

How to Face the Terror of the Grave?

One of the fearsome stages of the Hereafter is the grave, which calls out daily: "I am the abode of loneliness, I am the house of terror, I am the home of worms".

Terror of the Grave

It is quoted in Man La Yahzaruhul Faqih, that when a dead body is brought for burial, it should not be buried immediately. For there is no doubt that the terror of the grave horrifies the dead person, and he seeks refuge from Allah's wrath. The dead body should be laid to rest for sometime far from the grave, so that it prepares itself, and gets accustomed to it. Again one should stop and then take it to the grave. Allamah Majlisi while commenting on the above, says that even though the spirit is separated from the body, it is still maintains relation with it, and remains somewhat attached to it. The darkness and loneliness, questioning by 'Munkir and Nakeer', Squeezing in the grave (Fishar), and the chastisement in hell are some of the frightful stages. Hence it is necessary for man to take lessons from a dead man's state, and reflect upon it, because one day he himself will have to pass through these stages. Yunus narrates that one day he asked Imam Moosa al-Kazim (A.S.) that, "Whenever I think about the door of a house, the house becomes narrow in my sight, why is it so"? Imam (A.S.) replied, "It is so because whenever you take a dead body for burial, you should lay it to rest for sometime near the grave, so that the dead person may ready itself to enter there in, and collect strength to answer the questions of 'Munkir' and Nakeer".

Bara bin Azib, one of the companions (Ashab) of the Holy Prophet (S.A.W.S) says that one day I was in the presence of the Prophet, when we saw a group of people gathered. The Holy Prophet (S.A.W.S) asked them as to why they had gathered? They replied that they had gathered to dig a grave. As soon as the Prophet heard the name of the grave, he hurried towards it and sat on one side of the grave. I sat on the other side facing him so as to get a clear view of what he did. I saw that the Prophet (S.A.W.S) started weeping bitterly so much so that his face became wet, then he looked at us and said, "O my brothers! Prepare yourselves for this house".

Shaikh Bahai says that at times he saw many kings and rulers regretting their sins and wailing over their lives while dying. The Shaikh asked one such person who was about to die as to what was the reason for such regret. The dying king replied, "What do you have to say about the person who is proceeding for a journey without having gathered any provisions for it, and devoid of a helpful companion. He is stopped on the way in a horrifying grave, to be produced later before the Almighty Ruler, without having any goodness in store".

Allamah Qutubuddin Rawandi says, that after the death of Hazrat Maryam (A.S.), her son Prophet Isa (A.S.) called her, "O mother! Please speak to me, and tell me whether you are desirous of returning back to this world". Hazrat Maryam (A.S.) answered, "Yes, I desire to return back, so that during the cold winter nights I could recite Namaz, and during the hot summer days I could fast. O my dear! Verily the way to the hereafter is very difficult."

It is narrated that when the last moments of Hazrat Fatema (A.S.) neared, She called Amirul Mo'meneen Ali (A.S.) and said, "When I die, you bathe me, shroud me, pray Namaz over my dead body, and bury me. When you do so, sit near my grave for sometime and recite the Holy Qur'an, and pray for my forgiveness. For verily after death the dead person relies totally on the prayers (dua's) and affection of the living ones".

When Hazrat Fatema binte Asad (the mother of Hazrat Ali) died, Amirul Mo'meneen (A.S.) came weeping to the Holy Prophet (S.A.W.S) and gave Him the news of her death. The Prophet was grieved and said, "My mother has died". History bears witness that she had brought up the Prophet affectionately like a mother. The Prophet (S.A.W.S) gave her his own gown for the shroud (Kafan), and Himself lay in the grave for sometime before burying her. After burying her, he stood near the grave and called out: "Your son, your son, not Aqeel, nor Ja'far". People were surprised and asked him the reason for uttering these words. The Holy Prophet (S.A.W.S) replied that, "One day we were discussing about Qayamat, and I said that on that day people will be coming out of their graves in a state of nakedness. My aunt (Fatema binte Asad) started crying, so I assured her that I would give her my own gown for shroud, so she would not have to face that humiliation. She was scared of the squeeze in the grave (Fishare Qabr), so I lay myself in her grave so as to save her from this too. After burying her, Munkir & Nakeer came to question her. They asked her about her Lord, she replied that Almighty Allah was her Lord. Then they asked her about Prophet hood (Nabuwwah), she bore testimony that I was Allah's Apostle. But when they questioned her about her Imam, she was a bit confused. Hence I called out to her that "Your son, your son, not Aqeel nor Ja'far (but Ali)". Fatema binte Asad was a distinguished lady, who had the honour of giving birth to a son like Ali (A.S.), and herself remaining in the Ka'bah for three days as Allah's guest. She was the second woman who accepted the Prophet hood of the Holy Prophet (S.A.W.S) the first being Hazrat Khadija (A.S.) even then she was fearful of the hereafter and wept. And we being sinful have

forgotten our end, and do not take account of our deeds, but are averse to the terror of the hereafter. Syyed ibne Tawoos relates from the Holy Prophet (S.A.W.S) that he said that the first night is the most fearful and difficult for the dead person, hence give Sadqa for his safety. If you do not have to give anything as 'Sadqa' then recite two unit (Rak'at) Namaz: In the first Rak'at after Surah-al-Hamd recite twice Surah-at-Tawheed, and in the second Rak'at after Surah-al-Hamd recite ten times Surah-at-Takasur. After finishing the Namaz recite the following dua:

اللهم صل على محمد وآل محمد وابعث ثوابها إلى قبر ذلك الميت وفلان بن فلان

(here take the name of the dead man)

Allah will immediately send one thousand Angels to the grave of the dead person with attires of Paradise, and expand his grave until Qayamat. And for the one who recites this Namaz, Allah will offer him great rewards and exalt his position forty times.

The other Namaz to be recited on the first night of burial is as follows: Two Rak'at Namaz is to be recited, in the first Rak'at after Surah-al-Hamd recite once Ayatal Kursi, and in the second Rak'at after Surah-al-Hamd recite ten times surah-al-Qadr. After finishing Namaz say:

اللهم صل على محمد وآل محمد وابعث ثوابها الى قبر فلان

(here take the name of the deceased person).

My teacher Allamah Mirza Husain Noori (may Allah exalt his position) quotes in his book Darus Salaam from his teacher Haj Fath Ali Sultanabadi that he said: It was my routine that whenever I heard about the death of follower (Shi'ah) of Ahlulbait (A.S.), whether known or unknown to me, I recited (the above stated) Namaz, and this was not known to anyone else except my self. One day I met one of my friends who told me that the previous night he saw in a dream a Shi'ah who had died some days ago. My friend asked him as to how his state was. He replied that he was in deep trouble facing the consequences of his deeds, until one so and so (he took my name) person recited Namaz for him. He said that, "May Allah bless his father, he rescued me from severe chastisement". My friend asked me regarding the Namaz and I had to tell him.

Those deeds which are beneficial for warding off fear of the Grave.

One of them is performing Ruku' with entire recitation. Imam Mohammad-al-Baqir (A.S.) says, that a person reciting entire recitation of Ruku' in Namaz will be saved from the fear of the grave. And one who recites.

لااله الاالله الملك الحق المبين

100 times daily, will be saved from anxiety in the grave, will become prosperous, and the doors of Paradise will be opened for him. It is also related that the person who recites Surah-al-Yaseen before going to bed, and the following Namaz (Namaze Lay latur Raghaib), he will be saved from the terror of the grave. The first night of the month of Rajab is known as Laylatur Raghaib.

The Holy Prophet Mohammad (S.A.W.S.) used to fast on the first thursday of the month of Rajab, and between Maghrib and Isha Prayers recite twelve Rak'at Namaz (in Si sets of two units) as under:

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

اللهم صل على محمد النبي الامي وعلى اله

Then go into prostration (Sajdah) and say seventy times:

سبوح قدوس رب الملائكة والروح

Then sit erect and say seventy times:

رب اغفر وارحم وتجاوز عما تعلم انك انت العلي الاعظم

Then again go into Sajdah and say seventy times:

سبوح قدوس رب الملائكة والروح

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. And if a person visits an ailing man, Allah appoints an Angel for him who accompanies him in his grave till Qayamat.

Abu Sa'eed Khudri says, that he heard the Holy Prophet (S.A.W.S) telling Amirul Mo'mineen Ali (A.S.), "O Ali! Give glad tidings to your Shi'ahs that their death will be eased, and they will be saved from the terror of the grave and Qayamat".

Narrowness of and Squeeze in the Grave (Fishare Qabr).

This event is so horrifying, that it makes a person shiver with fright in this very world. Amirul Mo'meneen Ali (A.S.) says: "O the servants of Allah! The state in the grave of a person whose sins are not forgiven is more horrifying than death itself. Fear it's (grave's) narrowness, it's squeezing, it's imprisonment, and it's loneliness. Verily the grave calls out daily: I am the house of loneliness, of terror and worms. Grave is like a garden of Paradise for a good doer, while it is like a dungeon of hell for the evil doer. Allah tells His enemies that He will

send ninety nine serpents in their graves, who will tear their flesh and smash their bones, and this punishment will continue till the outbreak of Qayamat. if one of the serpents exhales toward this earth, all plants and trees will be destroyed. O servants of Allah! Your souls are tender and your bodies delicate, you cannot confront any ordinary serpent of this world, how then will you face them". It is related that Imam Ja'far-as-Sadiq (A.S.) used to get up daily in the middle of the night and call out in a loud voice so that everyone in the house could hear, and would say:

اللهم اعني على هول المطلع ووسع على ضيق المضجع وارزقني قبل الموت وارزقني خيرا ما بعد الموت

One of his (A.S.)'s Supplication (Du'a) is also stated:

اللهم بارك لي في الموت اللهم أعني على سكرات الموت اللهم أعني على غم القبر اللهم أعني على ضيق القبر اللهم أعني على وحشة القبر اللهم زوجني من الحور العين.

Reasons for the Squeeze in the Grave.

Laziness in purifying oneself after urinating, creating mischief amongst people, backbiting (ghibat), and severing relation with kith & kin are some of the reasons for this punishment.

Sa'ad bin Ma'az was one of the noble men of Ansars. He was held dear by the Holy Prophet (S.A.W.S) Himself and His companions, to the extent that whenever he came to meet the Prophet, He used to instruct His companions to welcome him with honour. The Prophet Himself stood up to welcome him. Sa'ad was wounded in a battle fought against the jews of Qurayza, and later succumbed to the injuries. When he died, seventy thousand Angels attended his funeral. The Holy Prophet (S.A.W.S) was present bare feet till the end, and gave shoulder to his bier, and said that the Angels had come to recite the funeral prayers (Namaze Mayyit), and Jibraeel and Mikaeel were also present alongside him. The Holy prophet loved him so much that He Himself buried him. Seeing these, the mother of Sa'ad remarked, "O my son, rejoice at the attainment of Paradise". The holy Prophet (S.A.W.S) says that, if a believer (Mo'min) does not help his believer brother even after having capacity to do so, Allah will send a large serpent named `Ajar in his grave, who will keep biting at his fingers". In another narration it is stated that the serpent will keep on biting his fingers even though his sin will have been forgiven.

Do people who are drowned or are hanged have to face the Squeeze in the Grave?

Shaikh Kulaini narrates from Yunus who says that once Imam Ali-ar-Reza (A.S.) was asked whether a person who is hanged also faces squeezing. (In the olden days it was a custom that when a person was hanged, his body was not brought down from the gallows, but was kept hanging there. As in the case of Zaid bin Ali bin Husain (A.S.), he lay in that manner for three years). Imam Reza (A.S.) answered, "Yes, they too shall face it, because Allah (who has power over all things) orders the wind to squeeze him as the earth does". Imam Ja'far-as-Sadiq (A.S.) says that, "Verily the Lord of the earth and the wind is One and the same, He commands the wind to squeeze the dead man, and this squeezing is more painful than the squeezing by the earth". In the same manner those who are drowned or are killed and eaten up by the beasts have to face the squeezing. Not offering thanks to Allah for His blessings and denying them, is also one of the causes of the squeeze in the grave (Fishare Qabr).

Those A'mal which saves one from the Squeeze in the Grave.

There are many acts (A'amal) to save one from the squeeze in the grave, but for brevity's sake, I state here only seventeen of them.

- (1) Amirul Mo'meneen Ali (A.S.) says, that a person who recites Surah-an-Nisa on 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 of the earth, and the squeeze in the grave.
- (3) A person who recites Surah-al-Qalam in Obligatory Prayers (Wajib Namaz) or Supererogatory Prayers (Nafela), will remain safe from this punishment.
- (4) Imam Ja'far-as-Sadiq (A.S.) says, that if a person dies between the sunset of Thursday and the sunset of Friday, Allah will exempt him from this punishment.
- (5) Imam Ali-ar-Reza (A.S.) says, that the Midnight Prayers (Namaze Shab) is recommended (sunnat) for you. So if a person gets up in the last part of the night and recites Namaze Shab, Allah will save him from the squeeze in the grave and grant him immunity from the fire of hell, and will increase his age and sustenance.
- (6) The Holy Prophet (S.A.W.S.) says, that if a person recites Surah-at-Takasur before going to bed, Allah will grant him freedom from this punishment.
- (7) If a person recites this supplication (dua') ten times daily will be saved from this punishment. (The du'a has

already been quoted in Chapter - I under "Those A'mal which prove beneficial during death and eases it's tribulations").

(8) A person who is buried in Najafe Ashraf. Because the earth of that place has got the speciality, that a person buried there will be saved from the punishment in the grave, and will be exempted from the questioning by Munkir and Nakeer.

(9) To put Jareedatayn (two wet sticks or branches) along with the dead body in the grave. It is narrated that so long as the sticks remain wet, the dead person is saved from chastisement. It is related that once the Holy Prophet (S.A.W.S.) was passing by a grave on which Allah's wrath was descending. He called for a leafless branch. He cut it from between, wetted it with water, and kept one on the head of the grave and the other on the feet. It is also related that to sprinkle water on the grave is also beneficial, for so long as the mud of the grave remains wet, the dead person remains safe from the punishment in the grave.

(10) A person who recites ten units (Rak'at) of Namaz on the 1st of Rajab such that in every Rak'at after Surah-al Hamd recites three times Surah-at-Tawheed, will be saved from the squeeze in the grave. To recite twenty Raka'at Namaz on the night of 1st Rajab, such that in every Rak'at after Surah-al-Hamd recite once Surah-at-Tawheed is beneficial to save oneself from the punishment in the grave.

(11) To fast for four days in the month of Rajab or twelve days in the month of Sha'ban is also beneficial.

(12) To recite Surah-al-Mulk on the grave is an act which saves the dead man from the punishment in the grave. Allamah Qutubuddin Rawandi relates from Ibne Abbas, who says that once a person pitched a tent on a ground not knowing that there was a grave beneath. Thereafter he started reciting Surah-al-Mulk. Suddenly he heard a voice saying that the Surah gives salvation. He related this incident to the Holy Prophet (S.A.W.S.), who replied that, "Verily this Surah frees a person from the punishment in the grave". Shaikh Kulanini also narrates from Imam Mohammad-al-Baqir (A.S.) who said that the recitation of Surah-al-Mulk saves one from the punishment in the grave.

(13) It is related from the Holy Prophet (S.A.W.S) in "Da'waat" of Allamah Qutubuddin Rawandi that, when a person is being buried and someone recites this supplication (du'a) thrice, the corpse will remain safe from the punishment in the grave till the day of Qayamat:

اللهم اني اسالك بحق محمد وآل محمد ان لا تعذب هذا الميت

(14) Shaikh Toosi in his 'Misbahul Mutahajjid' relates the Holy Prophet (S.A.W.S.) as saying that, if a person recites the following two Rak'at Namaz on Friday night, Allah will free him from the punishment in the grave, and save him from fear on the day of Qayamat. In each Rak'at after Surah-al-Hamd recite fifteen times Surah-az-Zilzal.

(15) To recite thirty Rak'at Namaz in the middle part of the month of Rajab, such that in each Rak'at after Surah-al-Hamd recite ten times Surah-al-Tawheed is beneficial to ward off punishment in the grave. In the same manner to recite the above Namaz on the night of 16th and 17th Rajab and the 1st of Sha'ban is also beneficial. On the night of the 1st of Sha'ban to recite 100 Rak'at Namaz, such that in each Rak'at after Surah-al-Hamd recite once Surah-at Tawheed, after ending the Namaz recite fifty times Surah at-Tawheed. On the night of 24th Sha'ban recite one hundred Rak'at Namaz, such that in each Rak'at after Surah-al-Hamd recite ten times Surah-an-Nasr. Also to recite fifty Rak'at Namaz such that in each Rak'at 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 same Namaz on the night of 'Ashoora' (10th of Moharram) is also beneficial.

(16) To keep 'Khake Shifa' (the mud of the grave of Imam Husain (A.S.) in the shroud (kafan), or to rub it on the parts of prostration (Sajdah).

(17) It is narrated from Imam Ja'far-as-Sadiq (A.S.) in "Anware No'maniyyah" that if forty persons gather near the body and recite:

اللهم انا لا نعلم منه الا خيرا وانت اعلم به منا فاغفر له

Allah will safeguard the dead man from the punishment in the grave.

It is related from Imam Ja'far-as-Sadiq (A.S.) that there was a virtuous man in Bani Israel, regarding whom it was revealed to Prophet Dawood (A.S.) that he was a hypocrite (riyakar) When he died, Hazrat Dawood refrained from attending his funeral But forty other people attended his funeral and said:

اللهم انا لا نعلم منه الا خيرا وانت اعلم به منا فاغفر له

Then another forty came and repeated the same, for they were not aware of the hidden reality. Allah then revealed to Dawood (A.S.) and asked him as to why did he not attend his funeral? Hazrat Dawood answered, "O Lord! You said that the man was a hypocrite, and so I avoided his funeral". Allah said, "Verily it was true, but because forty persons bore witness to his goodness I forgave his sins". It is Allah's mercy and beneficence who thus forgave His servant with any trial or tribulation.

It is for this reason that the believers (mo'meneen) in the olden days kept their shrouds (kafan) with them, and would request other believers to write down their testimonies on it the sight of the shroud made them remember death and increase the fear of the hereafter. We too should follow this example and request other Mu'meneen to write down their testimonies on our shrouds, and preserve it with us, so that we are always reminded of the hereafter

Questioning in the Grave by Munkir and Nakeer.

One of the principal factors of Shi'aism, belief in which is obligatory (wajib), is the questioning in the grave by Munkir and Nakeer. Allamah Majlisi relates in 'Biharul Anwar' and 'Haqqul Yaqeen' that it is a proven fact from reliable traditions that the questioning and the squeezing in the grave is for the physical body, as also for the spirit. In the grave one is questioned regarding one's beliefs (Aqaid) and deeds (A'maal). The questions are put to every believer as well as a non-believer. Only infants, the mentally retarded, and the people of lesser intellect are exempted from it. The period of 'Barzakh' offers them neither reward nor retribution.

One is questioned about the Prayers (Namaz), Fasting (Siyam), the Pilgrimage (Haj), Zakat, Khums, love of Ahlulbait (A.S.), and also about how he spent his entire life and wealth. Imam Ali Zainul Abedeen (A.S.) says that after the questioning about the beliefs of Islam, a person is questioned about how he spent his life, and also about the way he earned his wealth and spent it.

There are many whose tongues would cease to answer the questions put forth to them, and would not be able to answer, or would reply wrongly. It also happens that in reply to the question "Who is your Lord?", the person will reply to the Angels that they (i.e. the Angels) are his lord. The person who is well acquainted in his life time with the beliefs and principals (of Islam) will be able to answer without trouble. And if he does so, his grave will be broadened to the length his sight reaches. The period of 'Barzakh' passes away easily with Allah's blessings, and the Angels proclaim to him, : "Sleep thou like a newly wedded bride". (Usool Kafi) If the dead man is a non believer or a hypocrite, and cannot answer the questions put forth to him, one of the doors of hell is opened in his grave, and the entire grave is filled with the raging-fire. As Allah says in the Qu'ran: "And if he be of those who have belied, gone astray, He shall have an entertainment of a boiling water, And the boiling in the hell -fire" (surah -al Waq'e'ah: 92-94). Imam Ja'far-as-Sadiq (A.S.) says that, "A person who denies the following, is not one of our Shi'ahs: (1) Ascension (Me'raj of the Holy Prophet), (2) Questioning in the grave, and (3) Our Intercession (Shafa'at).

It is related that two Angels having a fearful countenance enter the grave for the questioning, their voices are like thunder, and their eyes like lightening. They put forth the following questions:

- (1) Who is your Lord?
- (2) Who is your Prophet?
- (3) What is your Religion?
- (4) Who is your Imam?

The dead man feels uneasy in answering these questions because of the fearful environment and needs help at that moment, hence Talqeen is recited at the following two places so that he is reminded of his beliefs (Aqaid).

(1) When the body is laid in the grave. It is better to place one's right hand on the right shoulder of the dead body, and the left hand on the left shoulder, and shake slightly when the name of the dead man is recited in the 'Talqeen'. (2) When the grave is closed. It is recommended (sunnat) that a near relative of the dead man should sit near the head of the grave after people leave, and should recite the 'Talqeen' in a loud voice. It is better to place one's palms on the grave and take one's face near the grave while reciting. There is no problem of another person other than the relatives is deputed for it. It is related that when the 'Talqeen' is recited, and the Angels (Munkir & Nakeer) hear it, Munkir tell Nakeer, "Come let us leave, for the Talqeen is a proof of his beliefs, and there remains no ground for further questioning".

Admonition:

A person may ask the question as to what is the benefit of reciting the 'Talqeen', when the spirit has already left the body. The answer to this question is that (as related in traditions), the spirit (Rooh) of the dead man remains present at that moment, and hears and observes more clearly than us. It also understands all languages whether Arabic, Persian, or any other. Because limitation is the outcome of this materialistic world. In 'Man La Yahzaruhul Faqeeh' it is narrated, that when Abu Zarr Ghaffari's Son Zarr died' Abu Zarr buried him. Then he sat near the head of the grave and put his hand on it and said, "Oh Zarr! May Allah bless you. Verily you were more virtuous than me, and accomplished all responsibilities due to a son. And now when you have been separated from me, I bear witness that I am pleased with you. By Allah! I do not grieve on account of your death, and do not wish anything from anyone except Allah. If I would not fear the after effects of death, I would

surely have accepted death instead of you. But I wish to remain alive for some more time so as to ask forgiveness for my sins, and prepare myself for the last journey. Surely I have performed such acts on your behalf which may be useful for you in your journey, and have not confined myself to just weeping and wailing for you, and hence this has kept me away from drooping myself in your separation. By Allah! I do not grieve on account of your death, nor because of your separation, but I lament thinking about what might have befallen you after your death, and wonder in what state you are. I wish I knew what you said and what was said unto you. O my Lord! I excuse all my rights due upon him, and I request You to forgive all your rights due upon him, for You are more liable than me to forgive and pardon".

Imam Ja'far-as-Sadiq (A.S.) says, that when a believer is laid to rest in his grave, Prayers (Namaz, which he offered) remains on his right side, Zakat on his left side, and acts of goodness & kindness (towards others) gives shelter on his head, and patience (shown at the time of distress) remains near him. When 'Munkir & Nakeer' come to question him, patience requests Namaz, Zakat, and goodness to surround him from all sides and give him refuge, and says that whenever troubles and calamities befell this man, I was always there with him (i.e. he bore it patiently).

Allamah Majlisi in his 'Mahasin' quotes Imam Mohammad-al-Baqir (A.S.) and Imam Ja'far-as-Sadiq (A.S.) as saying that when a believer (mo'min) dies, six faces enter his grave along with him. Out of these, one is more illuminated, chaste and more scented than others. One stands on the right side, the second on the left, third in front, the fourth near the head, fifth near the legs, and the one more illuminated shelters on the head. From whichever side the wrath of Allah comes, the face on that side defends the dead body. The one who is more illuminated asks these other faces: May Allah bless you all, who are you"? The one on the right side says "I am the Prayers (Namaz) which he recited in his life time". The one on the left side says "I am the Zakat which he gave while alive" The one standing in the front says "I am his fasts". The one near the head says "I am the Haj & Umrah which he performed in his life". While the one standing near the legs says "I am the kindness (Ehsan) which he performed with his brother believer". Then all these faces turn towards the more illuminated one and ask him as to who he is. It replies "I am the Love of Ahlulbait".

Shaikh Sadooq in the chapter on the importance of fasting in the month of Sha'ban says that whoever fasts for nine days in this month, 'Munkir and Nakeer' will deal with him gently and courteously during questioning. Many benefits have been narrated by Imam Mohammad-al-Baqir (A.S.) for a person who remains awake on the night of 23rd of the month of Ramazan and offers one hundred units (Rak'at) Namaz. One of these benefits is that Allah removes fear from his heart during the questioning by 'Munkir and Nakeer' and a light shines forth from his grave, which illuminates the whole world. The Holy Prophet (S.A.W.S.) says, that applying dye has four benefits, one of them is that Munkir & Nakeer' shy away from him in the grave. And as stated earlier that a person who is buried in Najaf, is exempted from the questioning in the grave.

Incident - 1

Allamah Majlisi quotes in his 'Tohfatur Zaareen' from 'Irshadul Quloob' and 'Farhatul Uzza' that a virtuous man from Kufa relates that, "Once on a rainy night I was seated in the Masjid of Kufa when some people entered the Mosque from the door near the shrine of Muslim bin Aqeel carrying a bier with them. They kept the bier on a mound. One of the persons accompanying the funeral felt asleep. He dreamt that two persons came near the bier, and one said to the other that "I will settle his account fast before he is taken to Najaf, because then I will not be able to go near him". The person got up from his dream and narrated it to others who understood the whole situation (that the two men were Munkir and Nakeer who had to question the dead man), and lifted the bier and proceeded towards Najaf to save the dead man from chastisement and the questioning". Allamah Behbahani says that once I saw Imam Husain (A.S.) in a dream and asked him, "O my Master! Will the one buried near your grave also be questioned"? Imam Husain (A.S.) replied, "Which one of the Angels have got the nerve to question him who is buried near my grave".

Incident - 2

It is written in 'Jillul Mateen' that Meer Mu'inuddin Ashraf who was one of the virtuous attendants of the shrine of Imam Ali-ar-Reza (A.S.) says that "Once I dreamt that I was in the shrine of Imam Reza (A.S.) and was coming out to perform ablution (wuzu). When I came near the mound of Ameer Ali Sher, I saw a group of people entering the shrine. An eminent personality was leading them, and they all carried spades in their hands. As soon as they entered the shrine, the eminent personality pointed towards a particular grave and said, "Dig out the wretched fellow from his grave". Hearing his command they started digging the grave. I asked one of those men as to who that man was. He replied that He was the Commander of the faithful Ali (A.S.). Suddenly I saw that Imam Ali-ar-Reza (A.S.) came out of His shrine and greeted Imam Ali (A.S.). Hazrat Ali (A.S.)

answered His greeting. Imam Reza (A.S.) said,

"O my Respected Grandfather! I request you, and have faith, that you will forgive this person on my behalf who lies buried here under the shelter of my shrine". Amirul Mo'meneen (A.S.) answered, "O my dear son! Do you know that he was a mischief-creator, an adulterer, and a drunkard"? Imam (A.S.) replied, "I do know, but when his last moment neared he willed to be buried under the shelter of my shrine, so I request you to forgive him on my behalf." Hazrat Ali (A.S.) forgave him and left. I awoke from my sleep in awe and woke up the other attendants and related to them my dream. We all went to the place which I had seen in my dream, and found a newly constructed grave, whose mud was scattered. After inquiry we learnt that a turkish man who had died was buried there the day before".

Haji Ali Baghdadi had the honour of meeting Imam Mahdi (A.T.F.S.) and ask him some questions. One of the questions put forward by him was that "Is it true that a person who goes for the pilgrimage (Ziarat) to the shrine of Imam Husain (A.S.) on Friday night receives salvation"? Imam (A.S.) replied, "Yes, by Allah". Haji Ali Baghdadi says that I saw tears in the eyes of Imam (A.S.). Then I asked him another question, "In the year 1269 A.H. when we went for the pilgrimage (Ziarat) to the shrine of Imam Ali-ar-Reza (A.S.), we met a nomadic Arab who was a native of Najaf. We invited him for a meal and asked him his views regarding the reward of the love of Imam Reza (A.S.). He replied, "Paradise", and said, "Since the past fifteen days I have been from the wealth of Imam Reza (A.S.), do Munkir & Nakeer' have the nerve to come near me. The food which I consumed from the table of Imam Reza (A.S.) has turned into flesh and blood". I asked Imam Mahdi (A.T.F.S.) whether his claim was true. Imam (A.S.) replied, "Yes it is true. Imam Reza (A.S.) himself will come and save him from the questioning in the grave. For verily by Allah! My Grandfather is a Zamin (surety) Imam'.

Source:

Manazileh Akhrirah

By: Shaykh Abbas Qummi

GIFT THE DEAD The Holy Prophet (s.a.w.w.) says that: "The dead man is like a person drowning who helplessly holds on to any help given to him by his father or brother or friend and he clings on to these and loves these acts more than the world itself, and the gifts for the dead are charity and praying for their forgiveness. (BIHAR UL ANWAR) Imam Jaffer Sadiq (a.s.) says that: "Three things help a man after his death, and these are: a charity given by him, a good habit he taught to others and a good offspring he leaves behind, who prays for his forgiveness". (AL BIHAR VOL 6 PAGE 294) The Holy Prophet (s.a.w.w.) says that: "Four things continue to reward a person even after his death; a man who dies on the true path, a good advise or knowledge given by him to someone who acts on that advice, an act of charity and a good son who prays for him and asks for forgiveness on his behalf." (AL TARGHEEB WAL TARHEEB VOL 1 PAGE 119 Imam Jaffer Sadiq (a.s.) says that: "Six things benefit a man after his death; a pious son who asks for forgiveness on his behalf, a copy of the Holy Quran he read from, a tree he planted, a glass of water he quenched others' thirst with, a well he dug, and a good tradition or habit he left behind to those around him". (MAN LA YAHDHURUHU AL FAQIH VOL 1 PAGE 118) Muhammad ibn Muslim narrates a tradition from Aba Jaffer (a.s.): "A person may be good to his parents during their life and forget them after their death, thus Allah considers him to have angered his parents. If on the other hand he was irresponsible in his duties towards them during their life and started to do good deeds on their behalf after their death Allah considers him to be an obedient servant". (AL BIHAR VOL 4 PAGE 59) The Holy Prophet says that the leader of the good doers on the day of Judgment is the one who did good to his parents after their death. (AL BIHAR VOL 74) The Holy Prophet Muhammad (S.A.W.W.) said: "Gift the dead". When the companions asked what they should gift the dead with, the Prophet said: "With Charity and Prayers," and continued to say that: "the souls of dead people descended every Friday on earth and begged their close ones with a forlorn voice: 'O Mother, O Father, O Children, O Close ones to me, be kind to me even with a dirham, or a piece of bread or clothes, and Allah shall reward you.'" Then the Prophet S.A.W. cried bitterly and all the companions cried bitterly too such that the Prophet (s.a.w.w.) could not utter anything. Finally the Prophet said, "These were your brothers in faith and they now have turned to dust after enjoyment in this life and they regret bitterly and reproach themselves and wish that they had done good deeds so that they wouldn't need you, and that is why you should help them in their desperate condition." Imam Jaffer Sadiq (A.S.) says that: "All the prayers, fasts, pilgrimage, charity, good acts and prayers reach the dead and help and reward them". The Holy Prophet (s.a.w.w.) says that: "The dead man is like a person drowning who helplessly holds on to any help given to him by his father or brother or friend and he clings on to these and loves these acts more than the world itself, and the gifts for the dead are charity and praying for their forgiveness. (BIHAR UL ANWAR)

Death Dua'as

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

<u>Dua's for persons under the pangs of death</u>	<u>To be recited at the time of death</u>
<u>To be recited when going with coffin (Janaza)</u>	<u>When visiting the graveyard</u>
<u>Funeral procession Dua'a</u>	<u>Talqeen (Recitation when body in grave)</u>
<u>Dua'a by 40 Momineen</u>	<u>Journey of Death - Download</u>
<u>Rules of Namaz e Mayyit</u>	<u>Rules Namaz-e-Wahshat on the night of Burial</u>
<u>Will & Advices</u>	<u>Advices to Children in a will</u>
<u>Funeral procedures</u>	<u>Rules Relating to deceased / Download</u>
Duties towards a Mayyit	
<i>Powerpoint slides from www.madressa.net</i>	
<u>Part 1: Sakarat</u>	
<u>Part 2: Rules For Performing Ghusl</u>	
<u>Part 3: The Kafan (shrouding)</u>	
<u>Part 4: Salaat-e-Mayyit and Burial</u>	

DUAS FOR PERSONS UNDER THE PANGS OF DEATH

It is incumbent on those present to lay flat on the back the person suffering from the pangs of death so that the face and the soles of the person be facing the Qibla. As a matter of scrupulosity the person suffering from the pangs of death should so lay himself or herself unless it is impossible for the person to do so. The corpse should preferably be kept in this posture till the bath is completed. After the corpse is covered with Kafan it should be laid in the same posture for the funeral prayers (so that the Qibla is on the right side of the corpse).

At the time of one's suffering from the pangs of death the following acts are Mustahab (commendable):-

(i) To teach and make the dying person recite the testimonies (belief about the Unity of God, the Prophethood of Muhammad (S.A.) and Imaamate and the Vice gerency, of the holy Imaams (A.S.) and also to teach other fundamentals of the true religion

(i) To make the dying person recite the following:-

There is no God except Allaah the Generous and Patient There is no God except Allaah the Almighty and All-Wise. Pure is that Allaah Who is Creator of the seven heavens and the seven earths and all that is in them and between them; He is the Lord of all these things and the Arsh and all praise is due to Allaah Who is the Lords of all the worlds.

٤٠٦ . لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ
الْعَلِيِّ الْعَظِيمِ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ
وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَ
رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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LAA ILAAHA ILLALLAAHUL H'ALEEMUL KAREEM., LAA ILAAHA ILLALLAAHUL A'LIYYUL A'Z'EEM. SUBH'AANALLAAHI RABBIS SAMAAWAATIS SAB-I' WA RABBIL ARZ'EENAS SAB-I' WA MAA BAYNAHUMAA WA RABBIL A'R SHIL A'Z'EEM WAL-H'AMDU LILLAAHI RABBIL A'ALAMEEN.

O "Allaah! Pardon my sins which are many and accept my deeds which are very little.

٤٠٥ . اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعْصِيَتِكَ وَأَقْبَلْ
مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ.

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ALLAAHUMMAGH FIRLIYAL KATHEERA MIM MAA' S'IYATIKA WA IQBAL MINNIYAL YASEERA MIN T'AA-A'TIKA.

O Who accepts even a little amount and forgives a amount of evil, accept my little good and forgive the large amount of my evil. Undoubtedly Thou art the Great Forgiver and the Dispenser of Mercy.

٤٠٧ . يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبَلْ
مِنِّي الْيَسِيرَ وَأَعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْغَفُورُ
الرَّحِيمُ.

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YAA MAN YAQBALUL YASEERA WA YAA'-FU A'NIL KATHEERI IQBAL MINNIL YASEERA WAA'-FU A'NNIL KATHEERA INNAKA ANTAL GHAFUORUR RAH'EEM.

ALLAAHUMMAR-H'AMNEE FA-INNAKA RAH'EEM.

O Allah! Be Merciful to me, Indeed Thou art Merciful.

DUA'AS TO BE RECITED AT THE TIME OF DEATH

O "Allaah! Pardon my sins which are many
and accept my deeds which are very little.

٤٠٥ . اَللّٰهُمَّ اغْفِرْ لِي الْكَثِيْرَ مِنْ مَعْصِيَتِكَ وَاقْبَلْ
مِنْ يَّيْ اَلْيَسِيْرَ مِنْ طَاعَتِكَ .

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**ALLAAHUMMAGH FIRLIYAL KATHEERA MIM MAA' S'IYATIKA WA IQBAL MINNIYAL YASEERA
MIN T'AA-A'TIKA.**

A reliable tradition from Imaam Muhammad Baqir (A.S.) states tat if you see anyone nearing death then
make him recite this Kalemate Farj.

There is no God except Allaah the Generous
and Patient There is no God except Allaah the
Almighty and All-Wise. Pure is that Allaah Who
is Creator of the seven heavens and the seven
earths and all that is in them and between
them; He is the Lord of all these things and
the Arsh and all praise is due to Allaah Who is
the Lords of all the worlds.

٤٠٦ . لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ
الْعَلِيُّ الْعَظِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ
وَرَبِّ الْاَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ وَمَا بَيْنَهُنَّ وَ
رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ .

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**LAA ILAAHA ILLALLAAHUL H'ALEEMUL KAREEM.. LAA ILAAHA ILLALLAAHUL A'LIYYUL
A'Z'EEM. SUBH'AANALLAAHI RABBIS SAMAAWAATIS SAB-I' WA RABBIL ARZ'EENAS SAB-I'
WA MAA BAYNAHUMAA WA RABBIL A'R SHIL A'Z'EEM WAL-H'AMDU LILLAHI RABBIL
A'ALAMEEN.**

O Who accepts even a little amount and
forgives a amount of evil, accept my little
good and forgive the large amount of my evil.
Undoubtedly Thou art the Great Forgiver and
the Dispenser of Mercy.

٤٠٧ . يَا مَنْ يَقْبَلُ الْيَسِيْرَ وَيَعْفُو عَنْ الْكَثِيْرِ اِقْبَلْ
مِنْ يَّي اَلْيَسِيْرَ وَاَعْفُ عَنِّي الْكَثِيْرَ اِنَّكَ اَنْتَ الْغَفُوْرُ
الرَّحِيْمُ .

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**YAA MAN YAQBALUL YASEERA WA YAA'-FU A'NIL KATHEERI IQBAL MINNIL YASEERA WAA'-FU
A'NNIL KATHEERA INNAKA ANTAL GHAFUORUR RAH'EEM.**

O Allah the Creator of the sky and the earth
the Knower of the hidden and the apparent,
the Most Kind (and) generous. I promise Thee
that I had been all the time giving evidence
that there is no God except Thee and Thou art
One that has no partner and that Muhammad
(blessings of Allaah be on him & his progeny)
is Thy servant and Thy Prophet. And the Day
of Resurrection will definitely come. And there
is no doubt about it that the people who are
dead and buried, You will give them life once
more. And Your taking account is justified,
and Paradise is justified, and all the rewards
which are promised in Paradise whether they
are concerned with eating or drinking & Nikah
are all justified and Hell is justified and faith
is justified, and faith is as you have made it.
Islam is as You have sanctioned according to
Shariat, whatever things you have said remain
as they are, Quraan-e-Majid remains as You
have revealed. and verily You are the
Almighty and Justified God and in this world I
once more take an oath that Thou, I agree, art
the only God, Islam is the religion,
Muhammad (Blessing of Allah be on him and
his progeny) is the prophet, and Ali is the
Imaam and the Holy Quraan is the Book and
Verily Ahlul Bait of your prophet (peace be on
them) are the imaams. O Allah Thou art my
Trust during my hardship; and my Hope
during my trouble; and my Reliance for my
matters which befall me and You are my

٤٠٨ . اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ عَالِمَ
الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمٰنُ الرَّحِيْمُ اِنِّيْ اَعْهَدُ
اِلَيْكَ اِنِّيْ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ وَحَدِّكَ لَا
شَرِيْكَ لَكَ وَ اَنْضَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَ اِلِه
عَبْدُكَ وَ رَسُوْلُكَ وَ اَنَّ السَّاعَةَ اَتِيَةٌ لَا رَيْبَ فِيْهَا وَ
اَنَّكَ تَبْعَتْ مَنْ فِي الْقُبُوْرِ وَ اَنَّ الْحِسَابَ حَقٌّ وَ
اَنَّ الْجَنَّةَ حَقٌّ وَ مَا وَعَدَ اللهُ فِيْهَا مِنَ النِّعَمِ مِنْ
الْمَاكِلِ وَ الْمَشَارِبِ وَ النِّكَاحِ حَقٌّ وَ اَنَّ النَّارَ
حَقٌّ وَ اَنَّ الْاِيْمَانَ حَقٌّ وَ اَنَّ الدِّيْنَ كَمَا وَ صَفْتَ
وَ اَنَّ الْاِسْلَامَ كَمَا شَرَعْتَ وَ اَنَّ الْقَوْلَ كَمَا قُلْتَ
وَ اَنَّ الْقُرْاٰنَ كَمَا اَنْزَلْتَ حَقٌّ وَ اَنَّكَ اَنْتَ اللهُ
الْحَقُّ الْمُبِيْنُ وَ اِنِّيْ اَعْهَدُ اِلَيْكَ فِيْ دَارِ الدُّنْيَا اِنِّيْ
رَضِيْتُ بِكَ رَبًّا وَ بِالْاِسْلَامِ دِيْنًا وَ بِمُحَمَّدٍ صَلَّى
اللهُ عَلَيْهِ وَ اِلِهٖ نَبِيًّا وَ بِعَلِيِّ اِمَامًا وَ بِالْقُرْاٰنِ كِتَابًا وَ
اَنَّ اَهْلَ بَيْتِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ اِيْمَةٌ
اَللّٰهُمَّ اَنْتَ ثِقَتِيْ عِنْدَ شِدَّتِيْ وَ رَجَائِيْ عِنْدَ كُرْبَتِيْ
وَ عُدَّتِيْ عِنْدَ اُمُوْرِيْ الَّتِي تَنْزِلُ بِيْ وَ اَنْتَ وَ لِيْ
فِي نِعْمَتِيْ وَ اِلَهِيْ وَ اِلِهٖ اَبَائِيْ صَلَّى عَلَيَّ مُحَمَّدٍ وَ

Guardian in my bliss; and my God and God of
 my parents Send blessing on Muhammad and
 his progeny and do not leave me to my self
 for twinkling of my eye at any time; and grant
 me safety in my loneliness; and make for me
 with Yourself a Pledge on the day I meet you
 on being raised up.

إِلَيْهِ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَأَمِنْ
 فِي وَحْشَتِي وَاجْعَلْ لِي عِنْدَكَ عَهْدًا يَوْمَ الْقَاكَ

مَنْشُورًا.

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**ALLAHUMMAH FAAT'IRAS SAMAAWAATI WAL ARZ'I A'ALIMIL GHAYBI WASH-SHAHAADATIR
 RAH'MAANIR RAH'EEMI INNEE AA'-HADU ILAYKA ANNEE ASHHADU AN LAI ILAAHA ILLA
 ANTA WAH'DAKA LAI SHAREEKA LAI WA AN MUH'AMMADAN S'ALLALLAAHU A'LAYHI WA
 AALIHEE A'BDUKA WA RASOOLUKA WA ANNAS SAA-A'TA AATIYATUL LAI RAYBA FEEHAA.**

**WA ANNAKA TAB-A'THU MAN FIL QUBOOR. WA ANNAL H'ISAABA H'AQQUN WAA ANNAL
 JANNATA H'AQQUN WA ANNA MAA WA-A'DAL-LAAHU FEEHA MINAN NA-A'MI MINAL MAAKILI
 WAL MASHAARIBI WAN NIKAAH'I HAQQUN WA ANNAN NAARA H'AQQUN WA ANNAL EEMAANA
 H'AQQUN WA ANNAD DEENA KAMAA WAS'AFTA WA ANNAL ISLAAMA KAMAA SHARA'-AT WA
 ANNAL QAWLA KAMAA QULTA WA ANNAL QUR-AANA KAMAA ANZALTA WA INNAKAL-LAAHUL
 H'AQQUL MUBEEN WA INNEE AA'-HADU ILAYKA FEE DAARID DUNYAA INNEE RAZ'EETU BIKA
 RABBAN WA BIL-ISLAAMI DEENAN WA BIMUH'AMMADIN S'ALLALLAAHUA'LAYHI WA AALIHEE
 NABIYYAN WA BI-A'LIYYIN IMAAMAN WA BIQURAANI KITAABAN WA ANNA AHLA BAYTI
 NABIYYIKA A'LAYHEE WA A'LAYHIMUS SALAAMU A-IMMAH. ALLAHUMMA ANTA THIQATEE
 I'NDA SHIDDATEE WA RAJAA-EE I'NDA KURBATEE WA-U'DDATEE I'NDA UMOORIYAL LATEE
 TANZALU BEE WA ANTA WALIYEE FEE NIA'-MATEE WA ILAAHEE WA ILAAHU AABAA-EE S'ALLI
 A'LAA MUH'AMMADIN WA AALIHEE WA LAI TAKILNEE ILAA NAFSEE TURFATA A'YNEE ABADAN
 WA AAMIN FEE WAH'SHATEE WAJ A'L LEE I'NDAKA A'HDAN YAWMA ALQAACA MANSHOORAA.**

DUA'A TO BE RECITED WHEN GOING WITH COFFIN (Janaza)

God is great! This is what had been promised
 to us b God and His Prophet and Allaah and
 His Prophet are true. O Allah elevate us in
 faith, obedience and piety. All praise is for God
 Who dominates on account of His Might and
 Who has subdued mankind with death.

٤١١. اللَّهُ أَكْبَرُ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَ

صَدَقَ اللَّهُ اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا الْحَمْدُ لِلَّهِ

الَّذِي تَعَزَّزَ بِالْقُدْرَةِ وَقَهَرَ الْعِبَادَ بِالْمَوْتِ.

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**ALLAAHU AKBAR HAAD'AA MAA WA-A'DANALLAAHOO WA RASOOLUHOO WA S'ADAQQAL-
 LAAHOO WA RASOOLUH. ALLAAHUMMAZID'NAA EEMAANAN WA TASLEEMAA. ALH'AMDU
 LILLAAIL LAD'EE TA-A'ZZAD'A BIL- QUDRATI WA QA HARAL I'BAADA BIL-MAUWT.**

DUA'A TO BE RECITED BY 40 MOMINS AT DEAD BODY OF A MOMIN

O Allaah! We are only aware of the good deeds of this dead body but You know much more about him/her than us.

٤٠٩ . اَللّٰهُمَّ لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ
مِنَّا.

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ALLAAHUMMA LAA NAA'-LAMU MINHU/MINHAA (for female) ILLAA. KHAYRAN WA ANTA AA'-LAMU BIHEE/ BIHAA (for female) MINNAA.

FUNERAL PROCESSION DUA

At the time of taking a body, the persons, who accompany funeral procession, should recite the following Dua'a :-

May Allaah pardon you. There is no deity but Allaah, the Righteous, Muhammad is the Prophet of Allaah; Ali, the Commander of the faithfuls is the friend of Allaah, Fatimatuz Zahraa is the chosen one of Allaah; Hasan and Husain are the grandsons of the Messenger of Allaah; and pure Imaams are the indisputable proofs of Allaah, this is what Allaah has promised and (also) promised by the Prophet of Allaah. This is what is verified by Allaah and by His Prophet and the Prophets have delivered the same.

٤١٢ . غَفَرَ اللّٰهُ لَكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ
اللّٰهِ عَلِيًّا اَمِيْرَ الْمُؤْمِنِيْنَ وَ لِيُّ اللّٰهِ فَاطِمَةَ الزَّهْرَاءِ
صَفْوَةَ اللّٰهِ الْحَسَنُ وَ الْحُسَيْنُ سِبْطِي رَسُوْلِ اللّٰهِ
وَ الْاِيْمَةُ الطَّهْرِيْنَ حُجْجُ اللّٰهِ هَذَا مَا وَعَدَنَا اللّٰهُ وَ
وَعَدَ رَسُوْلُهُ وَ صَدَقَ اللّٰهُ وَ صَدَقَ رَسُوْلُهُ وَ بَلَّغَ
الرُّسُوْلُوْنَ.

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GHAFARALLAAHU LAKUM LAA ILAAHA ILLALLAAHU H'AAQUN MUH'AMMADUN RASOOLULLAAHI A'LIYYUN AMEERUL MOO-MINEENA WALIYULLAAHI FATIMATUZ ZAHRAA-U S'AFWATULLAAH ALH'ASANU WALH'USAYNU SIBT'AA RASOOLILLAHI WAL A-IMMATUT'T'AHIREENA HUJAJULLAAH. HAAD'AA MAA WA-A'DANAALLAAHU WA WA-A'DA RASOOLUHOO WA S'ADAQALLAAHU WA S'ADAQA RASOOLUHOO WA BALLAGHAL MURSALOON.

TALQEEN

If the deceased is male:

Listen and understand, listen and understand, listen and understand, Oson of

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 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 obligatory 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 the peace of Allah be on them all - are the Imams of all the believers and are the authorities on the whole world, and all these Imams are the rightly guiding and the pious?

O son of, 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 or worried, 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, the Qur'an is my book, Kaa'ba is my Qibla, Ameerul Mu'mineen Ali ibne Abu Talib is my Imam, Hasan Mujtaba is my Imam, Husain, the martyr of Karbala is my Imam, Ali Zaynul Abideen is my Imam, Mohammed Baqir is my Imam, Ja'far Saadiq is my Imam, Musa -al- Kaazim is my Imam, Ali Riza is my Imam, Muhammed Jawaad is my Imam, Ali Haadi is my Imam, Hasan Askari is my Imam and Hujjatul 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, son of....., that Allah, the Almighty and Exalted, is the best Rabb, that Muhammad is the best Prophet, and that the commander of the believers, Ali son of Abu Talib and his offsprings, the twelve Aemma are the best of Imams

And that the message Muhammad 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, Janna 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 son of, 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 on both sides and elevate his soul to Yourself. O Allah! Forgive us, forgive us.

If the deceased is female:

Listen and understand, listen and understand, listen and understand, Odaughter of

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 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 obligatory 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 the peace of Allah be on them all - are the Imams of all the believers and are the authorities on the whole world, and all these Imams are the rightly guiding and the pious?

O daughter of, 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 or worried, 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, the Qur'an is my book, Kaa'ba is my Qibla, Ameerul Mu'mineen Ali ibne Abu Talib is my Imam, Hasan Mujtaba is my Imam, Husain, the martyr of Karbala is my Imam, Ali Zaynul Abideen is my Imam, Mohammed Baqir is my Imam, Ja'far Saadiq is my Imam, Musa -al- Kaazim is my Imam, Ali Riza is my Imam, Muhammed Jawaad is my Imam, Ali Haadi is my Imam, Hasan Askari is my Imam and Hujjatul 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, ...daughter of....., that Allah, the Almighty and Exalted, is the best Rabb, that Muhammad is the best Prophet, and that the commander of the believers, Ali son of Abu Talib and his offsprings, the twelve Aemma are the best of Imams

And that the message Muhammad 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, Janna 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 daughter of, 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 her on both sides and elevate her soul to Yourself. O Allah! Forgive us, forgive us.

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 them (with salaam). The following salaam is recommended: Wherever possible face qibla, and recite Suratul Fatiha for all the marhumeen.

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. Suratul Yaseen
7. Any dua asking Allah's forgiveness for the marhum/a

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....."