُهُمْ مَفْرُوضَةٌ وَ مَوَدَّتُهُمْ لَازِمَةٌ مَقْضِيَّةٌ وَ
الْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ وَ مُخَالَفَتُهُمْ مُرْدِيَةٌ

To obey them is obligatory, To love them is necessary, (because it
has been) pre ordained. To follow their way is salvation,
To oppose them is destruction

وَ هُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ وَ شَفَعَاءُ يَوْمِ
الدِّينِ

They are the leaders of Janna, effective helpers on the day of
Qiyama

وَ أَيْمَةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ وَ أَفْضَلُ
الْأَوْصِيَاءِ الْمَرْضِيِّينَ

The best guides for humankind, Indeed the best of successors.

وَ أَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ وَ مَسْأَلَةَ الْقَبْرِ حَقٌّ

I bear witness that death is certain and questioning in the grave is
the certain,

وَ الْبَعْثَ حَقٌّ وَ النُّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ
الْمِيزَانَ حَقٌّ

And the raising of the dead is certain, and the decrees are certain,
and the sirat is certain, and the balance is certain,

وَالْحِسَابَ حَقٌّ وَالْكِتَابَ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ

And the accounting is certain, and the book (the Qur'an) is the truth, and Janna is real, and Jahannam is real,

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا

And indeed there is no doubt in the hour of resurrection.

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Indeed Allah shall raise the dead from the graves.

اللَّهُمَّ فَضْلَكَ رَجَائِي وَكَرَمُكَ وَرَحْمَتُكَ أَمَلِي

O Allah! I hope to receive Your favour, Your generosity and rahma I expect for entering Janna,

لَا عَمَلَ لِي أَسْتَحِقُّ بِهِ الْجَنَّةَ وَلَا طَاعَةَ لِي
أَسْتَوْجِبُ بِهَا الرِّضْوَانَ

For my conduct gives me no right for obtaining Your pleasure as I was not obedient,

إِلَّا أَنِّي اعْتَقَدْتُ تَوْحِيدَكَ وَعَدْلَكَ

Except that I believe in Your Oneness, and Your Justice.

وَارْتَجَيْتُ إِحْسَانَكَ وَفَضْلَكَ وَتَشَفَّعْتُ إِلَيْكَ
بِالنَّبِيِّ وَآلِهِ مِنْ أَحِبَّتِكَ

I depend upon Your favours and Your generosity, pardon me in
the name of the Prophet and his progeny, Your beloved friends.

وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ وَ أَرْحَمُ الرَّاحِمِينَ

You are the most Generous, the most Merciful

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ
الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

O Allah! Send blessings on the best of Your creations,
Muhammad and on his most pure progeny.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is no authority and no might except that of Allah, the most
High, the Great

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah! The most Merciful,

إِنِّي أَوْدَعْتُكَ يَقِينِي هَذَا وَ ثَبَاتَ دِينِي وَ أَنْتَ
خَيْرُ مُسْتَوْدَعٍ

Indeed I place my eiman and deen with You as a trust and You are
the best of trustees

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ فَرُدَّهُ عَلَيَّ وَقْتَ
حُضُورِ مَوْتِي

We have been commanded to look after that which is entrusted to
us, so give back (what I have placed in Your trust) at the time of
my death

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Through Your rahma, O the most Merciful.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَدِيلَةِ عِنْدَ الْمَوْتِ

O Allah! I seek refuge with You from alteration (of faith) at the
time of death

DUA € AKHASI SIFATIKA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

إِلَهِي بِأَخْصِ صِفَاتِكَ وَبِعِزِّ جَلَالِكَ

O Allah, in the name of your most special qualities, in the name of the dignity of your exalted majesty,

وَبِأَعْظَمِ أَسْمَائِكَ وَبِعِصْمَةِ أَنْبِيَائِكَ وَبِنُورِ أَوْلِيَائِكَ

in the name of the greatness of your names, in the name of the purity of your prophets, in the name of the light of your chosen representatives,

وَبِدَمِ شُهَدَائِكَ وَبِمَدَادِ عُلَمَائِكَ وَبِدُعَاءِ صَلَحَائِكَ

in the name of the blood shed by the martyrs in your cause, in the name of the ink used by the scholars for your purpose and plan,

وَبِدُعَاءِ صَلَحَائِكَ وَبِمُنَاجَاةِ فَقَرَائِكَ

in the name of the prayers of the righteous and in the name of the invocations made by your servants living in resignation and asceticism,

نَسْأَلُكَ زِيَادَةً فِي الْعِلْمِ وَصِحَّةً فِي الْجِسْمِ

we beseech you for continuous addition to knowledge, and a healthy body body,

وَطَوْلًا فِي الْعُمْرِ فِي طَاعَتِكَ

A long life spent in your obedience.

وَسِعَةً فِي الرِّزْقِ وَتَوْبَةً قَبْلَ الْمَوْتِ

abundance in the means of livelihood, divine guidance to turn towards you for forgiveness before death,

وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً بَعْدَ الْمَوْتِ

freedom from pain at the time of death, protection after death,

وَنُورًا فِي الْقَبْرِ وَنَجَاةً مِنَ النَّارِ وَدُخُولًا فِي الْجَنَّةِ

light in the grave, escape from the hell fire, entry into the paradise

وَعَافِيَةً مِنْ كُلِّ بَلَاءٍ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

and safety from all the evils of this world and from the chastisement in the hereafter,

بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْمَعْصُومِينَ

for the sake of Muhammad (s.a.w.w) and his pure, purified and infallible progeny.

“ Is it not possible for a believer, knowing that His Lord who looks for the slightest excuse to forgive His servant, to show his gratitude to Him by not being disobedient? And, if he does disobey Him then he should immediately turn to Him in sincere repentance seeking His forgiveness. For as long as you are fortunate to be breathing and are fresh with life, perform as many righteous deeds considering this opportunity not to be wasted at all, before hopelessness, regret and sorrow overcome you! ”

HOLY PROPHET [S.A.W.]
