## DRAFT BOOKLET \*\*

## Attending FUNERALS & Visiting Graves

## *……of the Faithful Believers*

***A GIFT….***

***To :All the Believers who have passed away …..***

***From: All those who are to follow soon…….***

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*"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.)](http://www.maaref-foundation.com/english/library/pro_ahl/imam06_sadiq/index.htm)

## ExtractED / Adapted from :- MAFªT«° AL-JINªN The Keys To The Gardens Of Paradise VOLUME TWO:

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TRANSLITERATION TABLE

|  |  |  |  |
| --- | --- | --- | --- |
| **Symbol** | **Transliteration** | **Symbol** | **Transliteration** |
| ء | **'** | **ا** | **a** |
| **إِ** | **i** | ا**** | **u** |
| **ب** | **b** | **ت** | **t** |
| **ث** | **th** | **ج** | **j** |
| **ح** | **¦** | **خ** | **kh** |
| **د** | **d** | **ذ** | **dh** |
| ر | **r** | **ز** | **z** |
| س | **s** | **ش** | **sh** |
| ص | **¥** | **ض** | **¤** |
| ط | **§** | **ظ** | **¨** |
| ع | **`** | **غ** | **gh** |
| ف | **f** | **ق** | **q** |
| ك | **k** | **ل** | **l** |
| م | **m** | **ن** | **n** |
| هـ | **h** | **و** | **w** |
| ي | **y** |  |  |
| **Long Vowels** |  | **Short Vowels** |  |
| آ | **¡** | **ﹷ** | **a** |
| و | **£** | **ﹹ** | **u** |
| ي | **¢** | **ﹻ** | **i** |

**REMEMBERING THE DECEASED ..**

REMEMBER ..One gift of Sura Fatiha or a 2 Rakat Salat is worth more to the deceased & he would offer the ‘Whole world’ in exchange for it …

The following tradition is recorded in the book of *J¡mi` al-Akhb¡r* as reported from one of the Holy Prophet’s companions:

One day, the Holy Prophet (¥) said, “Give presents to your dead people.”

“O Allah’s Messenger,” we asked, “what should we give as presents to our dead people?”

“You should present them alms and supplications,” instructed the Holy Prophet (¥).

He then added, “Every Friday, the souls of the believers come down to the lowest sky directly on their houses and homes and each one of them cry out with sad tone and weep, saying, ‘O my family members! O my sons! O my father! O my mother! O my relatives! Be kind to us, may Allah have mercy upon you, by presenting us some of that which was possessed by us! Now, woe and perdition are to us while the benefits are to others!’ Each one of the dead then cry out to his relatives, saying, ‘Be kind to us by giving as alms a dirham, a loaf of bread, or a dress so that Almighty Allah will dress you from the garments of Paradise.’”

The Holy Prophet (¥) then wept so heavily that he could not keep on talking. We also wept. He then added, “Those are your brothers-in-faith. They became rotten dust after pleasure and bliss. They now express grief and lamentation, saying, ‘Woe be to us! Had we given as alms all that which was possessed by us, seeking Almighty Allah’s pleasure and obeying Him, we would not have been in need for you.’ They then return with regret and grief, calling out, ‘Hurry up in giving the alms of the dead!’”

The Holy Prophet (¥) is also reported to have said, “Whatever alms you give on behalf of the dead, an angel will take that alms in a plate of light, while the alms is shining, to the seventh sky. He then stops at the brink of a ditch and says, ‘Peace be upon you, O inhabitants of the graves. Your people have gifted you this present.’ As the angel enters the grave with that alms, these graves are extended for their inhabitants. Verily, whoever dedicates an alms to a dead person will be given by Almighty Allah rewards that are as great as Mount U¦ud. On the Resurrection Day, he will be placed under the shadow of Almighty Allah’s Throne when there shall be no shadow except Allah’s. Because of that alms, he will be saved in his lifetime and after his death.”

It has been told that the governor of Khur¡s¡n was seen in dream saying, “Send to me the leftovers that you give to the dogs, because I am in urgent need for these leftovers.”

In conclusion, visiting the graves of faithful believers brings about an abundant reward in addition to great advantages and outcomes. It gives lessons in religiousness, draws attentions to the reality of our worldly lives, encourages asceticism and abstinence from worldly pleasures, and arouses the desire for the Hereafter.

Visiting the graves becomes highly recommended for those who are highly delighted or extremely distressed.

A true reasonable is he who learns lessons from graves, stripping himself of the sweetness of this worldly life and changing its sweet taste into bitterness, he who ponders over the inevitable extinction of this worldly life and the ceaseless changeability of its manners, and he who always remembers that very soon, he will be just like these inhabitants of graves, will fail to do any further charitable deed, and will be lesson for others.

## Visiting the Graves of the Faithful Believers

The trustworthy and sublime Shaykh Ja`far ibn Qawlawayh al-Qumm¢ reports `Amr ibn `Uthm¡n al-R¡z¢ as saying that he heard Imam Abu’l-°asan M£s¡ ibn Ja`far, peace be upon him, saying, “Whoever is unable to visit us, may visit the righteous adherents of us. If he does so, he will be endued with the reward of visiting us. Likewise, whoever is unable to connect us, may connect the righteous adherents of us. If he does so, he will also be endued with the reward of connecting us.”

Through an authentic chain of authority, Mu¦ammad ibn A¦mad ibn Ya¦y¡ al-Ash`ar¢ is reported to have said, “I was in Fayd (a station on the way of Makkah) when I accompanied `Al¢ ibn Bil¡l in visiting the grave of Mu¦ammad ibn Ism¡`¢l ibn Buzaygh. `Al¢ related to me, saying: The one buried in this grave told me that Imam al-Ri¤¡ (`a) said, ‘Whoever comes to the graves of his brother-in-faith and puts his hand on the grave ,directs his face towards the kiblah and recites S£rah al-Qadr (No. 97) seven times, will be secured on the Great Horror Day.” From the apparent point of this tradition, we may understand that security on the Resurrection Day will be for the one who recites that S£rah (i.e. the visitor of the grave) although it is probable that the one intended may be the visited one. This meaning is supported by a coming report of Sayyid Ibn ±¡w£s:

It is reported that Almighty Allah revealed to Prophet Jesus (`a), saying:

|  |  |
| --- | --- |
| يَا عِيسَىٰ، هَبْ لِي مِنْ عَيْنَيْكَ ٱلدُّمُوعَ وَمِنْ قَلْبِكَ ٱلْخُشُوعَ وَاكْحِلْ عَيْنَيْكَ بِمَيْلِ ٱلْحُزْنِ إِذَا ضَحِكَ ٱلبَطَّالُونَ وَقُمْ عَلَىٰ قُبُورِ ٱلامْوَاتِ فَنَادِهِمْ بِٱلصَّوْتِ ٱلرَّفِيعِ لَعَلَّكَ تَاخُذُ مَوْعِظَتَكَ مِنْهُمْ وَقُلْ: إِنِّي لاَحِقٌ بِهِمْ فِي ٱللاَّحِقِينَ. | O Jesus, devote to Me tears of your eyes and reverence of your heart. Darken your eyes with the stick of sadness when the idle ones laugh. Stop at the graves of the death and call on them with mournful tone so that you may learn lessons from them, saying, “I shall join you among all those who will join you.” |

According to another tradition, the best thing to be said whenever one passes by a graveyard is the following words, after stopping there:

|  |  |  |
| --- | --- | --- |
| اَللَّهُمَّ وَلِّهِمْ مَا تَوَلَّوْٱ | all¡humma wallihim m¡ tawallaw | O Allah, (please) turn them to that to which they have turned |
| وَٱحْشُرْهُمْ مَعَ مَنْ احَبُّوٱ | wa¦shurhum ma`a man a¦abb£ | and join them to those whom they have loved. |

Another tradition on the same subject reads that Mu¦ammad ibn Muslim asked Imam al-¯¡diq, peace be upon him, “Should we visit the dead people?”

“Yes, you should,” replied the Imam.

“Will they know about us when we visit them?” asked Mu¦ammad.

“Yes, I swear it by Allah,” said the Imam (`a), “they do know about you, feel glad with that, and find entertainment with your visits.”

“What should we say when we visit them?” asked Mu¦ammad.

The Imam answered, “You may say the following words:

|  |  |  |
| --- | --- | --- |
| اَللَّهُمَّ جَافِ ٱلارْضَ عَنْ جُنُوبِهِمْ | all¡humma j¡fi al-ar¤a `an jun£bihim | O Allah, (please) prevent the soil from harming their sides, |
| وَصَاعِدْ إِلَيْكَ ارْوَاحَهُمْ | wa ¥¡`id ilayka arw¡¦ahum | take their souls up to You, |
| وَزِدْهُمْ مِنْكَ رِضْوَاناً | wa laqqihim minka ri¤w¡nan | increase Your pleasure with them, |
| وَاسْكِنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ | wa askin ilayhim min ra¦matika | and make part of Your mercy dwell with them |
| مَا تَصِلُ بِهِ وَحْدَتَهُمْ | m¡ ta¥ilu bih¢ wa¦datahum | so that You will save them from loneliness |
| وَتُؤْنِسُ وَحْشَتَهُمْ | wa tu'nisu bih¢ wa¦shatahum | and entertain their isolation. |
| إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ | innaka `al¡ kulli shay'in qad¢run | Verily, You have power over all things.” |

In the book of *K¡mil al-*Ziy¡rah, it is reported through a valid chain of authority that `Abd al-Ra¦m¡n ibn Ab£-`Abdull¡h asked Imam al-¯¡diq (`a) to teach him how to put his hands of the graves of Muslims. Teaching him, the Imam (`a) put his hand on the ground while facing the kiblah direction.

Through an authentic chain of authority, `Abdull¡h ibn Sin¡n has reported that he asked Imam al-¯¡diq (`a) to teach him how to salute the inhabitants in graves. The Imam (`a) replied that he might say the following words:

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| --- | --- | --- |
| السَّلاَمُ عَلَىٰ اهْلِ ٱلدِّيَارِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُسْلِمِينَ | alssal¡mu `al¡ ahli alddiy¡ri min almu'min¢na walmuslim¢na | Peace be upon the inhabitants of these graves, the faithful believers and Muslims. |
| انْتُمْ لَنَا فَرَطٌ | antum lan¡ fara§un | You have preceded us, |
| وَنَحْنُ إِنْ شَاءَ ٱللَّهُ بِكُمْ لاََحِقُونَ | wa na¦nu in sh¡'a all¡hu bikum l¡¦iq£na | and we, Allah willing, shall join you. |

Imam al-°usayn, peace be upon him, is reported to have said that whoever enters a graveyard and says the following words, Almighty Allah will record for him rewards that are as many as the creatures from the time of (Prophet) Adam up to the coming of the Hour (of Resurrection):

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| --- | --- | --- |
| اَللَّهُمَّ رَبَّ هٰذِهِ ٱلارْوَاحِ ٱلْفَانِيَةِ | all¡humma rabba h¡dhih¢ al-arw¡¦i alf¡niyati | O Allah, O Lord of these extinct souls, |
| وَٱلاجْسَادِ ٱلْبَالِيَةِ | wal-ajs¡di alb¡liyati | rotten bodies, |
| وَٱلْعِظَامِ ٱلنَّخِرَةِ | wal`i¨¡mi alnnakhirati | and crumbled bones |
| ٱلَّتِي خَرَجَتْ مِنَ ٱلدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ | allat¢ kharajat min aldduny¡ wa hiya bika mu'minatun | that left this worldly life bearing faith in You, |
| ادْخِلْ عَلَيْهِمْ رَوْحاً مِنْكَ وَسَلاَماً مِنِّي | adkhil `alayhim raw¦an minka wa sal¡man minn¢ | (please) insert into them rest from You and salutation from me. |

Imam `Al¢, peace be upon him, is reported to have said that whoever enters a graveyard and says the following words, Almighty Allah will grant him the reward of fifty-year worship and erases from him and his parents the punishment of fifty-year wrongdoings:

|  |  |  |
| --- | --- | --- |
| اَلسَّلاَمُ عَلَىٰ اهْلِ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | alssal¡mu *`*l¡ ahli l¡ il¡ha ill¡ all¡hu | Peace be upon the group of “There is no god save Allah” |
| مِنْ اهْلِ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | min ahli l¡ il¡ha ill¡ all¡hu | from the group of “There is no god save Allah.” |
| يَا اهْلَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | y¡ ahla l¡ il¡ha ill¡ all¡hu | O group of “There is no god save Allah,” |
| بِحَقِّ لاَ إِلَهَ إِلاَّ ٱللَّهُ | bi¦aqqi l¡ il¡ha ill¡ all¡hu | in the name of “There is no god save Allah,” |
| كَيْفَ وَجَدْتُمْ قَوْلَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | kayfa wajadtum qawla l¡ il¡ha ill¡ all¡hu | how have you found the profession of “There is no god save Allah” |
| مِنْ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | min l¡ il¡ha ill¡ all¡hu | from “There is no god save Allah?” |
| يَا لاَ إِلٰهَ إِلاَّ ٱللَّهُ | y¡ l¡ il¡ha ill¡ all¡hu | O He to Whom “There is no god save Allah” is said, |
| بِحَقِّ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | bi¦aqqi l¡ il¡ha ill¡ all¡hu | I beseech You in the name of “There is no god save Allah” |
| ٱغْفِرْ لِمَنْ قَالَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | ighfir liman q¡la l¡ il¡ha ill¡ all¡hu | to forgive any one who professed that “There is no god save Allah” |
| وَٱحْشُرْنَا فِي زُمْرَةِ مَنْ قَالَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ | wa¦shurn¡ f¢ zumrati man q¡la l¡ il¡ha ill¡ all¡hu | and to include us in the group of those who professed that “There is no god save Allah. |
| مُحَمَّدٌ رَسُولُ ٱللَّهِ | mu¦ammadun ras£lu all¡hi | Mu¦ammad is the Messenger of Allah. |
| عَلِيٌّ وَلِيُّ ٱللَّهِ | *`*aliyyun waliyyu all¡hi | `Al¢ is the authority from Allah.” |

In his book of *Mi¥b¡¦ al-Z¡'ir*, Sayyid ibn ±¡w£s says: When you intend to visit the graves of the faithful believers, you may choose **Thursday;** otherwise, you may visit them on any other day. To do so, you may turn your face towards the kiblah direction, put your hand on the grave, and say the following words:

|  |  |  |
| --- | --- | --- |
| اَللَّهُمَّ ٱرْحَمْ غُرْبَتَهُ | all¡humma ir¦am ghurbatah£ | O Allah, (please) have mercy on his strangeness, |
| وَصِلْ وَحْدَتَهُ | wa ¥il wa¦datah£ | connect his loneliness, |
| وَآنِسْ وَحْشَتَهُ | wa ¡nis wa¦shatah£ | entertain his isolation, |
| وَآمِنْ رَوْعَتَهُ | wa ¡min raw`atah£ | secure his horror, |
| وَاسْكِنْ إِِلَيْهِ مِنْ رَحْمَتِكَ | wa askin ilayhi min ra¦matika | attach Your mercy to him; |
| رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ | ra¦matan yastaghn¢ bih¡ `an ra¦mati man siw¡ka | such mercy by which he can do without the mercy of anyone other than You, |
| وَالْحِقْهُ بِمَنْ كَانَ يَتَوَلاَّهُ | wa al¦iqhu biman k¡na yatawall¡hu | and join him to those to whom he has adhered. |

You may then recite S£rah al-Qadr seven times.

The method and rewards of visiting the graves of faithful believers have been demonstrated in another tradition reported from Fu¤ayl who, accordingly, said: As to any one who recites S£rah al-Qadr at the grave of a faithful believer seven times, Almighty Allah will send to him an angel who will worship Him (i.e. Almighty Allah) next to that grave and the reward of all the devotional acts that are done by that angel will be recorded for the dead person. When Almighty Allah raises him from the grave, He will make easy for him all the horrors by which he will pass until he is allowed to enter Paradise. Along with S£rah al-Qadr, S£rah al-F¡ti¦ah (No. 1), S£rah al-Taw¦¢d (No. 112), S£rah al-Falaq (No. 113), S£rah al-N¡s (No. 114), and ªyah al-Kurs¢ (2:155) may be also recited three times each.

Sayyid Ibn ±¡w£s then added: While you are in a graveyard, you should recite S£rah al-Taw¦¢d eleven times and dedicate the reward to the dead. It has been reported that Almighty Allah will reward the one who does so as many folds as the number of the dead persons in that graveyard.

In the book of *K¡mil al-Ziy¡rah*, Imam al-¯¡diq (`a) is reported to have said, “If you visit your dead people before sunrise, they will hear and reply to you. If you visit them after sunrise, they will hear you but they will not reply you.” In the collection of Shaykh al-Shah¢d, the Holy Prophet (¥) is reported to have said: Whoever repeats the following words at a grave three times, Almighty Allah shall certainly remove from the dead person in that grave the chastisement on the Resurrection Day:

|  |  |  |
| --- | --- | --- |
| اَللَّهُمَّ إِنِّي اسْالُكَ | all¡humma inn¢ as'aluka | O Allah, I do beseech You |
| بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ | bi¦aqqi mu¦ammadin wa ¡li mu¦ammadin | in the name of Mu¦ammad and the Household of Mu¦ammad |
| انْ لاَ تُعَذِّبَ هٰذَا ٱلْمَيِّتَ | an l¡ tu`adhdhiba h¡dh¡ almayyita | not to torment this dead. |

**Other Etiquettes- Graveyard**

Respect the sanctity of the grave yard. The prophet (S.A.W.) has said:  
*"If I have to walk over burning desert or fire or to place my foot on the edge of a sharp sword, I would prefer it to trampling on the grave of a Muslim."*

He also said to Imam Ali (A.S.):*"Ya Ali! Allah considers a few things undesirable for my followers. One of them is laughing in a graveyard…..*

In al-R¡wand¢’s book of *al-Da`aw¡t*, there is a tradition reported from the Holy Prophet (¥) entailing discommendation of visiting the dead at night. The Holy Prophet (¥) is reported to have said to Ab£-Dharr, “Do not visit them frequently at night.”

QURAN SURAHS to be recited .On the grave you are visiting recite:

1. Suratul Fatiha three times
2. Suratul Qadr three times
3. Ayatul Kursi three times
4. Suratul Falaq three times
5. Suratun Naas three times
6. Sura Yaseen
7. Sura Mulk

Any dua asking Allah's forgiveness for the deceased

See Appendix for Surahs

**ATTENDING FUNERALS**

Imam al-¯¡diq (`a) is reported to have said that it is recommended to inform the brethren-in-faith about the death of their brother so that they will present themselves in the funeral ceremonies, offer prayers on his dead body, and implore Almighty Allah’s forgiveness for him. Once they do so, both they and the dead person will be awarded.

According to another acceptably reported tradition, Imam al-¯¡diq (`a) has said, “When a faithful believer is entered into the grave, he hears a caller saying to him: Verily, the first of Your gifts is Paradise and the first of the gifts of those who followed you (in your funeral ceremony) is forgiveness.”

According to another tradition, Imam al-¯¡diq (`a) has said, “The first gift of a faithful believer in his grave is that all those who have followed his funeral will be forgiven.”

According to another tradition, Imam al-¯¡diq (`a) has said, “Whoever follows the funeral of a faithful believer to the grave, Almighty Allah will order seventy angels to escort him on the Resurrection Day and to implore Allah’s forgiveness for him from the grave to the situation of the Judgment.”

The Imam (`a) is also reported to have said, “Whoever participates in carrying the coffin of a dead faithful believer, Almighty Allah will forgive twenty-five of his grand sins. If he carries the four legs (consecutively) of the coffin, all his sins will be forgiven.”

It is not traditional that women follow funerals. It is also makruh for those who follow a funeral to laugh or to utter nonsensical words.

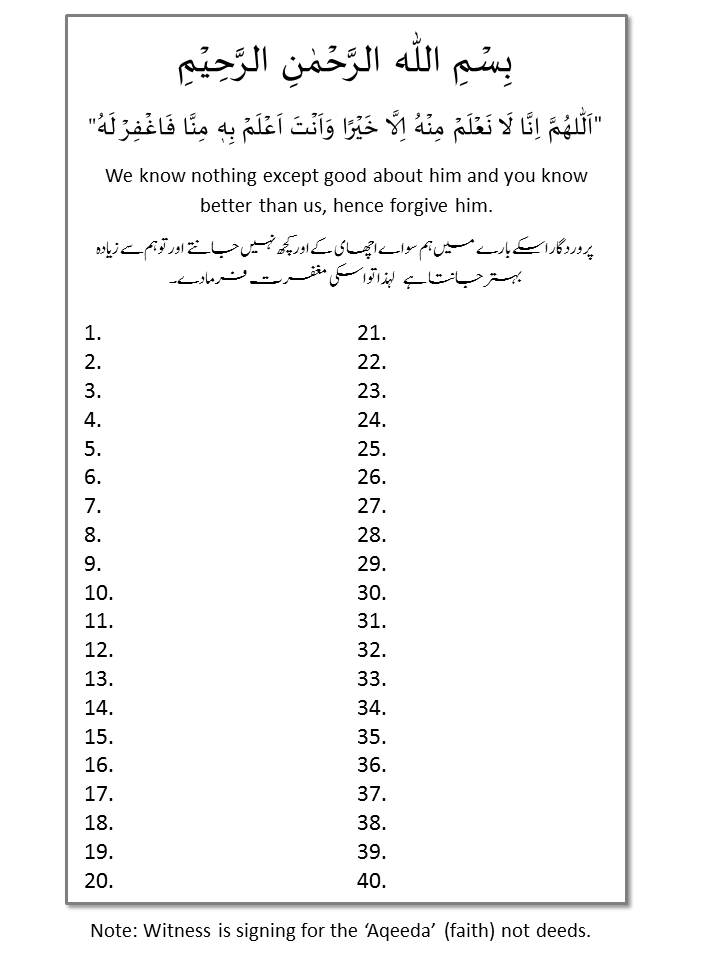
The ‘Dead body must not be visited by persons on whom ghusl is wajib or menstruating women .In case of a Woman Non Mahrams must not see the face of the deceased

**Burial –‘Witness’****document of Belief & Good of deceased**

Shaykh al-±£s¢ has advised that an inscription should be written down on a document as a Witness of the belief & knowing only good of the deceased .This document is made/signed  by one witness & further attested by 40 Momins ( who can sign despite their knowledge of faults of the deceased)

This document is then folded enveloped & put with the palm-leaf stalk on the right side of the deceased. It is preferably written with camphor (i.e. water with which camphor is mixed) and non-aromatic aloe-wood, must be put on the dead person’s forehead

It is said that HE will forgive the deceased for his faults if 40 momins testify in this way



**Salat Mayyit**

In his book entitled *al-°ilyah*, `All¡mah al-Majlis¢, may Allah have mercy upon him, quotes the Holy Prophet (¥) as saying, “Whoever performs a prayer for a deceased, seventy thousand angels will pray for him and Almighty Allah will forgive him his past and coming sins. If he remains until the deceased is buried and soil completely covers his grave, then he will be granted a carat of reward for each step he has made. One carat is equal to the weight of Mount U¦ud.”

The Holy Prophet (¥) is also reported to have said, “Any faithful believer who performs a prayer for a deceased person will be awarded Paradise incumbently unless he is hypocrite or impious to the parents.”–

The person must recite all these words & not keep silent as in case of Jamat salat

He should say the following words after uttering the first takb¢r ( Allaho Akbar) statement:

|  |  |  |
| --- | --- | --- |
| **اشْهَدُ انْ لاَ إِلٰهَ إلاَّ ٱللَّهُ** | ashhadu an l¡ il¡ha ill¡ all¡hu | I bear witness that there is no god save Allah |
| **وَاشْهَدُ انَّ مُحَمَّداً رَسُولُ ٱللَّهِ** | wa ashhadu anna mu¦ammadan ras£lu all¡hi | and I bear witness that Mu¦ammad is Allah’s messenger. |

These words should be advisably said after uttering the second takb¢r statement:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ** | all¡humma ¥alli `al¡ mu¦ammadin wa ¡li mu¦ammadin | O Allah, (please) send blessings upon Mu¦ammad and the Household of Mu¦ammad. |

These words should be advisably said after uttering the third takb¢r statement:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ ٱغْفِرْ لِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ** | all¡humma ighfir lilmu'min¢na walmu'min¡ti | O Allah, (please) forgive the believing men and women. |

These words should be advisably said after uttering the fourth takb¢r statement:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ ٱغْفِرْ لِهٰذَا ٱلْمَيِّتِ** | all¡humma ighfir lih¡dh¡ almayyiti | O Allah, (please) forgive this dead person. |

Then, the fifth takb¢r statement should be uttered to complete the prayer

Imam al-¯¡diq (`a) is reported to have instructed the **bearers of a coffin** to say these words:

|  |  |  |
| --- | --- | --- |
| **بِسْمِ ٱللَّهِ وَبِٱللَّهِ** | bismill¡hi wa bill¡hi | In the Name of Allah (I begin) and in Allah (I put my trust). |
| **اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ** | all¡humma ¥alli `al¡ mu¦ammadin wa ¡li mu¦ammadin | O Allah, (please) send blessings upon Mu¦ammad and the Household of Mu¦ammad |
| **وَٱغْفِرْ لِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ** | waghfir lilmu'min¢na walmu'min¡ti | and forgive the believing men and women. |

Imam Zayn al-`ªbid¢n (`a) is reported to have used to said these words whenever he would **see a funeral** procession:

|  |  |  |
| --- | --- | --- |
| **الْحَمْدُ لِلَّهِ ٱلَّذِي لَمْ يَجْعَلَنِي مِنَ ٱلسَّوَادِ ٱلْمُخْتَرَمِ** | al¦amdu lill¡hi alladh¢ lam yaj`alan¢ min alssaw¡di almukhtarami | All praise be to Allah Who has not included me with the extinct beings. |

Through a valid chain of authority, Imam al-¯¡diq (`a) is reported to have said, “When a faithful believer dies and his funeral is attended by forty faithful believers who says these words about him, Almighty Allah will say to them: Your testimony is admitted and I will forgive him what you do not known about him but I do:”

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ إِنَّا لاَ نَعْلَمُ مِنْهُ إِلاَّ خَيْراً** | all¡humma inn¡ l¡ na`lamu minhu ill¡ khayran | O Allah, we do not know about him but goodness, |
| **وَانْتَ اعْلَمُ بِهِ مِنَّا** | wa anta a`lamu bih¢ minn¡ | while You know him better than we do. |

According to another validly reported tradition, the Holy Prophet (¥) has said, “The first title of a faithful believer’s Record of Deeds is what people say about him after his death. If they say good things, then his Record is good; but if they say evil things, then his Record is evil.”

**Burial**

In his book entitled *Mi¥b¡¦ al-Mutahajjid*, Shaykh al-±£s¢ says:

It is recommended to carry a coffin from the four sides, beginning with the right side of the hand, the right side of the leg, the left side of the leg, and ending with the left side of the hand. Thus should the four sides of a coffin be carried. Hence, the bearer should turn around a coffin just like the turning of a hand mill.

When the coffin is brought to the grave, it must be left at the backside of it. Then, it must be approached towards the grave in three stages. If the dead person is a woman, then the coffin must be put in front of the greave towards the kiblah direction. Then, the dead person’s heir or the person deputized by the heir to do so may go down the grave. Meanwhile, he is recommended to say this prayer:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ ٱجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ ٱلْجَنَّةِ** | all¡humma ij`alh¡ raw¤atan min riy¡¤i aljannati | O Allah, (please) make this grave to be one of the gardens of Paradise, |
| **وَلاَ تَجْعَلْهَا حُفْرَةً مِنْ حُفَرِ ٱلنَّارِ** | wa l¡ taj`alh¡ ¦ufratan min ¦ufari alnn¡ri | but do not make it to be one of the holes of the Fire. |

The burier is required to go down to the grave barefooted, bareheaded, and having the buttons of his shirt unfastened. Receiving the dead body, he should begin with the head to take it down to the grave. Meanwhile, he should say these words:

|  |  |  |
| --- | --- | --- |
| **بِسْمِ ٱللَّهِ وَبِٱللَّهِ** | bismill¡hi wa bill¡hi | In the Name of Allah, in Allah, |
| **وَفِي سَبِيلِ ٱللَّهِ** | wa f¢ sab¢li all¡hi | on the way of Allah, |
| **وَعَلَىٰ مِلَّةِ رَسُولِ ٱللَّهِ** | wa `al¡ millati ras£li all¡hi | and following the principles of Allah’s Messengers. |
| **اَللَّهُمَّ إِيمَاناً بِكَ** | all¡humma ¢m¡nan bika | O Allah, (this is on the basis of the) belief in You |
| **وَتَصْدِيقاً بِكِتَابِكَ** | wa ta¥d¢qan bikit¡bika | and giving credence to Your Book. |
| **هٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ** | h¡dh¡ m¡ wa`adan¡ all¡hu wa ras£luh£ | This is what Allah and His Messenger promised us, |
| **وَصَدَقَ ٱللَّهُ وَرَسُولُهُ** | wa ¥adaqa all¡hu wa ras£luh£ | and Allah and His Messenger spoke the truth. |
| **اَللَّهُمَّ زِدْنَا إِيمَاناً وَتَسْلِيماً** | all¡humma zidn¡ ¢m¡nan wa tasl¢man | O Allah, (pleas) increase us faith and submission (to You). |

Then, the burier should make the dead body lie down on the right side facing the kiblah direction. He should then unknot the knots of the shrouds from the sides of the head and the legs. He should then put the cheek of the dead person on the soil. It is recommended to put with the dead body an amount of soil taken from the tomb of Imam al-°usayn (`a). He should then line up bricks on the dead body and say these words meanwhile:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ صِلْ وَحْدَتَهُ** | all¡humma ¥il wa¦datah£ | O Allah, (please) maintain (communion) his loneliness, |
| **وَآنِسْ وَحْشَتَهُ** | wa ¡nis wa¦shatah£ | entertain his lonesomeness, |
| **وَٱرْحَمْ غُرْبَتَهُ** | war¦am ghurbatah£ | have mercy upon his seclusion, |
| **وَاسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ** | wa askin ilayhi min ra¦matika | put with him part of Your mercy |
| **رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ** | ra¦matan yastaghn¢ bih¡ `an ra¦mati man siw¡ka | due to which he will dispense with the mercy of any one other than You, |
| **وَٱحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلاَّهُ** | wa¦shurhu ma`a man k¡na yatawall¡hu | and resurrect him with those to whom he has been loyal; |
| **مِنَ ٱلائِمَّةِ ٱلطَّاهِرِينَ عَلَيْهِمُ ٱلسَّلاَمُ** | min al-a'immati al§§¡hir¢na `alayhim alssal¡mu | namely, the Immaculate Imams, peace be upon them. |

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**Prompting the Dead -TALQEEN**

Before lining up bricks, it is recommended to prompt the dead person to say the two creeds of Islam and the Holy Imams by names. Hence, the prompter, addressing the dead person, should say:

|  |  |  |
| --- | --- | --- |
| **يَا… بنَ…** | y¡… ibna… | O [*so-and-so*] the son of [*so-and-so*] |
| **ٱذْكُرِ ٱلْعَهْدَ ٱلَّذِي خَرَجْتَ عَلَيْهِ مِنْ دَارِ ٱلدُّنْيَا** | udhkur al`ahda alladh¢ kharajta `alayhi min d¡ri aldduny¡ | remember the covenant on which you have departed the abode of this world: |
| **شَهَادَةَ انْ لاَ إِلٰهَ إلاَّ ٱللَّهُ** | shah¡data an l¡ il¡ha ill¡ all¡hu | the profession that there is no god save Allah, |
| **وَحْدَهُ لاَ شَرِيكَ لَهُ** | wa¦dah£ l¡ shar¢ka lah£ | One and Only and having no associate, |
| **وَانَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ** | wa anna mu¦ammadan `abduh£ wa ras£luh£ | that Mu¦ammad is His servant and messenger, |
| **وَانَّ عَلِيّاً امِيرَ ٱلْمُؤْمِنِينَ** | wa anna `aliyyan am¢ra almu'min¢na | and that `Al¢ the Commander of the Faithful, |
| **وَٱلْحَسَنَ وَٱلْحُسَيْنَ** | wal¦asana wal¦usayna | al-°asan, al-°usayn, |
| **وَعَلِيَّ بْنَ ٱلْحُسَيْنِ** | wa `aliyya ibna al¦usayni | `Al¢ the son of al-°usayn, |
| **وَمُحَمَّدَ بْنَ عَلِيٍّ** | wa mu¦ammada ibna `aliyyin | Mu¦ammad the son of `Al¢, |
| **وَجَعْفَرَ بْنَ مُحَمَّدٍ** | wa ja`fara ibna mu¦ammadin | Ja`far the son of Muhammad, |
| **وَمُوسَىٰ بْنَ جَعْفَرٍ** | wa m£s¡ ibna ja`farin | M£s¡ the son of Ja`far, |
| **وَعَلِيَّ بْنَ مُوسَىٰ** | wa `aliyya ibna m£s¡ | `Al¢ the son of M£s¡, |
| **وَمُحَمَّدَ بْنَ عَلِيٍّ** | wa mu¦ammada ibna `aliyyin | Muhammad the son of `Al¢, |
| **وَعَلِيَّ بْنَ مُحَمَّدٍ** | wa `aliyya ibna mu¦ammadin | `Al¢ the son of Muhammad, |
| **وَٱلْحَسَنَ بْنَ عَلِيٍّ** | wal¦asana ibna `aliyyin | al-°asan the son of `Al¢, |
| **وَٱلْقَائِمَ ٱلْحُجَّةَ** | walq¡'imu al¦ujjatu | and the Rising Argument-person, |
| **عَلَيْهِمُ ٱلسَّلاَمُ** | `alayhimu alssal¡mu | peace be upon them all |
| **ائِمَّتُكَ ائِمَّةُ ٱلْهُدَىٰ ٱلابْرَارُ** | a'immatuka a'immatu al-hud¡ al-abr¡ru | are your Imams. They are the pious leaders to true guidance. |

Upon accomplishing lining up the bricks, the burier, as well as all the attendants using the backsides of their hands, should pour down dust on the dead body. Meanwhile, they are recommended to say these words:

|  |  |  |
| --- | --- | --- |
| **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** | inn¡ lill¡hi wa inn¡ ilayhi r¡ji`£na | We are Allah’s and to Him shall we return. |
| **هٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ** | h¡dh¡ m¡ wa`adan¡ all¡hu wa ras£luh£ | This is what Allah and His Messenger promised us, |
| **وَصَدَقَ ٱللَّهُ وَرَسُولُهُ** | wa ¥adaqa all¡hu wa ras£luh£ | and Allah and His Messenger spoke the truth. |
| **اَللَّهُمَّ زِدْنَا إِيمَاناً وَتَسْلِيماً** | all¡humma zidn¡ ¢m¡nan wa tasl¢man | O Allah, (please) increase us faith and submission (to You). |

When the burier finishes and intends to come out of the grave, he should come out from the legs’ side. He should then cover the grave with dust raising it four fingers higher than the level of the ground. He must not put in the grave any dust that does not belong to the hole itself. At the side of the head, he should put a brick or a tablet. Then, he should pour water on the grave beginning with the side of the head. He then turn to the four sides of the grave and return to the side of the head. If any amount of water remains, he may pour it on the middle of the grave.

When the grave is leveled, any one may put his hand on it, open the fingers, press them on the grave, and pray for the dead person, saying:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ آنِسْ وَحْشَتَهُ** | all¡humma ¡nis wa¦shatah£ | O Allah, (please) entertain his lonesomeness, |
| **وَٱرْحَمْ غُرْبَتَهُ** | war¦am ghurbatah£ | have mercy upon his seclusion, |
| **وَاسْكِنْ رَوْعَتَهُ** | wa askin raw`atah£ | calm down his fear, |
| **وَصِلْ وَحْدَتَهُ** | wa ¥il wa¦datah£ | maintain (communion) his loneliness, |
| **وَاسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ** | wa askin ilayhi min ra¦matika | put with him part of Your mercy |
| **رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ** | ra¦matan yastaghn¢ bih¡ `an ra¦mati man siw¡ka | due to which he will dispense with the mercy of any one other than You, |
| **وَٱحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلاَّهُ** | wa¦shurhu ma`a man k¡na yatawall¡hu | and resurrect him with those to whom he has been loyal. |

When people leave, the nearest relative of the dead person should remain there, praying Almighty Allah’s mercy on the dead person. If nothing prevents from so, this person should call at the dead loudly and say these words:

|  |  |  |
| --- | --- | --- |
| **يَا… بْنَ…** | y¡… ibna… | O [*so-and-so*] the son of [*so-and-so*]! |
| **اللَّهُ رَبُّكَ** | all¡hu rabbuka | Allah is your lord, |
| **وَمُحَمَّدٌ نَبِيُّكَ** | wa mu¦ammadun nabiyyuka | Mu¦ammad is your prophet, |
| **وَٱلْقُرْآنُ كِتَابُكَ** | walqur'¡nu kit¡buka | the Qur'¡n is your book, |
| **وَٱلْكَعْبَةُ قِبْلَتُكَ** | walka`batu qiblatuka | the Ka`bah is your direction, |
| **وَعَلِيٌّ إِمَامُكَ** | wa `aliyyun im¡muka | `Al¢ is your Imam, |
| **وَٱلْحَسَنُ وَٱلْحُسَيْنُ** | wal¦asanu wal¦usaynu | and al-°asan, al-°usayn, |
| **وَعَلِيُّ بْنُ ٱلْحُسَيْنِ** | wa `aliyyu ibnu al¦usayni | `Al¢ the son of al-°usayn, |
| **وَمُحَمَّدُ بْنُ عَلِيٍّ** | wa mu¦ammadu ibnu `aliyyin | Mu¦ammad the son of `Al¢, |
| **وَجَعْفَرُ بْنُ مُحَمَّدٍ** | wa ja`faru ibnu mu¦ammadin | Ja`far the son of Mu¦ammad, |
| **وَمُوسَىٰ بْنُ جَعْفَرٍ** | wa m£s¡ ibnu ja`farin | M£s¡ the son of Ja`far, |
| **وَعَلِيُّ بْنُ مُوسَىٰ** | wa `aliyyu ibnu m£s¡ | `Al¢ the son of M£s¡, |
| **وَمُحَمَّدُ بْنُ عَلِيٍّ** | wa mu¦ammadu ibnu `aliyyin | Mu¦ammad the son of `Al¢, |
| **وَعَلِيُّ بْنُ مُحَمَّدٍ** | wa `aliyyu ibnu mu¦ammadin | `Al¢ the son of Mu¦ammad, |
| **وَٱلْحَسَنُ بْنُ عَلِيٍّ** | wal¦asanu ibnu `aliyyin | al-°asan the son of `Al¢, |
| **وَٱلْقَائِمُ ٱلْحُجَّةُ** | walq¡'imu al¦ujjatu | and the Rising Argument-person, |
| **عَلَيْهِمُ ٱلسَّلاَمُ** | `alayhimu alssal¡mu | peace be upon them all |
| **ائِمَّتُكَ ائِمَّةُ ٱلْهُدَىٰ ٱلابْرَارُ** | a'immatuka a'immatu al-hud¡ al-abr¡ru | are your Imams. They are the pious leaders to true guidance. |

With the exception of moribund condition, it is recommended to prompt the dead person on two occasions:

(1) when the body is placed in the grave; in this case, it is better to grasp the right shoulder of the dead with the right hand of the prompter and the left shoulder with the left hand. Then, the prompter should move the body and say the words to be prompted.

(2) after burying; the nearest relative of the dead person should sit to the side of the head, after all others leave, and prompt the dead in a loud voice. It is better to put the two palms on the grave and approach the mouth towards it. However, there is no objection if the nearest relative deputizes another person to prompt the dead person.

According to reported traditions, when a dead person is prompted these words, Munkar and Nak¢r (the two angels who interrogate the dead in the graves) will say, “This dead person has been prompted; therefore, there is no need to interrogate him. Let us leave.” Hence, they leave without interrogating the dead.

`All¡mah al-Majlis¢, may Allah have mercy upon him, says: The all-comprehensive form of prompting the dead is as follows:

|  |  |  |
| --- | --- | --- |
| **إِسْمَعْ إِفْهَمْ يَا… ٱبْنَ…** | isma` ifham y¡… ibna… | Listen! Understand! O [*so-and-so*] the son of [*so-and-so*]! |
| **هَلْ انْتَ عَلَىٰ ٱلْعَهْدِ ٱلَّذِي فَارَقْتَنَا عَلَيْهِ** | hal anta `al¡ al`ahdi alladh¢ f¡raqtan¡ `alayhi | Are you still keeping the covenant on which you have departed us: |
| **مِنْ شَهَادَةِ انْ لاَ إِلٰهَ إلاَّ ٱللَّهُ** | min shah¡dati an l¡ il¡ha ill¡ all¡hu | that you bear witness that there is no god save Allah, |
| **وَحْدَهُ لاَ شَرِيكَ لَهُ** | wa¦dah£ l¡ shar¢ka lah£ | One and Only and having no associate, |
| **وَانَّ مُحَمَّداً صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ** | wa anna mu¦ammadan ¥all¡ all¡hu `alayhi wa ¡lih¢ | that Mu¦ammad, may Allah bless him and his Household, |
| **عَبْدُهُ وَرَسُولُهُ** | `abduh£ wa ras£luh£ | is his servant, messenger, |
| **وَسَيِّدُ ٱلنَّبِيِّينَ** | wa sayyidu alnnabiyy¢na | the chief of the Prophets, |
| **وَخَاتَمُ ٱلْمُرْسَلِينَ** | wa kh¡tamu almursal¢na | and the seal of the Messengers, |
| **وَانَّ عَلِيّاً امِيرُ ٱلْمُؤْمِنِينَ** | wa anna `aliyyan am¢ru almu'min¢na | that `Al¢ is the commander of the faithful believers, |
| **وَسَيِّدُ ٱلْوَصِيِّينَ** | wa sayyidu alwa¥iyy¢na | the chief of the Prophet’s successors, |
| **وَإِمَامٌ ٱفْتَرَضَ ٱللَّهُ طَاعَتَهُ عَلَىٰ ٱلْعَالَمِينَ** | wa im¡mun iftara¤a all¡hu §¡`atah£ `al¡ al`¡lam¢na | and the Imam the obedience to whom has been made obligatory upon all people by Allah, |
| **وَانَّ ٱلْحَسَنَ وَٱلْحُسَيْنَ** | wa anna al¦asana wal¦usayna | and that al-°asan, al-°usayn, |
| **وَعَلِيَّ بْنَ ٱلْحُسَيْنِ** | wa `aliyya ibna al¦usayni | `Al¢ the son of al-°usayn, |
| **وَمُحَمَّدَ بْنَ عَلِيٍّ** | wa mu¦ammada ibna `aliyyin | Mu¦ammad the son of `Al¢, |
| **وَجَعْفَرَ بْنَ مُحَمَّدٍ** | wa ja`fara ibna mu¦ammadin | Ja`far the son of Mu¦ammad, |
| **وَمُوسَىٰ بْنَ جَعْفَرٍ** | wa m£s¡ ibna ja`farin | M£s¡ the son of Ja`far, |
| **وَعَلِيَّ بْنَ مُوسىٰ** | wa `aliyya ibna m£s¡ | `Al¢ the son of M£s¡, |
| **وَمُحَمَّدَ بْنَ عَلِيٍّ** | wa mu¦ammada ibna `aliyyin | Mu¦ammad the son of `Al¢, |
| **وَعَلِيَّ بْنَ مُحَمَّدٍ** | wa `aliyya ibna mu¦ammadin | `Al¢ the son of Mu¦ammad, |
| **وَٱلْحَسَنَ بْنَ عَلِيٍّ** | wal¦asana ibna `aliyyin | al-°asan the son of `Al¢, |
| **وَٱلْقَائِمَ ٱلْحُجَّةَ ٱلْمَهْدِيَّ** | walq¡'ima al¦ujjata almahdiyya | and the Rising, Argument, and well-guided Imam, |
| **صَلَوَاتُ ٱللَّهِ عَلَيْهِمْ** | ¥alaw¡tu all¡hi `alayhim | may Allah’s blessings be upon them all, |
| **ائِمَّةُ ٱلْمُؤْمِنِينَ** | a'immatu almu'min¢na | are the leaders of the faithful believers, |
| **وَحُجَجُ ٱللَّهِ عَلَىٰ ٱلْخَلْقِ اجْمَعِينَ** | wa ¦ujaju all¡hi `al¡ alkhalqi ajma`¢na | the arguments of Allah against all of the creatures, |
| **وَائِمَّتَكَ ائِمَّةُ هُدىًٰ ابْرَارٌ** | wa a'immataka a'immatu hudan abr¡run | and your Imams; the immaculate leaders to true guidance. |
| **يَا… بْنَ…** | y¡… ibna… | O [*so-and-so*] the son of [*so-and-so*]! |
| **إِذَا اتَاكَ ٱلْمَلَكَانِ ٱلْمُقَرَّبَانِ** | idh¡ at¡ka almalak¡ni almuqarrab¡ni | When the two archangels come to you |
| **رَسُولَيْنِ مِنْ عِنْدِ ٱللَّهِ تَبَارَكَ وَتَعَالَىٰ** | ras£layni min `indi all¡hi tab¡raka wa ta`¡l¡ | as two messengers from Allah the All-blessed and All-exalted, |
| **وَسَالاَكَ عَنْ رَبِّكَ** | wa sa'al¡ka `an rabbika | and asked you about your lord, |
| **وَعَنْ نَبِيِّكَ وَعَنْ دِينِكَ** | wa `an nabiyyika wa `an d¢nika | your prophet, your religion, |
| **وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ** | wa `an kit¡bika wa `an qiblatika | your book, your direction, |
| **وَعَنْ ائِمَّتِكَ فَلاَ تَخَفْ** | wa `an a'immatika fal¡ takhaf | and your Imams, then do not be scared; |
| **وَقُلْ فِي جَوَابِهِمَا** | wa qul f¢ jaw¡bihim¡ | rather, you should, answering them, say, |
| **ٱللَّهُ جَلَّ جَلاَلُهُ رَبِّي** | all¡hu jalla jal¡luh£ rabb¢ | “Allah, Whose majesty is all-majestic, is my Lord, |
| **وَمُحَمَّدٌ صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّي** | wa mu¦ammadun ¥all¡ all¡hu `alayhi wa ¡lih¢ nabiyy¢ | Mu¦ammad, may Allah bless him and his Household, is my prophet, |
| **وَٱلإِسْلاَمُ دِينِي** | wal-isl¡mu d¢n¢ | Islam is my religion, |
| **وَٱلْقُرْآنُ كِتَابِي** | walqur'¡nu kit¡b¢ | the Qur'¡n is my book, |
| **وَٱلْكَعْبَةُ قِبْلَتِي** | walka`batu qiblat¢ | the Ka`bah is my direction, |
| **وَامِيرُ ٱلْمُؤْمِنِينَ عَلِيُّ بْنُ ابِي طَالِبٍ إِمَامِي** | wa am¢ru almu'min¢na `aliyyu ibnu ab¢ §¡libin im¡m¢ | the Commander of the Faithful `Al¢ the son of Ab£-±¡lib is my Imam, |
| **وَٱلْحَسَنُ بْنُ عَلِيٍّ ٱلْمُجْتَبَىٰ إِمَامِي** | wal¦asanu ibnu `aliyyin almujtab¡ im¡m¢ | al-°asan the son of `Al¢ the well-chosen is my Imam, |
| **وَٱلْحُسَيْنُ بْنُ عَلِيٍّ ٱلشَّهِيدُ بِكَرْبَلاَءَ إِمَامِي** | wal¦usaynu ibnu `aliyyin alshshah¢du bikarbal¡'a im¡m¢ | al-°usayn the son of `Al¢ the martyred in Karbal¡' is my Imam, |
| **وَعَلِيٌّ زَيْنُ ٱلْعَابِدِينَ إِمَامِي** | wa `aliyyun zaynu al`¡bid¢na im¡m¢ | `Al¢ the adornment of the worshippers is my Imam, |
| **وَمُحَمَّدٌ بَاقِرُ عِلْمِ ٱلنَّبِيِينَ إِمَامِي** | wa mu¦ammadun b¡qiru `ilmi alnnabiyy¢na im¡m¢ | Mu¦ammad who split the knowledge of the Prophets is my Imam, |
| **وَجَعْفَرٌ ٱلصَّادِقُ إِمَامِي** | wa ja`farun al¥¥¡diqu im¡m¢ | Ja`far the veracious is my Imam, |
| **وَمُوسَىٰ ٱلْكَاظِمُ إِمَامِي** | wa m£s¡ alk¡¨imu im¡m¢ | M£s¡ the suppressor of rage is my Imam, |
| **وَعَلِيٌّ ٱلرِّضَا إِمَامِي** | wa `aliyyun alrri¤¡ im¡m¢ | `Al¢ the amicable is my Imam, |
| **وَمُحَمَّدٌ ٱلْجَوَادُ إِمَامِي** | wa mu¦ammadun aljaw¡du im¡m¢ | Mu¦ammad the magnanimous is my Imam, |
| **وَعَلِيٌّ ٱلْهَادِي إِمَامِي** | wa `aliyyun alh¡d¢ im¡m¢ | `Al¢ the guide is my Imam, |
| **وَٱلْحَسَنُ ٱلْعَسْكَرِيُّ إِمَامِي** | wal¦asanu al`askariyyu im¡m¢ | al-°asan the resident of `Askar city is my Imam, |
| **وَٱلْحُجَّةُ ٱلْمُنْتَظَرُ إِمَامِي** | wal¦ujjatu almunta¨aru im¡m¢ | and the Awaited argument-person is my Imam. |
| **هٰؤُلاَءِ صَلَوَاتُ ٱللَّهِ عَلَيْهِمْ اجْمَعِينَ ائِمَّتِي** | h¡'ul¡'i ¥alaw¡tu all¡hi `alayhim ajma`¢na a'immat¢ | These, may Allah’s blessings be upon all of them, are my Imams, |
| **وَسَادَتِي وَقَادَتِي وَشُفَعَائِي** | wa s¡dat¢ wa q¡dat¢ wa shufa`¡'¢ | my chiefs, my leaders, and my interceders. |
| **بِهِمْ اتَوَلَّىٰ** | bihim atawall¡ | I am loyal to them |
| **وَمِنْ اعْدَائِهِمْ اتَبَرَّا** | wa min a`d¡'ihim atabarra'u | and I repudiate their enemies |
| **فِي ٱلدُّنْيَا وَٱلآخِرَةِ** | f¢ aldduny¡ wal-¡khirati | in the world and the Hereafter.” |
| **ثُمَّ ٱعْلَمْ يَا… ٱبْنَ…** | thumma i`lam y¡… ibna… | Be it known to you, O [*so-and-so*] the son of [*so-and-so*], |
| **انَّ ٱللَّهَ تَبَارَكَ وَتَعَالىٰ نِعْمَ ٱلرَّبُّ** | anna all¡ha tab¡raka wa ta`¡l¡ ni`ma alrrabbu | that Allah the All-blessed and All-exalted is the most excellent Lord, |
| **وَانَّ مُحَمَّداً صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ نِعْمَ ٱلرَّسُولُ** | wa anna mu¦ammadan ¥all¡ all¡hu `alayhi wa ¡lih¢ ni`ma alrras£lu | Mu¦ammad, may Allah bless him and his Household, is the most excellent Messenger, |
| **وَانَّ امِيرَ ٱلْمُؤْمِنِينَ عَلِيَّ بْنَ ابِي طَالِبٍ** | wa anna am¢ra almu'min¢na `aliyya ibna ab¢ §¡libin | the Commander of the Faithful `Al¢ the son of Ab£-±¡lib |
| **وَاوْلاَدَهُ ٱلائِمَّةَ ٱلاحَدَ عَشَرَ نِعْمَ ٱلائِمَّةُ** | wa awl¡dah£ al-a'immata al-a¦ada `ashara ni`ma al-a'immatu | and the eleven Imams who are his descendants are the most excellent Imams, |
| **وَانَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ** | wa anna m¡ j¡'a bih¢ mu¦ammadun ¥all¡ all¡hu `alayhi wa ¡lih¢ ¦aqqun | whatever has been conveyed by Mu¦ammad, may Allah bless him and his Household, is true, |
| **وَانَّ ٱلْمَوْتَ حَقٌّ** | wa anna almawta ¦aqqun | death is true, |
| **وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي ٱلْقَبْرِ حَقٌّ** | wa su'¡la munkarin wa nak¢rin f¢ alqabri ¦aqqun | the interrogation of Munkar and Nak¢r in the grave is true, |
| **وَٱلْبَعْثَ حَقٌّ** | walba`tha ¦aqqun | the raising from the dead is true, |
| **وَٱلنُّشُورَ حَقٌّ** | walnnush£ra ¦aqqun | the Resurrection is true, |
| **وَٱلصِّرَاطَ حَقٌّ** | wal¥¥ir¡§a ¦aqqun | the Discriminating Bridge is true, |
| **وَٱلْمِيزَانَ حَقٌّ** | walm¢z¡na ¦aqqun | the Scale is true, |
| **وَتَطَايُرَ ٱلْكُتُبِ حَقٌّ** | wa ta§¡yura alkutubi ¦aqqun | the dispersion of the records is true, |
| **وَٱلْجَنَّةَ حَقٌّ** | waljannata ¦aqqun | Paradise is true, |
| **وَٱلنَّارَ حَقٌّ** | walnn¡ra ¦aqqun | the Fire is true, |
| **وَانَّ ٱلسَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا** | wa anna alss¡`ata ¡tiyatun l¡ rayba f¢h¡ | the Hour (of Resurrection) shall come; there is no doubt about it, |
| **وَانَّ ٱللَّهَ يَبْعَثُ مَنْ فِي ٱلْقُبُورِ** | wa anna all¡ha yab`athu man f¢ alqub£ri | and Allah shall resurrect those who are in graves. |

Then, the prompter should ask:

|  |  |  |
| --- | --- | --- |
| **افَهِمْتَ يَا…** | afahimta y¡ … | Do you understand, O [*so-and-so*]? |

According to a reported tradition, when a dead person is addressed these words, he answers, “Yes, I understand.”

The prompter should then say these words:

|  |  |  |
| --- | --- | --- |
| **ثَبَّتَكَ ٱللَّهُ بِٱلْقَوْلِ ٱلثَّابِتِ** | thabbataka all¡hu bilqawli althth¡biti | May Allah confirm you with the sure word. |
| **هَدَاكَ ٱللَّهُ إِلىٰ صِرَاطٍ مُسْتَقِيمٍ** | had¡ka all¡hu il¡ ¥ir¡§in mustaq¢min | May Allah guide you to a straight path. |
| **عَرَّفَ ٱللَّهُ بَيْنَكَ وَبَيْنَ اوْلِيَائِكَ** | `arrafa all¡hu baynaka wa bayna awliy¡'ika | May Allah introduce you to your leaders |
| **فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ** | f¢ mustaqarrin min ra¦matih¢ | in a resting-place of His mercy. |

He may then add the following words:

|  |  |  |
| --- | --- | --- |
| **اَللَّهُمَّ جَافِ ٱلارْضَ عَنْ جَنْبَيْهِ** | all¡humma j¡fi al-ar¤a `an janbayhi | O Allah, (please) take the earth away lest it touches his two sides, |
| **وَٱصْعَدْ بِرُوحِهِ إِلَيْكَ** | wa¥`ad bir£¦ih¢ ilayka | elevate his soul towards You, |
| **وَلَقِّهِ مِنْكَ بُرْهَاناً** | wa laqqih¢ minka burh¡nan | and make him find demonstration from You. |
| **اَللَّهُمَّ عَفْوَكَ عَفْوَكَ** | all¡humma `afwaka `afwaka | O Allah, [I beseech for] Your pardon! [I beseech for] Your pardon! |

**After Funeral**

**It is MOST Important to Give Sadaqa on behalf of the deceased ON the FIRST Night of Burial .This has MANY beneifts & can only be achieved by giving sadqa on the first night when it is MOST needed by the deceased .**

Sayyid Ibne Tawus has narrated from the Messenger of Allah (s.a.w.a.) that the most difficult for the dead person is the first night in the grave, so have pity on your dead ones and give Sadaqah on their behalf so that their difficulty is reduced and if there is nothing to give in Sadaqah you must pray two rakats prayer. 

Giving Condolences to relatives

Use foll words ujurukum ….

**Namaz-e-Wahshat**

It is narrated from Imam Sadiq (a.s.) that whenever there is narrowness and severity on the dead body the Almighty widens his grave and removes the narrowness and says that this widening is because you had recited Namaz-e-Wahshat for such and such believer brother.

**Namaz Wahshat can be recited as under**

**645.** It is befitting that on the first night after the burial of a dead person, two Raka'ats of wahshat prayers be offered for it. The method of offering this prayers is as follows:   
***In the first Raka'at, after reciting Surah al-Hamd, Ayatul Kursi should be recited once and in the second Raka'at, Surah al-Qadr should be recited 10 times after Surah-al-Hamd;***

and after saying the Salam the following supplication should be recited: Alla humma salli 'ala Muhammadin wa Ali Muhammad wab'ath thawabaha ila qabri ......(here the name of the dead person and his father's name should be mentioned).   
  
**646.** Wahshat prayers can be offered in the night following the burial of the dead body at any time, but it is better to offer it in the early hours of the night after 'Isha prayers

**616.** A person offering prayers for the dead body should recite takbirs and supplications in a sequence, so that Namaz-e-Mayyit does not lose its form.   
  
**617.** A person who joins Namaz-e-Mayyit to follow an Imam should recite all the takbirs and supplications.

**618.** The following acts **are Mustahab in the prayers** for the dead body:

-To pray bare-footed.   
-To raise one's hands (up to the ears) while pronouncing every takbir.   
-The distance between the person offering prayers and the dead body should be v less   
-To pray in congregation.   
-The Imam to recite the takbirs and supplications loudly and those offering the prayers with him to recite them in a low voice.   
-One who offers the prayers should earnestly and persistently pray for the dead as well as for all the believers.Before the commencement of the congregational prayers for the dead body one should say "as-Salat" three times.   
-The prayers be offered at a place where people often go for Namaz-e-Mayyit.It is Makrooh to perform prayers for dead bodies in masjids, except in Masjidul Haram.

QURAN SURAHS APPENDIX