P. E. T. PUBLICATIONS

DEATH IS CERTAIN

DEATH DEATH CEREMONIES

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FOR ISAL-E-SAWAB
HAJI HASANALLY P. MOHAMMED EBRAHIM

DEATH

Why fear it, when I know it's my silent friend,
Why wait for it when it can not wait for me.
Why ignore it when I know it's a natural thing,
Why run from it when it finally captures me.

None would fear it if they had done good deeds,
Nobody can hide from it for it will reach everywhere.
Why fear death when I know life is mortal,
Leave Him to put your soul to rest,
Because I know I have done my best!

- ZAHRA SIBTAIN

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Bismillaahir-Rah'maanir-Rah'eem

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Bismillaahir-Rah'maanir-Rah'eem

DEATH

DEATH IS THE DAWN OF ETERNAL LIFE

There are various definitions of and different concepts about Death as held by different personalities, religious as well as others. Some say Death is the end; while others say 'Death is a means to enter the permanent phase of life'.

> 'To the ignorant, death means the end of life, while in reality it is but the evening leading to the dawn of the Eternal Life'.

According to an English Scholar: 'Death is a slave to other means of expiration. For instance one cannot achieve Death unless he meets some accident, has illness-may be heart-failure, poisoning, a fall, etc.' According to him Death has no significance or importance. Death claims it has finished a force whereas the matter contends he has finished the Death and Death is dead for him for he will die no more and that in an effort to finish him the Death served as a means to reach eternity, so he says 'why should I fear death.'

THERE IS NO ESCAPE FROM DEATH

Death is a word dreaded by most of the people, but little do they realise that everything which comes into existence from nothing has to perish, decay or die one day. This is the law of nature. However hard one may try, the science may reach its zenith, there is no escape from death.

> The Quraan emphatically declares, 'Wherever ye be death will overtake you, even if ye be in towers (strong and) lofty'. (4:78)

'Every one on it will perish. But will remain for ever the Face of thy Lord, the Glorious and Gracious.' (55:26/27)

Here is a prayer recited by Imam Zainul Abedin (A.S.) whenever he heard of any one's death or whenever death was mentioned to him: [See Arabic text on page 179]

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN
O Lord bless Muhammad and his Ahlul Bait
WA AALIHEE, WAKFINAA T'OOLAL AMALI
(descendents), and save us from extended hopes,
WA QAS'S'IRHU A'NNAA BIS'IDQIL A'MALI
and shorten (1) them for us through our
H'ATTAA LAA NU-AMMILASTITMAAMA
good deeds, done sincerely; so that we may not
SAA-A'TIN BAA'-DA SAA-A'TIN WA
expect (even) the completion of one hour after
LASTEEFAA-A YAWMIN BAA'-DA YAWMIN
another, nor the accomplishment of one day after
WA LAT-TIS'AALA NAFSIN BI-NAFSIN WA
another, nor the connection of one breath with
LAA LUH'OOQA QADAMIN BI-QADAMIN WA
another, nor the succession of one step to another.
SALLIMNAA MIN GHUROORIHEE WA
And save us from their delusion, and give us
AAMINNAA MIN SHUROORIHEE WANS'IBIL
security from their mischief. And fix Death
MAWTA BAYNA AYDEENAA NAS'BAN WA
before our eyes permanently (as a fixture),
LAA TAJ-A'L D'IKRANAA LAHOO GHIBBAN
and let not remembrance of it be intermittent.
WAJ-A'L LANAA MIN S'AALIH'IL AA'-MAALI
And let our service consist of good actions,
A'MALAN NASTABT'I-U MA-A'HUL MAS'EERA
whereby we may desire to return unto Thee

ALAYKA WA NAH'RIS'U LAHOO A LAA sooner; and because of which we may long to
WASHKIL LAH'AAQI BIKA H'ATTAA join Thee quickly. So much so that Death may
YAKOONAL MAWTU MAA NASANAL LAD'EE become our associate (2) from whom we may
NAA NASU BIHEE WA MAA LAFANAL LAD'EE derive comfort; and our favourite whom we may
NASHTAAQU ILAYHI WA H'AAMMATANAL long for, and our next of kin to whom we may love
LATEE NUHIBBUD DUNUWWA MINHAA to be nigh. And when Thou Sends it down upon
FA-ID'AA AWRADTAHOO A'LAYNAA WA us, and brings it to us, then let us be fortunate
ANZALTAHOO BINAA FA-AS-I'DNAA BIHEE with it as a visitor, and familiar with it as a
ZAAA-IRAN WA AANISNAA BIHEE sojourner. And do not render us unfortunate
QAADIMAN WA LAA TUSHQINAA in entertaining it and do not
BI-Z"IYAAFATIHEE WA LAA TUKHZINAA disgrace us with its visit.
BI-ZIYAARATIHEE WAJ-A'LHU BAABAN MIN And let it be one of the gates to
ABWAABI MAGHFIRATIKA WA MIFTAAH'AN Thy forgivenss, and one of the
MIN MAFAATEEH'I RAH'MATIKA AMITNAA Keys to Thy mercy. Let us
MUHTADEENA GHAYRA Z'AAALLEENA die guided (righteous) not misled;
T'AAA-I-E'ENA GHAYRA MUSTAKRIHEENA obedient, not unwilling; repentant,
TAAA-IBEENA GHAYRA A'AS'EENA WA not sinning, and not persisting in sin,
LAA MUS'IRREENA YAA Z'AAMINA O Surety for the reward of the righteous,

JAZAAA–IL MUH'SINEENA WA MUSTAS'LIHA A'MALIL MUFSIDEEN
and O Reformer of the actions of the corrupt. [Saheefa Kamila, Dua'a No 40]

DEATH IS NOTHING BUT BLESSING & CHANGE OF PLACE

Death, in fact, is a blessing. Death is not the synonym of destruction or extinction. It is only a change of place from a Temporary, Transitory and Mortal abode in this world, to an Eternal, Permanent and Immortal abode of the Hereafter.

The Hereafter–the next world–the final destiny has two distinctly separate aspects viz: (i) Eternal Peace and Happiness, and (ii) Permanent Vexation and Punishment.

A wise person would keep this in view and endeavour to achieve the salvation of the next world even at the cost of worldly life, while a person devoid of wisdom, will plunge into passions and pleasures of this world at the cost of the life of Hereafter.

We have been created neither in vain nor for destruction. Says the Holy Quraan:

> "What! Did you then think that We had created you in vain and that you shall not be retuned to Us?"
> (23:115)

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(1) That is, gives us grace to work sincerely in Thy cause and not to be deceived by hope, nor neglect our duties.

(2) Lit: "Whereby we may feel that our return unto Thee was delayed. When a man does good deeds, and is sure of reward he is anxious to obtain it as soon as possible. The return unto God being the greatest reward he waits for it impatiently.

And the Holy Prophet (S.A.) said, "You have been created for permanence and not for extinction; Death is nothing but a change of place."

Says the Holy Quraan; "From it (the earth) We created you, and into it will We return you, and out of it will We bring you forth for a second time". (20:55)

At another place the Holy Quraan declares: "And God made you grow of the earth as a growth (of a plant), then He returneth you therein, and again will He bring you forth a new bringing (at the Resurrection)". (21.17/18)

The evolutionary process of the growth of man is compared to vegetation on the earth which grows gradually. This confirms the evolutionary course, the development of life on earth, but it does not apply, in any case or sense to the mechanical evolution of the Darwinian school, inasmuch as the evolutionary process is manifest in every kind of life separately and distinctly, be it vegetable, animal or human life.

ARE LIFE & DEATH OF A GOOD & EVIL PERSON ALIKE?

Thus it is but incumbent on every believer to lead this life in obedience to Allaah, His Last Prophet (S.A.) and the pure and infallible progeny of the Prophet (S.A.) and finally quit this world as true Muslim. Forget not the fact that the "Life and Death" of good and evil doers are not alike in any respect. See what the Holy Quraan says about this:

> "Nay; do those who have wrought evil deeds think that We will make them like those who believe and do good,
> that their life and death shall be equal? Evil it is that they judge." (45:21)

DIE AS MUSLIM

Prophets Ibrahim (A.S.) and Yaqoob (A.S.) have a word of wisdom for mankind as is related in the Quraan:—

> "And the same did Ibrahim enjoin on his sons and (so did) Yaqoob. O my sons! Surely Allaah has chosen for you (this) faith, therefore die not unless you are Muslims." (2:132)

Allaah, Himself has directed the believers as under:—

> "O you who believe! Be careful of (your duty to) Allaah with the care which is due to Him, and do not die unless you are Muslims." (3:101).

The Holy Prophet (S.A.) has been made to declare as follows:

> "Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allaah, the Lord of the Worlds; No associate has He; and this am I commanded, and I am the first of those who submit (Muslim)." (6:163/164)

SIGNIFICANCE OF PAINS AND PLEASURES OF LIFE

This worldly life has its ups and downs, pleasures and

pains, joys and sorrows; but these are only tests to see whether a person in prosperity thanks his Sustainer or not, and a person in adversity bears it patiently or not. There is neither unmixed eternal happiness in this world, nor continuous grief. Of course, the believers, according to their status, have to encounter trials and experience ordeals only to achieve greater reward in the life Hereafter, as goes the tradition of the Holy Prophet (S.A.):

'The world for a faithful is like a prison, and for an unbeliever it is like paradise." That is for a faithful this world in comparison to Heaven is like a prison, while for an unbeliever this world in comparison to Hell is like Paradise.

PREDESTINED AND ACCIDENTAL DEATH

The Death is of two kinds as follows.--

(i) Predestined, inevitable.
(ii) Accidental or Circumstantial.

. he predestined death occurs at a fixed time, not a second before or after. There is no escape from it.

The other kind of death is the result of negligence on the part of the human being, violation of the laws of nature or the confusion of one with the other. In case such a death is caused by any person, according to Shariat he is liable to punishment in this world as well as in the next.

HOW TO PREVENT ACCIDENTAL DEATHS?

Invocations and supplications, alongwith the deeds of

charity, justice and consideration for the kindred, protect one from such accidental or circumstantial death, and thus he reaches the real age of his life granted by Allaah, the Omnipotent, and we say his life tunure has been prolonged. Contrary to this, neglecting Dua'a, adopting miserliness, cruelty and bad behaviour with one's relatives, make one prone to accidents and circumstances which result in death before actually reaching the life tenure granted by Allaah.

WHY PUNISHMENT IN THE WORLD AS WELL AS IN THE HEREAFTER?

Some one may rightly ask how should one have two punishments? Well, one is the wordly punishment for violating the commandments of the Creator, and it is to save the humanity from his/her further danger; while the other is the punishment of the Hereafter, which is in reality the proper punishment.

What about those people who, for their extreme transgression and vicious crimes, were destroyed by Divine visitation—Chastistment in the form of floods, earthquakes or metamorphosis into apes and swines in this world, will they not be punished in the Hereafter as well?

Even the Hypocrites, who are to be reckoned worse than Infidels, will have dual punishment. Says the Quraan:—

> "And of those who are around you of the (rustic) Arabs (of the desert) these are hypocrites; and from the inhabitants of Medina (also); stubborn are they in hypocrisy; you know them not, We know them; Twice will We chastise them, then shall they be turned unto a grievous chastisement." (9:101)

INCREASE AND DECREASE IN THE LIFE TIME

Traditions referring to the increase in the life tenure of a person due to performing charity, observing justice and paying consideration to the kindred (Sila-e-Rahm) or the curtailment of the life because of withholding charity, committing cruelty and neglecting the kindred are in fact proofs of the accidental or circumstantial death. Let us take an example. If a person takes poison, the natural result will be death. Similarly, a person plunging himself into a blazing conflagration will certainly be burnt to ashes. This is committing suicide. If he had not taken the poison or plunged in the wild fire he would not have died.

LIFE IS A TRUST OF ALLAAH

Suicide in a way resembles misappropriation or embezzlement of a trust deposited with a person, for 'Life' is a Trust of Allaah—He has created us and He Alone is the Owner. Creatures are mere trustees and as such they have to safeguard this sacred trust. They are enjoined neither to while it away in frivolity, nor waste it away by ending it as they desire.

SUICIDE IS A GREAT SIN

A person committing suicide does so intending to escape from worldly troubles, miseries, unbearable disappointments, from clutches of law having done something unlawful, etc, without realising that he or she has to live in this mortal world only for a period of a wink compared to the time he/she has to live in Barzakh (period after death till the day of Judgement) wherein he/she will be put in the position earned by his/her deeds in the world.

And the act of committing suicide is very strongly forbidden enjoining terrible punishment in hell eternally. As such how foolish it is to commit suicide because that act instead of freeing one from the troubles etc, which otherwise he/she has to bear for a wink which is the period one has to remain in this world makes him/her liable to remain miserably in Barzakh for a very very long time and suffer punishment in hell eternally.

Let us take another example. There is a person 'A' with a revolver in his hand shooting at a person. The result is death of the person. This is homicide. Had the murderer not shot or had the person not been present nothing would have happened.

This proves that accidental and circumstantial deaths are unnatural.

ALWAYS REMEMBER DEATH

Death is inevitable, it is to come sooner or later. As such every Muslim is strongly advised to remember death, to make him not lose sight of the Hereafter, to keep him alert to do good and to abstain from evil. This readiness or preparedness is reflected in his desire to meet death willingly and smilingly. Whereas 'Praying for Death' exhibits his weakness rather cowardice. Therefore, it is strictly forbidden to pray for death. On the contrary, Allaah has ordained to pray for long life although one may be tired of his life on account of poverty, illness, disappointments, etc. One has to bear all these patiently relying on Allaah's mercy to help him out. Says the Holy Quraan:—

> "Effaces out Allaah whatever pleases, and confirms He and with Him is the Mother (Basic Source)

of the Book. (13:39)

WHY DEATH?

Had life on earth been eternal, there would have remained hardly any space to stand for man here. Shaikhur Raees Abu Ali Seena has expressed this idea thus:

> "Supposing all the progeny of Hazrat Ali (A.S.), had been given eternal life on this earth, the number would have been in billions of billions. With the limited space available on this globe, there would have been no room to accomodate them, what to say of land for agricultural, industrial and housing purposes. The wise, therefore, have no fear of death, which is a very necessary part of the grand plan of the Almighty Allaah. The desire for eternal life on earth is hardly sensible.

THE TRUTH ABOUT SOUL AND DEATH

From Urdu version of Allaama Shaikh Suduque's Arabic Original, "Aqaid-e-Shia'a". pp 35-42

(Pages 229 to 249 of the book "Kitab-e-Akhlaque wal Tehzeeb")

THE REALITY OF SOUL

What is Soul? No one can understand it, for Hazrat Ameerul Momineen Ali (A.S.) has clearly said: "One who understands his own self (i.e. Soul) can know his God"; and it is quite obvious that true and actual knowledge about the Being of God cannot be achieved by anyone. Therefore, what Ameerul Momineen (A.S.) impliedly

meant was this: 'Listen, do not go too deep into understanding the Soul, for you simply cannot understand its reality. It is as much beyond human comprehension as it is to know God for what He actually is.'

THE REALITY OF DEATH

Now for the matter of Death. What is it actually? What happens to the human body and the Soul at the time of death? What is Death in the views of the Imaams (A.S.)? The following paragraphs will enlighten the reader on these matters.

Islam defines Death as a state consequent to the break-up of the singularity of Soul and body in the form of a living entity, the Soul continuing to exist thereafter. In other words, Death is the separation of the Soul from the body.

To quote the Holy Prophet (S.A.): "Remember, you people have not been born in order to perish; on the contrary, your being created entails eternity. And you live even after death. Death is merely the exit of your Souls from your bodies; and the Souls live thereafter in an abstract form, as if they have shifted from one abode to another." The Prophet (S.A.) also said: "Remember, the Souls are like travellers encaged in bodies; and when they leave the bodies, they don't just perish. Rather, they continue with their eternal nature of being after leaving the structure of bodies. Some of them (i.e. the Souls) continue to exist happily, some live in torture, some remain free, enjoying neither peaceful happiness nor suffering any torture. Some Souls get into a slumbering state, like the one during sleep, and will wake up with a start alongwith their bodies on the Day of Resurrection: (See p. 31-37 of Urdu edition of "Aqaid-e-Shia" by

Shaikh Saduque).

As for the question: what and how do human beings feel at the separation of the Soul from the body, there are certain facts, mentioned in Traditions which prove that there is a difference in the nature of feelings at the time of death between Believers (Momins) and those who do not believe in religion. Even amongst the Believers there is some difference, for, all of them are not of the same calibre. As for Perfect Momins and those other Momins whose sins have already been retributed before their deaths, it is stated that such persons die very peacefully and so easily that they derive comfort from it. And those atheists, infidels, apostates and enemies of the Holy Prophet (S.A.)'s family, who have been compensated for their good acts in this world, will die very painful deaths, the severity of agony being in conformity with the seriousness of their misbeliefs and insolence. In some cases, it will be akin to spreading a thin cloth over a thorny tree and then pulling it tearing it off into shreds. For some, the agony will be like that of a person being sawed. For such persons, the tortures of the Hereafter commence right from the moments of their deaths.

And those Momins, too, will die in painful agony whose sins have not been fully retributed before their deaths; and this is so, because the severity of their agony may serve as a retribution for their sins.

Now for those atheists, infidels, apostates and the enemies of the family of the Holy Prophet (S.A.) who also have good and virtuous acts to their credit in this life, and who have not been fully rewarded for them, will of course die peacefully; the object of this leniency being to compensate them for the balance of their good deeds, so that there be

no delay in their punishment in the Hereafter.

It has also been substantiated in Traditional references that every person, whether a Momin or otherwise, sees the Holy Prophet (Mohammad S.A.) and Hazrat Ali (A.S.) before dying. For a true Believer, they symbolise Divine grace; while for their enemies and anti-religionists, they spell pain and torture by ordering the Angel of Death to be cruel to them in the process of their dying. Related below are a few narratives from the Traditions reported on pages 35-42 in the book entitled, "Aqaid-e-Shi'a' by Allama Sheikh Suduque.

(1) Once someone requested Ameerul Momineen Ali (A.S.) to discourse on the subject of Death. Imaam Ali (A.S.) replied. "Listen, one of these three things invariably happens when someone dies: First, one is foretold of the happy prospects of eternal Divine favours; Second, one is forewarned of perpetual torture; and the Third, there is no premonition of either Divine graces or of torture. Rather, one is left in complete suspense in this respect. One's ultimate end, therefore, remains a mysterious thing, and one does not know what type of treatment will be meted out to him.

"So, the person who is given the glad tiding is our friend and is also obedient to us. The one who is forewarned of the awaiting torture is an enemy of God, of the Holy Prophet (S.A.) and ours (i.e. members of the family of the Prophet S.A.). And those in respect of whom there is no premonition of any nature, are the ones who, though our friends and have right beliefs of Faith, have gone astray in disobeying God's injunctions. Such persons are, therefore, kept in suspense, wait painfully in the Purgatory, being compensated thereby for their misdeeds in life. However,

be rest assured that such persons will ultimately be pardoned by God on our intervention, even if it is after their confinement in Hell, though some of them will have suffered punishments in Hell for a period of 3,00,000 years."

(2) Once someone requested Hazrat Imaam Husain (A.S.) to explain what Death means. He replied: "For a Momin Death is a nice thing, for, it is through Death that he (or she) advances towards eternal pleasure, freeing himself from a troublesome 'cage'. However, for the atheists, infidels and our enemies it is a severe curse and torture, for, such a person leaves his paradise (i.e. this world) to go to Hell, the fire of which is perpetual.

(3) When Imaam Zainul Abideen (A.S.) was requested to explain what Death is, he replied: "For a perfect Momin, Death is like changing dirty clothes and unchaining of fetters for a new fragrant dress and comfortable abode. And for an atheist, it is like discarding a pompous attire and a cosy abode for a coarse attire and a fearful abode with severe tortures in it."

(4) In reply to the question as to what Death really is, Imaam Jaffer (A.S.) said: "For a perfect Momin, Death is a sweet-smelling breeze, by smelling which he goes into a deep slumber wherein he is oblivious of any grief or pain. And for an atheist, it is like the sting of snakes and scorpions; and for some amongst them, it is more cruel than being sawed or clipped or crushed or blinded with nails thrust into the eyes. Hence, for such persons Death is more painful than anything else in the world."

Someone asked him as to why it is that for some atheists as well as Momins Death comes so easily that they die

talking and laughing; and some atheists and Momins suffer great pains at the time of their death. In reply, the Imaam said: "In respect of Momins who die peacefully, the matter of compensation for their good deeds is expedited immediately; those Momins who suffer great pains at the time of their deaths, present themselves before God purified and as such entitled to Divine Recompense by virtue of having suffered sufficient pain at the time of their death, so that all their deeds are accounted for, and there is no impediment to stand in the way of their reward by God. As for those atheists who die in peace, their good deeds in this world are compensated by peaceful death so that after death, when they present themselves before God, their good deeds having already been compensated by the ease of their deaths, there should be no delay in the retribution for the remainder of their evil deeds. As regards the atheists who die painfully, take it for granted that their good acts have already been rewarded with due returns. Their retribution, therefore, commences right from the onset of their death. The reason for this is that God is immensely Just; He never oppresses anyone."

(5) Once Imaam Moosa Kazim (A.S.) called on an ailing Momin perspiring on the point of death. He was in severe agonies of death and did not recognise any body. At this juncture someone said to the Imaam (A.S.), "Sir, we want to know the actual state of this friend of yours at this moment, and of the nature of feelings at death."

"Remember", replied the Imaam (A.S.), "For a Momin, Death is a pleasant thing, for, it cleanses him of his sins and Death is the last shock that he has to face. And for the atheists, Death is a painful thing, for, it puts an end to their worldly pleasures and comforts as also their good deeds, and it is the final compensation for their acts of

virtue. And this friend of yours has been cleaned and purified of sins just as a dirty linen is washed clean. He has now entitled himself to dwell in the heavenly abode along with us—the members of the family of the Prophet (S.A.)."

(6) Once when someone asked Imaam Jafer Sadiq (A.S.) as to why people abhor Death, he replied: "The same question was put to Abu Zar Ghifari, and what he said in reply is correct. He has said: 'Those who abhor death are the people who have achieved worldly attainments and ruined their prospects in the Hereafter. That is why, since they dislike going from a 'prosperous' place to a 'desolate' one, they abhor Death". Hearing this, someone asked, "In what state will we be in your opinion, when we leave this world and go to God?" In reply the Imaam (A.S.) said: "The virtuous ones will present themselves before God just like a person happily rejoining his family after his journey. And the evil-doers will go there in a frightened state similar to that of a slave facing his master after having absconded from him.

(See pp. 35-42 of Urdu edition of 'Aqaid-e-Shi'a', by Allaama Shaikh Saduque).

Now, having read and understood what has been said in the foregoing paragraphs, if the reader is interested in knowing what happens after Death, and about the conditions in 'Alam-e-Barzakh' (state of existence during the interval between death and the Resurrection-Purgatory), he should read the following Chapter.

WHAT HAPPENS AFTER DEATH; & THE PURGATORY

In the light of the Traditions related in the book "Aurad-ul-Momineen wa Waza'ef-al-Muttaqueen,' Vol 4, compiled

by Muzaffar Husain Khan, the summary of contents on this subject is as under:

QUESTIONING IN GRAVE

After the death of a person, his Soul remains near his body. It keeps seeing the survivors lamenting over the grief of his or her death. It lingers nearby even when the corpse is being bathed and shrouded, and watches everything that happens. The only difference is that people cannot see it, nor can it speak or do anything. When the coffin is carried to the graveyard, the Soul accompanies it, too; and listens to whatever prayers are recited when the corpse is buried in the grave. When the people return after burying the dead body, the Soul is caused to re-enter the body for being questioned about the dead person's belief and faith. So, if the dead person is a perfect Momin and answers correctly to the questions, the doors in the grave leading to Paradise are opened and he is told to remain there comfortably, without any apprehensions. Heavenly light, and moist and fragrant breezes keep coming to him in the grave, making him feel comfortable. Thereafter, his Soul is sent to the 'Vadi-us-Salaam' (Valley of Peace) where it abides peacefully till the Day of Resurrection. The 'Valley of Peace' is situated in the valley of Najaf (Iraq) and is also referred to as a paradise on Earth.

However, if the dead person happens to be one of the atheists and the enemies of the members of the Holy Prophet (S.A.)'s family, and fails to answer correctly to the questions posed, retribution commences right away, and doors leading to Hell are thrown open in the grave, as a result of which he lingers in agony. Thereafter, the Soul of this person is transferred to the "Vadi-e-Barhooth" (Valley of Barhooth) situated in Yemen where it is

incessantly subjected to all types of tortures.

It should be clearly understood that while it is true, on the authenticity of Traditions that the dead body is brought back to life for questioning, the same sources also establish the fact that this questioning pertains not to the common persons but is specifically meant for a perfect Momin and a confirmed atheist; and that it does not apply in cases of the imbecile and lunatics and minor children.

It is also evident from the Traditions that those dead persons on whom instructive prayers at the time of burial are offered, are also exempted from the questioning. In such cases the angels say to one another that "It is not necessary to ask him anything, for the religious beliefs of this person have already been expressed." Hazrat Imaam Baqar (A.S.) is also quoted to have said: "The corpse with which is placed a piece of the Jujube (Beri—a wild fruit tree) is exempted from tortures and questionings in the graves."

It is also stated in the Traditions that Imaam Jaffer-e-Sadiq (A.S.) said: "Whoever is subjected to interrogation in the grave is also bound to be squeezed therein; and one who is exempted from this interrogation will be exempted from squeezing also."

SQUEEZE IN GRAVE

A perusal of Traditions makes it quite clear that in the case of Momins this 'Squeeze' in the grave will be like two friends warmly embracing each other; while in the case of certain sinful Momins, this embrace will be severe enough to fracture the ribs of the person. This embrace in the grave is reckoned as atonement of sins.

Once a companion of Imaam Raza (A.S.) asked him as to what he had to say about those dead ones who, though liable to be subjected to Squeeze in the grave, could not actually be buried in the ground. The Imam (A.S.) replied. "If by virtue of their deeds they are entitled to punishment in the grave, they will receive it, no matter where they lie dead, or in whatever form they happen to be. Their Soul will receive the same painful treatment as the body receives through this severe embrace of the grave."

It is also conclusively stated in the Traditions that a Momin who dies at or before the decline of the Sun's trajectory on Thursday or at the same time on Friday, or on the night preceding Friday or on Friday proper, is also spared the Squeeze of the grave, and his or her death is reckoned as the demise of a martyr.

Imaam Jaffer-e-Sadiq (A.S.) is also cited to have said that, "Remember that the Squeeze of the grave in respect of a Momin is a beginning of the retribution of his or her sins."

It is also stated in the Traditions that torture in the grave is mostly on account of the evil practices of backbiting, slandering, not keeping clean from urinal pollutions and misbehaving with wife and children.

SOME THING ABOUT THE PURGATORY

According to Traditions it is an established fact that the interval between Death and the Day of Resurrection is what is termed as "Alam-e-Barzakh", or the Purgatory. It is described in the Quraan as: 'Behind them is the Purgatory (which will exist) till Resurrection takes place.' Explaining this Quraanic verse in the context of data

found in Traditions, Ali Ibne Ibrahim, one of the eminent scholars of the Imamia sect of Islam, writes:

> "Barzakh (Purgatory) is the intervening period between the end of life on Earth and the dawning of the Hereafter, encompassing both recompense and retribution within it."

This verse refutes the negative attitude of persons who do not believe in the tortures of the grave and recompense or retribution before the Resurrection Day.

Addressing the Momins, Imam Jaffer-e-Sadiq (A.S.) is cited to have said: 'We will, of course, intervene in your favour on the Day of Judgement, but on the oath of Allaah, I am worried about you whilst you will be in the Purgatory."

The full context of this Tradition is that Omar Ibne Yazeed, one of the associates of Imam Jaffer-e-Sadiq (A.S.) presented himself before him and asked him if it was true that he (the Imaam A.S.) had said that all the Shias will go to Paradise. "Doubtlessly yes," replied the Imaam (A.S.), "We will intervene on behalf of all on the Day of Judgement, but I am worried about you people whilst you are in the Purgatory." Omar Ibne Yazeed thereupon asked as to what exactly is this Purgatory. The Imaam (A.S.) replied. "The period intervening between the death of a person and the Day of Resurrection is termed as Purgatory. (And this is that period during which the sinner-Momins are punished for their evil deeds.)

Ameerul Momineen Ali Ibne Abi Talib (A.S.) is quoted to have said to his companion, Asbugh bin Nabatha,

regarding Vadi-us-Salaam that, "O Asbugh, I see, as it were, the Souls of male and female Momins living very comfortably in the Vadi-us-Salaam, and being provided with food from God. And if the curtain is lifted, you too will see them assembled and chatting with each other, and going about meeting others; they are being adequately served with delicious food from Paradise. Upon a fresh arrival of a Soul of a Momin, they all gather round it and enquire about the surviving relations in the world as to how they are faring. If the newly arrived Soul says that they are still alive, they express their hopes that he or she would come to their place (i.e. Vadi-us-Salaam), and if the person enquired about is reported dead, they take it for granted that the person was not of a befitting character, and as such, must have gone to the 'Vadi-e-Barhooth' (valley of Barhooth) where atheists and sinful Momins are subjected to punitive retribution."

(Reference taken from, 'Aurad-ul-Momineen, wa Wazaif-al-Muttaqueen, Vol 4, pp 530, 572)

FATE OF IMBECILES & CHILDREN

As for those amongst the Muslims who are imbecile or so mentally weak as not to be able to differentiate between right and wrong; or those who have not been presented full pleas like persons living in areas of heretics or living in a place where the matter of differences in religious faiths is unknown, or even if they are aware of it, have no means of coming out of their environment to enquire about the right Faith; or those who, by force of circumstances, have opposite concepts and are not inimical to the devotees of the progeny of the Prophet (S.A.) and to the Momins, but on the contrary are merely confused in the matter of a right Faith; and those who curiously love members of

the Prophet (S.A.)'s family and are inimical to the enemies of the family of the Prophet and of the Prophet (S.A.), not knowing in detail about the Imaams deputed by God; the Tradition in respect of such persons has it that they will not be subjected to any questioning in their grave or to any torture therein, and that the fate of these persons will be left over for the Day of Judgement; and that after their deaths right upto to the Day of Resurrection they will be in a deep slumber akin to a person sleeping soundly; and that they will be brought back to life on the Day of Resurrection when God will deal with them justly and graciously according to their entitlements, and whatever His decision, it will be the right one.

In this context, Imaam Mohammad Baqar (A.S.) was once asked to enlighten as to what would be the fate of that group of persons or an individual who, while believing in the Oneness of God and the final Prophethood of Muhammad (S.A.), does not subscribe fully to the matter of Imamate of the Imaams (A.S.). The summary of what the Imaam (A.S.) said in reply is as follows:

> "If such persons are not our enemies, and if they are not sympathetic to our enemies, and have done good deeds, they will remain comfortably in their graves till the Day of Resurrection. Their good and evil acts will be taken into account on the Day of Judgement, when Allaah will decide. But in the case of those Muslims who are inimical to us and prejudiced against our friends, the fire of Hell will be diverted into their graves wherein they will burn till the Doomsday; and in the Vadi-e-Barhooth, too, they will be subjected to torture with no compassion whatsoever. And after Resurrection, they will be despatched to Hell where they will abide for ever."

As for the children or lunatics and the mentally deranged persons as to what happens to them in the Purgatory after their death, what will happen to them on the Day of Judgement, the traditions say that the children of Momins will be united with their parents, and the grief suffered by the parents on their death will be reckoned as a redeeming factor of the sins of the parents, the children pleading on behalf of their parents and God will accept their intercession. The atheists will forefeit this gesture, and they will not be redeemed of their sins by the grief suffered by them over the death of their children, nor will their punishment be reduced. However, since God is Just, and not an Oppressor, He will not shove the children into Hell along with their parents, but He will test them and treat them according to the results of their tests.

REWARD & RETRIBUTION IS FOR SOUL ONLY

It should be understood that whatever reward or retribution the dead person will be subjected to in the Purgatory, will be upon the Soul, the physical body having nothing to do with it. The torture or comfort experienced by the dead till the Resurrection should be taken as being anologous to the feelings created by a pleasant or dreadful dream while a person sleeps. In a like manner, the nature of recompense and retribution should be construed. In this context, Kulaini (an eminent scholar) has related a narrative wherein Imaam Ali Naqi (A.S.) is quoted to have said that, "Seeing of dreams was not origianlly envisaged in the creation of men: It came in subsequently. On being asked by the narrator as to why it happened so, the Imam (A.S.) said in reply: "The followers of a certain Prophet once objected to his preachings, saying, "You say that after death persons are rewarded or punished according to the nature of their deeds. But we notice no trace of any

reward or punishment on the dead bodies of our people. How then can we believe that what you say is true? So, the followers argued in this manner and inspite of the Prophet's explanation that the punishments or rewards in the Purgatory have nothing to do with physical bodies, and that these relate to their Souls, they failed to understand it. It was then that God, in order to make them understand it, caused them to see dreams during their sleep. Consequently, when they dreamt for the first time, they were greatly astonished, and started discussing about their dreams with each other. At length, they went to their prophet and related their dreams to him, whereupon the prophet explained to them, saying 'Since you people were not convinced of punishments or rewards after death, because you could not find any signs thereof on the dead bodies, God has caused the phenomena of dreams to become an integral part of your human mental make-up and that of your coming generations so that you are convinced of the bonafides of the matter.

"So, bear in mind that just as you sleep comfortably, and your Soul is affected in a particular manner without any physical evidence of it; just as pleasant dreams bring happiness and delight with them and dreadful dreams cause discomfiture; just as you eat and drink in dreams, and react fearfully to painful events, so also after death the pre-Resurrection punishments and rewards are connected with Souls; and though you do not notice any physical signs of these the Souls all the same do feel whether they are in comfort or in torture? Upon this explanation the followers of the said Prophet were convinced that what he said was after all true." (See 'Aurad-ul-Momineen,' vol 4, p 531, compiled by Nawab Syed Muzaffar Hussain Khan).

Let us end this chapter with a stanza from Iqbal;

"Ever since the creation of

life two opposing forces of Right and Wrong as through Prophet Moosa and Firaun, and Husain and Yazeed have been at war with each other.

THE PARABLE OF LIFE AND DEATH

The parable of life and death is thus discribed. A king despatched two slaves with all sorts of equipment to another land with instructions to make full use of the means thus provided for profitable business. They were required to report their working at a definite point of time, when their entire interests in the task assigned should receive proper recognition for the purpose of award of reward and punishment. The two of them went away and started working. The one invested his capital in profitable undertakings while the other whiled away his time in fruitless jobs, and obnoxious activities with heavy debts incurred by him in the course of his childish frivolities. The one looked forward joyfully for a return to his homeland to receive honour and preferment. The other was loath to present his record of assignments and tried to evade his return to the monarch. He had, however, to submit to the stern guards that caught hold of him and dragged him to the august presence. He had not only to render account of the heavy capital entrusted to him by the monarch, but also to meet the demands of the creditors whom he had wronged. This illustrates the state of man, which should be easy to comprehend.

REMEMBRANCE HELPS ONE TO AVOID EVILS

Through different traditions of the Holy Prophet (S.A.) we have been advised to remember death and to have firm belief in Qiyamat (Day of Judgement) because one who always remembers death and has firm belief in the

Day of Judgement or in other words has in view the result of his present deeds, he is bound to keep himself away from all evils. That is why in the Holy Quraan at one place it is stated that those who have firm belief in the Day of Judgement are Momin (faithful). It is the fact that when one has in sight (remembers) always what he has to explain, cannot, under any circumstance, commit sins. For instance, a man has a burning fire before him and he also knows that if he puts his hand in it, it is sure to burn. Can he be expected in the normal course to put his hand in it? No, never, unless he has gone mad or is asleep or is senseless and then only he will put his hand in fire. That is it, that belief and a firm belief like having a burning fire before oneself is sure to keep a wise and sensible man away from all evils.

In a Hadith-e-Qudsi, it has been stated that, "We are surprised at him who knows he has to die, even then he laughs". In this Hadith, we have been indirectly informed of the reality of death so that we may remain away from evil and may not have the dreadful death.

THE WORLD IS AN EXAMINATION HALL

Our present life is just like the examination hall. We are solving our practical papers. All will depend on how we fare in the examination. The Holy Quraan has, therefore, warned at many places that the present life is an examination. Says the Holy Quraan:—

> "Blessed is He in Whose Hand is the Kingdom, He has power over all things, Who created death and life that He may try you—which of you is best in deeds; and He is the Mighty, the Forgiving."
>
> (67:1/2)

What is good may be as little as an atom, it will be accounted for, and similarly bad acts either as big as mountain or smaller than an atom will be noted down and shown to us. Says the Holy Quraan:

> "On that day men shall come forth scattered, that they may be shown their works.
>
> "So, he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it." (99: 6/8)

THE BEST DEATH IS THE DEATH OF MARTYRS

The Holy Prophet (S.A.) has indicated already what is a peaceful death? What is life after life? What is death after death? One who dies with love in his heart for the Holy Prophet (S.A.) and his Progeny dies the death of a MARTYR. We should, therefore, all strive to lead a life which may have the death of a martyr.

THE REWARD OF ONE WHO DIES IN THE LOVE OF ALE MUHAMMAD (A.S.)

It is not only those who fall down in Jehad (striving in the way of Allaah), that they attain the Martyrdom; but those who die while acquiring knowledge, they also attain the same status. Similarly those who in reality love Ahl-e-Bait (Ale Muhammad A.S.) also achieve this coveted position. The Holy Prophet (S.A.) said:–

> "KNOW IT,
>
> (i) "He who dies in the love of Ale Muhammad (A.S.), dies a Martyr.

(ii) "He who dies in the love of Ale Muhammad (A.S.), dies Pardoned.

(iii) "He who dies in the love of Ale Muhammad (A.S.), dies Repentant of his sins.

(iv) "He who dies in the love of Ale Muhammad (A.S.), will be taken to Paradise as a bride is taken to the bridegroom's home.

(v) "He who dies in the love of Ale Muhammad (A.S.), Allaah opens two doors to Heaven from his grave.

(vi) "He who dies in the love of Ale Muhammad (A.S.), Allaah makes Angels of Mercy visitors to his grave.

(vii) "He who dies in the love of Ale Muhammad (A.S.), will arrive on the Day of Resurrection, with the Verse of Allaah's Mercy written on his forehead".

(TAFSEER-I-THA'LABI)

MARTYRS ARE ALIVE

About death itself, in the Holy Quraan it is said, to be of different kinds. It is really a death for those who do not believe in Allaah, who are Kafirs (Infidels). Even their life is as good as death. The other kind of death is for those who die for the sake of Allaah and achieve Shahadat (Martyrdom). About them the Holy Quraan says.—

> "And reckon not those who are killed in Allaah's way as dead; nay, they are alive (and) are provided sustenance from their Lord." (3.168)

> "And do not speak of those who are slain in Allaah's

way as dead; nay, (they are) alive but you do not perceive". (2.154)

THE TRAGIC DEATH

Death is tragic for those who are in complete 'Kufr' and it is tasteful for those who are faithful. The holy books have narrated both the scenes; one of a Momin to whom the Angel of Death comes like a slave, and the others to whom the Angel comes in the most dreadful picture. And this is not all. it still has further consequences. Good people are rewarded for their good deeds and led to the Heavens where they have an ever-lasting life full of bliss and blessings. While the other life is, no doubt, without any end—of those whom the angel met in a dreadful way—it is all dreadful. It is ever-lasting in both the senses: of the life itself and the miseries, troubles, and all that. A life which one would like to end, would pray to Allaah to end it but it would not end. His prayers may end, his very body may end but the life would not end. His body will be replaced no sooner it is burnt. Says the Holy Quraan:—

"And when they are cast into a narrow place in it, bound, they shall there call out for destruction. Call not this day for one destruction, but call for destructions many." (25:13/14)

"Verily (for those) who disbelieve Our Signs, soon We will cast them into fire; so oft as their skin shall be burnt away, We will change for them other skins, that they may taste the torment; Verily God is Mighty, Wise." (4:56)

FRIENDS OF ALLAAH SMILINGLY EMBRACE DEATH

The above ever-lasting lives solely depend upon the material lives we are passing now in this world in which we live for a period of a wink of the eye compared with the period we have to live in the World Hereafter. Living eternally in the Hereafter will be in a happy or dreadful way according to our deeds in this world. If it is dreadful now; not in the sense that we have miseries but that if it is not in accordance with the principles of Islam, still it is termed as dreadful. While the life lived in accordance with the principles of Islam though full of troubles is termed as a life worth living because of its results. And so to them death is as sweet as honey because they know they will be amply rewarded. This is why, such persons do not fear death if it is in accordance with Islamic injunctions. Hazrat Ali Akbar (A.S.), the second son of Imaam Husain (A.S.) uttered these words to his father when his father informed him of the tragic dream he had dreamt while on his way to Karbala: "O' Father are we not on the right path?" The Great Imaam said, "In fact we are right". He at once declared, "Then we don't fear death; no matter either we meet death or death meets us." In Karbala, Hazrat Qasim Ibne Imaam Hasan (A.S.), in reply to the question put by Imaam Husain (A.S.) said, "Uncle, death is sweeter than honey." This was one side of the picture. The other one is the desire of those in Kufr (unbelief) about death. The Holy Quraan in Sura-e-Jum'a has revealed that the Jews will not wish to die at all and it is because of their deeds which are bound to have grave consequences. Says the Holy Quraan:—

> "Say O' you who are Jews, if you think that you are the favourites of Allaah to the exclusion of other people, then invoke death if you are truthful.

"And they will never invoke it because of what their hands have sent before; and Allaah is Cognizant of the unjust.

"Say: The death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did." (62: 6/8)

From this it is evident that 'Auliya Allaah' the favourites or friends of Allaah never dread death. This fact was witnessed on the battle field, in the thick of the battle, when people saw Imaam Ali (A.S.) offering prayers, in the midst of flying arrows and brandishing swords, the friends being worried cautioned him that it was a battle field and not the prayer ground. Cool and composed, Ali (A.S.) replied, "We are fighting for the upkeep of the Prayers. I have no fear whether I fall on death or Death falls on me." This was because Ali (A.S.) was the favourite friend of Allaah.

FOR WHOM DEATH IS A TRAGEDY?

Death is a tragedy for one who ends his own life abruptly by committing suicide or by rushing in 'where angels fear to tread' or by passing the precious period of one's life flagrantly violating the Religious code. It is a tragic death for one, in whose life vices and evils reign supreme, and good and virtue remain subdued.

FOR WHOM DEATH IS A PLEASURE?

If life is spent in accordance with the laws of Shariat, in doing good and avoiding evil, with love of Muhammad (S.A.) and his Pure Progeny (A.S.) death will certainly be

pleasant and peaceful. Apparently this is not always so even a sinful man gets peaceful death and a pious man gets tragic death and suffers much,. According to Imaam Jaffar-e-Sadiq (A.S.) "The soul of a faithful leaves the body with difficulty. This is because he may go purified from this world and so be saved from the chastisement of the next world". Imaam Muhammad Taqi (A.S.) said, "Some of the faithfuls dislike the pangs of death because they are not fully aware of the comfort after death. Just as children and the insane dislike to take bitter medicine and make a wry face though the bitterness of the medicine is a forerunner of benefit (to health)".

Now it becomes quite clear that our deeds in this world are the criteria for our good or bad condition after death. If our deeds are good, Inshallaah we will be properly rewarded. And in case we live a sinful life, we will meet the tragic end after death.

DEFINITE AND INDEFINITE TIMINGS OF DEATH

According to Quraanic concept, the time of death is fixed for every living creature. There are actually two kinds of Death timings, one may be indefinite, the other is definite. While indefinite fixing can be enhanced by Allaah as a result of Dua'a, Sadaqas (charity), good deeds, etc, the other and the definite one is final. It will not change. It will not increase even by a second.

SLEEP IS THE SISTER OF DEATH

Even the living ones do suffer death daily. Yes, it is so when we go to sleep, we have a temporary death. It is said, " Sleep is the sister of Death ". That is why we have been advised to remember Death when we go to sleep,

for it is not certain that we may wake up again. The idea is the same that by remembering death so often we are bound to remain aloof from evils and sins and that we may also realize the reality of death.

EVERY SOUL MUST HAVE TASTE OF DEATH

Death will neither come a second before nor a second after its definite time. The Holy Quraan says:–

> "Every soul must taste Death"
>
> (21: 35 & 29:57)

Prophet Solomon (A.S.) was building a grand palace and he went to see it, giving orders that none may enter it without his permission. A strict guard was kept. When Prophet Solomon (A.S.) stood inside watching the workmanship of the palace, a man came. He asked the stranger as to who he was to come there without his permission. The stranger replied, "I am the one who cannot be stopped; when I want to come I need no permission". Prophet Solomon (A.S.) understood that he was the Angel of Death, so he said, "What is your business? Whose soul have you come to capture?' The Angel of Death replied, "Yours". So the Prophet (A.S.) said, "Am I permitted to move from the sun towards the shade?' The Angel replied that he could not allow it and captured his soul in the state of stance. Prophet Solomon (A.S.) was not even permitted to sit.

Says the Holy Quraan:–

> "So when their doom will come they shall not be able to delay (it) a bit, nor can they bring (it) on (before its time)". (7: 34, 10:49, 16:61)

It does not come a moment before or after the appointed time. Let anyone change parts of the human body; and let the art of surgery reach its zenith, even then it cannot save anyone from death; because death will and must come. None can stop it. Everyone has to dive in the sea of death, only to rise again to reap the good or bad fruits of his good or bad deeds, as the case may be.

VIEWS OF IMAAMS (A.S.) ABOUT DEATH

AMEERUL MOMINEEN ALI (A.S.) SAID:–

Three Types of Tidings to the Dying Person

"When death is near, the Angel of Death gives three types of tidings to the dying man according to his actions (during his life time). These are:–

(i) "The man who has done good deeds is informed of good news of Paradise, he is our friend and a man of action.

(ii) "The evil doer is informed of Hell; he is our enemy and irreligious.

(iii) "The man who has done both kinds of deeds, good as well as evil, is informed vaguely. Such a man of faith will certainly be punished, but he will not remain in Hell Fire for ever like our enemies."

IMAAM HASAN (A.S.) SAID:-

"For the faithful, death is the cause of rejoicing, because it relieves him from all worldly miseries and troubles, and takes him to a place of extreme peace and comfort, where he will receive all the bounties of Allaah; but in contrast, it brings bad news for the infidels (non-believers)".

IMAAM HUSAIN (A.S.) SAID:-

Who of you will hate to be transferred from the Prison to the Grand Palace (Paradise)?

On the battle field of Karbala, when the troubles and tribulations for Imaam Husain (A.S.) and his faithful companions had reached the unbearable point, Imaam (A.S.) was found completely cool, calm and unperturbed. Some of the companions remarked to the other, "Look at the Imaam (A.S.), he is not at all worried about Death". Hearing this Imaam (A.S.) addressed the companions as follows:

> "O' the descendants of the Nobles! Have patience. Death is nothing but a bridge. Bearing the troubles and torments you will reach the vast Paradise and never ending bounties. Who of you will hate to be transferred from the prison to the grand palace (in Paradise)? Death for your enemies is such as if one is taken from the palatial building to the Prison of punishment. My father Ali (A.S.) has narrated this tradition from the Holy Prophet (S.A.) 'The world is a prison for the faithful, and Paradise of the infidel. Death is the bridge leading the faithful to Paradise and the infidel to Hell. Neither I speak a lie nor have I been told a lie."

NOTE:- In the battle of Karbala the faces of the killers

were pale with fear of death. But Imaam Husain (A.S.)'s companions were so eager to sleep in the arms of death that their faces were radiant with joy.

IMAAM ZAINUL ABEDIN (A.S.) SAID:–

Death Releases a Believer from Dark and Stuffy Dungeon

"The death of a faithful (Momin) may be described as if he has cast off his dirty garments and has put on clean and tidy ones; and they, with our love in their hearts, are called doers of good deeds. For a faithful death is like his being released from a dark and stuffy dungeon and entering a spacious and fertile garden; and for the infidel, going from this world is like being taken to a jail. For the faithful, the world is like a jail."

IMAAM MUHAMMAD BAQIR (A.S.) SAID:–

Death is Like Sleep

"Death is like sleep; The only difference is that while sleep is of a short duration, death continues till the Day of Resurrection."

IMAAM JAFAR-E-SADIQ (A.S.) SAID:–

Death is a Sweet Fragrance

"For the faithful death is like sweet fragrance which bestows freshness and delight upon him and removes all worldly vexation and dejection. The pain at death time is as if all the parts of the body are being torn apart and nails are being hammered thereinto. In death the torture

is as if a delicate silken cloth has been thrown on a thorny bush and dragged through it, and its fibres are torn apart. But death for a faithful is not severe."

Infidels are Recompensed for Their Good Deeds in this World

"For the infidel who has done good in this world, God creates ease at the time of death, and he does not suffer. Allaah grants him recompense for his good deeds in this world, but in the Hereafter he is dealt with severely.

The Difficulty at the Time of Death for a Faithful:—

"The soul of a faithful leaves the body with difficulty. This is because he may go purified from this world and so be saved from the chastisement of the next world."

IMAAM MUSA KAZIM (A.S.) SAID:—

Death Cleanses the Faithful

"For the faithful the example of death is like a dirty cloth being beaten on a stone slab, in order to clean it. Similarly, at the time of the agony, the faithful is subjected to severity to purify him."

IMAAM ALI RAZA (A.S.) SAID:—

Love of Ahle Bait Decreases Pain at Death Time

> "If the faithful avows his love for us (Ahle Bait) and freshens his faith, then the pain at death time decreases."

IMAAM MUHAMMAD TAQI (A.S.) SAID:–

Why One Dislikes Pangs of Death?

"Some of the faithful dislike the pangs of death, because they are not fully aware of the comfort after death. Just as children and the insane dislike to take bitter medicine and make a wry face, though the bitterness of the medicine is a forerunner of benefit (to health)".

IMAAM ALI NAQI (A.S.) SAID:–

Death removes dirt from the soul.

"Once I went to ask for the welfare of an ailing faithful, he was much afraid of death. I told him "Death is like dirt on the body or like dirty clothes, but when one goes to take the bath and cleanses the dirt and filth, he feels fresh and relieved. The agony at the time of death removes the dirt from the soul completely."

IMAAM HASAN ASKARI (A.S.) SAID:–

Death is Life Eternal.

"Once a man inquired of me as to what was the fact about death." I replied: "For the faithful death is life eternal, and for the infidels, it is mortality. The faithful will always enjoy the pleasures of Paradise, but the infidel will ever remain in the Hell, suffering its torments (Hell Fire)".

Make Ready the Provision for the Journey before Death.

Advance towards your destination, provide yourself with the Provision of (good) deed before Death overtakes you; for that time is quite near when the desires of the people will be frustrated. Death will over-power them, and the Door of Repentance will be closed. You are in this period to which your predecessors long to return. You are in this world—which is not your home—a newly arrived traveller. You have been informed to leave it, and you have been ordered to prepare the provision for the Journey (to the next world).

DO NOT FORGET DEATH. NOTE THE FATE OF THE DEAD

I advise you to remember Death and be less forgetful of it. I do not know why you forget and are so careless about a thing-laxity and negligence from a thing (death) which is going to be very prompt and expeditious? Is it not enought for you to see people dying around you? Are not those people, whom you see, hear and talk with, carried to their graves right before your eyes? They could not be helped being carried thus. They were lowered in their graves. They did not go there of their free will and did not enter the graves of their own accord. They so disappeared from this earth as if their graves were their permanent habitats. They were forced to desert the place which they had made their native country and were obliged to settle down in an abode which they so dreaded and feared. How carefully they planned and provided for a place which they had to leave and how careless and unconcerned they were of the place which they had to occupy.

REPENT AND DO GOOD BEFORE DEATH

When death once closed their eyes there was neither a possibility for them to repent for their sins nor a chance to do good. They were mad after this vicious world which cheated them and deserted them. They relied upon it and it forsook them.

May God have mercy upon you. You be quick in providing for the place where you are ordered to settle down; towards which you are invited and which you were persuaded to like and prefer.

Make the best use of His favours and blessings by obeying Him sincerely and faithfully. Because tomorrow is not far off from today. So far as your span of life is concerned do you not realise how fast hours pass away in a day, how quickly days move in a month and how speedily months merge in a year and how swiftly years fly?

DO GOOD, SHUN EVIL, REPENT AND RECTIFY NOW.

Therefore, O people do such deeds as will be of help and benefit to you in the next world and avoid such as will be injurious to you there. Take account of your life, revise your views, improve your mental outlook, rectify your deeds, amend your ways and do all this before death catches you unaware. Imagine that death is staring in the face, and after this very moment no time will be left for you to repent, to reform or to undo the evil that you have done in life.

May God keep us on the path of the Holy Prophet (S.A.) and give us the courage to follow him faithfully and sincerely. May God have mercy on us, May He forgive us and

pardon us.

WHEN DEATH IN BED IS ALSO MARTYRDOM?

Verily death in a battle field in the cause of God is martyrdom but for a man who truly and sincerely believes in God and has faith in the Holy Prophet (S.A.) and his Ahle Bait (Progeny) his death in his house and in his bed is also martyrdom. He will receive the reward of a Martyr.

ARROWS OF DEATH NEVER MISS THEIR TARGET

Oh! You who have preferred this world to the religion, and who are confused in your own object of achievement; you cherish a desire of living eternally in this world, while Death has wide opened its jaws. The world is mortal. Death has such arrows, with which it shoots, and never fails; whoever escapes from the arrow of Death are dead, and shall be asked about every thing.

DON'T BE DECEIVED BY LIVING ONES, TAKE LESSON FROM THE DEAD

Beware! The sight of thousands of living human beings around you may not deceive you. They are all bound to go, one following the other. You have enough experience of such a person who was alive till the other day. He had amassed wealth and was not afraid of poverty. He had thought himself immune from the consequences of life, had inordinately high hopes and had considered himself to be safe from the hands of death. You have also seen how Death overtook him; how it has torn him from his hearth and home; how he was lifted on the shoulders of others to his grave?

THE FATE OF ONE'S HOUSES, WEALTH AND WIVES

Have you not seen such people who had great expectations, had built palatial houses to live in and had collected great wealth around themselves. Did not their houses turn into graves? Was not the wealth hoarded by them either destroyed or inherited by others—any way they had to part with it? Did not their widows marry other persons?

THE REAL USE OF THE SPAN OF LIFE

But the person who has made up his mind to lead an honest and virtuous life, has made a real use of the span of life granted to him and succeeded in securing the reward reserved for such a life. Remember that none of you is immortal; the duration of your life here is like a passage on a bridge. Do good deeds in this life and thus provide for the next world. Do your duty and be prepared for quick departure.

HOW FAR WEALTH HELPS A MAN

The effects of one's actions and faith begin at the time of death; and these effects appear before him in different shapes. Wealth, which was his most cherished object, comes before him. If he had acquired the wealth through honest means and also spent it in honest pursuits, then it appears before him in a beautiful shape and says: "I have sided you in this world, and now even after death I will be with you—that is, I will give you its benefits". But, if the wealth was gathered by unlawful and dishonest means, and had been spent in illegal ways, then it appears in a very ugly shape and says. "In the world I have afforded you all the pleasures, but now after death I cannot remain with you, rather, now I will be attached to you like an evil

tormentor."

HOW FAR CHILDREN ACCOMPANY THE PARENTS

Similarly, at the time of death, his children appear before him and seem to say, "We will accompany you upto your grave but not after that, and your love ends there." But if the children are pious, good, faithful, and follow the teachings of Allaah and Prophet (S.A.), then they say: "Even after your departure, we will do good deeds to benefit you (in the Hereafter)."

EFFECTS OF ACTIONS ON THE DYING PERSONS

Likewise, the dying man's good and pious deeds appear before him in a beautiful shape and say. "Now I will be with you to take you to Paradise, and provide you with all the bounties of paradise." The dying man gets psychological satisfaction from this, and the throes of death become easier to bear. If the dying man has not been pious and has done bad deeds, his bad deeds will appear before him and the dying man will wish that they should not accompany him till the day of Judgement.

ACTIONS–THE INSEPARABLE COMPANIONS

Deeds and actions, whether good or bad, are the inseparable companions of a man. They are with a man in this world, will be with him in the grave, and on the Day of Judgement. These deeds are recorded in a Book of Deeds by the two Angels appointed by Allaah. One should remember well, that the record will be perfect, nothing will be missing from it.

Says the Holy Quraan:

> And (when) the Book of Deeds is placed then will you see the guilty dreadful of what is (recorded) in it and they will say; "Ah; woe to us! What a Book is this! It leaves not aught (of your sins) small or great but enumerates (each one of) them!" And they will find whatever they did, present (in it): and deals not your Lord unjustly with any one. (18: 49)

Family members and relatives are only there to take the deceased upto the grave. Rather, as soon as death occurs, attempt is made to take away the dead out of the house at the earliest.

People have three things, namely their family, wealth, and deeds, the former two accompany him upto his grave only, whereas the third one—deeds accompany him in grave, thereafter, and upto the Day of Judgement.

IMAAM ZAINUL ABEDIN (A.S.)'S PRAYER FOR A HAPPY TERMINATION OF LIFE

(From Sabeefa-e-Kamilah)

O Thou, the remembrance of Whom is an honour to the rememberers.

O Thou, thankfulness to Whom brings exaltation tc those who render thanks;

O Thou, obedience to Whom is salvation to those who obey, bless Muhammad and his Aal (family) and let our hearts turn away from the thought of every other thing while remembering Thee; and let our tongues cease from uttering all other gratitude while thanking Thee; and let our limbs be engaged in serving Thee, leaving all other work.

And if Thou hast decreed for us rest from all toil; then let our rest be peaceful, in which no evil consequence shall befall us, and no grief overtake us; till those who record our evil deeds return to Thee, from us, bearing a scroll free from the record of sins; and until, those who record our good deeds leave us delighted with what they have written down.

And when the days of our existence are finished, and the duration of our lives comes to an end, and Thy summons–which is inevitable and compliance with which is unavoidable–is served upon us, then bless Muhammad and his Aal (Family), and let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee, on account of any sin which we have committed, or any guilt which we have perpetrated.

And do not remove the covering which Thou hast put over us, in the presence of spectators, on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prays to Thee, and answerest him who invokes Thee.

DEATH IS A BRIDGE; HOLY IMAAM (A.S.) SEEN BY THE DYING PERSON

Between worldly life and the life in the Hereafter death serves as a sort of bridge, and every one has to cross this bridge, none can avoid it, be he a pious man of good deeds, a man of faith, Allaah's Prophet; Imaam or Saint; or an atheist, denier of His Prophet, an infidel, a bad character doing evil deeds. Death is the means of reaching one's beloved. At the time of death those holy personalities

whom he had sincerely longed to visit in his life-time appear before him. It is mentioned in Traditions that holy Imaams appear before him. If he is a true faithful, he recognises them, but, if he is not, he is unable to recognise them.

Between worldly life and the life after death, death is the link. If worldly life has been lived in according to God's and the Prophet (S.A.)'s instructions, then in the life which will be granted in the Hereafter, there will be complete freedom of action. But one whose life has been passed against Allaah's and the Prophet's commandments, will experience only chastisement.

Death brings the tidings of Paradise to the faithful; and for the infidel it brings the news of Hell. Death is the gate-way to Paradise for a faithful, and for the infidel it is the door to Hell.

DEAD VISIT US. THEY RELY UPON THE RELATIVES AND FRIENDS FOR BETTER POSITION IN BARZAKH

The souls of our dead visit us mostly on 'Shab-e-Juma' (evening after Thursday) or oftener, if they are pious and allowed by Allaah and bless us if their heirs do good deeds for their 'Isaal-e-Sawaab' (supplication of the Heavenly reward for the deceased one). In one of his Sermons in 'Nahjul Balagha' Imaam Ali (A.S.) has said:—

> "When death once closed their eyes there was neither a possibility for them to repent for their sins nor a chance to do good."

As such the dead depend upon their heirs and friends to do good deeds for them so that their position may improve

in 'Barzakh' (a very long period between death and the Day of Judgement) and are anxiously awaiting good deeds by their heirs and friends as they are helpless to do any thing for themselves or to tell their heirs and friends. It is therefore, very necessary for their heirs and friends to prove their love for their dead by doing good deeds for them. It is a good opportunity for the children who have not been able to please their parents or have displeased them to do good for them and do such things with which they know their parent's soul will be pleased and as such they may be able to escape from the sins they have committed in this respect. The All-Merciful Allaah has given so many opportunities to us to repent and do things for our salvation.

BARZAKH

WHERE DO THE SOULS OF THE DEAD GO?

It is unanimously acknowledged that the body is mortal—perishable—and as such it decays and disintegrates in the grave. However this is not the case of the bodies of the Martyrs which remain intact and are not affected with the passage of time.

While the souls are immortal—imperishable—they do exist after being released from their respective bodies. These souls can exist freely and independently. This is in complete contrast with the theory of the believers in reincarnation who maintain that the soul cannot exist freely.

Traditions record that the souls of the believers reside in Wadi-us-Salaam (Vale of Peace), while those of unbelievers have their abode in Wadi-e-Barhoot.

DUA'A FOR (BARZAKH) INTERVAL BETWEEN DEATH AND RESURRECTION:

It has been narrated by the Holy Prophet (S.A.) that my followers are hereby exhorted to recite Soorai AL MULK (Ch: 67) daily, regularly and repeatedly. It should be remembered by heart, because only this Soora will help its reciter at the time of death, after death, in the grave and during the period between death and resurrection called (Barzakh) and will recommend its reciter on the day of Resurrection. The Holy Prophet (S.A.) particularly exhorted his followers not to ignore this Soora,and must be careful in reciting it regularly.

DO THE SOULS OF OUR LATE RELATIVES VISIT US?

The souls do not leave their place of abode without the permission of Allaah, yet however, they are always looking forward expectantly for the good reward—Sawab—from their near and dear ones in the form of prayers, supplications and charity offered on their behalf. The traditions record that those who are fortunate to obtain this favour express joy to their companions, and those who are unfortunate in this matter express their sorrow and grief at the inattention of their relatives and friends.

With the permission of Allaah, the souls do visit incognito their kith and kin in this world; however the frequency of visit depends upon the status and piety of the deceased person as is borne out by the traditions.

Even there are A'amaals—prayers and supplications—by which one can see one's relatives in the dream. These prayers and supplications are mentioned in the books of Doa's.

DUA'A FOR SIGHTING OF ANY PROPHET, IMAAM OR DECEASED RELATIVES

To see any Prophet or Imaam or one's parents or any other deceased person one should recite the following chapters of the Holy Quraan before going to bed:—

(1)	Surae Shams	Ch. 91	Once
(2)	Surae Lail	Ch. 92	Once
(3)	Surae Qadr	Ch. 97	Once
(4)	Surae Kaferoon	Ch.109	Once
(5)	Surae Ikhlas	Ch. 112	Once
(6)	Surae Falaq	Ch. 113	Once
(7)	Surae Naas	Ch. 114	Once
(8)	Surae Ikhlas	Ch. 112	100 times
(9)	Durood (Salawaat)		100 times

One must perform ablution (Wuzu) before reciting the above and before going to bed. One should lie on one's right side.

This practice may be continued for a week.

Inshallaah, the reciter will see whomever he has wished for and then the deceased will converse with the reciter about what the reciter had intended to talk.

ANOTHER DUA'A FOR SIGHTING OF DECEASED RELATIVES

If a person wants to see his/her deceased relative in dream, the following Dua'a should be recited at the time of sleeping. The reciter will see the deceased relative in dream, inshallaah.

[See Arabic text on page 180]

ALLAAHUMMA S'ALLI A'LAA MUHAMMADIN'W
O Allaah, send blessings on Muhammad and on his
WA AALI MUHAMMAD.
pure progeny.

BISMILLAAHIR-RAH'MAANIR-RAH'EEM.
In the name of Allaah, the Beneficent, the Merciful.

ALLAAHUMMA ANTAL H'AYYUL QAYYOOMU
O Allaah Thou art Ever-living
LAA YOOS'AFU WAL EEMAANU YUA'-RAFU
(and) Self-Sufficient, (and) it cannot be (perfectly)
MINHU.
described. The Faith is known from him;
MINKA BADAA-TIL ASHYAA-U ILAYKA
the things originated from Thee, and to Thee these
TA-O'ODU,
will return.
FAMAA AQBALA MINHAA KUNTA ANTA MALJAA.
Whatever approaches Thee, Thou art its Refuge & Redeemer,
WA MAA ADBARA MINHAA LAM YAKUN LAHOO
and whatever turns back from Thee has no refuge,
MARJA-U'N WA LAA MANJAA MINKA ILLAA ILAYK.
except towards Thee.
FA-AS-ALUKA BILAA ILAAHA ILLAA ANTA
So I beseech Thee in the terms that there is no deity
WA AS-A-LUKA BISMILLAAHIR-RAH'MAANIR
except Thee, and I beseech Thee in the terms that In
RAH'EEM WA BIH'AQQI H'ABEEBIKA
the name of Allaah, the Beneficent, the Merciful and for
MUHAMMADIN SAYYIDIL MURSALEENA WA
the sake of Muhammad (S.A.), your beloved , Chief of
BIH'AQQI A'LIYYIN SAYYIDIL WAS'IYYEENA WA
all the Messengers and for the sake of Ali (A.S.), chief of

BIH'AQQI FAAT'IMATA SAYYIDATI NISAA-IL
the vicegerent, and for the sake of Faatimaa
A'ALAMEENA WA BIH'AQQIL H'ASANI
(A.S.), Chief of the women of the worlds, and for the sake
WAL H'USAYNIL LAD'AANI
of Hasan (A.S.) and Husain (A.S.), whom, from among
JA-A'LTAHUMMA SAYYIDAA SHABAABI
the entire creation – Thou has made them
AHLIL JANNATI MINAL KHALQI AJMA-EENA
chiefs of the Youths of Paradise
AN TUS'ALLIYA A'LAA MUH'AMMADIN WA
that send blessings on Muhammad (S.A.) and (pure
AN TURIYANEE MAYYITA FEE
progeny of Muhammad S.A.) and show me my deceased
H'AALIL LAD'EE HUWA FEEH.
(take the deceased person's name and his father's name)
in the condition he or she is now.

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN'W
O Allaah, send blessings on Muhammad and on his
WA AALI MUHAMMAD.
pure progeny.

The Holy Quraan also tells us about the reckoning of actions in the grave, reward of good deeds and punishment for bad ones and what is the effect on soulless body. Says the Quraan,

> "Engages you vying in exuberance, until you come to the graves. Nay! Soon shall you know (your folly), Nay, Nay soon shall you know (it). Nay! Would that you know it with the knowledge of certitude nature, (that) you shall certainly see Hell, then you shall certainly see it with the vision of certitude, then shall you be questioned on that

day, about the bounties (you enjoyed).

(102: 1 to 8)

At another place the Holy Quraan declares,

> "Why, but then do you not (help) when the soul of the dying comes upto the throat? And you then (remain) only gazing at him. And We are nearer to him than you but you see (Us) not. Why not then if you are not in bondage (to Us) you send it (the soul) back, if you be truthful. Then if he be of those drawn nigh (to God), (for him is) rest and happiness and a Garden delightful. And if he be of the people of the Right Hand, then 'Peace to you from the people of the Right Hand,' and if he be of those who have belied and gone astray, he shall have an entertainment of a boiling water and the boiling of Hell fire. Verily this is truth in certainty. Hallow therefore the Name of your Lord, the Great.
>
> (56: 83 to 96)

Our seventh Holy Imaam Moosa Bin Jafar (A.S.) thus comments on the above mentioned verses of the Holy Quraan, "When a Momin dies seventy thousand angels walk with his funeral procession. And after his burial two angels—Munkar and Nakeer—come into his grave. They make him sit and ask—(At this time the soul re-enters the body)--who is your God? What is your religion, your faith, your Prophet, your Divine Leaders, the direction towards which you prayed and the book of your faith?" The deceased will answer, "My God is One, and none is His partner. My religion is Islam. The Holy Quraan is the book of my faith. The direction towards which I offered my prayers is Kaba. Hazrat Muhammad Mustafa (S.A.) is my Prophet. My first Imaam is Hazrat

Ali (A.S.) and his eleven successors are my Divine Leaders." So the angels will say, "Sleep a restful sleep till the day of Resurrection." Thereafter a garden will appear in that grave. But if the deceased is a Kafir, seventy thousand angels of punishment walk with his bier. And after his burial the same two angels come to his grave and ask the above-mentioned questions. The Kafir cannot answer any question; so he is whipped with fire whips and his grave is made a veritable pit of Hell. The Almighty alludes to this by the hospitality of boiling water and Hell fire.

Imaam Ali (A.S.) said, "There are some persons who refute the idea of life after Death and sa that there is nothing like that, Allaah denounces them i Quraan thus:

> "The day (when) it arriveth, no soul shall speak but by His leave; (some) of them shall be wretched and (some) blessed. Then as for those who shall be wretched they shall be in (Hell) fire, for them therein shall be sighing and groaning, they shall abide therein so long as the heavens and the earth endure except as what wills thy Lord; verily thy Lord is the Doer of whatsoever He wills. And as for those who will be blessed they shall be in the garden (of Paradise) abiding therein so long as the heavens and the earth endure, except as what thy Lord wills (it will be) a gift incessant. (11: 105-108)

Imaam Ali (A.S.) further said, "In these verses the reward or punishment enduring so long as the heavens and the earth abide means that it will be eternal because then there will be no heaven or earth."

It is also stated that after the burial of the dead, the

angels–Munkar and Nakir will come to his grave and after asking about his faith order him to write down his actions. The deceased will say, "From where do I get pen and paper?" They will reply, "Write on your coffin cloth with your finger." And at that time all of his good and bad deeds will be manifest before him, so he will put them into writing. Thereafter this document will be put on in his neck. The Almighty refers to it in the Holy Quraan,

> "And every man's destiny We have caused to cling to his neck and We will bring forth to him, on the Day of Resurrection, a book which he will find wide open (it will be said to him), Read you, Suffices you the Book. Suffices your ownself today, as a reckoner against you." (17: 13-14)

If the deceased is a faithful and a good man the angels will congratulate him and his dark grave will be transformed into a comfortable illuminated house, and his soul will enter into a fine transparent body called astral body and then it will live in Wadi-us-Salam among the other souls of the Momins and can go anywhere in the sky and the earth with the permission of God. It will continue to get a variety of bounties from God till the Day of Judgement comes. It is referred in the Holy Quraan thus.

> "Reckon not those who were slain in the way of God, to be dead, Nay! Alive they are with their Lord being sustained, rejoicing in what God of His grace hath granted them, rejoicing for those who have not yet joined them from behind them, that no fear shall come them nor shall they grieve. They rejoice in the Grace from God and (His) bounty and

> in fact God suffers not the reward of the believers to be lost. (3: 169-171)

But if the deceased is an unbeliever and corrupt, his soul and material body will be bastinaded with iron whips. Thereafter the soul will enter a transparent body and live in a well in Wadi-e-Barhoot among the souls of other unbelievers and sinners. Giving example of the people of Pharaoh, the Holy Quraan says,

> "And God preserved him from the evils of what they planned; and the woe of the chastisement, encompassed the people of Pharaoh The fire: they shall be exposed to it (every) morning and evening and on the Day when shall be established the Hour (of Reckoning) (the sentence shall be) "Admit you the people of Pharaoh to the severest of chastisement." (40. 45-46)

The morning and evening are not for the time of interval—the Barzakh. There is no morning or evening for the Day of Judgement and the souls shall remain under the control of the angels till that Day comes and nobody except the Prophets or Imaams can call or talk with these souls. The souls of the corrupt won't be permitted to move even an inch from their place and they will always remain there subdued by the angels of punishment. Their condition is thus referred in the Holy Quraan,

> "And if thou hadst seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, saying 'Surrender you your souls, today you shall be recompensed with a disgracing chastisement for what you spoke against God other than the truth and (because) you used to behave

with pride against His signs." (6: 94)

The above mentioned verses are sufficient to refute the claims of the so-called spiritualists and occultists who pretend to talk with the dead.

The punished ones are captives but even the blessed ones can't go anywhere they like after death. Quraanic reference is given hereunder from Sura Yasin:

> It was said (to him) "Enter the garden!" Said he; "Oh! would that my people had known for which my Lord has forgiven me and has made me of the honoured ones." (36. 26-27)

The Holy Prophet (S.A.) said, "Habib Najjar (the carpenter) was not permitted to inform his tribe of his condition. (Even though he was a faithful and virtuous man).

When Prophet Moosa (A.S.) went to Pharoah to exhort him towards the Right Path, Pharoah asked, "If you are right, tell us what happened to our dead ones." But Moosa said, "Only God possesses the knowledge concerning them". Though Moosa showed many miracles to the unbelievers so much so that even the magicians became faithfuls yet he never called back the soul of anyone, for it was not permitted by the Lord.

Imaam Zainul Abedin (A.S.) said, "After death, the grave will be a garden of Paradise for the believer (Momin) and a pit of Hell for the unbeliever (Kafir)."

Ameerul Momineen (A.S.) once wrote the following counsel, to Muhammad bin Abu Bakr in a letter, "O Servant of God, caution! The punishment of grave is even

more agonising for those who are not pardoned at the time of death. It is a narrow, dark and dangerous place and everyday it shouts out its identity to humans:— When a Momin is buried it tells him, 'Welcome, I am very happy with your arrival, I was happy when you walked upon me and I am happy when you are inside me. Now you will enjoy my hospitality." But when a Kafir is buried it says to him, 'I am displeased with your arrival. You were my foe when you walked upon me and when you are inside me you will see how harshly I behave with you.' Thereafter it will crush him from all directions until the deceased's right and left sides meet. Thereafter he will be surrounded with varieties of punishments.

Imaam Jafar-e-Sadiq (A.S.) said: After a Momin's burial six figures of light come there and cover all directions. One of them is more beautiful and illuminating of all. Whenever any retribution comes towards the deceased on account of his past sins these figures drive it out. These are his good deeds—prayers, poor rate, fasts, pilgrimage, compassion and love of the holy Ahlul Bait (A.S.).

Imaam Jafar-e-Sadiq (A.S.) says, "I am worried about our Shias about Barzakh—the time intervening the death and Resurrection—they have to take care of themselves there, while on the Day of Resurrection we shall be there to intercede on their behalf".

Thus the period of Barzakh may be happy for the faithful, but less happy for those whose actions are a mixture of good and evil while it will be painful for the unbelievers. However, the prayers and deeds of charity on behalf of the deceased by the Children and other relatives and friends, and the sustaining good actions of the deceased

in the form of beneficial knowledge or deeds of public welfare like Mosques, Imambaras, Madrassah, Asylums, bridges, wells, orphanages, hospitals, etc, which linger behind will Inshallaah reduce the punishment of the sinners even if they are unbelievers.

The traditions reveal that even during the period of Barzakh the faithfuls and believers meet each other sitting in circles reciting Quraan and adoring Allaah. Thus they will not be deprived of company even at such a dreadful time. When any one of them receives the gift of Heavenly reward from their near and dear ones they feel pleased and pride themselves before their companions.

A human being has to undergo seven conditions:–

(i) The realm of Spirits.– "Before creating the material world God created the spiritual world and gathered all the spirits there. He refers to it in the Holy Quraan,

> "When brought forth thy Lord from the children of Adam from their back their descendants and (when) made them bear witness upon their own selves (saying): 'Am I not your Lord?' Replied they, 'Yea! We do bear witness' (This We did) lest ye should say on the Day of Judgement, 'Verily We were of this fact unaware'. (7: 172)

(ii) The sperm state: "The spontaneous regeneration from father to son–inheritance of spermatozoa."

(iii) The condition of being in the womb: 'The father's sperm is transfered to the mother's womb and there it develops and takes shape, as it is in the Holy Quraan,

> "He it is Who fashions you in the womb (of your mothers) as He likes". (3: 6)

(iv) The existence in this world. It is the interval between coming out of mother's womb and being overtaken by death.

(v) Barzakh: It is the interval between death and Resurrection. As is in the Holy Quraan.

> "And after them shall be a barrier until the day they shall be raised (again)." (23: 100)

(vi) Resurrection: On the day of Judgement all the creatures will be gathered to give account of their actions: God refers to it in the Quraan:

> "And the day when We will cause the mountains to pass away, and thou seest the earth a levelled plain and We will gather them (and) then leave not behind any one of them." (18: 47)

(vii) The Hereafter. It is the final stage. For the faithful there is Paradise and for the unbelievers there is Hell. As Allaah states in the Holy Quraan:

> "A party shall be in the garden (of Paradise) and a party (shall be) in the burning (Hell) fire." (42. 7)

May God make our finale better by His mercy through the intercession of Muhammad (S.A.) and his Ahlul Bait (A.S.) —Ameen.

LIFE AFTER DEATH

THREE POSSIBILITIES AFTER DEATH

One of the most discussed question is 'What after Death'? There are three possible replies:–

(i) There is nothing after Death. The world is all in all and will ever continue existing.

(ii) This world is the scene of action and the living being get the reward or punishment for their good or bad actions in this very world, by returning with a changed physical body–human, animal or of vegetable–or with a higher or lower status as compared to their previous life. Soul lives on but the body changes. This is known as 'Transmigration of Soul'.

(iii) There is life in the Hereafter–'A'kherat'– which commences from the Day of Judgement–Day of Resurrection–when every one will get his due reward or punishment in accordance with his deeds, good or bad, as the case may be.

Let us discuss in brief each one of the above replies:–

FIRST POSSIBILITY REFUTED

(i) The first reply is of the atheists who do not believe in Allaah, the Creator and the Sustainer of the entire creation.

Even a man of average understanding will discard this idea as it is based merely on guess and conjecture.

The contentions of the unbelievers about this view are mentioned in the Holy Ouraan at various places. A few are quoted here:-

(a) 'There is nothing but our life in this world: we die and we live and we shall not be raised again."
(23:37)

(b) "There is naught save our first death and we shall not be raised again." (44:35)

(c) "And they say: 'Naught it is save our life in this world; we die and we live and destroys us not but time.' For them there is no knowledge of that; they do not (merely) guess." (45: 24)

Just imagine what would be the state of affairs of the Universe if this belief is accepted, for, there will be no restriction or sanctions on the actions of an individual. Everyone will do as one desires. Oppressors and evil doers having no fear of punishment will let loose a rule of terror and horror creating an atmosphere of chaos and disorder in the world; while in the absence of the incentive of return and reward the people given to good and virtue will recede into inactivity. Failure on both sides.

An atheist holding this belief once approached Imaam Jafer-e-Sadiq (A.S.) and said, "I do not believe in the life Hereafter. After death there is nothing." Imaam (A.S.) replied, "Well, for the sake of argument, suppose there is no life after death. In that case we both are secure and none of us has to fear. Is it correct?" The atheist expressed his agreement. Then the Imaam (A.S.) said, "But suppose, there is life after death, then what will be your fate? We will be again safe and secure, but there is no safety for

you. Thus you will find that in both the cases—whether there is life after death or not—we are safe". The atheist was dumbfounded and could not reply.

Thus it is evident, that there is no basis for the belief of the atheists.

SECOND POSSIBILITY IS GROUNDLESS

(2) The second reply, though devoid of sense and rationality, deserves a discussion, because though this is distinctly a Greek and Hindu belief, yet some of those who believe in the 'Unity of Allaah' also adopt it as a necessary belief. Consequently it is imperative to dispel their doubts and drive home to them the absurdity of this belief.

The advocates of this idea maintain that:—

(a) The body is mortal but the soul is immortal.

(b) The soul cannot exist independently and freely.

(c) The world is the arena of actions as well as the place of receiving reward and punishment.

(d) Soon on death those who do good actions, return to this world, in a better and elevated position as their reward.

(e) Those who resorted to evil actions, return to this world, with a lower and humiliated position, or in the form of an animal or as a member of the vegetable kingdom as their punishment.

(f) This circle of birth and rebirth, with the same soul but different bodies, continues indefinitely.

If the present status of a creature depends on its actions of the previous life, naturally the question arises; 'which is first? The action or the actor–doer'? At the inception of the world all sorts of creatures existed, the human beings–only a couple, animals, birds, shrubs, bushes, trees, etc. Why did the Creator create these different creatures, animate as well as inanimate, with their distinctly varying attributes and qualities? For what actions? This being the primary beginning of their existence, the question of their actions in previous life does not arise. Thus the belief, from the very outset sounds hollow.

If the soul is the same, and only the body is changed, it means that at no point of time, there can be any increase or decrease in the total number of the creation? Let us illustrate this a little more clearly.

Suppose the total number of creatures in the beginning of the world was 'x'. In one year 'y' creatures perished. Therefore, 'y' souls will be released and consequently 'y' creatures will come into existence. So at the end of the year there will again remain $x - y + y = x$ creatures. Is it so? No, on the contrary we find that the number of creatures increasing every day.

When the soul leaves one body and enters another body, it must take some time. Let it be even a single moment. For this single moment the soul has existed independently and freely. If it can do so for a moment why not for a longer period.

A man has done evil deeds, and he returns to this world,

let us say, in the form of a dog, as his punishment. A man is a rational being -endowed with the faculty of reasoning and the power to discern between right and wrong, good or bad, while a dog is not rational. Now how can a dog being devoid of rationality be expected to do deeds to relieve it from its present form, for the next life to come? Is there any sense in this? Again, will the believers in this theory of Transmigration of Soul explain and enumerate the good deeds tp be performed by the animal and vegetable world to achieve salvation from their present life?

Further, how does the dog realise that it has been given this form, for its evil deeds done when it was a man. Or, if a dog in previous life, but a man in the present life, does this man know that he has been rewarded for his good actions done while he was a dog? If the recipient of a reward does not know about it, how can he appreciate and enjoy the reward? Similarly, one who has been awarded punishment but does not feel its pain how will he mend his manners?

Let us take one more example. There are two persons, one 'oppressed', the other 'oppressor'. How and when does the oppressed know that his oppressor has been duly punished for the oppression?

DIFFERENCE OF RICH AND POOR

The advocates of this baseless belief advance yet another fallacious argument to deceive a common man. They say, "why is one born in a rich family to lead a life of luxury, while the other is born in a poor house to live a life of misery?"

This so called strong argument in favour of 'Transmigra-

tion of Soul' can easily be refuted as follows:—

(a) Did God create these two classes of people—the Rich and the Poor? If so when and where?

(b) If being born in a rich family is by way of reward for good actions of the previous life, why then, such rich become evil, cruel and oppressive? Can a person earning reward, stoop so low?

(c) Is it not a fact that we have ourselves created these upper and lower, rich and poor classes by snatching away or denying the rights of others?

(d) If riches and wealth be the proof of r vard, what about the sages and saints who are most never rich.

BIRTH OF DEFECTIVE CHILDREN

Again they advance yet another falacious argument viz; 'Why are children born defective?' They say it is as a result of punishment for their evil actions during their previous life.

The answer is as follows:—

(a) Laws of nature are invoilable. Any one who violates the laws of nature must suffer.

(b) If a man with eyes, carelessly walking on a road, falls in a pit, can the Creator be blamed for this? No. Same is the case of the question of children being born defective. Was one of the parents defective? Or, did any of them do something wrong?

(c) How can one say, 'the child is punished'? Is it not that the parents have been punished for violating the laws of nature?

Thus one can find the 'Theory of Transmigration of Soul' is not at all tenable. On one hand, the acceptance of this belief will leave mankind thirsty for eternal peace and blessings, and on the other hand, it will portray the Creator as unjust and cruel.

THIRD POSSIBILITY, RATIONAL AND PRACTICAL

(3) Let us now take the third reply and analyse it.

The man is the cream of creation. He has been granted the 'five senses' which are the gateways to knowledge. He has been endowed with 'Mind' which helps him to distinguish between good and bad, lawful and unlawful, beneficial and harmful, right and wrong. Furthermore: he has been promised a return for his actions whether good or bad.

Now as far as actions are concerned, a man can be classified as under:—

(a) One who has done only good actions throughout his life.

(b) One who has done only bad deeds throughout his life.

(c) One who has to his credit a mixture of good and evil deeds. In this case the count of good deeds may be more or less than or equal to his evil deeds.

ays the Holy Quraan.—

> "And for all there are ranks (assigned) according to what they did, and that He may (fully) recompense their deeds; and they shall not be done any injustice." (46:19)

This verse clearly indicates that Allaah, the Just and All-Wise, will give to each individual what he deserves according to his actions.

At another place the Holy Quraan says:--

> "Whoever does good, for him the recompense shall be better than it; As for one who does evil, those who worked evil will not be recompensed save what they had been doing." (28. 84)

This verse shows that reward is enhanced but the punishment is proportionate to the extent and gravity of the evil deed. Thus one can find Divine Justice is tempered with Mercy.

The Creator has ordered 'to do good and to shun evil', and this has been the teaching and practice of all the Divine Messengers; and in return He has promised Paradise to those who follow this dictum, and Hell to those who violate and act contrary to the dictum. While those whose life is a mixture of good and evil deeds, must first get the punishment for the evil they have wrought and finally be rewarded for their good actions. However, it is possible that the predominance of good deeds and repentance of the sin may redeem one from the torments and tortures of Hell.

Says the Holy Quraan:—

"Verily the good deeds take away the evil deeds". (11.114)

"And others have confessed their faults, they have mixed a good act with another (which is) evil; maybe Allaah will turn to them (in Mercy), Verily Allaah is Oft-Forgiving, All-Merciful." (9.102)

The individual's efforts either for the prosperity in this world or for the Hereafter never go unrewarded.

Says the Holy Quraan:--

"And that there is not for man (aught) save what he strives for, and that his striving shall soon be seen; then shall he be recompensed to the fullest measure, and that to thy Lord is the end (of all)." (53. 39-42)

Those who desire the reward in this world, will get it here, and those who crave for it in the Hereafter will have it there.

Says the Holy Quraan:

"It is not for any soul to die except by God's permission (according to) the recorded term (of life); he who desires reward in this world We give him therefrom. And shortly We shall reward the grateful ones." (3: 145)

But those who strive in the way of God, are rewarded both in this world as well as in the next one.

Says the Holy Quraan:--

"And their saying was nothing but that they prayed. 'O our Lord forgive us our sins and our excesses in our affairs and set our feet firm and help us against the disbelieving people'.

And God gave them the reward in this world and an excellent reward of the Hereafter; and verily God loves those who do good." (3: 147-148)

In short we may safely say that the belief in 'Life after death' is the only correct reply to the question: "What after Death"?

A few of the highlights are enumerated here:—

(i) It gives a man a sense of individual responsibility which finally results in peace, progress and prosperity.

(ii) It is an incentive to do good and aspire for better positions.

(iii) It is an effective deterrent to evil doing.

(iv) It gives a man a sense of security and confidence.

(v) It never lets a man to be despondent of the Mercy of Allaah.

(vi) It helps a man face the vicissitudes of life with courage.

BRINGING DEAD TO LIFE

Prophet Abraham (A.S.) prayed to Allaah, saying.—

"And when Ibrahim said: "My Lord! Let me see how Thou enliveneth the dead." He said: Do you not believe? He said: 'Yes, but only that my heart may rest convinced.' He said: 'Take four of the birds, and make them to incline to you and then place on each mountain a part of them, and thereafter call them, and they will come to you rushing' and know that Allaah is All-Mighty, All-Wise!" (2: 260)

Prophet Abraham (A.S.) was a Prophet, he knew that Allaah makes one arise after death, but only for our understanding he wanted this practically demonstrated. So Prophet Abraham (A.S.) did as commanded by Allaah. As he called one bird after another, parts and feathers which had been separated came from different places and joined each one's head. This incident is mentioned in the Holy Quraan.

AN IMPORTANT INCIDENT ABOUT REVIVAL OF DEAD

Similar is the incident of Prophet Uzair (A.S.) and his brother Aziz (A.S.). Both were twins. When both were fifty years old, it once occured to Uzair's mind as to how after death will Allaah make one arise again. Once riding on his donkey, he was passing by Jerusalem. This was the place which King BAKHT NASAR had burnt and razed to the ground and had massacred Bani Israil, while their dead bodies had been devoured by wild beasts. On beholding such a desolate city Uzair (A.S.) was surprised to think how could such a devastated city be habitated again. When he reached a cave, he slept there to take rest. Allaah gave orders to capture his soul. So Uzair (A.S.) and his donkey died. Allaah kept his dead body preserved. After one hundred years He made him alive again. Just then a man

appeared, he asked. "How long have you slept?" Uzair (A.S.) replied: "A day or a little less." The man said: "You have slept for a hundred years. Now look at your eatables and your donkey, its bones are lying in a heap." Then the donkey too became alive. (Refer Chapter II, Verse 259). The verse describing this event in the Holy Quraan says:

> "Or (didst thou not see) the like of him who passed by a town and it had fallen down upon its roofs; he exclaimed, "(Oh!) How can God (ever) bring it to life (again) after its death". Whereupon God caused him die a hundred years, and thereafter raised him (again) to life. He (God) asked him, "How long didst thou tarry (thus)"? Said he: "Perhaps I tarried a day or part of a day." He said, "Nay! Thou hast tarried (thus) a hundred years; But look at thy food and thy drink. They indicate not (in the least) passing of any time (upon them) changing (its original state) and look at thy donkey and verily We (will to) make thee a sign (of our powers) unto mankind and look thou further on the bones, how We assemble them together, and thereafter clothe them with flesh." And when it became clear to him, said he: "Now I know that God hath power over all things."
>
> (2: 259)

All the eatables were fresh. When he mounted and came out he found that the city of Jerusalem was inhabited; trees had grown, and were bearing fruits. When he reached home, none could recognize him. His own son, who was in his mother's womb, the day Uzair (A.S.) died, had now grown to the ripe old age of a hundred years. His other brother, who was his twin, was then one hundred and fifty years old. However, with much difficulty Uzair

(A.S.) made himself known and recognised. At that time Uzair (A.S.)'s age was only fifty years; his son's age was one hundred years, and his twin brother's age was one hundred and fifty years. Aziz (A.S.) and Uzair (A.S.) both brothers were born together and died together, but the age of one was only one hundred years and the age of the other was two hundred years. Allaah thus demonstrated the miracle of raising one after the death.

Allaah has described the creation of death and life in two different ways on two different occasions. "I created death and then life". On another occasion Allaah has said: "I created life then death". The Lord says in the Quraan:—

> "How can you disbelieve in God; for you were lifeless (in your mother's womb) He brought you to life, He causes you to die. Again (He will) restore you to life then unto Him (only) will ye be returned."
> (2: 28)

RESURRECTION

(Taken from 'Hablul-Arifeen, compiled by Hakeem Syed Ahmed Hussain, Azamgarhi: PP 302—310, 318, 319)
(Pages 263 to 287 from the Book, 'Kitab-i-Akhlaq Wal Tehzib')

Amongst other aritcles of Faith, it is incumbent on every Muslim to believe that there will come a day when God will bring back every one to life alongwith his or her physical body and will ask everybody to account for the deeds done in this life. Then everyone will be awarded retribution or recompense in accordance with the nature of one's Faith or Conduct. This day is called 'Qiyamat', or the Day of Resurrection or the Day of Judgement and also Doomsday.

There are repeated declarations in the Holy Quraan informing man of this Day and warning him to be guarded in his life on earth, against the Requital which is sure and certain to take place. It is the conviction about this fact that would keep man on the right track, duly guarded against sins by virtue of accountability. It is natural that when an individual is not mindful of his or her accountability, nothing would hinder him or her, to commit any sin or crime, and with the sense of one's accountability one would never dare to transgress the limits, and would always remain guarded against vice.

A Muslim should and must believe in 'Ma'ad' or 'Qiamat' i.e., the Last Day of the Final Judgement and live such a clean life which would help him to pass through the divine judgement easily and earn the life eternal of the heavenly bliss.

It is needless to repeat her the well-known fact that there was a time when there was no human life on earth and it started with one single pair called Adam and Eve, and got multiplied during the immeasurable passage of time. Simple logic ensures that that which had a beginning shall also have an end.

Death can never reasonably be the extinction of life, for if it be so the end of the good and the bad will be one and the same. The good and the evil can never be equalised:—

> "Say (O Our Messenger) Equal are not the bad and the good though the abundance of the bad may attract thee; so then fear Allaah, you of understanding, that you may be successful."
>
> (5: 100)

Mere common sense is sufficient to appreciate that good should be rewarded a evil should be punished.

The Holy Quraan is full of warnings to mankind against the life after death and the Last Day of the Final Judgement. In this connection it mentions the following:

(1) 'Jannat'—Paradise or Heaven.

(2) 'Nar'—Hell-Fire.

(3) 'Akhirat'—The Hereafter.

(4) 'Mahshar'—The Place of the gathering of the souls.

(5) 'Qiamat'—The Resurrection.

(6) 'Meezan'—The Balance.—The Means of discrimination or balancing two things against each other. This will not be any material scale which can measure or weigh only material commodities and not the abstract ones like the merits of intention and actions.

(7) 'Siraat'—The Path absolutely correct in every meaning and sense of it. Every soul shall pass through it. The righteous ones will not find any difficulty to pass through, whereas it will be very difficult rather impossible for the wicked ones to traverse it successfully. Every soul will find it easy or difficult according to the individual merit or demerit earned in this life.

(8) 'Sawale-Munkir wa Nakir'—Every human soul at its leaving the corporal body shall be questioned about its faith and deeds which it earns in the present life and will be admitted to the transitory state 'Barzakh' or the Purgatory, according to the degree of the success in the

response to the questioning.

(9) 'Nama-e-Aamaal' or the Record of deeds.—Every one's deeds are getting recorded then and there and the records are preserved.

> "Nay! The record of the wicked hast been preserved in the 'Sijjin'.
>
> "And what will make you know what 'Sijjin' is? "It is a Book Written." (83. 7, 8, & 9)
>
> Nay! The record of the righteous shall be in the 'Illiyin'.
> "And what will make you know what Illiyin is? (It is) a Book Written, witnessed by the near ones."
> (83: 18, 19 & 20)

The Book referred to here, does not mean the book of paper or any material stuff but the means of natural evidence.

The Day of Judgement shall be a horrible day of the revelation of the truth both hidden and manifest. Every Organ of man itself will automatically bear witness to the deeds of the individual:—

> "On that day We will set a seal upon their mouths, and shall speak unto Us their hands and shall bear witness their feet, of what they were earning."
> (36. 65)
>
> "On that day will bear witness against them their tongues and their hands and their feet, as to what they did." (24: 24)

"On the day whereon shall stand the spirit and the angels arrayed; they shall speak not save to whom the Beneficent God giveth leave; and would speak (only) the truth". (78. 38)

"That is the day certain, whoso then desires, may take refuge unto his Lord". (78: 39)

The duration of this Day will be equivalent to 1,000 years in terms of time; and the field on which all will be assembled on this day will be agonizingly hot with the Sun one and quarter of a pole overhead. People will be neck-deep in their sweat , everyone pining for one's own self, and none interested in the other.

On the Doomsday, everyone except the perfect Momins and the God-fearing persons, will be lingering in excessive hardships. The perfect Momins, however, will be under the shade of the Emblem of Praise being refreshed with the invigorating water from the 'Hauz-e-Kausar' (a fountain in Paradise), and free from the hardships and the scorching heat of the Day.

Some persons from amongst the category of the perfect Momins will go straight into the Paradise on the same day without being subjected to any reckoning of the deeds; and some particular hypocrites, unbelievers and enemies of the family of the Prophet (Muhammad S.A.) will be despatched directly into the Hell without being questioned. The rest of the multitude will be subjected to reckoning of their deeds, and will be treated in accordance with the nature of their Faith and actions.

On this Day, a majority of the sinful Momins, too, will be pardoned on the intervention and recommendations of Prophet Muhammad (S.A.) and the members (A.S.) of his family. There will also be some libertine and sinful believers who will not be entitled to any leniency through the intervention of these personages (A.S.) on account of commitment of major sins and usurpation of the rights of others. Thus there will be among the Momins some such sinful ones in whose case Prophet Muhammad (S.A.) and his family members (A.S.) will not intervene for forgiveness. Such persons will ultimately be directed to Hell where they will have to suffer so that, through penance, they are purified and be fit for being shifted to Paradise.

It is also stated in the Traditions that on the Day of Judgement, each individual will be furnished with a written Record of his or her counduct, so that one reads it individually and decides for himself or herself as to where he or she is qualified to go—to Paradise or to Hell. In the case of Momins and other virtuous persons, these Records will be placed in their right hands; while the hypocrites, the unbelievers, the polytheists and the enemies of the family of the Prophet (Muhammad S.A.) will receive them in their left hands.

It is also mentioned in the Traditions that amongst the unbelievers there will be some who having read their own Records, would disown the contents, saying. "We never committed the acts recorded here." Thereupon, the angels who recorded their actions, will come forward and testify to the veracity of the Record. Imaam Jafar-e-Sadiq (A.S.) has said that, "When some non-believers will say: O

God, these are Your angels, and they are verifying for Your sake; and will swear that they never committed the sins as recorded, God will seal their tongues. Thereafter, the limbs and other parts of their bodies will be made to speak, and these limbs then would speak out the truth against them."(pp 308, 309, 'Hablul-Arifeen').

Imaam Jafar-e-Sadiq (A.S.) also said that, "It is only in the case of those unbelievers who deny the authenticity of their Records that the limbs and other parts of the body will speak in testimony, while the case of Momins will be just the opposite. That is, when God asks them if they had, or had not, committed the sins as recorded, they will be ashamed of themselves and confess, saying: 'Yes, our Lord! Assuredly, these sins were committed by us; and we repented having committed them in the erstwhile world, and we repent for them today, too.' Thereupon God will say. 'Go forth. Your sins have been forgiven due to your genuine repentence and on account of certain other good acts." (p 309, 'Hablul-Arifeen').

Through reliable sources, Kulaini has related that Imaam Jafar-e-Sadiq (A.S.) was once asked as to how the minor children of the unbelievers, or the lunatics, or the un-enlightened ones will be dealt with. In reply, the Imaam (A.S.) said. "God will first enlighten them by lighting a fire, saying: 'O My servants. My order for you is that you enter into this fire.' Consequently, one who enters into the flames of this fire in compliance with the Divine order, for him or her the fire will cool off and become a haven of security and safety. And one who argues and hesitates, and does not enter into the fire as commanded, God will say to him or her; 'I personally and directly gave you an Order, and you disobeyed it. Hence, how could you have been obedient to Me if I had sent a

Messenger to you?' In respect of such cases God will command that they be thrown into Hell. This would be the treatment with the children of the unbelievers only. As for the children of the Momins, they will not be subjected to any interrogations. By virtue of the Faith of their parents, these children will be let off and sent to Paradise along with the parents. This will be an exceptional gesture of God in respect of Momins." ('Hablul-Arifeen' p 310).

Imaam Muhammad Baqir (A.S.) has said that, "The Day of Judgement will be an extremely difficult day. Only he who believes in our Imaamat (spiritual and temporal leadership) as an article of faith and be amongst our devotees will be provided with water from "Houz-e-Kausar." It is also stated in the Traditions that those who will drink the water of 'Houz-e-Kausar' will never feel thirsty, nor will they be over-awed by the horrors of the Day of Resurrection. ('Hablul-Arifeen' p 315).

Traditions also say that despite the length of the Day of Resurrection in measure of time, for the perfect Momins this Day which will be equivalent to 1,000 years, will seem as short as the time taken for offering two 'Raka'ts' of prayers.

'PUL-E-SIRAT' (A BRIDGE BETWEEN HELL & HEAVEN)

It is also proved from the Traditions that one of the necessary articles of belief in religion is that on the day of Judgement, a bridge will be placed on Hell called the Bridge of Sirat. Unless one crosses over it, one would not enter into Paradise. This bridge is thinner than hair, sharper than the edge of a sword, and hotter than fire. The peculiarity of this bridge is that Allaah would widen

it for the Momins and narrow it down for the sinful and the libertine. Tradition also has it that no one will be able to cross this bridge unless he or she gets a permit authorized by Ali Ibne Abi Talib (A.S.); and no one will get this permit unless one had belief in the complete vicegerency of Ali Ibne Abi Talib (A.S.) as the one deputed by God after the Prophet (S.A.).

TAUBA

A MAN IS PRONE TO ERROR

'To err is human and to forgive 'Divine' is an oft quoted and repeated proverb. Indeed it is so. When, the Creator Himself directs His creatures "to forget and forgive" how will He Himself deny "Forgiveness and Mercy" to His creatures?

A man is prone to commit errors of ommission and commission. Lapses are bound to occur for he is fallible. However, it is necessary to know whether the sins committed are intentional or unintentional, whether he persists and insists on continuing sinning or sincerely tries to avoid it.

TO FORGIVE IS DIVINE

Allaah has provided a 'Door of Tauba' i.e.—Repentance, to forgive a man's sins, provided he feels ashamed of the same and endeavours to mend his manners and ways.

Says the Holy Quraan:

"Say you (O Our Messenger): O My servants! Who

> have been extravagant against their own selves, despair not of the Mercy of Allaah; verily Allaah forgives all the sins altogether; verily He is the Oft-Forgiving, the Most Merciful." (39: 53)

MERCY AND GRACE OF ALLAAH

The first Holy Imaam Ali Ibne Abi Talib (A.S.) said, "there was no greater verse of God's Grace and His Mercy than this verse in the whole of the Holy Quraan."

ALLAAH'S JUSTICE IS TEMPERED WITH MERCY

It is Islam and no other religion in the world which introduces God to His creation, not a mere mercilessly just judge whose decisions are based only on law and the facts without any concern of any grace or mercy in it; but as the Independent, the Beneficent, Oft-Pardoning, the Most Merciful Master of the Universe deals with His creation as He pleases and Whose Justice is tempered with Mercy. His infinite Mercy is ever in the waiting to receive repentance from the offenders. He has made Mercy incumbent upon Himself. Says the Holy Quraan:—

> "And when come unto those who believe in Our Signs say. "Salaamun Alaikum' (Peace be upon you), your Lord has prescribed mercy on Himself, (so) that if any one of you does evil in ignorance and then turns (repentant) after that and amends (himself), then Verily He is the Most Merciful." (6: 54)

> "Verily, repentance (acceptable) with Allaah is only for those who do evil ignorantly and then turn (unto Allaah) soon (after); to these Allaah will turn in mercy; and Allaah is All-Knowing, All-Wise." (4:17)

SINNERS DIRECTED TO SEEK ALLAAH'S PARDON

Allaah enjoins on the sinners to seek His Pardon, as the Holy Quraan says:—

> "O you who believe! Turn (in repentance) to Allaah with a turning of sincere penitance; haply your Lord will wipe out from you your sins and admit you into the gardens beneath which flow rivers; on the Day when Allaah will not abase the Prophet and those who believe along with him, their light will be running before them and on their right hand; they shall (prayerfully) say: 'O Our Lord! Perfect for us our light and grant us forgiveness; verily Thou (O Our Lord) art over all things Powerful." (66: 8)

FOR WHOM THE REPENTANCE IS NOT PROFITABLE?

However, the Holy Quraan sounds a note of warning too:—

> "And repentance is not (profitable) for those who do evil until when death comes, he says: Now surely do I turn to Allaah, nor (is repentance profitable) for those who die while they are unbelievers; These are those for whom We have made ready a grievous torment!" (4: 18)

BE PROMPT IN REPENTING

Thus one should not wait for repentance till old age or till the arrival of the Angel of Death, for at that time the door of repentance is closed.

Just remember when Pharaoh along with his army chasing Prophet Moses (A.S.), Haroon (A.S.) and their followers,

entered the river Nile, and was on the verge of drowning, he proclaimed,

> "I believe that there is no God but (He) in Whom the children of Israel believe and I am one of the Muslims." (10: 90)

> But this was of no avail to him, because Allaah retorted, "What! Now! (when facing Death?) while you did disobey before you were among the mischief-makers". (10: 91)

Hence it is advisable and worthwhile to hasten in repenting and seeking forgiveness of Allaah. Normally haste and hurry in worldly actions is ill-advised, but the Holy Prophet (S.A.) has said.—

> "Hurry up with your prayers before its time lapses."

> "Hurry up with repentance before Death (overtakes you)."

> "Hurry up with 'Sadaqa' (charity) before any calamity (befalls you)."

INTERCESSION ON THE DAY OF JUDGEMENT

(Adapted from 'Hablul-Arifeen', compiled by Hakim Syed Ahmed Husain, Azamgarhi)

It is incumbent on every true Muslim to have belief in intercession also on the Day of Judgement, for, the Holy Prophet (S.A.) has expressed himself on this matter in the following words.

> "He who does not believe in Intercession by Me

will remain deprived of it."

It is also proved from Traditions that the Prophet (S.A.) said. "There are three catagories of persons who will intercede in favour of sinful Momins on the Day of Judgement and whose intercession will be accepted. They are. Prophets; Religious Scholars; and Martyrs." It is also proved from reliable Traditions that the Prophet (S.A.) also said: "On the Day of Judgement I myself, Ali (A.S.) and the members of my family will intercede on behalf of the sinful Momins." It is also stated in the Traditions that the Prophet (S.A.) said. "The perfect Momins also will intercede for God's Mercy towards the sinful Momins, and their intercessions and recommendations will also be accepted." (Hablul-Arifeen, p 315)

FOR WHOM IS INTERCESSION?

Imaam Moosa Kazim (A.S.) has said that, "No one from amongst those confined to Hell will stay there for ever, except the unbelievers, polytheists, the hypocrites and the strayed ones." The Imaam (A.S.) also said that, "Those Momins who have abstained from committing major sins, will not be questioned about their minor acts of evil." The narrator of this Tradition asked the Imaam (A.S.) as to for whom amongst the Momins Intercession is necessary and incumbent. In reply, the Imaam (A.S.) said, "For such Momins as have been guilty of major sins, because, for the virtuous there is no cause for objection, and also, because they do not stand in need of any intercession." Thereupon the narrator again enquired as to how was it that those who had committed major sins would be pardoned on intercession when God has clearly laid down in the Quraan that,

> "Those who intercede for God's Mercy, do not do so for anyone except with whom Allaah is pleased."

The Imaam (A.S.) replied. "Remember, that person is not a Momin who commits a sin and does not regard it as such. A Momin, repents having sinned; and this repentance of his is sufficient for his atonement." The Imaam (A.S.) also added: "Remember, he is not a Momin who commits a major sin and does not repent for it; for such a Momin no intercession is incumbent." The narrator once again asked for clarification as to why a person who does not repent for his sin is not a Momin. The Imaam (A.S.) then explained, saying: "Any person who commits a major sin, knowing well that he or she will be retributed for this, and despite this, he does not repent for it, then he is definitely amongst those who will keep repeat ng it. How can then such a person be taken as a Momin when he did not believe in the certainty of God's retribution. And if he did believe so, the fear of God would have caused him to repent for his sin. As for what Allaah has said namely that,

> "and they cannot intercede but for him whom He approves." (21: 29)

herein those for whom there will be no intercession, are the unbelievers whose religion God does not approve of, and those who bear no love for us—members of the Family of the Prophet." (Hablul-Arifeen, p 316)

Shaikh Mufeed (Allaah's Mercy be upon him) has related from the Holy Prophet (S.A.) that he said: "By Allaah, I have been given the good tidings that besides Ali (A.S.), Fatima (A.S.), Hasan (A.S.) and Hussain (A.S.) those persons, too, who love them, will abide in Paradise. ('Hablul-Arifeen', p 317)

In the book, 'Basharat-ul-Mustafa', it is narrated on the authority of Huzaifa bin Mansoor that once when he was present in the audience of Imaam Jaffer-e-Sadiq (A.S.), a person came in and said, "May I be sacrificed for you, I have a brother whose love, respect and esteem for you is very deep, but he drinks wine."

The Imaam (A.S.) said, "It is a great tragedy that our admirer is in such a state. However, I tell you that he will not die unless he has repented, or unless God involves him in sickness, the suffrance of which will be instrumental in having his sins pardoned; so much so that when he presents himself before God, he will have no sins against him." ('Hablul-Arifeen', p 317)

It is also stated in the Traditions that Imaam Muhammad Baqar (A.S.) said: "Remember, our devotees are on the right. So, love them even if they be sinners. And regard our enemies as adversaries even if they fast during the days and worship throughout the nights."

('Hablul-Arifeen', p 317)

In the book, 'Rijal', by Shaikh Kishi, it is related from Ubaidullah Ibne Zarara that he used to say: "Once I presented myself before Imaam Jaffer-e-Sadiq (A.S.) and submitted: 'I be sacrificed over you, there is a person who admires the Bani Omaiya. Will he arise on the Day of Resurrection along with the members of this dynasty?"

"Yes", replied the Imaam (A.S.)

Then I posed the question whether: 'The person who loves you will be raised with you on the Day of Resurrection?'

'Yes', the Imaam (A.S.) replied again.

"Even if the person is a fornicator or a thief?" I enquired again.

Upon this, the Imaam (A.S.) nodded in the affirmative. (That is, the Imaam (A.S.) meant that, 'The person will either be punished for his sins, or pardoned on account of his certain good deeds; but by virtue of his or her love for us, and belief in our being the rightful successors, such a person will invariably be admitted into Paradise sooner or later)".

Another narrative in this connection says that, "Omar Ibne Ilyas used to say: 'Once I went to Abu Bakr Hazrami when he was on the point of death. He said: 'Remember, this is not the time when anyone can speak lies. I have been told by Imaam Jaffer-e-Sadiq (A.S.) that the Holy Prophet (S.A.) had said that the fire of Hell will not touch the person, who at the time of his or her death, believes in the righteousness of our vicegerency."

(Hablul-Arifeen, p 319)

Even if there are several other narratives which corroborate that the devotees of the family of the Holy Prophet (S.A.), be sinful, the infallible Imaams would intercede for them and Allaah would send them to Paradise. (Ibid, p 310)

It is also mentioned in the Traditions that a Momin with a sincere belief, even if he happens to be a sinner, provided he has not committed sins which entail confinement in Hell as for example deliberate killing of a Momin without justification, and is sent to Hell, on account of his sins, he will not remain therein forever. There will ultimately come a time when, on account of his Faith and correct beliefs, such a person will be interceded for, and transferred from Hell into Paradise. This gesture will be in token

of his having been amongst those who held the correct beliefs.

PARADISE

(Taken from 'Hablul-Arifeen', compiled by Hakeem Syed Ahmed Hussain, Azamgarhi; pp 320-326)

It is incumbent upon every Muslim to believe in Paradise; he who denies it is an unbeliever. It is also essential for him to believe that Paradise has already been created and is in existence. Traditions relating to 'Meraj' (the Night when the Holy Prophet (S.A.) ascended into Heavens and returned to earth in the early hours of the morning), as also other Quraanic verses stand testimony to the existence of Paradise. It has also to be believed that Paradise is such a place of comfort and ease where there is no discomfort or inconvenience of any kind whatsoever and where there is ease of every kind. It is a place of such ease that even if all the kings of the world join together to create such a place of ease and comfort they cannot make even one part out of thousand or hundred thousand thereof. Whatever highest conception of ease and comfort one may form would be found there; and all that one can wish for will be served out to him without any difficulty.

Paradise is situated on the Seventh Heaven near 'Sidrat-ul-Muntaha' (a Jujube tree in the Heavens) under the Throne of Allaah. There is no trace of death, sickness, pain, old age, weakness, indigence or neediness in this place. Therein youthfulness, will prevail alongwith beauty, grace and robust health, with neither sorrow nor fear. Anyone entering this place after the Day of Judgement, will remain there forever. Pride, mutual disputes and mischiefs will be totally absent, nor will anyone feel jealous of, and sorry for, the other. In short everyone in Paradise

will be happy and contented in his own way. There will be no trace of sun's heat here. In terms of time, it will be a perpetual morning. In paradise anything that one would wish for will be promptly served out to him. Despite consumption of eatables by the dwellers of Paradise, they will not feel the need for rectinal or urinal excretion. Whatever is eaten will be digested through the process of perspiration, cleansing and refreshing the person thereby. The women here will be eternal virgins free from the pollutions of menstruation and child births. The wine here will be fragrant and delicious, free from causing any intoxication, or after-effects like nausea and vomiting; rather, it will have a very soothing and invigorating effect. Young boys will serve as attendents. For private intimacy, beautiful and good-natured virgin women and Houries (heavenly virgins) will be available. The fortification of the enclosure of Paradise will be ornamented with an alternating arrangement of bricks of gold, silver and rubies cemented with musk instead of earth. Paradise will have various doors, with 'Babr-ur-Rahmat' (Door of blissfulness) made of red ruby and 'Bab-ul-Shukr' made of white ruby. It has two doors, the distance between them being coverable in five hundred years. This door keeps calling "O Allaah send to me those who deserve me." Asked if it is capable of speech, the reply in affirmative was that God makes it speak.

SECTORS OF PARADISE

It is stated in the Traditions that there are eight Paradises. In the Holy Quraan, however, the following four are metioned:—

(1) Jannat-e-Aun

(2) Jannat-il-Firdous

(3) Jannat-un-Na'eem

(4) Jannat-ul-Mawa.

The houses in Paradise will be made of multi-coloured jewels. There will be a tree inside Paradise, the leaves of which on being stirred by breeze will strike forth a musical note, the enchanting melody of which is unheard of in this world.

Imaam Jaffer-e-Sadiq (A.S.) said that, "Every individual in Paradise will be served with heavenly delicacies so abundantly that even if lakhs of people be his guests, there will be no shortage of it."

It is also established in the Traditions that each person will enter Paradise in conformity with the nature of his Faith and actions. Those who will be entitled to the higher sections of Paradise, will on resurrection be welcomed by angels escorted by numerous she-camels whose saddles would be bedecked with pearls and rubies. Their robes would be of maroon tafetta of Paradise. These she-camels will be with them and everyone of them will be accompanied by one thousand angels leading in front and on right and left. They will escort the person hurriedly upto the main door of Paradise. At this door there is a tree, one leaf of which is large enought to shade over a thousand persons. On the right side of this tree is a spring of water capable of cleansing from all types of defects. Everyone from amongst these persons will swallow a gulp of these persons cleansed of the elements of envy, jealousy and all other short-comings. These people will then proceed to the other spring on the left, known as 'Ain-ul-Hayat', and drink its water which will render all

of them immortal. Both these waters will be served to every individual dweller of Paradise before entry into it, by virtue of which all of them will be purified of envy, jealousy and all other spiritual and physical short-comings, and step into Paradise thus purified and rendered immortal. The group of persons referred to previously, that is, those who have refrained from committing sins in this world, will be admitted into Paradise after drinking the water at 'Ain-ul-Hayat' spring. Then their wives and heavenly spouses, will be pleased to find them there and welcome them. When such a Momin will enter his apartment in Paradise, a crown of honour would be placed on his head and he will be dressed in robes of gold and silver. When the Momin will seat himself on his throne, the throne will move with delight. In short, it is not possible to describe fully the extent of honour that he will receive there, so much so that even the angels will not approach near him without his permission. Amongst the ordinary dwellers of Paradise, even a lower-grade man will be given 800 virgin girls, 4000 middle aged women, and two wives from amongst the heavenly spouses. The higher the grade of the person in Paradise, the greater will be the number of women and Houries they get. Those of the highest grade will have 70 'Houries' each as his wives.

STATUS OF HUSBAND & WIFE IN PARADISE

Ayashi has related Imaam Jaffer-e-Sadiq (A.S.) was once asked to clarify if a male Momin is married to a female Momin (Momina), and both of them go to Paradise after their deaths, what would be the position in such a case. Will they both be related to each other as husband and wife there too? The Imaam explained, replying: "God is Just. If the Record of Deeds of the man is better than the woman's, the man will be given the first choice. If he

prefers so, she can be one of his wives; if he does not choose so, she will not become his wife. Similarly, if the woman excells him in her Records of Actions, God will give her the first option. If she chooses him as her husband, she can have him as such, and if she does not chose him, he will not become her husband."

The "Houries" have been immensely praised in books of Traditions. They are described as having been created out of the effulgent clay of Paradise. They are so enchanting that the beauty of their forms radiates through a 70-fold covering. Their voice is exceedingly sweet, and they sing so melodiously that one has not heard its like in this world. However, the 'Mominas' (wives of the Momins) whom God will send to Paradise, will be superior to the 'Houries' in all respects, because, it is through their Faith and virtuous actions they will achieve Paradise.

Below the abodes of the residents of Paradise, rivulets would be flowing, with fruit-trees near them. If any of the residents stand up to pluck the fruit from them, the trees will adjust themselves to convenient heights to enable him to pluck the fruit without any extra effort. If they so desire, the fruit itself will draw close right up the mouth, etc, etc.

It is also stated in the Traditions that even those occupying the lowest status in Paradise, will have plenty of gardens, wherein rivers of wine, water and honey would be flowing.

In short, Paradise is a place where there will be no discomfort or danger of any kind. No one there will be jealous or envious of the other. Youthfulness will ever-lastingly revail there with all its beauty and robustness of health.

Death will be totally extinct. Everyone there will be happy and contended, and this happiness will be of a permanent nature. And all these blessings of God will be for the person who, having been born in this world, feared God and acted on His Commands.

.....

IN PARADISE

On the Day of Judgement, after the reckoning of the deeds of people, the doers of good will enter Paradise in all joy and happiness while the evil doers will be cast in Hell with all sorts of anguish, pain and misery.

In Paradise there will be men as well as women. There will be women whose husbands for their vicious life in this world will be thrown into Hell Fire, similarly there will be men whose wives for their sinful life in this world will be sent to Hell as a punishment. Now the enemies of Islam try to confuse and confound Muslims by posing a question 'What will those women do in paradise, whose husbands have been sent to Hell?' and further to make a mockery of Muslims they query 'when men will get Hoor, what will the women get?'

Though the questions smell of mere mischief and mockery and so should not be treated seriously, yet as they stand, a short and to the point reply is necessary.

The questioner, it is evident, is influenced by the manners and tactics of this world which are obnoxious, malicious, fraudulent and devoid of purity and sincerity. Paradise is a place of permanent bliss and blessings where the evils and vices—jealousy,—enmity, treachery, falsehood, accusa-

tions, mischief, cruelty and so on donot exist. Every one will be happy and absolutely contented with what he receives by way of reward and mercy.

If there are women whose husbands might have been thrown into Hell, naturally there will be such men also whose wives might have been thrown into Hell. Thus every such women will be free to choose the company of any one of these men. And there is nothing wrong in this, as is borne out even in this world where a divorced or widowed man or woman is permitted to remarry.

So far the Hoors are concerned, they are yet below the status of the Human beings, because they have been given as a reward for the piety, obedience and good actions of the Human beings. They will not be in the position of 'ruling' or 'controlling' the man but rather subservient and obedient to the man, where-as the man and woman will be enjoying the united life in perfect harmony and utmost equality.

THE CASE OF WOMAN WHO HAD MARRIED MORE THAN ONCE

In Paradise there may be a woman who in this world during her life time might have married more than once, due to the divorce or the death of her hasband, where would she go?

In case none of her successive husbands is in Paradise, she will be free to chose the company of any one of the men in Paradise, who is without a wife. In case any of her husbands is in Paradise, she will go with him and in case there are two or more husbands in Paradise, she will be free to choose any one of them, thus it will be clearly seen that the right of the choice lies with the woman and not

the man.

HELL

(Taken from Hablul-Arifeen, compiled by Hakeem Syed Ahmed Hussain, Azamgarhi: pp 326-327)

It is incumbent on every Muslim to believe in the existence of Hell as one of the essentials of Islam. Anyone not believing so, is not a Muslim. It is also essential to believe that Hell has already been created. The Traditions, and Quraanic verses relating to Ascension stand testimony to its existence. After the day of Resurrection, this will be the abode of the insolent, the libertine sinners, the unbelievers, the hypocrites and of the enemies of the members of the Prophet's family. For the internees of this place also there shall be no death.

SECTORS OF HELL

Just as Paradise has different classes and sectors, Hell, too, is graded similarly. According to Traditions there are seven grades in Hell. The first one is known as 'Jahanum'; the second: 'Sa'eer'; third: 'Saqar'; fourth: 'Jaheem'; fifth: 'Hutama', and the seventh 'Hawiya'. So, a sinner will be confined to the sector he is condemend to in accordance with what he or she deserves. One who is condemned to the minimum punishment will be confined to a stream of fire in 'Jahanum' whose torture is beyond words to describe.

TORTURES OF HELL

It is evident from Traditions that those condemned to 'Jahanum' will be made to drink filth and pus. They will also be made to drink ('Sadeed') the blood that will

ooze out from the vulva of sinful women and this will give them much pain.

The summary of what Imaam Jaffer-e-Sadiq (A.S.) has said about the third sector of Hell (i.e. about 'Saqar') is as follows:

> "The torture there is so acute that when this place heaves in, all its internees get burnt to ashes due to the intensity of heat, but they do not die. Their flesh is implanted again . . . . . There is also a well in 'Saqar' which is meant for the boastful, the oppressors, and the disobedient, and where the torture is still greater. (This being the case in the third cadre, one can well imagine what it would be like in the fourth, fifth, sixth and the seventh ones. God protect us all!"

The occupiers of the seventh cadre of Hell will be those who will suffer the most of torture. Amongst them, too, some people will be higher up. They will be confined into a well about which Imaam Jaffer-e-Sadiq (A.S.) has said that this well is named as 'Falaq' where punishment would be most severe. In this well will abide Namrood, Firaun, Hamaan, Shaddad, Sameri, Mo'aviya, Yazeed, Ibne Muljim and other particular enemies and killers of the members of the Prophet (S.A.)'s family. In addition to other tortures, these persons will be subjected to one more; that is, fiery snakes will be entwining around their necks, giving them all types of agony. And their torture will be unabating.

SINFUL MOMINS WILL NOT LIVE IN HELL FOR EVER

It is also substantiated in Traditions that certain specific

libertine and sinful Momins will be interned in the first stage of Hell due to excess of their sins. They will remain there till such time as they have served the fixed period of their retribution. These persons will be those insolent and sinful Momins, who despite the correctness of their belief, will be deprived of the intercession of Prophet Muhammad (S.A.) and his descendants on the Day of Judgement on account of their excessively evil record of acts. Therefore, though such persons will be thrown into Hell due to their sins, they will not abide there for ever for the reason of correctness of their belief. When they serve out the specified punishments, or when God has compassion on them, they will be transferred from Hell to Paradise, provided no such sin has been committed by them which entails perpetual confinement in Hell by command of God, like willful murder of a Momin without justification.

Apart from these, Traditions also establish that all the true Muslims who are confined to Hell on account of their sins, will also not remain therein for ever. After having served their terms in Hell for their sins, they will be freed from there one day or the other, provided they are not amongst the enemies of the family of the Holy Prophet (S.A.), and also provided they have committed no such sin for which God has laid down the penalty of permanent confinement in Hell. Hence, such persons will be taken out ultimately from Hell, but they will not go to Paradise, for they were not Momins, while Paradise is meant only for Momins and the virtuous. God has, therefore reserved a special place for such persons, where there are no tortures like the ones in Hell, nor are there such comforts and luxuries as are to be found in Paradise. Their special place is called 'A'raf', where God will send them to abide for ever.

"A'RAF"

(Taken from 'Hablul Arifeen', compiled by Hakeem Syed Ahmed Hussain, Azamgarhi; p 328, and from 'Zaad-as-Swalebeen', Vol I; compiled by Syed Muhammad Taqi Naqvi; Lucknovi, pp 139-142)

The following is a brief summary of numerous traditions about 'A'raf' and its description.

'A'raf' is a place situated between Paradise and Hell, reference to which is also contained in Quraan. It has neither comforts like those in Paradise, nor tortures like those in Hell. Two doors open into it one each from Paradise and Hell. Through the door opening from the side of Paradise, the dwellers of 'A'raf' get comfort; and through the one which opens from the side of Hell, they are inflicted with tortures. It should be understood to be like this world where people live comfortably, and some in distress, with the only difference that the people here go through the stages of childhood, youth, old age and death, whereas in 'A'raf', there would be no childhood and death.

WHO WILL LIVE IN "A'RAF"

The findings of Allama Majlisi on the matter of who will live in 'A'raf' are as follows:

A group of sinful Momins also will remain here for a specific period of time, namely those whose good deeds balance up with evil actions. Their good deeds will prevent them from being sent to Hell, while their evil actions will prevent them from entry into Paradise. Hence, this group too will abide in 'A'raf' after the Day of Judgement till such time as God orders their transfer to Paradise. Apart from this group, there will be another group of Muslim

weaklings who will abide there for ever. These people will not be from amongst those Muslims who will not be Momins, nor from amongst the enemies of the members of the Prophet (S.A.)'s family, nor attached to the enemies of the Prophet (S.A.)'s family. Hence such Muslims, too, whose sins do not entail confinement in Hell, will be kept in 'A'raf' where they will abide for ever. Such people will not go to Paradise, and their good deeds will prevent them from being sent to Hell.

To be short, these views of Allama Majlisi are quite reasonable, and in conformity with Divine Justice, for on the authenticity of Quraanic verses and other reliable Traditional sources, it is established that the Infidels, the hypocrites, the unbelievers, the enemies of the descendants of the Holy Prophet (S.A.), and the wilful murderers of a Momin without justification, will never to go Paradise; but will be confined into Hell for ever. Therefore, these people cannot be those who will abide in 'A'raf'. It is also established on the basis of Quraanic verses and Traditional sources that Paradise has been made only for the perfect Momins, the God-fearing or the Saints, who will abide there forever. Hence, no place, other than Paradise, can be meant for them and therefore, these people, too, cannot be from amongst those who will live in 'A'raf'.

As such the only persons who remain are those mentioned earlier. The case of the children of the atheists and of the Momins who have died before reaching their maturity has already been dealt with in this chapter in connection with the description of the Day of Resurrection, i.e. the children of the Momins will be re-united with their parents; and the chidlren of the unbelievers will be taken care of and subjected to examination on the Day of Judgement, and will be sent either to Hell or to Paradise,

depending on the result of their examination. The same will be the case with the mentally deranged ones, or those who are lunatics. Again therefore, the people referred to above cannot possibly be amongst those who will abide in 'A'raf'. Consequently it follows that only those will be temporarily, in 'A'raf' who are amongst the sinful Momins, and who having been saved from the tortures of Hell due to the intercession of Prophet (S.A.) and his progeny (A.S.) have not been fully pardoned of those sins which remain unatoned or punishment for which is essential, thereby not entitling themselves to go to Paradise. Unless they are purified of their sins through retribution, they will not be entitled to go to Paradise. Or, they could be those Muslims who have been referred to earlier, i.e., though they will not be from amongst the Momins, they will all the same, be not inimical to the Momins or to any individual from the family of the Holy Prophet (S.A.), nor will they be friendly or sympathetic to the enemies of the Prophet (S.A.)'s family. Therefore, such Muslims whose sins do not warrant their being sent to Hell, will necessarily be entitled to be kept in 'A'raf.' This is because if they had been Momins, they would have gone to Hell; and if they were amongst those inimical towards the Momins or towards the Prophet's family, or friendly and sympathetic towards the enemies of the members of the Prophet (S.A.)'s family, or if their sins were such as would take them to Hell, then they would necessarily have gone to Hell. But since the nature of their case is different from either of the two categories, they will neither go to Hell nor to Paradise. They will rather stay in the place 'A'raf' which has been made for them, and where they will abide for ever. When these people will look at those in Hell and witness the tortures they would be suffering, they will thank God for having spared them of these agonies. Similarly, when they will look at the people in Paradise,

they will feel sorry and repent saying: "Alas! If only we had followed the Faith in the world and recognized what was right we too would have been in Paradise."

It is also mentioned in the books of Traditions that apart from these two groups mentioned above, there is yet another one which will abide in 'A'raf'; and this group too is from amongst the Muslims, as described. These people will, however, be those who will have been confined to Hell on account of their excessive sinfulness, and who after remaining therein for sufficient time by way of retribution for their sins, will ultimately be taken out. But since they will not be from amongst the devout ones, they will not be sent to Paradise. They will also, therefore, be kept in 'A'raf'.

In this connection, it would not be impertin nt to quote a Tradition, related from Imaam Moosa Kazim (A.S.). The Imaam (A.S.) said:

"Remember that no one will abide in Hell for ever, except the unbelievers, the polytheists, the hypocrites and the evil doers who will dwell there permanently. The rest of the people, after having suffered for their sins, will be freed from Hell." ('Hablul-Arifeen', p 315)

A PRAYER WHEREIN IMAAM ZAINUL ABIDEEN (A.S.) PRAYS FOR MERCY AND FORGIVENESS

O Lord bless Muhammad and his 'Al (family) and break away my appetite from everything forbidden; and keep off my longing from every sin; and restrain me from injuring every true-believer male and female.

O Lord and whatever creature slanders me—(an act) which Thou has made unlawful for him, and insults

me—which Thou has forbidden him to do, and then dies and passes away with my complaint against him, or I get a cause of complaint against him while he lives; then be pleased to forgive him that which he would suffer on my account, and pardon him the guilt which he bore by injuring me, and do not inform him of what he committed against me, and do not reveal to him the evil he did to me.

And let my magnanimity in forgiving him and my voluntary charity to him, be the purest of charities of the charitable, and the highest of favours of those nigh unto Thee: And recompense me for my forgiving them with Thy pardon, and for my prayer in their behalf, with Thy grace, till everyone of us becomes fortunate through Thy kindness, and everyone of us achieves salvation through Thy favour.

O Lord and whatever creature out of Thy creatures there may be whom any hurt has overtaken from me, or any injury touched because of me, or any wrong adhered to through me or on my account, and I have failed (to satisfy) his claim, or overlooked his complaint; then bless Muhammad and his 'Al (family) and reconcile him to me with Thy bounty, and satisfy his claim Thyself and thereafter guard me from what would necessitate Thy decree (against me), and deliver me from what Thy justice would dictate; for verily my strength cannot endure Thy chastisement, and my power cannot bear Thy wrath:

Because certainly, if Thou does repay me justly, Thou would destroy me; and if Thou does not shelter me with Thy mercy, Thou would ruin me.

O Lord verily I beg of Thee, O my Lord, that thing the spending whereof will not diminish Thee, and request

Thee to bear that, the bearing of which will not overburden Thee; I request Thee to forgive my soul, which Thou created neither to avoid therewith any evil, nor to find way thereby towards any benefit.

But Thou did create it to prove Thy power over the like of it, and to use it as an argument along with similar creations[1]

And I entreat Thee to bear such of my sins as are (too) heavy for me to bear, and crave Thy help in removing that the weight of which has crushed me;

Therefore bless Muhammad and his 'Al (family), and pardon my soul despite its having work I to its own hurt, and commission Thy mercy to lift my heavy burden; For, verily, many a time Thy grace adhered to the wrong doers, and many a time Thy pardon helped the unrighteous.

Therefore bless Muhammad and his 'Al (family), and let me be the foremost of those whom Thou has raised with Thy forgiveness from the stumbling blocks of erring, and whom Thou has delivered with Thy grace, from the whirlpools of guilt; so that I may become by Thy pardon emancipated from the bondage of Thy wrath, and freed by Thy goodness from the fetters of Thy justice. Verily if Thou does so O Lord, Thou will do it to one who does not deny the justice of Thy chastisement, and does not consider himself as being unworthy of Thy punishment,

Thou will do this O Lord to him, whose dread of Thee is

(1) chap iii, verse 52: Verily, the case of Jesus is like that of Adam in the sight of God He created him of dust; He then said to him, "Be"—and he was.

more abundant than his expectations from Thee; and to him, whose despair of salvation is stronger than his hope of deliverance: not because his despair amounts to total desperation, or that his hope proceeds from delusion[1], but because of the paucity of his virtues admist his vices, and the weakness of his excuses for all his crimes.

But Thou O Lord deserves that the truthful[2] should not be vain with Thee;

For verily Thou art the Great Patron, Who does not deny anyone His grace, and does not demand from any one His dues to the full.

For exalted is Thy remembrance above those that are remembered and more sacred are Thy names than all those whose attributes are proclaimed; And Thy blessings are scattered amidst all creatures, and for this Thou deserves all praise O Sustainer of the worlds.

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(1) Vanity.
(2) Righteous.

IN THE NAME OF ALLAAH, THE BENEFICENT, THE MERCIFUL

OPERATION DEATH

By: G.H.E. VANKER
(Secretary, ISLAMIC PROPAGATION CENTRE)

This is the Tale of Average Man,
Who acts contrary to Allaah's Plan.
If you are reflected herein,
Then repent, and commit no sin.

'Twas early in the morning at four,
When death knocked upon a bedroom door,
"Who is there"? the sleeping one cried,
"I'm Izrael, let me inside."

At once, the man began to shiver,
As one sweating in deadly fever,
He shouted to his sleeping wife,
"Don't let him take away my life."

"Please go away, O Angel of Death!
Leave me alone, I'm not ready yet.
My family on me depend,
Give me a chance, O please perpend!"

The Angel knocked again and again,
"Friend! I'll take your life without a pain.
'Tis your soul that Allaah doth require,
I come not with my own desire."

Bewildered, the man began to cry,
"O Angel! I'm so afraid to die.

I'll give you gold, and be your slave,
Don't send me to the unlit grave."

"Let me in, O Friend!" the Angel said,
"Open the door, get up from your bed,
If you do not allow me in,
I will walk through it, like a Jinn"

The man held a gun in his right hand,
Ready to defy the Angel's stand.
"I'll point my gun, towards your head,
You dare come in, I'll shoot you dead".

By now, the Angel was in the room,
Saying, "O Friend! Prepare for your doom.
Foolish man, Angels never die,
Put down your gun and do not sigh."

"Why are you afraid! Tell me O man,
To die according to Allaah's plan?
Come, smile at me, do not be grim
Be happy to return to Him."

"O Angel! I bow my head in shame,
I had no time to take Allaah's name.
From morn till dusk, I made my wealth,
Not even caring for my health."

"Allaah's commands, I never obeyed,
Nor five times a day, I ever prayed.
A Ramdhan came, and Ramdhan went,
But no time had I to repent."

"The Haj was already Farz on me,

But I would not part with my money.
All charities, I did ignore,
Taking usury, more and more".

"Some times I sipped my favourite wine,
With flirting women I sat to dine.
O Angel! I appeal to you,
Spare my life for a year or two.

"The Laws of Quraan, I will obey,
I'll begin Salaat, this very day,
My Fast and Hajj, I will complete,
And keep away from self-conceit.

"I will refrain from usury,
And give all my wealth to charity.
Wine and wenches I will detest,
Allaah's Oneness I will attest."

"We Angels do what Allaah demands,
We cannot go against his commands.
Death is ordained for everyone,
Father, mother, daughter or son."

"I'm afraid, this moment is your last.
Now be reminded, more of your past.
I do understand your fears,
But it is now too late for tears."

"You lived in this world, two score or more,
Never did you, your people adore.
Your parents, you did not obey,
Hungry beggars, you turned away."

"Your two ill-gotten, female offspring,

In nightclubs, for livelihood they sing.
Instead of making more Muslims,
You made your children non-Muslims."

"You ignored the Muezzin's Azaan,
Nor did you read the Holy Quraan.
Breaking promises all your life,
Backbiting friends and causing strife."

"From hoarded goods, great profits you made,
And your poor workers, you underpaid.
Horses and cards were your leisure,
Money-making was your pleasure".

"You ate vitamins and grew more fat,
With the very sick you never sat.
A pint of blood, you never gave,
Which could a little baby save."

"O human, you have done enough wrong,
You bought good properties for a song.
When the farmers appealed to you,
You did not have mercy, 'tis true."

"Paradise for you? I cannot tell,
Undoubtedly you will dwell in Hell.
There's no time for you to repent,
I'll take your soul, for which I'm sent."

The ending, however, is very sad,
Eventually, the man became mad.
With a cry, he jumped out of bed,
And suddenly, he fell down dead.

O Reader, take a moral from here,

Never know, your end may be near.
Change your living and make amends,
For heaven, on your deeds, depends.

(This poem is woven around the following Quraanic verse. "WHEREVER YOU BE DEATH WILL OVERTAKE YOU OUT. EVEN IF YOU BE IN TOWERS (STRONG and) LOFTY.

4: 78)

FOR THE
E-SA-LE SAWAAB
OF MY FATHER

By: ANONYMOUS

PART TWO

DEATH CEREMONIES

(Ahkaam-i-Mayyit)

INSTRUCTIONS REGARDING CORPSES

It is wajib (obligatory) on every Muslim to administer bath to the corpse of a Muslim, to provide Kafan (Shroud and other articles of dress for the dead), to offer the funeral prayers and to effect its burial. This does not, however, mean that each and every Muslim should spend his or her money or exert himself on these rituals. The performance of these rituals is Wajib-i-Kifaai, i.e. if any one or several persons perform the rituals the rest are exempted from it. If there is any heir to the deceased these rituals cannot be performed without his or her permission. The bath to the corpse of a man should be administered and the corpse covered with Kafan by a male person and in the case of that of a woman by a female. It is permissible for a husband to administer bath and cover with Kafan the corpse of his wife and for a wife to do the same to the corpse of her husband provided that persons of the like sex are not available for the purpose. It is also permissible for the persons of the opposite sex to administer bath and to cover with Kafan the corpse of a boy or girl upto the age of three years. If no male person is available for administring bath to the corpse of a man then a Mahram (whom the deceased could not lawfully marry) woman can administer the bath after covering the corpse with a pair of trousers in order to conceal from view the genital and other private parts of the corpse. In similar circumstances bath to the corpse of a woman can be administered by a Mahram man. But so far as possible male and female persons should be employed

for administering bath to and covering with Kafan the corpses of men and women respectively.

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 (beliefs 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.

(ii) To make the dying person recite the following:—

(A) [See Arabic text on page 181]

LAA ILAAHA ILLALLAAHUL H'ALEEMUL KAREEM.
There is no God except Allaah the Generous and Patient.
LAA ILAAHA ILLALLAAHUL A'LIYYUL A'Z'EEM.
There is no God except Allaah the Almighty and All-Wise.
SUBH'AANALLAAHI RABBIS SAMAAWAATIS SAB-I'
Pure is that Allaah Who is Creator of the seven heavens

WA RABBIL ARZ"EENAS SAB-I' WA MAA
and the seven earths and all that is in them and between
BAYNAHUMAA WA RABBIL A'RSHIL A'Z'EEM.
them; He is the Lord of all these things and the Arsh and all
WAL-H'AMDU LILLAAHI RABBIL A'ALAMEEN.
praise is due to Allaah Who is the Lord of all the worlds.

(B) [See Arabic text on page 181]

ALLAAHUMMAGH FIRLIYAL KATHEERA MIM MAA'-
O Allaah! Pardon my sins which are many
S'IYATIKA WA IQBAL MINNIYAL YASEERA MIN
and accept my deeds which are very little.
T'AA-A'TIKA.

(C) [See Arabic text on page 181]

YAA MAN YAQBALUL YASEERA WA YAA'-FU
O Who accepts even a little amount and forgives a
A'NIL KATHEERI IQBAL MINNIL YASEERA WAA'-FU
amount of evil, accept my little good and forgive the
A'NNIL KATHEERA INNAKA ANTAL
large amount of my evil. Undoubtedly Thou art the Great
GHAFOORUR RAH'EEM.
Forgiver and the Dispenser of Mercy.

(D) [See Arabic text on page 181]

ALLAAHUMMAR-H'AMNEE
O Allaah! Be Merciful to me,
FA-INNAKA RAH'EEM.
Indeed Thou art Merciful.

(iii) If the struggle with Death is hard the dying person should be taken to the place where he or she usually

offered the daily prayers provided it does not add to his or her pain.

(iv) The Holy Quraan particularly Soorahs Yaaseen, Wassaaffat and Ahzaab and Ayatul Kursi should be recited beside the dying person. This will make the departure of soul considerably easy.

DUA'AS TO BE RECITED AT THE TIME OF DEATH

Ameerul Momineen (A.S.) says that the recitation of Soora Nisa (Ch IV) every Friday will save the reciter from the squeeze of the grave (Tafseer Burhan).

It is related from the Holy Prophet (S.A.) that he visited one of his Ansars at the time when he was in the throes of death and asked him what was he undergoing. The Ansar stated that he was pleading God for kindness and was afraid of his sins. Then the Holy Prophet (S.A.) stated that if a person is undergoing these feelings at the time of death, then it is definite that God will reward his hopes and save him from those things which he is afraid of.

In another tradition it is stated that the Holy Prophet (S.A.) visited a dying person and asked him to recite the following:–

[See Arabic text on page 181]

ALLAAHUMMAGH-FIRLIL KATHEERA MIN MA-A'S'IYATIKA WA IQBAL MINNIL YASEERA MIN T'AA-A'TIKA.

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

A reliable tradition from Imaam Muhammad Baqir (A.S.)

states that if you see anyone nearing death then make him recite this Kalemate Farj.

[See Arabic text on page 182]

LAA ILAAHA ILLALLAAHUL H'ALEEMUL KAREEM
There is no God except Allaah the Generous and Patient.
LAA ILAAHA ILLALLAAHUL A'LIYYUL A'Z'EEM
There is no God except Allaah the Almighty and All-Wise
SUBH'AANALLAAHI RABBIS SAMAAWAATIS SAB-I'
Pure is that Allaah Who is the Creator of seven heavens
WA RABBIL ARZ''EENAS SAB-I' WA MAA FEEHINNA
and the seven earths and all that is in them and between
WA MAA BAYNAHUNNA WA RABBIL A'RSHIL
them; He is the Lord of all these things and
A'Z'EEM. WAL-H'AMDU LILLAAHI RABBIL
Arsh. And all praise is due to Allaah Who is the Lord
A'ALAMEEN.
of all the worlds.

According to another tradition the Holy Prophet (S.A.) went to a young man who was dying and asked him to say LAA ILLAAHA ILLALLAH but he had lost his power of speech by then and could not utter the Kalema. A woman was sitting near the head of the dying youth. The Holy Prophet (S.A.) asked her if the mother of the youth was alive. She answered back that she was the mother of the youth. Then the Holy Prophet (S.A.) asked her if she was happy or hurt with her son. She replied that she had not talked with her son for nearly a period of six years. Then the Holy Prophet (S.A.) asked her to forgive her son and be happy with him. She declared that she had forgiven and was now happy with the dying youth. Then the Holy Prophet (S.A.) asked this youth to recite LAA ILAAHA ILLALLAAH. All of a sudden he was tongue-tied no more and his tongue being loosened he recited the Kalema. Then the Holy Prophet (S.A.) asked him what did

he see. The youth replied that an ugly looking man wearing dirty clothes and stinking, standing near him, a few moments before, was catching his neck. Then the Holy Prophet (S.A.) asked him to recite. The youth recited this Dua'a.

[See Arabic text on page 182]

YAA MAN YAQBALUL YASEERA WA YAA'-FOO
O Who accepts even a little amount and forgives a
A'NIL KATHEERI IQBAL MINNIL YASEERA
large amount of evil, accept my little good and forgive
WAA'-FU A'NNIL KATHEERA INNAKA ANTAL
the large amount of evil. Undoubtedly Thou art the Great
GHAFOORUR RAH'EEM.
Forgiver and the Dispenser of Mercy.

Then the Holy Prophet (S.A.) asked him what he was seeing. The youth replied that he was seeing a handsome, well-dressed, refined man smelling of perfumes and the ugly looking man was receding. The Holy Prophet (S.A.) asked him to recite the dua'a again and asked him what he was seeing. The youth recited the dua'a again and said that the ugly looking black man was no more visible and the handsome man was near him. While saying this his soul flew away to heaven.

A tradition from the Holy Prophet (S.A.) states that if a person does not make will in virtuous manner is thought of as lacking reason or kindness. When people asked the Holy Prophet (S.A.) in what manner one should make a will when one is dying, the Prophet (S.A.) advised that when one is nearing death and all the people have assembled around him, one should say:—

[See Arabic text on page 182-183]

ALLAAHUMMA FAAT'IRAS SAMAAWAATI WAL ARZ''I
O Allaah the Creator of the sky and the earth

A'ALIMIL GHAYBI WASH-SHAHAADATIR RAH'MAANIR
the Knower of the hidden and the apparent , the Most Kind
RAH'EEMI INNEE AA'-HADU ILAYKA ANNEE ASHHADU
(and) generous. I promise Thee that I had been all the time
AN LAA ILAAHA ILLAA ANTA WAH'DAKA LAA
giving evidence that there is no God except Thee and
SHAREEKA LAKA WA AN MUH'AMMADAN
Thou art One that has no partner and that Muhammad
S'ALLALLAAHU A'LAYHI WA AALIHEE A'BDUKA
(blessings of Allaah be on him & his progeny) is Thy servant
WA RASOOLUKA WA ANNAS SAA-A'TA AATIYATUL
and Thy prophet. And the Day of Resurrection will
LAA RAYBA FEEHAA.
definitely come.
WA ANNAKA TAB-A'THU MAN FIL
And there is no doubt about it that the people who are
QUBOOR. WA ANNAL H'ISAABA H'AQQUN
dead and buried, You will give them life once more.
WA ANNAL JANNATA H'AQQUN WA ANNA
And Your taking account is justified, and Paradise is justi-
MAA WA-A'DAL-LAAHU FEEHAA MINAN NA-A'MI
fied, and all the rewards which are promised in Paradise
MINAL MAAAKILI WAL MASHAARIBI WAN
whether they are concerned with eating or drinking & Nikah
NIKAAH'I HAQQUN WA ANNAN NAARA H'AQQUN
are all justified and Hell is justified and
WA ANNAL EEMAANA H'AQQUN WA ANNAD DEENA
faith is justified, and faith is as You have made
KAMAA WAS'AFTA WA ANNAL ISLAAMA KAMAA
it. Islam is as You have sanctioned according to
SHARA'-TA WA ANNAL QAWLA KAMAA QULTA
Shariat, whatever things you have said remain as they are,
WA ANNAL QUR-AANA KAMAA ANZALTA
Quraan-e-Majid remains as You have revealed

WA INNAKAL-LAAHUL H'AQQUL MUBEEN.
and verily You are the Almighty and Justified God
WA INNEE AA'-HADU ILAYKA FEE DAARID DUNYAA
and in this world I once more take an oath that
INNEE RAZ"EETU BIKA RABBAN WA BIL-ISLAAMI
Thou, I agree, art the only God, Islam is the
DEENAN WA BIMUH'AMMADIN S'ALLALLAAHU
religion, Muhammad (Blessings of Allaah be on him
A'LAYHI WA AALIHEE NABIYYAN WA BI-A'LIYYIN
and his progeny) is the prophet, and Ali is
IMAAMAN WA BILQURAANI KITAABAN WA ANNA
the Imaam and the Holy Quraan is the Book and
AHLA BAYTI NABIYYIKA A'LAYHEE WA A'LAYHIMUS
Verily Ahlul Bait of your prophet (peace be on them) are the
SALAAMU A-IMMAH. ALLAAHUMMA ANTA
imaams. O Allaah Thou art

THIQATEE I'NDA SHIDDATEE WA RAJAA-EE
my Trust during my hardship; and my Hope
I'NDA KURBATEE WA-U'DDATEE I'NDA UMOORIYAL
during my trouble; and my Reliance for my matters
LATEE TANZALU BEE WA ANTA WALIYYEE FEE
which befall me and You are my Guardian in
NIA'-MATEE WA ILAAHEE WA ILAAHU AABAA-EE
my bliss; and my God and God of my parents
S'ALLI A'LAA MUH'AMMADIN WA AALIHEE WA LAA
Send blessings on Muhammad and his progeny and do not
TAKILNEE ILAA NAFSEE TURFATA A'YNEE
leave me to myself for twinkling of my eye
ABADAN WA AAMIN FEE WAH'SHATEE
at any time; and grant me safety in my loneliness;
WAJ A'L LEE I'NDAKA A'HDAN YAWMA
and make for me with Yourself a Pledge on the day
ALQAAKA MANSHOORAA.
I meet you on being raised up.

MAKROOHAT (UNDESIRABLES)

The following are Makrooh (undesirable, repulsive).

(i) Touching the person under the pangs of death because it causes discomfort.

(ii) Placing iron or other heavy object on the belly of the dying person.

(iii) Leaving the dying person alone.

(iv) Coming of persons in a State of pollution due to discharge of sémen or sexual intercourse or, in the case of woman, due to Menstruation near a dying person.

(v) Indulgence in unnecessary talk or weeping near a person under the pangs of death.

(vi) Coming before the dying person of those (professionals) who carry biers to the grave yards.

(vii) Leaving women folk alone with the dying person.

MUSTAHABBAT (COMMENDABLES) IMMEDIATELY AFTER THE DEATH

It is Mustahab to perform the following actions immediately after death:—

(i) To shut the mouth and the eyes and to cover the face of the corpse.

(ii) To fasten the two jaws with a strip of cloth so tightly

that the mouth may not open.

(iii) To stretch both the hands of the corpse by its sides.

(iv) To straighten both the legs.

(v) To cover the corpse with a sheet of cloth.

(vi) To provide light where the corpse is kept, if death takes place at night.

(vii) To announce the death with a view to enable the faithful to attend the funeral.

(viii) To avoid undue delay in bathing the corpse and shrouding it with Kafan, etc. If the death takes place at night the funeral ceremonies should not be postponed for the day and vice versa. If there is any doubt about the death having taken place they should wait till they are certain about it.

LIST OF THE ARTICLES

FOR FUNERAL BATH (Ghusl-i-Mayyit)

1. Leaves of Plum Tree for Bath with Aab-i-Sidr (with leaves of plum tree water)

2. Camphor for Bath with Aab-i-Kafoor (with Camphorised water)

3. Aab-i-Khaalis (Pure Water)

FOR FUNERAL GARMENT (Kafan)

a; For a man (20 yds cloth)

1. Burd-i-Yamani (or Kafan Chaadar long cloth of 36" width)
2. Pairahan
3. Loong
4. Raan Paich
5. Kafani
6. Camphor for Hunoot
7. Ammama
8. A sheet of Shahaadatnama
9. Two Jareedaas (Green twigs of a tree)
10. Khaak-i-Shifa
11. Tukma

b. Extra For a woman (4 yds) (in addition to the above)

1. Seena Band (Bodice)
2. Qasaba
3. Orhni

HOW TO ADMINISTER BATH TO A CORPSE

PRELIMINARIES:

It is Wajib (obligatory) on every Muslim to administer bath to the corpse of a Muslim. The bath is, however, a Wajib-i-Kifaai i.e. if one or several persons perform this duty the rest are exempted from it. Before administering the bath all excreta or any other obscene matter must be removed from the corpse. This is a triple bath and should be administered as described below:—

The first bath should with with Aab-i-Sidr (water in which plum-tree leaves have been immersed) (added), the second with Aab-i-Kafoor (water to which Camphor has been added) and the third with pure water (unmixed with any thing). Preferably all the three baths should be administered in the Tarteebi (Systematic) way like the bath for purification after Janaabat (sex - or semen-pollution).

First of all the head and then the neck of the corpse should be washed with the water with plum-tree leaves, then the right side and then the left side of the corpse. The second and the third bath should be administered in similar way.

It is imperative for the person or person administering the bath to a corpse to obtain permission from the heir of the deceased. If there is no heir or if it is impossible to obtain the permission the bath may be administered without permission.

If plum-tree leaves and camphor are not available all the three bath should be administered with pure water. If one of these two is available pure water should be used for the

other two baths.

If water is not available at all three Tayammums (purification with dust) one for each bath should be administered. If the water available is sufficient for one bath only one bath and two Tayammums should be administered. If water is sufficient for two baths, two baths and one Tayammum should be administered.

DUA'A TO BE RECITED AT THE TIME OF BATHING THE DEAD BODY OF A MOMIN

According to Imaam Muhammad Baqir (A.S.) a Momin who bathes the body of another dead Momin and recites the following prayer.

[See Arabic text on page 184]

ALLAAHUMMA INNA HAAD'AA BA'DANU A'BDIKAL
O Allaah this is the body of
MOO-MINI WA QAD AKHRAJTA ROOH'AHOO
Your Momin whose spirit You have taken
MINHOO WA FARRAQTA BAYNAHUMMA
from it and have thus separated the two—
FA-A'FWAKA A'FWAKA
So Your forgiveness is sought, Your forgiveness is sought.

Then his sins of a year will be forgiven except major sins (Gunah-e-Kabeera).

PRE-REQUISITES TO THE BATH OF A CORPSE

(i) All obscene matter must be removed from the corpse before the bath.

(ii) Water for the bath must be free from all impurities, it should be Pak and not polluted.

(iii) All such things as are likely to prevent water from coming in direct contact with the corpse, e.g., finger ring, wrist watch, etc, must be removed from the corpse.

(iv) Lawful ownership of the water, water vessel, the plum-tree leaves and camphor to be used for bath and of the place where bath is to be administered.

(v) Niyyat for administering bath must be with pleasure of God as the ultimate end in view.

QUALIFICATIONS OF THE PERSON ADMINISTERING BATH TO A CORPSE

(i) The person must be a Muslim, preferably an Isna Ashari Shia.

(ii) The person must be a male for bathing the corpse of a man and a female for bathing the corpse of a woman. It is not permissible for a male person to administer bath to the corpse ofawoman or for female to administer the bath to the corpse of a man. Only when persons of the like sex are not available Mahram persons of the opposite sex may administer the bath after covering the corpse with a piece of cloth so as to conceal from view the genitals and other private parts of the corpse.

(iii) A woman can administer bath to the corpse of a male child upto the age of three years with concealing from view the private parts and a man to the corpse of a girl upto the same age whether or not persons of the like sex are available for the purpose. But it is Makrooh both for a man and a woman to look

at the private parts of the corpse of his wife or her husband.

MUSTAHABAAT (COMMENDABLES) IN BATH OF A CORPSE AND PROCEDURE

In connection with the bath of a corpse the following are Mustahab (commendable):—

(i) For bath a corpse should be placed on a plank or deck or a platform or any other place rising above the level of its surroundings. The head of the corpse should be placed slightly higher than the rest of it.

(ii) The feet of the corpse should preferably be facing the Qibla

(iii) The clothes of the corpse should be removed from the side or its feet. If the clothes are too tight to be so removed the same should be torn into two or three pieces with the permission of the heir of the deceased and the pieces spread over the genitals.

(iv) The bath should be administered under a roof or in a tent, preferably in the former.

(v) If the bath is to be administered away from a river, stream or a tank a pit (Lahad) should be dug out near the feet of the corpse so that the bath water may collect there.

(vi) With the exception of the genitals and other private parts the entire body should be washed uncovered.

(vii) It is desirable to conceal from view the genitals although the person administering the bath and others present are such as are not disallowed to look at the genitals, e.g. the husband or wife.

(viii) Fingers of the corpse should be rubbed with a soft hand, but need not be rubbed if it is feared that rubbing will result in a twisting or a fracture or bleeding etc.

(ix) The hands of the corpse should be washed from the elbows downwards thrice before each of the three baths.

(x) The head of the corpse should be so washed with the foam produced by plum-tree leaves or Khatmi (a medicinal seed) that the foams do not enter the nose or ears of the corpse.

(xi) Before the bath genitals of the corpse should be washed thrice with plum-tree-leaf water or Ashnan—(a kind of grass) water. The person who washes the genitals should preferably use gloves or have his or her hands wrapped with cloth so that the hands do not come in direct contact with the genitals and other private parts of the corpse.

(xii) It is desirable that during the first and the second bath the belly of the corpse is pressed with a light and moving downward so that the faeces, if any, may come out. If any faeces or other obscene matter comes out the part should be washed again to purify it. If the corpse is of a pregnant woman and the embryo is lifeless the belly should not be so pressed.

(xiii) All the three baths should begin with washing the right side of the head.

(xiv) The person administering the bath should stand to the right of the corpse.

(xv) The person administering the bath should thrice wash his or her hands upto the elbows preferably upto the shoulders before each of the three baths.

(xvi) The person administering the bath should keep moving his or her hand on the corpse while pouring water on it so that the water may reach every part of the corpse and make it wet. Only water should be poured on the corpse and the hand not moved on it if movement of the hand is likely to result in the disconnection of any limb.

(xvii) The quantity of water should be six mashks (water-skins) or its equivalent.

(xviii) After the bath the corpse should be wiped with a piece of Pak Cloth free from any impurity so that the water may be completely sucked up.

(xix) Wuzu (ablution of the face and forearms only) should be administered to the corpse prior to the three baths but water should not be poured into the mouth or allowed to enter the nostrils.

(xx) In each of the three baths the head, the neck and the right and the left sides of the corpse should be washed thrice.

(xxi) If the same person who has administered the bath is

going to dress the corpse with shroud (Kafan) he or she should wash both of his or her feet upto the knees.

(xxii) The persons administering the bath should remain busy in prayers to Allaah and in imploring (requesting) for His forgiveness and repeatedly reciting A'FWAKA A'FWAKA (Thy pardon, Thy pardon).

(xxiii) The bather should not disclose or speak to others of any organic defect in the corpse.

If the corpse is of a Junub (person in a state of pollution due to discharge of semen) or a Haaiz (woman in menstruation) the Janabat or Haaiz bath need not be separately administered, as the bath administered to a corpse replaces all other baths. Similarly, Wuzu (ablution of the face and forearms) is not Waajib (obligatory) before or after the bath. It is only Mustahab (commendable) to administer Wuzu to a corpse before the bath.

NIYYAT (INTENTION):

for adminstrating three Baths to a corpse

It is Waajib for the person going to administering bath to a corpse to form Niyyat the essential part of a religious duty—this way: "for the pleasure of God as the ultimate end in view I administer bath to this corpse with "plum-tree leaves" for first bath, for second bath say "with camphorised water", for the third bath say, "with pure water". It is not necessary to pronounce these words. Mere thought in the mind is enough.

If plum-tree leaves or camphor is not available and pure water is to be used in its place the Niyyat should be

"for the pleasure of God as the ultimate end in view I administer bath to this corpse with pure water instead of water with plum-tree leaves or instead of camphorised water."

If several persons participate in administering the bath it is incumbent on them all to form Niyyat as above. Separate Niyyats should be formed for each bath.

BATH WITH AAB-I-SIDR (Water with plum-tree leaves)

Crushed plum-tree leaves should be immersed in a pitcherful or two of water only in such a quantity as does not make the water Muzaaf (mixed) and the term "water with plum-tree leaves" remains applicable to it. The person administering the bath and the person pouring water on the corpse should form Niyyat this way:— "for the pleasure of Allaah as the ultimate end in view I administer bath to this corpse with Aab-i-Sidr (water with plum-tree leaves)". After the Niyyat the head and the neck of the corpse should be washed with Aab-i-Sidr preferably three times. The corpse should then be laid on its left side and the right side washed by pouring water thereon three times. There should not be break in the flow of water from the vessels till water is poured upto the feet. Every-time the water is poured hands should be softly moved on the back and the belly of the corpse so that water may reach all parts of the corpse. The hands of the corpse should be moved at a little distance from the sides to allow water to reach the armpits. The genitals should also be washed beneath the loin cloth after putting on gloves or wrapping the hands with a piece of cloth. Care should however be taken that water reaches all the parts of the corpse. The corpse should then be laid on its right side and the left side washed thrice in the same way as the

right side. It is desirable to wash the genitals along with each side. The corpse should then be laid on its back and the person administering the bath should wash his or her hands upto the elbows.

BATH WITH AAB-I-KAAFOOR (Camphorised water)

In a pitcherful or two of water camphor should be mixed in such a quantity as does not make the water Muzaaf and the term comphorised water remains applicable to it. The person administering the bath should lightly press the belly of the corpse with his or her hands moving downwards so that the excreta, if any, may come out. While doing this the head of the corpse should be raised a little. The excreta should be removed and the body washed and purified. The person rubbing the body should then wash his or her hands upto the elbows and then form Niyyat (intention) this way "for the pleasure of Allaah as the ultimate end in view I administer bath to this corpse with camphorised water". The bath with camphorised water should be administered in the same way as the bath with Aab-i-Sidr.

BATH WITH AAB-I-KHALIS (PURE WATER)

It is Mustahab (commendable) that the person administering the bath should again wash both of his or her hands upto the elbows. Both the bather and the water-pourer should then form Niyyat this way "for the pleasure of Allaah as the ultimate end in view I administer bath to this corpse with pure water." The bath should then be administered in the same way as the earlier baths.

impurity and the bath water completely sucked up so that the Kafan may not become wet. Some cotton should be placed on the arms and the vulva of the corpse so that any impurity which may come out may not spoil the Kafan. If the hair or the nails of the corpse are detached during any of the three baths the same should be placed within the Kafan.

MUSTAHAB (COMMENDABLE) TO RECITE PRAYER WHILE CHANGING SIDES OF THE CORPSE DURING BATHS

It is Mustahab (commendable) to recite the following prayer when changing sides of the corpse during the baths.—

If the corpse is of a man.—

[See Arabic text on page 184]

ALLAAHUMMA INNA HAAD'AA BADANU A'BDIKAL
O Allaah this is the body of
MOO-MINI WA QAD AKHRAJTA ROOH'AHOO
Your Momin whose spirit You have taken
MINHOO WA FARRAQTA BAYNAHUMAA
from it and have thus separated the two—
FA-A'FWAKA A'FWAKA
so Your forgiveness is sought Your forgiveness is sought.

If the corpse is of a female:—

[See Arabic text on page 184]

ALLAAHUMMA INNA HAAD'AA BADANU
O Allaah! This is the body of Your Mominah (faithful
AMATIKAL MOO-MINATI WA QAKHARAJTA
lady) whose spirit You have taken from it and have
ROOH'AHAA MINHU WA FARRAQTA BAYNAHUMAA
thus separated the two—Your forgiveness
FA-AA'-FWAK A'FWAK
is sought; Your forgiveness is sought.

NB — If only one vessel is available for administering the bath it should be washed after the bath with Aab-i-Sidr and again washed after the bath with Aab-i-Kafoor so that it no longer smells of camphor. Thereafter the bath with pure water should be administered.

MAKROOHAT (UNDSIRABLES) IN BATHING A CORPSE

(i) Administering bath to a sitting posture.

(ii) Placing the corpse between the feet of the person administering the bath.

(iii) Shaving the head of the corpse or shaving, cutting or in any other way removing the hair of any other part of the corpse.

(iv) Cutting the nails of the corpse or scratching the parts beneath the nails.

(v) Combing the hair of the corpse.

(vi) Moving across the corpse while administering bath.

(vii) Administering bath with hot water unless it is indispensible.

(viii) Throwing the bath water into a latrine, etc.

(ix) Pressing with hand the belly of the corpse of a pregnant woman.

(i) Neither bath nor Kafan is required in the case of a martyr who died fighting in a holy Jehad. After funeral prayers he should be buried in the clothes on his body.

(ii) For non-martyrs bathing a corpse is Waajib (obligatory) irrespective of the fact that the corpse is of a young or old person or of a child. It is Waajib to administer bath, to put on Kafan and to bury the corpse of even a miscarried embryo of four months. If the embryo is of less than four months the bath is not necessary. It should be simply wrapped in a piece of cloth and buried.

(iii) Bath with camphorised water must not be administered to the corpse of a Muhrim, i.e. of a person in pilgrim's dress (Ehram) and avowed to enter the holy city of Mecca. Bath with camphorised water will have to be administered if the death has accrued after the rounds (The Tawaaf) of Haj or Umrah. Similarly Hunoot (rubbing with camphor the forehead, the two palms, the knees and the two great toes) must not be administered to the corpse of a Muhrim. Even bringing any fragrant object, eg, burning incense or Agarbatti near the corpse of a Muhrim is prohibited.

(iv) The hair, nails and any part of the skin detached from the corpse should be placed inside the Kafan and buried with the corpse.

(v) If the death was accidental and the body so badly crushed that even those parts of the body (face and forearms) whereon Tayammun is administered are

not in a sound condition then neither bath nor Tayammum will be administered. In such a case all the pieces of the dead body must be wrapped up in a piece of cloth and buried after offering the funeral prayers.

HOW TO ADMINISTER TAYAMMUM TO A CORPSE

If water is not available at all or it is not possible to administer bath to a corpse due to severe burns on it, or small pox etc in acute form or decomposition due to rot, three Tayammums will be administered one each in place of the three baths with Aab-i-Sidr (plum leaf), camphorised water and pure water.

It is preferable that the person administering Tayammum to a corpse forms Niyyat Maa Fizzimmah if one makes niyyat all are free, i.e., if only one Tayammum is Waajib in place of all the three baths the person should form niyyat as "for the pleasure of Allaah as the ultimate end in view I administer one Tayammum to this corpse instead of all the three baths". If three Tayammums in place of the three baths are Wajib the person should form Niyyat as above to administer one Tayammum for the bath with Aab-i-Sidr, the second for the bath with camphorised water and the third for the bath with pure water. If the Niyyat in administering the three Tayammums was not Maa Fizzimmah it is preferable to administer the fourth Tayammum with Niyyat Maa Fizzimmah.

The person administering Tayammum to a corpse should strike both of his or her palms together on dust and draw the palms smeared with dust on the forehead of the corpse downwards to the apex of the nose and then draw the left palm on the back of the right hand from the wrist to the

finger tips and then the right palm on the back of the left hand from the wrist to the finger tips, the same way as one performs Tayammum for purification of self.

HUNOOT

After the bath or Tayammum it is Waajib (obligatory) to administer Hunoot to the corpse. Crushed camphor should be rubbed on all the seven Sajda parts of the body, (that touch the ground) viz, the forehead, the two palms, the two knees and the two great toes. Hunoot should be administered before attiring the corpse with Kafan. They have not prescribed any exact quantity of camphor for the purpose, but it should be enough for rubbing with it all the seven Sujda parts of the body. It is Mustahab (commendable) that there remains two Tolas Six Mashas and 3/4 Ratti of camphor for Hunoot after the bath with camphorised water. The camphor should be crushed and the rubbing should begin with the forehead of the corpse. The rubbing with camphor of the remaining six parts may be in any order. Any surplus camphor should be placed on the chest of the corpse. It is Mustahab to rub all the joints of the body with camphor. If sufficient camphor is not available for the bath and Hunoot then camphor will be used for bath only. If the quantity of camphor remaining after the bath is sufficient for application of it to the forehead only the forehead should be rubbed with it leaving the other six parts unrubbed. If there is no camphor for the Hunoot the Hunoot ceases to be Waajib.

KAFAN (Garment for the dead)

Like bath, attiring a corpse with Kafan is also Waajib-e-Kifaai, that is when it is performed by some one the

others are discharged of the obligatoriness.

As in the case of bath so in the case of Kafan it is Waajib to obtain permission of the heir of the deceased.

CONDITIONS FOR KAFAN

(i) It should be of lawful possession.

(ii) It should be Pak, free from all impurities.

(iii) It should not be an usurped property.

(iv) It should not be of pure silk.

(v) It should not be of skin even though the skin be of a properly slaughtered animal the flesh of which is lawful to eat. To be on the safe side woollen cloth should not be used for Kafan.

KAFAN OF THREE PIECES

It is Waajib that the Kafan is of the following three peices of cloth whether the corpse to be attired is of a male or female person.

(i) Lung, ie, loin-cloth which should be big enough to cover the body from the navel to the knees preferably from the breasts down to the feet.

(ii) Pairahan, also called Kafani. This should be long enough to cover the body from the shoulders to the middle of the ankles preferably down to the feet.

(iii) Chaadar (Sheet) or shroud also known as Sar-ta-siri

or Pot Ki Chaadar. This should be wide enough to cover the body all round and long enough to be fastened above the head and below the feet.

The corpse should be attired first with Lung then with Pairahan and then covered with Chaadar (Sheet).

MUSTAHABAAT-E-KAFAN (Commendables for shrouding)

The following items of Kafan are Mustahab (commendable):—

(a) For the corpse of a man— (i) Raan Paich which should be one to two spans in width & 1-3/4 yards in length & (ii) Ammama (Turban) about nine inches wide and three yards long so that after at least one roll round the head both the ends may be stretched on to the breast.

(b) For the corpse of a woman— (i) Raan Paich, (ii) Orhni (a big scarf), (iii) Seena Band (a kind of bodice) which should be wide to cover completely the breasts and long enough to be fastened with a knot on the back and (iv) an extra Chaadar (Sheet), (v) also a triangular kerchief called Qasaaba is fastened round the head of a female corpse.

Thus there be altogether five pieces of cloth for the corpse of a man and eight for the corpse of a woman.

If Burd-i-Yamani (a kind of sheet manufactured in Yemen) is available it should be spread over all other pieces of Kafan.

SHAHDATNAMA (Recorded Evidence)

The names of forty momins (true believers) along with the names of their fathers should be written after obtaining their permission on a piece of cloth as witness to testify the belief of the dead person. A statement indicating the religious belief of the deceased should also be written on the piece so that the witness may testify that the deceased named so and so son of so and so or daughter of so and so held the stated belief.

DRESSING UP A CORPSE WITH KAFAN

First of all Burd-i-Yamani, if available, should be spread in a dry and purified place and the other sheet spread there on. If Burd-i-Yamani is not available the Kafan Chaadar should be spread in a neat and clean place and then Pairahan, which has been rent in the middle horizontally to allow the head to pass through it, should be so spread on one half of the Chaadar that one half of Pairahan remains to the back of the corpse and the other half after passing the head through the aperture placed on the body to cover the front of the corpse in the same way as a shirt is used. After this Lung should be spread from a little above the waist downwards. One end of Raan Paich should be rent from the middle and placed beside the waist of the corpse. The corpse should then be laid on the Kafan and the rent end of the Ran Paich so fastened round the waist that the knot coincides with navel. After placing some camphor and sufficient cotton on the private parts on the front and backside the Raan Paich be so tightened like loin-cloth that the cotton may not be displaced and then after placing both the feet close to one another the Raan Paich should be wrapped round the feet. Before

wrapping up the Raan Paich Hunoot should be administered for the pleasure of Allaah as the ultimate end in view. Crushed camphor should be rubbed on the forehead, both the palms, both the knees and both the great toes preferably also on the peak of the nose. After the Hunoot the Raan Paich should be wrapped round the feet and then the Lung so fastened that the knot coincides with the navel. If the corpse is that of a woman the Lung should be so fastened that the knot lies on that back. The Pairahan or Kafani should then be put on. The Ammama should be so wound round the head that its border on the right side passes under the chin and is spread on the left side of the breast and the border on the left side passes under the chin and is spread on the right side of the breast. The Shahadatnama (recorded evidence) should be placed on the breast.

TWO JAREEDAS

Jareedas are naturally bifurcated green twigs of plum-tree or willow or pomegranate tree or date palm nearly half a yard in length. (They are available readymade). The triple testimony of the Unity of Allaah, the Prophethood of Muhammad (S.A.) and Imaamat and vice-gerency of the Twelve Imaams, from the deceased, the names of the deceased, the father of the deceased and the twelve Imaams should be written on each Jareeda with the dust of the grave of Hazrat Imaam Husain (A.S.). Each of the two Jereedas should be wrapped in cotton. One Jareeda should be placed on the right side of the corpse directly touching the body with one of the ends on the bifurcated side touching the collar bone and the other end near the armpit. The other Jareeda should be similarly placed on the left side of the corpse above the Pairahan or Kafani.

The placing of Jareedas is a Sunnat (action according to

the practice of the Holy Prophet S.A.). According to the Holy Prophet (S.A.) the deceased is saved from divine punishment so long as the Jareedas are fresh and do not dry.

The corpse should then be attired with Kafan with pleasure of Allaah as the ultimate end in view first the left part of the corpse covered with the portion of the sheet to the left of the corpse and then the right part with the portion of the sheet to the right of the corpse. The sheet should then be folded above the head and below the feet of the corpse and fastened with strips of cloth on either end. A third strip should be fastened round the waist so that the Kafan may not open.

The Kafan of a female corpse includes a Seena Band (Bodice). It should be so fastened on the breasts that the knot lies on the back. The Kafani should be put on and then Qasaba fastened round the head and then the Orhni wrapped round the head (leaving the face open) and the neck over the shoulders and round the chest upto the waist. The rest should be done as in the case of a male corpse.

FINE KAFAN

In connection with the Kafan the following are Mustahab:—

(i) That the Kafan is of as fine and costly a cloth as possible. According to the Holy Prophet (S.A.) the dead when revived on the day of resurrection will feel proud of their superior Kafans.

(ii) That the Kafan is provided with money of doubtless lawfulness. (Providing Kafan to a married woman

is the responsibility of her husband).

(iii) That the Kafan is of the garment used at the time of pilgrimage or the daily prayers.

(iv) That the Kafan is prepared before death. According to the Holy Prophet (S.A.) one who keeps his or her Kafan ready will not be counted among those who have been unmindful of death.

(v) That the Kafan is of white cloth.

(vi) That the Kafan is sewn by using as thread the yarn taken out from it.

(vii) That a little Khak-e-Shifa (dust from the grave of Imaam Husain A.S.) is placed within the Kafan.

(viii) That some camphor is placed within the Kafan.

(ix) That cotton in sufficient quantity is placed on the outlets for urine and faeces.

(x) That the names of the deceased and father of the deceased and the triple testimony of the Unity of God, the Prophethood of Muhammad (S.A.) and of the Imaamat (and the vice-gerency) of the twelve Imaams are written on all the Waajib and Mustahab pieces of a Kafan in the following way:--

[See Arabic text on page 184-185]

YASHHADU/TASHHADU (For female) AN LAA So and so son/daughter of so and so bears witness ILAAHA ILLAALLAHOO WAH'DAHOO LAA that there 's no Allaah but Allaah He is the only Allaah

SHAREEKA LAHOO WA ANNA MUH'AMMADAN A'BDUHOO WA RASOOLUHOO WA ANNA A'LIYYAN WALH'ASANA WALH'USAYNA WA A'LIYYAN WA MUH'AMMADAN WA JAA'-FARAN WA MOOSAA WA A'LIYYAN WA MUH'AMMADAN WA A'LIYYAN WAL-H'ASANA WALH'UJJATAL QAA-IMA A'LAYHIMUS SALAAM AWLIYAAA-ULAAHU WA AWS'IYAA-U RASOOLILLAAHI WA A-IMMATEE WA ANNAL BAA'-THA WATH THAWAABA WAL-I'QAABA H'AQQ.

and has no partner and that Muhammad (S.A.) is the servant and Prophet of Allaah and that Ali (A.S.) and Hasan (A.S.) and Husain (A.S.) and Ali (A.S.) and Muhammad (A.S.) and Jaafar (A.S.) and Moosa (A.S.) and Ali (A.S.) and Muhammad (A.S.) and Ali (A.S.) and Hasan (A.S.) and Hujjatul Qaimo are the Guides of Allaah and the executers of the Prophet's will and my Imaams and that resurrection and the reward and punishment are true.

MAKROOHAAT (UNDESIRABLES) OF KAFAN

(i) Cutting the various pieces of Kafan with a pair of Scissors or a knife or any other object made of iron and steel.

(ii) Adding sleeves or tukma (a loop made of thick tnread into which a small button made of cloth and thread is thrust fôr fastening dress) like modern hook and eye). If the corpse is to be buried in his or her usual clothes then sleeves may be retained.

(iii) Sewing pieces of Kafan. It is Mustahab to use cloth of such length and breadth for the various pieces as would not necessitate joining of two or more pieces into one.

(iv) Moistening the sewing thread with spittle.

(v) Perfuming the Kafan.

(vi) Use for Kafan of cloth wherein silk is mixed.

(vii) Winding the turban round the head without letting the two ends pass under the chin to the breast.

AAKHRI DEEDAAR (Last view of the face of the deceased in the grave)

It is customary to show the face of the deceased to near relatives before closing the grave; but it should be noted that Non Mahram (one who is leagally allowed to marry), though a near relation, should not be shown the face of the deceased and therefore it should be announced that only Mahram (one who is legally not allowed to marry at any time) may see.

MUSHA-IYAT (Participation in a funeral procession):

To walk behind a coffin and to carry it on one's shoulders are deeds of great virtue. According to Imaam Jaafar-

e-Saadiq (A.S.) if a faithful person walks behind a corpse on its way to the grave and buries it Allaah will command seventy angels to approach his grave on the Day of Judgement and to accompany him to the place of judgement throughout praying for Allaah's forgiveness of his sins and for his salvation. The Imaam also said that twenty five major sins of the person who carries on his shoulder one single corner of a coffin will be forgiven and all his sins will be forgiven if he carries on his shoulders all the four corners. According to some other narrations if a faithful person walks behind the funeral of another faithful person Allaah will include in the record of his life-deeds one hundred thousand virtues and exclude from it one hundred thousand vices for every step he walks and will raise his rank in the other world by one hundred thousand degrees. O Allaah! Send Thy blessings and peace on Muhammad (S.A.) and his descendants.

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

A reliable tradition from Imaam Ja'far-e-Sadiq (A.S.) states that if on the death of a Momin forty other Momins assemble and recite:—

[See Arabic text on page 185]

ALLAAHUMMA LAA NAA'-LAMU MINHU/MINHAA (For female)

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

ILLAA. KHAYRAN WA ANTA AA'-LAMU BIHEE/BIHAA (For female) MINNAA.

Then God will answer, "I have accepted your evidence and

have forgiven all those sins of his which you were not aware of and of which I had knowledge.

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

According to the Holy Prophet (S.A.) if a person recites the following Dua'a when going with coffin (Janaza):—
[See Arabic text on page 185]

ALLAAHU AKBAR HAAD'AA MAA WA-A'DANAL-
God is great! This is what had been promised to us by
LAAHOO WA RASOOLUHOO WA S'ADAQQAL-LAAHOO
God and His Prophet and Allaah and His Prophet
WA RASOOLUH. ALLAAHUMMA ZID'NAA EEMAANAN
are true. O Allaah elevate us in faith,
WA TASLEEMAA. ALH'AMDU LILLAAHIL
obedience and piety. All praise is for God
LAD'EE TA-A'ZZAD'A BIL-QUDRATI
Who dominates on account of His Might
WA QAHARAL I'BAADA BIL-MAWT.
and Who has subdued mankind with death.

Then there is no angel in heaven who is not moved to tears and to show kindness on hearing the person's voice.

It is stated from the Holy Prophet (S.A.) that if a persor. will accompany the dead body, a lakh of good acts will be recorded for him at each step and a lakh of his sins will be rubbed off from his record of deeds and he will be elevated a lakh stages in Paradise. If he prays at the coffin (Janaza) then God will send a thousand angels to pray at his coffin (Janaza) when he himself dies, and these angels will be praying for his pardon until he is lowered in the grave and if he accompanies this coffin (Janaza) until he is buried then God will appoint one lakh angels who will be with him from the moment he is dead until the Day of

Judgement and will pray for his pardon during all this time.

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

[See Arabic text on page 185-186]

GHAFARALLAAHU LAKUM LAA ILAAHA May Allaah pardon you. There is no diety but Allaah,
ILLALLAAHU H'AQQUN MUH'AMMADUN the Righteous, Muhammad is the Prophet of
RASOOLULLAAHI A'LIYYUN AMEERUL Allaah; Ali, the Commander of the
MOO-MINEENA WALIYULLAAHI FATIMATUZ faithfuls is the friend of Allaah, Fatimatuz Zahraa
ZAHRAA-U S'AFWATULLAAH ALH'ASANU is the chosen one of Allaah; Hasan and Husain
WALH'USAYNU SIBT'AA RASOOLILLAAHI WAL are the grandsons of the Messenger of Allaah; and
A-IMMATUT' T'AHIREENA HUJAJULLAAH. HAAD'AA pure Imaams are the indisputable proofs of Allaah, this
MAA WA-A'DANAALLAAHU WA WA-A'DA is what Allaah has promised and (also) promised by the
RASOOLUHOO WA S'ADAQALLAAHU WA S'ADAQA Prophet of Allaah. This is what is verified by Allaah and
RASOOLUHOO WA BALLAGHAL MURSALOON. by His Prophet and the Prophets have delivered the same.

CARRYING A CORPSE

It is Mustahab that four persons place the four corners of the bier on their shoulders. First place on your right shoulder the corner of the bier near the right shoulder of the corpse which is the left side of the bier, then the corner near the right foot of the corpse, then the corner

near the left foot of the corpse on your left shoulder and then the fourth corner near the left shoulder of the corpse. One should not walk in front of the bier. While changing shoulders one should pass behind the bier.

It is Mustahab that the bier-bearers recite:—

[See Arabic text on page 186]

BISMILLAAHI WA BILLAAHI ALLAAHUMMA S'ALLI
In the name of Allaah and by Allaah! O Allaah send Thy
A'LAA MUH'AMMADIN WA AALI MUH'AMMAD.
blessings on Muhammad and on his children.
ALLAAHUMMAGHFIR LILMOO-MINEENA WALMOO-
O Allaah forgive all the true believers, male and
MINAAT.
female.

On the first sight of a corpse or coffin it is Mustahab to recite:—

[See Arabic text on page 186]

INNAA LILLAAHI WA INNAA ILAYHI RAAJI-O'ON
Verily to Allaah we belong and to Him we must return.
ALLAAHU AKBAR. HAAD'AA MAA
Allaah is Supreme. This is what Allaah and His
WA-A'DANALLAAHU WA RASOOLUHU WA
Prophet promised us. Allaah and His Prophet spoke
S'ADAQALLAAHU WA RASOOLUH. ALLAAHUMMA
the truth. O Allaah! Strengthen our
ZADNAA EEMAANAN WA TASLEEMAA ALH'AMDU
our faith and resignation unto Thee. All praise is due
LILLAAHIL LAD'EE TA-A'ZZAZA BILQUDRATI WA
to Allaah Who is strong because of His Might and
QAHARAL I'BAADA BILMAWT.
power and subdued the servants with death.

Those in a funeral procession should abstain from talking

on worldly affairs. They should only pray for Allaah's forgiveness and salvation of the deceased and recite the triple testimony:—

[See Arabic text on page 186]

ASHHADU AN LAA ILAAHA ILLALLAAH
I bear witness that there is no god but Allaah
ASHHADU ANNA MUH'AMMADAN RASOOLULLAAH
I bear witness that Muhammad (S.A.) is His Prophet.
ASHHADU ANNA A'LIYYAN WALIYYULLAAH.
I bear witness that Ali (A.S.) is friend of Allaah.

NAMAZ-I-MAIYAT OR JANAZA (Funeral Prayer)

To offer Namąz-i-Janaza also called Namaz-e-Maiyat, the funeral prayer of a Muslim is Waajib-i-Kifaaee for every Muslim. This Namaz is offered by those who attend a funeral. It is not allowed to be offered by those who are away and do not or cannot attend the funeral.

In Namaz-i-Maiyat five Takbeers (saying Allaaho Akbar with hand raised upto the ears) are Waajib. All those attending the prayers should repeat what the person leading the prayer recites. It is not enough for them to remain silent. Namaz-i-Maiyat is Waajib for the corpses of all those who die at the age of six years or above. It is not Waajib on the corpse of a child less than six years. It is of course Mustahabb if the child was not still-born.

Complete Tahaarát (freedom from pollution) is not necessary for this Namaz, ie, one can offer this Namaz without having performed Wuzu (ablution of face and the forearms) or Ghusl-i-Janaabat (bath for removal of pollution) but preferably one should perform Wuzu. It is Sunnat that the person leading the prayer performs Wuzu

or, if necessary, Ghusl-i-Janaabat. If the Namaz has not been committed to memory one can offer it with the help of a book. The corpse, ie, bier, should be laid in such a way that its head is on the right of the person offering prayers facing Qibla. One is allowed to offer the prayer indiviudally but it is Mustahabb to offer it in Jama'at (en Masse). It is necessary that the permission of the heir of the deceased is obtained for conducting the prayer. The person conducting the prayer should stand to the left of the corpse beside the chest of a female corpse and beside the waist of a male corpse. Shoes or other footwear like slippers or sandals should be removed or placed under the feet.

NIYYAT

For Namaz-i-Janaza the Niyyat should be: "I offer Janaza prayer on this corpse present before me for pleasure of Allaah as the ultimate end in view" and then immediately Allaaho Akbar should be recited with hands raised upto the ears.

SHORT FORM OF NAMAZ-I-JANAZA

[See Arabic text on page 186]

After Niyyat and the aforesaid takbeer say:—

ASHHADU AN LAA ILAAHA ILLALLAAHU I bear witness that there is no god but Allaah. He WAH'DAHOO LAASHAREEKA LAHOO WA ASHHADU is the only Allaah and has no partner and I bear witness ANNA MUH'AMMADAN A'BDUHOO WA RASOOLUHOO that Muhammad is His Servant and His Prophet. Allah is ALLAAHU AKBAR ALLAAHUMMA S'ALLI A'LAA Great. O Allaah! Send blessings on Muhammad and MUH'AMMADIN WA AALI MUH'AMMAD.
the progeny of Muhammad.

[See Arabic text on page 187]

ALLAAHUMMAGHFIR LIL-MOO-MINEENA WAL MOO-
O Allaah! Forgive the true believer, male and
MINAAT ALLAAHU AKBAR
female. Allaah is Great.
ALLAAHUMMAGHFIR LIHAAD'AL/LIHAAD'IHEE
O Allaah! Forgive this deceased male/female.
(FOR FEMALE) MAYYIT. ALLAAHU AKBAR.
Allaah is Great.

The Namaz-i-Janaza is over.

THE LONGER FORM OF NAMAZ-I-JANAZA

NIYYAT

The same as for the shorter form.

Immediately after Niyyat say; "Allaahu Akbar" with hands raised upto the ear (first takbeer). Then recite:

[See Arabic text on page 187]

ASHHADU AN LAA ILAAHA ILLALLAAHU
I testify that there is no god except Allaah the One.
WAH'DAHOO LAA SHAREEKA LAHOO WA ASHHADU
There is no partner for Him and I testify that
ANNA MUH'AMMADAN A'BDUHOO WA RASOOLUH.
Muhammad (S.A.) is His servant and His Messenger.
ARSALAHOO BILHAQQI BASHEERAN'W WA
He sent him with truth as giver of good tidings and warner
NAD'EERAN BAYNA YADAYIS SAA-A'H.
before the Day of Judgement.

Then recite: ALLAAHU AKBAR. (The second Takbeer)

[See Arabic text on page 187]

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN'W WA
O Allaah, send blessings on Muhammad and on

AALI MUH'AMMADIN WA SALLIM A'LAA
the progeny of Muhammad and send salutation on
MUH'AMMADIN'W WA AALI MUH'AMMADIN'W WA
Muhammad and the Progeny of Muhammad and grant
BAARIK A'LAA MUH'AMMADIN'W WA AALI
bliss to Muhammad and the Progeny of Muhammad and
MUH'AMMADIN WARH'AM MUH'AMMADAN'W WA
have mercy on Muhammad and Progeny of Muhammad,
AALA MUH'AMMADIN KA-AFZ''ALI MAA S'ALLAYTA
the best as You sent blessings and salutations
WA SALLAMTA WA BAARAKTA WA TARAH'H'AMTA
and bliss and had mercy on Ibraheem and
A'LAA IBRAAHEEMA WA AALI IBRAAHEEMA INNAKA
the Progeny of Ibraheem. Verily You are
H'AMEEDUN MAJEED. WA S'ALLI A'LAA JAMEE-I'L
the Praised, the Grand. And send blessings on all the
ANBIYAAA-I WALMURSALEENA WASHSHUHADAA-I
Prophets and Messengers and martyrs and
WAS'S'IDDEEQEENA WA I'BAADILLAAHIS'
testifiers and virtuous servants
S'AALIH'EEN.
of Allaah.

Then recite: ALLAAHU AKBAR. (The third takbeer)
[See Arabic text on page 187-188]
ALLAAHUMMAGHFIR LIL MOO-MINEENA
O Allaah grant pardon to the faithful males and
WALMOO-MINAATI WALMUSLIMEENA WAL-
faithful females and Muslim males and
MULIMAAT AL AH'YAA-I MIN HUM WALAMWAATI
Muslim females, the living among them and the dead.
TAABI' BAYNANAA WA BAYNAHUM BILKHAYRAATI
Behave with us and with them with charity.
INNAKA MUJEEBUD DA'-WAATI INNAKA A'LAA
Verily You are Responder to prayers. Verily You are

KULLI SHAY-IN QADEER.
over everything Powerful.

Then recite: ALLAAHU AKBAR. (The fourth Takbeer)

After the fourth takbeer recite the following if the corpse is of a man.

[See Arabic text on page 188]

ALLAAHUMMA INNA HAD'AA A'BDUKA WABNU
O Allaah! He is indeed Your servant and the son of Your
A'BDIKA WABNU AMATIKA NAZALA BIKA WA ANTA
male servant and Your female servant. He has come to You
KHAYRU MANZOOLIN BIHEE, ALLAAHUMMA INNAA
and You are the best of hosts for him. O Allaah! We do not
LAA NAA'-LAMU MINHU ILLAA KHA'RAN'W WA
know anything about him except that he was good and You
ANTA AA'-LAMU BIHEE, MINNAA, ALLAAHUMMA IN
know him better than we do. O Allaah! Add to his virtues
KAANA HAD'AA MUH'SINAN FAZID FEE IH'SAANIHEE
if he was good and forgive him if he
WA IN KAANA MUSEE-AN FATAJAAWAZA'NHU
was bad and grant him pardon.
WAGHFIRLAHOO. ALLAAHUMMAJA'LHU I'NDAKA
O Allaah! Put him in the highest station in
FEE AA'-LAA I'LIYE'ENA WAKHLUF A'LAA
Your proximity and appoint his successor from among
AHLIHEE FILGHAABIREENA WARH'AMHU
those relations who survive him and be merciful to him
BIRAH'MATIKA YAA ARH'AMARRAAH'IMEEN.
O the Most Merciful.

After the fourth Takbeer recite the following if the corpse is of a woman.

[See Arabic text on page 188-189]
ALLAAHUMMA INNA HAAD'IHI AMATUKA WABNATU
O Allaah! Verily this is Your maid and the daughter of
A'BDIKA WABNATU AMATIKA. NAZALAT BIKA WA
Your servant and Your maid. She has gone over to You
ANTA KHAYRU MANZOOLIN BIHEE ALLAAHUMMA
and You are the best to be gone to. O Allaah
LAA NA-LAMU MINHAA ILLAA KHAYRAN WA ANTA
we know not about her save good and You know her
AA'-LAMU BIHAA MINNAA. ALLAAHUMMA IN
better than we do. O Allaah, if she
KAANAT HAD'IHEE MUH'SINATAN FAZID FEE
was doer of good then add to her good
IH'SAANIHAA WA IN KAANAT MUSEE-ATAN
acts. And if she was an evil-doer then
FATAJAAWAZ A'NHAA WAGHFIRLAHA.
forgive her, and grant pardon to her.
ALLAAHUMMAJ-A'LHAA INDAKA FEE A-LAA
O Allaah put her near You in the High
I'LLEE-YEENA WAKHLUF A'LAA AHLIHAA
Sector of Paradise and appoint her
FILGHAABIREENA WARH'AMHA BIRAH'MATIKA
successor from among those relations who survive her and
YAA ARH'AMAR RAAH'IMEEN.
be merciful to her, O the Most Merciful.

After the fourth Takbeer recite the following if the corpse is of a minor.

[See Arabic text on page 189]
ALLAAHUMMAJ A'LHU LI-ABAWAYHI WA LANAA
O Allaah let him be a pioneer and occupier of a place
SALAFANW WA FARAT'AN'W WA AJRAA.
and a reward for his parents and for us.

Then recite: ALLAAHU AKBAR. (The fifth takbeer)

After the fourth Takbeer recite the following if the corpse is of an insane person and then finish the prayer with the fifth Takbeer.

[See Arabic text on page 189]

ALLAAHUMMAGHFIR LILLAD'EENA TAABOO WATTABA-U' SABEELAKA WAQIHIM A'D'AABAL JAH'EEM.

O Allaah! Forgive those who have repented and have followed Your path and save them from the punishment of hell.

Note:– Every Takbeer should be recited with the hands raised upto the ears.

BURIAL

SIZE OF GRAVE

According to Sunnah the depth of a grave should be that of the average height of a man, at least neck deep, its length according to the length of the corpse so that the corpse may be easily laid straight therein. It is necessary that the length of the grave be from (in Indo-Pak) north to south so that the corpse may be laid facing the Qibla. The width should be enough for a man to stand or to sit erect between the corpse and the wall on the side of Qibla.

HOW CORPSE TO BE MOVED INTO THE GRAVE

The bier or coffin containing the corpse of a woman should be placed beside the grave lengthwise and the corpse transferred from the bier and moved into the grave laterally by the side and not from the side of the head. The bier containing the corpse of a man should be placed at the tail end of the grave and the corpse moved into the grave from the side of the head with head downwards. The man who enters the grave for the final lay of the corpse should be bare-headed and bare-footed.

IT IS MAKROOH (UNDESIRABLE) TO ENTER THE GRAVE OF THE BLOOD RELATIVES. Only a Mahram (with whom marriage is disallowed) man is allowed to enter the grave of a woman. A husband may enter the grave of his wife. Naa Mahrams are not allowed. If a Mahram man is not available then a pious woman, if she is not available, then any pious man may enter the grave of a woman, for the final lay of the corpse.

All Naa Mahrams should move away from the grave before the corpse of a woman is transferred from the beir to the grave or a curtain drawn round the grave.

There is no condition to be fulfilled by the person entering the grave of a man except that he is pious.

DUA'A TO BE RECITED WHEN DEAD BODY IS LOWERED DOWN INTO THE GRAVE

When the body is kept in the grave one should recite Aayatul Kursee and then:—

For a male.—

[See Arabic text on page 189].

BISMILLAAHI WA FEE SABEELIL-LAAHEE
In the name of Allaah and in the path of Allaah
WA A'LAA MILLATI RASOOLILLAAH.
and on the faith of the Holy Prophet.
ALLAAHUM-MAFTAH' LAHOO FEE QABRIHEE WA
O Allaah open (the door of Heaven) in his grave and
ALH'IQHU BI-BAYYIH. ALLAAHUMMA IN KAANA
make him meet [illegible] condition. O Allaah if he was good and

MUH'SINAN FAZID FEE IH'SAANIHEE WA IN KAANA
virtuous increase his virtues and if he was
MUSEE-AN FAGHFIRLAHOO WARH'AMHOO WA
bad forgive his sins, shower mercy on him and
TAJAAWAZ A'NHU.
ignore his mistakes.

For a female:—

[See Arabic text on page 189-190]

BISMILLAAHI WA FEE SABEELILLAAHI WA A'LAA
In the name of Allaah and in the path of Allaah and on
MILLATI RASOOLILLAAH. ALLAAHUM-MAFTAH'
the faith of the Holy Prophet. O Allaah open (the doors
LAHAA FEE QABRIHAA WA ALH'IQHAA
of Heaven) in her grave and make her meet her
BI-BAYYIHAA ALLAAHUMMA IN KAANAT
condition. O Allaah if she was good and virtuous increase
MUH'SINATAN FAZID FEE IH'SAANIHAA WA IN
her virtues and if she was bad
KAANAT MUSEE-ATA FAGHFIR LAHAA
forgive her sins, shower mercy on her and
WARH'AMHAA WA TAJAAWAZ A'NHAA.
ignore her mistakes.

Besides reciting this continuously one should seek pardon for oneself also.

Whenever Imaam Zainul Abideen (A.S.) used to lower any dead body into the grave he used to recite:—

For a male.—

[See Arabic text on page 190]

ALLAAHUMMA JAAFIL 'ARZ''A A'N JANBAYHI
O Allaah! Make the earth give freedom on his both sides

S'AA-I'D A'MALAHOO WA LAQQIHEE MINKA
and accept his record of deeds and grant him
RIZ"WAANA.
Your pleasure.

For a female:---

[See Arabic text on page 190]

ALLAAHUMMA JAAFIL ARZ"A A'N JANBAYHAA
O Allaah! Make the earth give freedom on her both sides
WA S'AA-I'D A'MALAHAA WA LAQQIHAA MINKA
and accept her record of deeds and grant her
RIZ"WANAA.
Your pleasure.

LAYING A CORPSE IN THE GRAVE

It is makrooh for a blood relative to lay down the corpse into the grave.

A corpse should be laid perfectly on its right side adjacent to the wall on the side of Qibla which is to the right of the corpse so that the entire body faces the Qibla. After the corpse has been laid in the grave all the strips fastening the Kafan should be untied. A clod of earth or a lump of clay should be placed under the head of the corpse so that the right cheek of the corpse rests on it. The person who enters the grave to lay the corpse should keep standing or sitting but facing the Qibla. It is not necessary that the feet of the person are on either side of the corpse.

RECITATION OF TALQEEN

(Reminding the dead of the fundamentals of True Religion)

Before covering a grave with wooden planks, stone or cement slabs the person sitting or standing inside the grave but facing the Qibla should catch hold of the right shoulder of the corpse with his right hand and the left shoulder with his left hand and should give jerks to the corpse (as they do for awakening a person) whenever the name of the deceased is pronounced during the recitation of Talqeen. Talqeen should preferably be recited also in the mother tongue of the deceased after recitation of the Arabic text. There is separate Talqeen for male and female. The Talqeen for a male is as follows:—

TALQEEN FOR A MALE

[See Arabic text on page 190 to 192]

ISMAA'- IFHAM ISMAA'- IFHAM ISMAA'- IFHAM YAA
Listen, understand, listen, understand, listen, understand O
(. . . . .) (Pronounce name of deceased & his father)
so and so son of so and so.
HAL ANTA A'LAL A'HDIL LAD'EE FAARAQTANAA
Are you on the pledge on which you left us
A'LAYHI MIN SHAHAADATI ALLAA ILAAHA
by way of the testimony that there is no god
ILLALLAAHU WAH'DAHOO LAA SHAREEKA LAHOO
except Allaah, the One, there being no partner for Him
WA ANNA MUH'AMMADAN S'ALLALLAAHU A'LAYHI
and that Muhammad, Allaah may send blessings on him
WA AALIHEE WA SALLAMA A'BDUHOO WA
and on his progeny and also salutation, is His servant and
RASOOLUHOO WA SAYYIDUN NABIYEENA
His Messenger and the chief of the Prophets
WA KHAATAMUL MURSALEENA WA ANNA A'LIYYAN
and the last of the Messengers; and that Ali is
AMEERUL MOO-MINEENA WA SAYYIDUL WAS'IYYEENA
the commander of the faithful and chief of the vicegerents

WA IMAAMUN IFTARAZ"ALLAAHU T'AA-A'TAHOO
and the Imaam whose obedience Allaah has made obligatory
A'LAL A'ALAMEENA WA ANNAL H'ASANA WAL
on the worlds; and that Hasan and
H'USAYNA WA A'LIYYABNAL H'USAYNA WA
Husain and Ali son of Husayn and
MUH'AMMADABNA A'LIYYIN WA JAA'-FARABNA
Muhammad son of Ali, and Jafar son of
MUH'AMMADIN WA MOOSABNA JAA'-FARIN WA
Muhammad and Moosa son of Jafar and
A'LIYYABNA MOOSAA WA MUH'AMMADABNA ALIYYIN
Ali son of Moosa and Muhammad son of Ali and
WA A'LIYYIBNA MUH'AMMADIN WAL H'ASANABNA
Ali son of Muhammad and Hasan son of
A'LIYYIN WAL QAAA-IMAL H'UJJATAL MAHDIYYA
Ali and the existing Guide, the Mahdi, Allaah's
S'ALAWATULLAAHI A'LAYHIM A-IMMATUL
blessings be on them are the Imaams of the
MOO-MINEENA WA H'UJAJULLAAHI A'LAL KHALQI
Faithful; and the Pleas of Allaah over the entire
AJMA-E'ENA WA A-IMMATUKA A-IMMATU HUDAN
creation; and your Imaams, the Guides, the
ABRAR (. . . . . name of deceased and his father)
virtuous O so and so son of so and so
ID'AA ATAAKAL MALAKAANIL MUQARRABAANI
when come to you the two angels of high position and
RASOOLAYNA MIN I'NDILLAAHI TABARAKA WA
messengers from Allaah the High, and
TA-A'ALAA WA SA-ALAAKA AN RABBIKA WA A'N
Exalted, and question you about your Sustainer, and about
NABIYYIKA WA A'N DEENIKA WA A'N KITAABIKA
your Prophet; and about your religion, and about your Book;
WA A'N QIBLATIKA WA A'N A-IMMATIKA
and about your Qibla and about your Imaams;

FALAA TAKHAF WA LAA TAHZAN WA QUL
then do not fear and do not grieve and say
FEE JAWAABIHIMAA ALLAAHU JALLA JALAALUHOO
in their reply that Allaah, His Glory be Hightened
RABBEE WA MUH'AMMADUN S'ALLALLAAHU
is my Sustainer and Muhammad, Allaah may send blessings
A'LAYHI WA AALIHEE WA SALLAMA NABIYYEE
on him and his progeny and also salutation, is my Prophet,
WAL ISLAAMU DEENEE WALQUR-AANU KITAABEE
and Islam is my religion; and Quraan is my Book;
WAL KAA'-BATU QIBLATEE WA AMEERUL
and Ka'ba is my Qibla; and the Commander of the
MOO-MINEENA A'LIYYUBNU ABEE T'AALIBIN
Faithful Ali son of Abu Talib is my
IMAAMEE WALH'ASANUBNU A'LIYYIL MUJTABAA
Imaam; and Hasan Mujtaba son of Ali is my
IMAAMEE WAL H'USAYNUBNU A'LIYYISH SHAHEEDU
Imaam; and Husain son of Ali, the martyr of
BIKARBAALAA IMAAMEE WA A'LIYYI-UN ZAYNUL
Karbala is my Imaam; and Ali Zainul
A'ABIDEENA IMAAMEE WA MUH'AMMADUBNU
Abideen is my Imaam; and Muhammad son of
A'LIYYIN BAAQIRU I'LMIN NABIYYEENA IMAAMEE
Ali, Baqir-e Ilme Nabiyeen is my Imaam,
WA JAA'-FARUS' S'AADIQU IMAAMEE WA MOOSAL
and Jafar Sadiq is my Imaam; and Moosa
KAAZ'IMU IMAAMEE WA A'LIYYUR RIZ"AA IMAAMEE
Kazim is my Imaam; and Ali Riza is my Imaam;
WA MUH'AMMADANUL JAWAADU IMAAMEE WA
and Muhammad-ul Jawwad is my Imaam; and
A'LIYYUIL HAADEE IMAAMEE WALH'ASANUL
Ali-il Hadee is my Imaam; and Hasan-al
A'SKARIYYU IMAAMEE WAL H'UJJATUL MUNTAZ'ARU
Askari is my Imaam; and the Awaited Hujjat is my

IMAAMEE HAA-ULAAA-I S'ALAWAATULLAAHI
Imaam. All these, Allaah's blessings
A'LAYHIM AJMA-E'ENA A-IMMATEE WA SAADATEE
oe on them all, are my Imaams and my masters
WA QAADATEE WA SHUFA'AA-EE BIHIM ATAWALLAA
and my leaders and my intercessors. To them I bear love
WA MIN AA'-DAAA-IHIM ATABARRAA-U FIDDUNYAA
and from their enemies I seek aloofness in this world
WALAAKHIRATI THUMMAA'-LAM YAA FULAANABNA
and the Next one. Then know
FULAAN (. . . . . Name of deceased and his father)
O so and so son of so and so
ANNALLAAHA TABAARAKA WA TA-A'ALAA
that Allaah the High and the Exalted
NIA'-MAR RABBU WA ANNA MUH'AMMADAN
is the Best Sustainer; and that Muhammad,
S'ALLAALLAAHU A'LAYHI WA AALIHEE WA SALLAMA
Allaah may send blessings on him and his progeny and also
NIA'-MAR RASOOLU WA ANNA AMEERAL
salutations, is the best Messenger; and that Ameerul
MOO-MINEENA A'LIYYABNA ABEE T'AALIBIN WA
Momineen Ali son of Abu Talib and
AWLAADAHUL A-IMMATAL AH'ADA A'SHARA
his sons, the eleven Imaams
NIA'-MAL A-IMMATU WA ANNA MAAJAAA-A
are the best Imaams; and that whatever was
BIHEE MUH'AMMADUN S'ALLALLAAHU A'LAYHI
brought by Muhammad, Allaah may send blessings on Him
WA AALIHEE WA SALLAMA H'AQQUN WA ANNAL
and his progeny and also salutation, is True; and that
MAWTA H'AQQUN WA SU-WAALA MUNKARIN
death is true; and the questioning by Munkar
WA NAKEERIN FILQAB-RI H'AQQUN WALBAA'THA
and Nakeer in the grave is true; and Resurrection

H'AQQUN WAN NUSHOORA H'AQQUN WAS'S'IRAATA
is true, and that Revival is true; and Sirat is
HAQQUN WAL MEEZAANA H'AQQUN WA
true, and the Scale is true; and
TAT'AA-IRAL KUTUBI H'AQQUN WAL JANNATA
the coming down of Scriptures is true; and Paradise
H'AQQUN WAN NAARA HAQQUN WA ANNAS
is true; and Hell is true, and that
SAA-A'TA AATIYATUN LAA RAYBA FEEHA
Day of Judgement is to come, there being no doubt in it;
WA ANNALLAAHA YABAA'-THU MAN FILQUBOORI.
and that Allaah would raise up those in the graves.
AFAHIMTA YAA (. . . . . name of deceased & his father)
Did you comprehend O, so and so son of so and so
THABBATAKALLAAHU BILQAWLITH THABITI
Allaah may keep you firm in firm talk
HADAAKALLAAHU ILAA S'IRAAT'IM MUSTAQEEMIN
Allaah may guide you towards the Right Path.
A'RRAFALLAAHU BAYNAKA WA BAYNA AWLIYAA-IKA
Allaah may create mutual knowledge between you and
FEE MUSTAQARRIN MIN RAH'MATIHEE ALAAHUMMA
your friends in the abode of His Mercy. O Allaah
JAAFIL ARZ"A A'N JANBAYHEE WAS'-A'D
expand the earth from his two sides and take up his soul
BIROOH'IHEE ILAYKA WA LAQQIHEE MINKA
to Yourself and grant him from Yourself a
BURHAANA ALLAAHUMMA A'FWAKA A'FWAKA
Plea. O Allaah, Your forgiveness; Your forgiveness.

TALQEEN FOR FEMALE

[See Arabic text on page 193 to 195]

ISMA-E'E IFHAMEE ISMA-E'E IFHAMEE ISMA-E'E
Listen, understand, listen, understand, listen
IFHAMEE YAA (. . .name of dead woman and her father)
understand O so and so daughter of so and so

HAL ANTI A'LAA A'HDIL LAD'EE FAARAQTINAA
are you on the pledge on which you left us by way of the
A'LAYHI MIN SHAHAADATI AN LAA ILAAHA
testimony that there is no god except Allaah,
ILLALLAAHU WAH'DAHOO LAA SHAREEKA LAH,
the One, there being no partner for Him,
WA ANNA MUH'AMMADAN S'ALLAALLAHU A'LAYHI
and that Muhammad, Allaah may send blessings on him and
WA AALIHEE WA SALLAMA A'BDUHOO WA
on his progeny, and also salutation, is His servant and His
RASOOLUHOO WA SAYYIDUN NABI-E'ENA WA
messenger and chief of the prophets and the last of the
KHATAMUL MURSALEENA WA ANNA A'LIYYAN
messengers; and that Ali is the commander of
AMEERUL MOO-MINEENA WA SAYYIDUL
the faithfuls and chief of the vicegerents and the
WAS'I-E'ENA WA IMAAMUN NIFATARAZALLAAHU
Imaam whose obedience Allaah has made
T'AA-A'TAHOO A'LAL A'ALAMEENA WA
obligatory on the worlds, and that
ANNALH'ASANA WALH'USAYNA WA A'LIYYABNAL
Hasan and Husain and Ali son of
H'USAYANI WA MUH'AMMADABNA A'LIYYIN WA
Husain and Muhammad, son of Ali and
JAA'-FARABNA MUH'AMMADIN WA MOOSABNA
Jafar, son of Muhammad and Moosa, son of
JAA'-FARIN WA A'LIYYABNA MOOSAA WA
Jafar and Ali, son of Moosa and
MUH'AMMADABNA A'LIYYIN WA A'LIYYIBNA
Muhammad son of Ali, and Ali, son of
MUH'AMMADIN WALH'ASANABNA A'LIYYIN WAL
Muhammad and Hasan son of Ali, and
QAA-IMAL H'UJJATAL MAHDIYYA S'ALAWAATULLAAHI
the existing Guide, the Mahdi, Allaah's blessings be on

A'LAYHIM A-IMMATUL MOO-MINEENA WA
them are the Imaams of the faithfuls, and the pleas of
H'UJAJULLAAHI A'LAL KHALQI AJMA-E'ENA WA
Allaah over the entire creation; and Your Imaams, the
A-IMMATUKI A-IMMATU HUDAN ABRAAR YAA(.....
Guide, the virtuous O so and so
name of dead woman and her father) ID'AA ATAAKIL
daughter of so and so when come to you
MALAKAANIL MUQARRABAANIR RASOOLAANI MIN
the two angels of high position, messengers from
I'NDILLAAHI TABAARAKA WA TA-A'ALAA WA
Allaah the High, and Exalted, and question you
SA-ALAAKI A'N RABBIKI WA A'N NABIYYIKI WA A'N
about your Sustainer, and about your prophet; and about
DEENIKI WA A'N KITAABIKI WA A'N QIBLATIKI WA
your religion; and about your Book; and about your Qibla;
A'N A-IMMATIKA FALAA TAKHAAFEE WA LAA
and about your Imaams; then do not fear and do not
TAHZANEE WA QOOLEE FEE J'AWAABIHIMAA
grieve and say in their reply that
ALLAAHU JALLA JALAALUHOO RABBEE WA
Allaah, His glory be Hightened is my Sustainer and
MUH'AMMADUN S'ALLALLAAHU A'LAYHI WA
Muhammad, Allaah may send blessings on him and his
AALIHEE NABIYYI WAL ISLAAMU DEENEE
progeny and also salutation, is my prophet, and Islam is m
WALQURAANU KITAABEE WALKAA'-BATU QIBLATEE
religion and Quraan is my Book, and Ka'ba is my Qibla;
AMEERUL MOO-MINEENA A'LIYYUBNU ABEE
and the Commander of the Faithful, Ali, son of Abu
T'AALIBIN IMAAMEE WALH'ASANUBNU A'LIYYINIL
Talib is my Imaam; and Hasan Mujtaba, son of Ali, is
MUJTABAA IMAAMEE WALH'USAYNUBNU A'LIYYINSH
my Imaam; and Husain, son of Ali, the

SHAHEEDU BIKARBALAA IMAAMEE WA A'LIYYUN
Martyr of Karbala is my Imaam; and Ali
ZAYNUL A'ABIDEENA IMAAMEE WA MUH'AMMADUBNU
Zainul Abideen is my Imaam; and Muhammad, son of
A'LIYYIN BAAQIRU I'LMINNABIYEENA IMAAMEE
Ali, Baqir-e-Ilma Nabiyeena is my Imaam,
WA JAA'-FARUNIS' S'AADIQU IMAAMEE WA MOOSAL
and Jafar Sadiq is my Imaam, and Moosa
KAAZ'IMU IMAAMEE WA ALIYYUNIR RIZ'AA
Kazim is my -Imaam; and Ali Raza
IMAAMEE WA MUH'AMMADUNIL JAWAADU IMAMMEE
is my Imaam; and Muhammadul Jawwad is my Imaam, and
WA A'LIYYUNIL HAADEE IMAAMEE WAL H'ASANUL
Ali-il Hadee is my Imaam; and Hasan-al
A'SKARIYYU IMAAMEE WAL H'UJJATUL MUNTAZ'ARU
Askari is my Imaam; and the Awaited Hujjat is my
IMAAMEE HAA-ULAA-I S'ALAWAATULLAAHI
Imaam. All these, Allaah's blessings be on them all,
A'LAYHIM AJMA-E'ENA A-IMMATEE WA SAADATEE
are my Imaams and my masters and my
WA QAADATEE WA SHUFA-A'A-EE BIHIM ATAWALLAA
leaders and my intercessors to whom I bear love and from
WA MIN AA'-DAA-IHIM ATABARRA-U FIDDUNYAA
their enemies I seek aloofness in this world
WAL AAKHIRATI THUMMA IA'-LAMEE YAA (.....
and the Next one. Them know O (so and so
name of the dead woman and her father) ANNALLAAHA
daughter of so and so) that Allaah the High
TABAARAKA WA TA-A'ALAA NIA'-MAR RABBU
and Exalted is the best Sustainer; and
WA ANNA MUH'AMMADAN S'ALLALLAAHU A'LAYHI
that Muhammad, Allaah may send blessings on him and
WA AALIHEE NIA'-MAR RASOOLU WA ANNA
his progeny and also salutation, is the best Messenger; and

A'LIYYABNA ABEE T'AALIBIN WA AWLAADAHUL that Ameerul Momineen Ali, son of Abu Talib, and his sons, A-IMMATAL AH'ADA A'SHARA NIA'-MAL A-IMMATU the eleven Imaams are the best Imaams; WA ANNA MAAJAAA-A-BIHEE MUH'AMMADUN and that whatever was brought by Muhammad, S'ALLALLAAHU A'LAYHEE WA AALIHEE H'AQQUN'W Allaah may send blessings on him and his progeny and WA ANNAL MAWTA H'AQQUN WA SOO-AALA also salutation, is True; and that death is True; and the MUNKARIN'W WA NAKEERIN FILQABRI H'AQQUN questioning by Munkar and Nakeer in the grave is True; WALBAA'-THA H'AQQUN WAN-NUSHOORA H'AQQUN and Resurrection is True; and that Revival is True; WAS' S'IRAAT'A H'AQQUN WAL MEEZAANA H'AQQUN and Sirat is True; and the Scale is True; and WA TAT'AA-IRAL KUTUBI H'AQQUN WAL JANNATA the coming down of Scriptures is True; and Paradise H'AQQUN WAN-NAARA HAQQUN WA ANNAS is True; and Hell is True and that Day of Judgement SAA-A'TA AATIYATUN LAA RAYBA FEEHAA WA is to come, there being no doubt in it, and that ANNALLAAHA YAB-A'THU MAN FILQUBOORI Allaah would raise up those in the graves. AFAHIMTI YAA (. . . . . name of the dead woman and her Did you comprehend O, (so and so, daughter of so father) THABBATAKILLAAHU BILQAWLITH THABITI and so) Allaah may keep you firm in firm talk, HADAAKILLAAHU ILAA S'IRAAT'IM MUSTAQEEM Allaah may guide you towards the Right Path. A'RRAFALLAAHU BAYNAKI WA BAYNA AWLIYAAA-IKI Allaah may create mutual knowledge between you and FEE MUSTAQARRIN MIR RAH'MATIHEE ALLAAHUMMA your friends in the abode of His mercy. O Allaah

JAAFIL ARZ"A A'N JANB-AYHAA WAS' A'D expand the earth from her two sides and keep up her
BIROOH'IHAA ILAYKA WA LAQQIHAA MINKA soul to Yourself and grant her from Yourself a Plea.
BURHAANAN ALLAAHUMMA A'FWAKA A'FWAK. O Allaah, Your forgiveness, Your forgiveness.

During the recitation of Talqeen (which reminds the dead person of the fundamentals of the true religion) when the name of the corpse is called out a light jerk should be given to the shoulders of the corpse as they do for awakening a person.

When the recitation of Talqeen is over the grave should be covered with wooden planks (or slabs of stone or R.C.C.) and the grave filled and covered with earth. It is Makrooh for the blood relations of the deceased to place dust on the grave. A handful of earth should be placed on the grave thrice with the backside of the right hand. The grave should not be raised very high. According to Sunnah the height of a grave should be from four finger-breadths to a span. The upper surface should be levelled and then water sprinkled on the grave. The person who sprinkles water should stand with his face towards the Qibla and start sprinkling of water from the head of the grave to the foot of the grave (i.e., north to south in Indo-Pak). There should not be a break in the sprinkling of water from end to end of the grave. Those present should then sit down with their right hand on the grave so that the fingers are thrust into the moistened earth and recite Soorah Al Hamd once and Soorah Al-Ikhlaas' thrice beginning with Bismillah every time and Salwaat (praying for Allaah's peace and blessings on the Holy Prophet and his holy progeny (descendants) and should present the reward of the recitation to the soul of the deceased by naming him

or her.

After the closing of the grave with earth as aforesaid the Talqeen should be recited again when all others move away from the grave except the person reciting the Talqeen.

Permanent construction of the grave, i.e., in brick and mortar or stone or cement is Makrooh. If the grave subsequently sinks, earth should be placed to cover it. Digging up the grave and constructing it again is disallowed.

REGARD FOR A GRAVEYARD

It is Makrooh to sit or walk on a grave. When one enters a graveyard, one should salute by saying "Assalamo Alaikum Ya Ahlal Quboor wa Rahmatullahe wa Barakaatuhoo" and recite Soorah Al Faatiah (Al Hamd) and present the reward to all the true believers male and female buried there.

Persons entering a graveyard or passing beside it should wear dismal and pensive looks and seek Allaah's forgiveness and mind their own death and think that one day they also shall be brought there and buried likewise. There should be no smile on their lips. Ameerul Momineen Ali (A.S.) says. "How can a person smile while in a graveyard for nobody knows when and where the death will overtake him or her and where he or she will be buried." A true believer ought to keep himself or herself always ready for death.

It is regretfully remarked that some people indulge in laughing and cutting jokes even when walking in a funeral procession and while in a graveyard they indulge in talking

of mundane affairs as if they have no fear of God and will never die. Besides smile on the face of a person in a funeral party hurts the feelings of the relations and friends of the deceased and makes them dislike the person though they may not express their dislike. Therefore, all those present in a funeral party should not only abstain from smiling and inopportune talk but should also appear sad and offer condolence to the heirs, other relations and friends of the deceased and remind them of the sacrifices of the holy Ahlul Bait and request them to bear their loss with patience and fortitude.

DUA'AS WHILE ENTERING THE GRAVEYARD

(1) Imaam Husain (A.S.) says whoever enters a graveyard should say as following.

[See Arabic text on page 195]

ALLAAHUMMA RABBA HAAD'IHIL ARWAAHIL
O Allaah, the Lord of these souls which are
FAANIYATI WALAJSAADIL BAALIYATI WALI'Z'AAMIN
dead; and the bodies that have decayed and the bones that
NAKHIRTIL LATEE KHARAJAT MINADDUNYAA
have been worm-eaten and have gone from this world
BIKA MOO-MINATAN ADKHIL A'LAYHINNA RAWH'AN
to You as Faithfuls do admit over them happiness,
MINKA WA SALAAMAN, MINNEE.
from Yourself and salutation from me.

Allah will write in his record "good" equivalent to the number of creations from the period of Prophet Adam (A.S.) to the occurrence of Resurrection.

(2) Abdullah bin Sinaan requested Imaam Jafar-e-Sadiq (A.S.) as to how to offer salutation to those in the graves. Imaam (A.S.) asked him to say as under.—

[See Arabic text on page 196]

ASSALAAMU A'LAA AHLIDDAYARI MINAL
Peace be on the inmates of the region
MOO-MINEENA WALMUSLIMEENA ANTUM
from the faithful and believers, you are lesson
LANAAFARAT'UN WA NAH'NU INSHAA-AL LAAHU
to us, and God willing we are about to
BIKUM LAAH'IQOON
join you.

(3) It is reported from Imaam Ali (A.S.) the Commander of the faithful , that whosoever enters a graveyard and says as follows: Allaah the Great and High will grant him Sawab equivalent to fifty years' worship and will erase his and his parents' sins equivalent to fifty years.

[See Arabic text on page 196]

BISMILLAAHIR-RAH'MAANIR-RAH'EEM. ASSALAAMU
In the name of Allaah, the Beneficent, the Merciful. Saluta-
A'LAA AHLI LAA ILAAHA ILLAL LAAHU MIN IHLI
tions be to the people of Laa Ilaaha Illallahu from the
LAA ILAAHA ILLAL LAAHOO YAA AHLA LAA
people of Laa Illaha Illallaahu. O people of Laa
ILAAHA ILLAL LAAHU BIHAQQI LAA ILAAHA
Ilaaha Illallaahu, by the right of Laa Ilaaha
ILLAL LAAHU KAYFA WAJADTUM QAWLA LAA
Illallaahu how did you find saying Laa
ILAAHA ILLAL LAAHU MIN LAA ILAAHA ILLAL
Ilaaha Illal Laahu from Laa Ilaaha Illal
LAAHU BIHAQQI LAA ILAAHA ILLAL LAAHU
Laahu by the right of Laa Ilaaha Illal Laahu
IGHFIR LIMAN QAALA LAA ILAAHA ILLAL LAAHU
grant pardon to whoever said Laa Ilaaha Illal Laahu
WAH'SHURNA FEE ZUMRATI MAN QAALA LAA
and raise us up among the party of those who said there
ILAAHA ILLAL LAAHU MUH'AMMADUN RASOOLUL
is no god except Allaah Muhammad is His Messenger

LAAHI A'LIYYUN WALIYYULLAAH.
Ali is the friend of Allaah.

FOR THE ATTENTION OF THE HEIRS OF THE DECEASED

MOST IMPORTANT

It is incumbent on the heirs of a deceased person to discharge on behalf of the deceased all the wajib duties which the deceased could not discharge, eg, Namaaz (five times daily prayers), Roza (Ramazan Fasts), Haj (Pilgrimage to Mecca), etc. The heirs should do so personally or arrange discharge of these duties by another person against payment. Out of the money or property left by the deceased the discharge of these Waajibaat ought to be treated as a first priority. Generally no importance is attached to this and the heirs forget that the deceased will be severely called to account and held responsible for his or her failure to discharge these duties and punished for the failure. On the other hand they make magnificent arrangements on the occasion of Soyem, Chehlum and death anniversaries and lavishly spend thereon money if they have enough of it otherwise contract loans for the purpose. Delicious dishes are prepared for feasting the relations and friends and feeding the family members while many a true believers languish for want of a night meal. Prominent persons are invited to sumptuous dinner and to witness the extravagant arrangements on these occasions. But does it do any good to the deceased? Or does it reduce the punishment for his or her misdeeds? Undue importance is attached to these ceremonies which have not been commanded by religion. Religion on the other hand commands the children of the deceased to discharge on behalf of the deceased such duties as the deceased could not discharge and to give alms and, if possible, to establish institutions

for lasting charity. This will bring peace to the departed soul by making amends for the sins and reducing the punishment. It is important to hold Majaalis for mourning over Saiyidush-shuhadaa - Imaam Husain (A.S.) as we do on all happy as well as sad occasions. An eloquent Zaakir (pulpit orator) of wide reputation need not be engaged for addressing the Majaalis in connection with Soyem, Chehlum or death anniversary against payment of large sums of money. This is not the way of invoking God's mercy on the deceased. The lecture by a highly paid orator does not help expiation of the sins of or secure peace for the departed soul. This is only a display of one's resources and misapplication of generosity. The same is true of the distribution of costly tabarruk (date, sweets or other consecrated edibles, drinks etc, distributed among those present at a majlis or Milaad Shareef). A good feature of these gatherings, however, is recitation of the Holy Quraan and presentation of the reward of the recitation to the departed soul. But the reciters are generally in a minority. It will please Allaah and His Prophet (S.A.) and also invoke Allaah's mercy on the departed soul if the money is distributed among the poor male and female true believers, destitutes, orphans and widows and the needy instead of wasting it on delicious and sumptuous dinners; highly paid Zaakir and costly Tabarruk. Even if the deceased had discharged all Waajib duties it is commendable frequently to give alms for the sake of departed soul and to beg Allaah's pardon for raising the rank of the deceased. The sufferings of Sayidus-shuhada Imaam Husain (A.S.) should always be kept in mind.

Verily to Allaah we belong and to Him we must return.

O Allaah! Accept this from us. Verily You are nearest and know everything.

NAMAAZ-I-HADYA-MAIYAT

(Prayers for presentation to the dead)

or

NAMAAZ-I-WAHSHAT

After the burial, it is desirable (Mustah'ab) that two Rak-a'ts (units) Namaaz, between Maghrib and I'shaa, or if not possible then till the end of the night, is prayed for keeping safe the dead from fear and loneliness, in the grave.

Offer Namaaz of Wahshat exactly like the morning prayer, with the following adjustments:

1 Make niyyat (intention) of Namaaz of Wahshat. I offer two rak-a'ts Namaaz-i-Hadya-i-Maiyat for so and so son/daughter of so and so Qurbatan Ilallah (for the pleasure of Allaah as the ultimate end in view).

2. In the first rak-a't, after recitation of Sooratul Faatih'ah, recite Aayaatul Kursee upto Feehaa Khaalidoon.

3. In the second rak-a't, after recitation of Sooratul Faatih'ah, recite Sooratul Qadr ten times.

4. And after the prayer say [See Arabic text on page 196]
ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN'W O Allaah send blessings on Muhammad and the
WA AALI MUH'AMMADIN'W WAB-A'TH progeny of Muhammad; and send recompense
THAWAABA HAATAYNIR RAK-A'TAYNI ILAA of these Rak-a'ts to the grave of
QABRI . . . . . .
. . . . . .
(Mention name of the dead person with father's name).

The Holy Prophet (S.A.) has said: Be kind to the dead by giving alms for their sake. If this is not possible offer prayers and donate the reward to them. If you do so Allaah will immediately send a thousand angels with heavenly garments to the grave of the deceased and will widen the grave (so that the dead body may be at ease).

Allaah grants latitude to him/her who offers Namaaz-i-Hadya-i-Maiyat for a deceased true believer. They enquired from Imaam if the reward for the same Namaaz could be presented to two deceased persons. The answer was in the affirmative, i.e., it is permissible to offer the prayers for two departed souls simultaneously.

QAZA NAMAAZ, ROZA, HAJ, DEBTS, ETC OF PARENTS

The Prophet (S.A.) is reported to have said that there were many a child who were obedient and dutiful during the life time of their parents but were titled as disobedient and disowned after the death of their parents because they did not give any alms or perform other deeds of virtue for the sake of their parents; and there were many a child who were disowned by their parents but were enlisted as duitful after the death of their parents because they gave alms and helped the helpless in the name of their parents and performed other deeds of virtue for their sake. The children should therefore, see that either they personally discharge on behalf of their parents all the duties which they could not perform, e.g. daily prayers, Ramazan fasts, pilgrimage to Mecca, repayment of debts, return of money or property held in trust and any other duty to their fellow beings or arrange discharge of these duties by another person against payment.

DEAD DEPENDENT ON RELATIONS AND FRIENDS IN BARZAKH

It is to be noted that after death the deceased cannot do any good deed to get reward to enjoy better life in Barzakh (period after death and Qiyamat). The deceased can only better his condition there on the good deeds of his heirs and therefore is most anxiously and helplessly awaiting good deeds done by his heirs with the intention of giving Sawab—(reward) to the deceased. The real test of love by the heirs for the deceased is in their doing good deeds for him after his death.

The heirs should not forget to offer daily, at least once a week on the night of Thursday preferably between namaz Maghrib and Isha a prayer (Namaaz) consisting of two rak-a'ts as detailed below and to present its reward to their deceased parents. [See Arabic text of (2) on page 196 of (3) on page 197]

(1) Make niyyat of Namaaz Hadiyya Waalidayn (2 Rak-a'ts)

(2) In the first Rak-a't after Sooratul Faatih'ah;
Recite the following, ten times:
RABBANAGHFIRLI WA LI-WAALIDAYYA WA
O my Lord, forgive me, and my parents, and the
LIL-MOO-MINEENA YAWMA YAQOOMUL H'ISAAB.
believers, on the Day of Reckoning.

(3) In the second Rak-a't after Sooratul Faatih'ah,
Recite the following, ten times:
RABBIGHFIRLEE WA LI WAALIDAYYA WA LIMAN
O my Lord, forgive me, and my parents, and those
DAKHALA BAYTEE MOO-MINAN WA LIL-MOO-
who came into my house, believing (in Thee); and all
MINEENA WAL MOO-MINAAT.
the believing men and believing women.

(4) After Salaam; [See Arabic text on page 197]
Recite the following, ten times:
RABBIR-H'AMHUMAA KAMAA RABBAYAANEE
My Lord, have mercy on them both (my parents), as
S'AGHEERAA
they did care for me when I was little (in my childhood).

Alternatively this prayer may be offered like the morning Namaaz.

The parents should also give alms and help the helpless and needy for the sake of their deceased children.

Another form of the Prayers for Presenting the reward to Deceased Parents.

[See Arabic text on page 197]

Two Rak-a't with Sooratul Faatih'ah to be followed by Sooratul Qadr in the first and Sooratul Kawthar in the second Rak-a't with the following Qunoot:

RABBANAGHFIRLI WA LI-WAALIDAYYA WA
O my Lord, forgive me, and my parents, and the
LIL-MOO-MINEENA YAWMA YAQOOMUL H'ISAAB.
believers, on the Day of Reckoning.

COFFIN SYSTEM

PROCEDURE FOR PREPARATION OF COFFIN

Some persons make a will to be buried at some holy place, Karbala, Najaf, etc. Their corpses are not buried in their native graveyards like others but are interred as an "Amaanat" deposit in special way.

For them, especially prepared wooden coffins are provided, wherein the following things are put to avoid decay

and disintegration of the dead body. The size of the coffin is usually 72" x 20" x 20" costing about Rs 200/-.

Cotton-6 seers, 6 yards rope.

Camphor 3 to 6 lbs as per the size of the body.

Dry Roses about 5 seers.

Sawdust about 2 seers.

Dry Myrtle Leave (Henna) 3 Seers approx.

The box is pharmatically sealed coated with coal tar on the outside.

The inside of the grave is cemented and bricked. The floor is covered with salt about 5 to 6 seers to save from dampness and moisture.

The Niyyat to keep the body as Amaanat is to be made by the heir.

There is no restriction on the period of "Amaanat". However it is advisable to fix 2 to 3 years because there is no harm in taking out the "Amaanat" before the period of expiry.

The dead body is given 3 bathings as in normal case, dressed with shrouds as required. Namaz-i-Mayyit is also offered, Talqeen is optional but better to recite Talqeen at the time of depositing.

Though the Traditions relating the burial of dead in the vicinity of Maasoomeen (A.S.) are authentic, yet it does

not mean that heavy expenses be incurred in this connection and as to become the privilege of the wealthy class alone. If a person who has not observed the tenets of the religion or one who has violated the principles of religion, gets a burial place in the Maudoleums of Imaam (A.S.) because of his wealth, how does he expect or hope to be pardoned by Allaah?

If a man is true believer, a friend of the Maasoomeen (A.S.) he may be buried anywhere, but undoubtedly he will get the neighbourhood of these Imaams.

There are traditions which emphasise the burying of the person in the land where he dies.

Moreover the expenditure incurred in sending the corpses to be buried at the holy places like Najaf, Karbala or Mashhad amount to thousand of rupees which could easily and profitably utilised in charity and good deeds for the salvation of the departed soul.

(١) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاكْفِنَا طُوْلَ الْاَمَلِ وَ
قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ حَتّٰى لَا نُؤَمِّلَ اسْتِتْمَامَ سَاعَةٍ بَعْدَ
سَاعَةٍ وَّلَا اسْتِيْفَاءَ يَوْمٍ بَعْدَ يَوْمٍ وَّلَا اتِّصَالَ نَفَسٍ
بِنَفَسٍ وَّلَا لُحُوْقَ قَدَمٍ بِقَدَمٍ (٢) وَسَلِّمْنَا مِنْ غُرُوْرِهٖ وَ
اٰمِنَّا مِنْ شُرُوْرِهٖ وَانْصِبِ الْمَوْتَ بَيْنَ اَيْدِيْنَا نَصْبًا وَ
لَا تَجْعَلْ ذِكْرَنَا لَهٗ غِبًّا (٣) وَاجْعَلْ لَنَا مِنْ صَالِحِ الْاَعْمَالِ عَمَلًا
نَسْتَبْطِئُ مَعَهُ الْمَصِيْرَ اِلَيْكَ وَنَحْرِصُ لَهٗ عَلٰى وَشْكِ
اللُّحَاقِ بِكَ حَتّٰى يَكُوْنَ الْمَوْتُ مَا نَسَنَا الَّذِيْ نَانَسُ بِهٖ
وَمَا لَفَنَا الَّذِيْ نَشْتَاقُ اِلَيْهِ وَحَاقَتْنَا الَّتِيْ نُحِبُّ الدُّنُوَّ
مِنْهَا (٤) فَاِذَا اَوْرَدْتَهٗ عَلَيْنَا وَاَنْزَلْتَهٗ بِنَا فَاَسْعِدْنَا بِهٖ
زَائِرًا وَّاٰنِسْنَا بِهٖ قَادِمًا وَّلَا تُشْقِنَا بِضِيَافَتِهٖ وَلَا
تُخْزِنَا بِزِيَارَتِهٖ وَاجْعَلْهُ بَابًا مِّنْ اَبْوَابِ مَغْفِرَتِكَ وَ
مِفْتَاحًا مِّنْ مَفَاتِيْحِ رَحْمَتِكَ (٥) اٰمِتْنَا مُهْتَدِيْنَ غَيْرَ ضَالِّيْنَ
طَائِعِيْنَ غَيْرَ مُسْتَكْرِهِيْنَ تَائِبِيْنَ غَيْرَ عَاصِيْنَ وَلَا مُصِرِّيْنَ
يَا ضَامِنَ جَزَاءِ الْمُحْسِنِيْنَ وَمُسْتَصْلِحَ عَمَلِ الْمُفْسِدِيْنَ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ اَنْتَ الْحَيُّ الْقَيُّوْمُ لَا يُوْصَفُ وَالْاِيْمَانُ يَعْرُوْ مِنْهُ مِنْكَ بَدَتِ الْاَشْيَآءُ اِلَيْكَ تَعُوْدُ فَمَا اَقْبَلَ مِنْهَا كُنْتَ اَنْتَ مَلْجَاَ وَمَا اَدْبَرَ مِنْهَا لَمْ يَكُنْ لَهٗ مَرْجَعٌ وَلَا مَنْجَاَ مِنْكَ اِلَّا اِلَيْكَ فَاَسْئَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ وَاَسْئَلُكَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَ بِحَقِّ حَبِيْبِكَ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِيْنَ وَبِحَقِّ عَلِيٍّ سَيِّدِ الْوَصِيِّيْنَ وَبِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَآءِ الْعٰلَمِيْنَ وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ الَّذَانِ جَعَلْتَهُمَا سَيِّدَا شَبَابِ اَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ اَجْمَعِيْنَ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَاَنْ تُرِيَنِيْ مَيِّتَ فِيْهَا لِلَّذِيْ هُوَ فِيْهِ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

(112 a)

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ الْعَلِيُّ الْعَظِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَرَبِّ الْاَرْضِيْنَ السَّبْعِ وَمَا بَيْنَهُمَا وَرَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۔

(113 b)

اَللّٰهُمَّ اغْفِرْلِيَ الْكَثِيْرَ مِمَّا سَيِّئَاتِكَ وَاِقْبَالًا مِنِّيَ الْيَسِيْرَ مِنْ طَاعَتِكَ

(113 c)

يَا مَنْ يَقْبَلُ الْيَسِيْرَ وَيَعْفُوْ عَنِ الْكَثِيْرِ اِقْبَلْ مِنِّي الْيَسِيْرَ وَاعْفُ عَنِّي الْكَثِيْرَ اِنَّكَ اَنْتَ الْغَفُوْرُ رَّحِيْمُ

(113 d)

اَللّٰهُمَّ ارْحَمْنِيْ فَاِنَّكَ رَحِيْمُ

(114)

اَللّٰهُمَّ اغْفِرْلِيَ الْكَثِيْرَ مِنْ مَعَاصِيَتِكَ وَاَقْبَلْ مِنِّي الْيَسِيْرَ مِنْ طَاعَتِكَ

(115)

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

لَا اِلٰهَ اِلَّا اللّٰهُ لَا اِلٰهَ اِلَّا اللّٰهُ

(116)

يَا مَنْ يَّقْبَلُ الْيَسِيْرَ وَيَعْفُوْ عَنِ الْكَثِيْرِ اِقْبَلْ مِنِّى الْيَسِيْرَ وَ اعْفُ عَنِّى الْكَثِيْرَ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

(116)

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمٰنِ الرَّحِيْمِ اِنِّىْ اَعْهَدُ اِلَيْكَ اِنِّىْ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَ اَنَّ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ عَبْدُكَ وَ رَسُوْلُكَ وَ اَنَّ السَّاعَةَ اٰتِيَةٌ لَا رَيْبَ فِيْهَا وَ اَنَّكَ تَبْعَثُ مَنْ فِى الْقُبُوْرِ وَ اَنَّ الْحِسَابَ حَقٌّ

وَاَنَّ الْجَنَّةَ حَقٌّ وَمَا وَعَدَ اللّٰهُ فِيْهَا مِنَ النِّعَمِ
مِنَ الْمَاكِلِ وَالْمَشَارِبِ وَالنِّكَاحِ حَقٌّ وَاَنَّ النَّارَ
حَقٌّ وَاَنَّ الْاِيْمَانَ حَقٌّ وَاَنَّ الدِّيْنَ كَمَا وَصَفْتَ
وَاَنَّ الْاِسْلَامَ كَمَا شَرَعْتَ وَاَنَّ الْقَوْلَ كَمَا
قُلْتَ وَاَنَّ الْقُرْاٰنَ كَمَا اَنْزَلْتَ حَقٌّ وَاَنَّكَ اَنْتَ
اللّٰهُ الْحَقُّ الْمُبِيْنُ اِنِّيْ اَعْهَدُ اِلَيْكَ فِيْ دَارِ
الدُّنْيَا اَنِّيْ رَضِيْتُ بِكَ رَبًّا وَبِالْاِسْلَامِ دِيْنًا
وَبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ نَبِيًّا وَبِعَلِيٍّ
اِمَامًا وَبِالْقُرْاٰنِ كِتَابًا وَاَنَّ اَهْلَ بَيْتِ نَبِيِّكَ
عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ اَئِمَّةً اَللّٰهُمَّ اَنْتَ
ثِقَتِيْ عِنْدَ شِدَّتِيْ وَرَجَائِيْ عِنْدَ كُرْبَتِيْ وَ
عُدَّتِيْ عِنْدَ اُمُوْرِيَ الَّتِيْ تَنْزِلُ بِيْ وَاَنْتَ وَلِيِّيْ
فِيْ نِعْمَتِيْ وَاِلٰهِيْ وَاِلٰهَ اٰبَائِيْ صَلِّ عَلٰى مُحَمَّدٍ
وَاٰلِهٖ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ اَبَدًا وَ
اٰمِنْ فِيْ وَحْشَتِيْ وَاجْعَلْ لِيْ عِنْدَكَ يَوْمَ
اَلْقَاكَ مَنْشُوْرًا

(123)

اَللّٰهُمَّ اِنَّ هٰذَا بَدَنُ عَبْدِ الْمُؤْمِنِ
وَقَدْ اَخْرَجْتَ رُوْحَهٗ مِنْهُ وَفَارَقْتَ
بَيْنَهُمَا فَعَفْوَكَ عَفْوَكَ

(131)

اَللّٰهُمَّ اِنَّ هٰذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ
وَقَدْ اَخْرَجْتَ رُوْحَهٗ مِنْهُ وَفَارَقْتَ
بَيْنَهُمَا فَعَفْوَكَ عَفْوَكَ

(131)

اَللّٰهُمَّ اِنَّ هٰذَا بَدَنُ اَمَتِكَ الْمُؤْمِنَةِ
وَقَدْ اَخْرَجْتَ رُوْحَهَا مِنْهُ وَفَارَقْتَ
بَيْنَهُمَا فَعَفْوَكَ عَفْوَكَ

(141)

يَشْهَدُ/تَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا
اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ وَاَنَّ عَلِيًّا وَالْحَسَنَ وَ

الْحُسَيْنَ وَعَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا وَ
مُوْسٰى وَعَلِيًّا وَمُحَمَّدًا وَعَلِيًّا وَالْحَسَنَ
وَالْحُجَّةَ الْقَآئِمَ عَلَيْهِمُ السَّلَامُ اَوْلِيَآءُ
اللّٰهِ وَاَوْصِيَآءُ رَسُوْلِ اللّٰهِ وَاَئِمَّتِيْ وَاَنَّ
الْبَعْثَ وَالثَّوَابَ وَالْعِقَابَ حَقٌّ۔

(144)

اَللّٰهُمَّ لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ مِنَّا
منها بها

(145)

اَللّٰهُ اَكْبَرُ هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ
اللّٰهُ اَللّٰهُمَّ زِدْنَا اِيْمَانًا وَتَسْلِيْمًا اَلْحَمْدُ لِلّٰهِ
الَّذِيْ تَعَزَّزَ بِالْقُدْرَةِ وَقَهَرَ الْعِبَادَ بِالْمَوْتِ

(146)

غَفَرَ اللّٰهُ لَكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ
عَلِيٌّ اَمِيْرُ الْمُؤْمِنِيْنَ وَلِيُّ اللّٰهِ فَاطِمَةُ الزَّهْرَآءُ
صَفْوَةُ اللّٰهِ الْحَسَنُ وَالْحُسَيْنُ سِبْطَيْ رَسُوْلِ اللّٰهِ وَ

الْاَئِمَّةُ الطَّاهِرِيْنَ حِجَجُ اللّٰهِ هٰذَا مَا وَعَدَنَا اللّٰهُ
وَ وَعَدَ رَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَصَدَقَ رَسُوْلُهٗ
وَبَلَّغَ الْمُرْسَلُوْنَ

(147)

بِسْمِ اللّٰهِ وَ بِاللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ

(147)

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُ اَكْبَرُ هٰذَا مَا
وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ اَللّٰهُمَّ
زِدْنَا اِيْمَانًا وَّ تَسْلِيْمًا اَلْحَمْدُ لِلّٰهِ الَّذِىْ تَعَزَّزَ
بِالْقُدْرَةِ وَقَهَرَ الْعِبَادَ بِالْمَوْتِ

(148)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ
اللّٰهِ اَشْهَدُ اَنَّ عَلِيًّا وَّلِىُّ اللّٰهِ

(149)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ
اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

(150)

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ اَللّٰهُ اَكْبَرُ

اَللّٰهُمَّ اغْفِرْ لِهٰذَا / لِهٰذِهِ الْمَيِّتِ اَللّٰهُ اَكْبَرُ

(150)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ ـ اَللّٰهُ اَكْبَرُ

(150)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَّبَارِكْ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَّارْحَمْ مُحَمَّدًا وَّاٰلَ مُحَمَّدٍ كَاَفْضَلِ مَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَصَلِّ عَلٰى جَمِيْعِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَالشُّهَدَآءِ وَالصِّدِّيْقِيْنَ وَعِبَادِ اللّٰهِ الصّٰلِحِيْنَ

اَللّٰهُ اَكْبَرُ

(151)

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ

وَالْمُسْلِمَاتِ اَلْاَحْيَآءِ مِنْهُمْ وَالْاَمْوَاتِ تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيْبُ الدَّعْوَاتِ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

اَللّٰهُ اَكْبَرُ

(152)

اَللّٰهُمَّ اِنَّ هٰذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَّاَنْتَ اَعْلَمُ بِهٖ مِنَّا اَللّٰهُمَّ اِنْ كَانَ هٰذَا مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهٖ وَاِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهٗ اَللّٰهُمَّ اجْعَلْهُ عِنْدَكَ فِيْ اَعْلٰى عِلِّيِّيْنَ وَاخْلُفْ عَلٰى اَهْلِهٖ فِي الْغَابِرِيْنَ وَارْحَمْهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

(153)

اَللّٰهُمَّ اِنَّ هٰذِهٖ اَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ اَمَتِكَ نَزَلَتْ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُمَّ لَا نَعْلَمُ مِنْهَا اِلَّا خَيْرًا وَّاَنْتَ اَعْلَمُ بِهَا مِنَّا اَللّٰهُمَّ اِنْ كَانَتْ هٰذِهٖ مُحْسِنَةً فَزِدْ فِيْ اِحْسَانِهَا وَاِنْ كَانَتْ

مُسِيْئَةً فَتَجَاوَزْعَنْهَا وَاغْفِرْلَهَا اَللّٰهُمَّ اجْعَلْهَا
عِنْدَكَ فِيْ اَعْلٰى عِلِّيِّيْنَ وَاخْلُفْ عَلٰى اَهْلِهَا فِي
الْغَابِرِيْنَ وَارْحَمْهَا بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

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اَللّٰهُمَّ اجْعَلْهُ لِاَبَوَيْهِ وَلَنَا سَلَفًا وَّفَرَطًا وَّاَجْرًا
اَللّٰهُ اَكْبَرُ

(154)

اَللّٰهُمَّ اغْفِرْ لِلَّذِيْنَ تَابُوْا وَتَابَعُوْا سَبِيْلَكَ وَقِهِمْ
عَذَابَ الْجَحِيْمِ

(155)

بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ
اَللّٰهُمَّ افْتَحْ لَهٗ فِيْ قَبْرِهٖ وَاَلْحِقْهُ بِنَبِيِّهٖ اَللّٰهُمَّ
اِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهٖ وَاِنْ كَانَ مُسِيْئًا فَاغْفِرْ
لَهٗ وَارْحَمْهُ وَتَجَاوَزْعَنْهُ

(156)

بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ
اَللّٰهُمَّ افْتَحْ لَهَا فِيْ قَبْرِهَا وَاَلْحِقْهَا بِنَبِيِّهَا اَللّٰهُمَّ
اِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِيْ اِحْسَانِهَا وَاِنْ كَانَتْ مُسِيْئَةً

فَاغْفِرْ لَهَا وَارْحَمْهَا وَتَجَاوَزْ عَنْهَا

(156)

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهِ وَسَاعِدْ اَعْمَالَهُ وَلَقِّهِ مِنْكَ رِضْوَانًا

(157)

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهَا وَسَاعِدْ اَعْمَالَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا

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اِسْمَعْ اِفْهَمْ اِسْمَعْ اِفْهَمْ اِسْمَعْ اِفْهَمْ يَا (
هَلْ اَنْتَ عَلَى الْعَهْدِ الَّذِىْ فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ عَبْدُهٗ وَرَسُوْلُهٗ وَسَيِّدُ النَّبِيِّيْنَ وَخَاتَمُ الْمُرْسَلِيْنَ وَاَنَّ عَلِيًّا اَمِيْرُ الْمُؤْمِنِيْنَ وَسَيِّدُ الْوَصِيِّيْنَ وَاِمَامٌ افْتَرَضَ اللّٰهُ طَاعَتَهٗ عَلَى الْعٰلَمِيْنَ وَاَنَّ الْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ ابْنَ الْحُسَيْنِ وَمُحَمَّدَ ابْنَ عَلِيٍّ وَّجَعْفَرَ ابْنَ مُحَمَّدٍ وَّمُوْسَى ابْنَ جَعْفَرٍ وَّعَلِيَّ ابْنَ مُوْسٰى وَمُحَمَّدَ ابْنَ عَلِيٍّ وَّعَلِيَّ ابْنَ

مُحَمَّدٍ وَّالْحَسَنَ ابْنَ عَلِيٍّ وَّالْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ
صَلَوٰتُ اللّٰهِ عَلَيْهِمْ اَئِمَّةُ الْمُؤْمِنِيْنَ وَحُجَجُ اللّٰهِ
عَلَى الْخَلْقِ اَجْمَعِيْنَ وَاَئِمَّتُكَ اَئِمَّةُ هُدًى اَبْرَارٌ
يا ( ) اِذَا اَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُوْلَيْنِ
مِنْ عِنْدِ اللّٰهِ تَبَارَكَ وَتَعَالٰى وَسَئَلَاكَ عَنْ رَّبِّكَ
وَعَنْ نَّبِيِّكَ وَعَنْ دِيْنِكَ وَعَنْ كِتَابِكَ وَعَنْ
قِبْلَتِكَ وَعَنْ اَئِمَّتِكَ فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ
فِيْ جَوَابِهِمَا اَللّٰهُ جَلَّ جَلَالُهٗ رَبِّيْ وَمُحَمَّدٌ صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ نَبِيِّيْ وَالْاِسْلَامُ دِيْنِيْ وَالْقُرْاٰنُ
كِتَابِيْ وَالْكَعْبَةُ قِبْلَتِيْ وَاَمِيْرُ الْمُؤْمِنِيْنَ عَلِيُّ
بْنُ اَبِيْ طَالِبٍ اِمَامِيْ وَالْحَسَنُ بْنُ عَلِيِّ نِ الْمُجْتَبٰى
اِمَامِيْ وَالْحُسَيْنُ بْنُ عَلِيِّ نِ الشَّهِيْدُ بِكَرْبَلَا اِمَامِيْ
وَعَلِيُّ زَيْنُ الْعَابِدِيْنَ اِمَامِيْ وَمُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ
عِلْمِ النَّبِيِّيْنَ اِمَامِيْ وَجَعْفَرُ نِ الصَّادِقُ اِمَامِيْ وَمُوْسَى
الْكَاظِمُ اِمَامِيْ وَعَلِيُّ نِ الرِّضَا اِمَامِيْ وَمُحَمَّدُ نِ الْجَوَادُ
اِمَامِيْ وَعَلِيُّ نِ الْهَادِيْ اِمَامِيْ وَالْحَسَنُ الْعَسْكَرِيُّ اِمَامِيْ
وَالْحُجَّةُ الْمُنْتَظَرُ اِمَامِيْ هٰؤُلَاءِ صَلَوٰتُ اللّٰهِ عَلَيْهِمْ

اَجْمَعِيْنَ اَئِمَّتِيْ وَسَادَتِيْ وَقَادَتِيْ وَشُفَعَآئِيْ بِهِمْ
اَتَوَلّٰى وَمِنْ اَعْدَآئِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَالْاٰخِرَةِ ثُمَّ
اَعْلَمْ يَا..... اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى نِعْمَ
الرَّبُّ وَاَنَّ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ نِعْمَ
الرَّسُوْلُ وَاَنَّ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيَّ ابْنَ اَبِيْ طَالِبٍ وَ
اَوْلَادَهُ الْاَئِمَّةَ الْاَحَدَ عَشَرَ نِعْمَ الْاَئِمَّةُ وَاَنَّ مَا
جَآءَ بِهٖ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ حَقٌّ وَ
اَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ مُنْكَرٍ وَنَكِيْرٍ فِي الْقَبْرِ حَقٌّ
وَالْبَعْثَ حَقٌّ وَالنُّشُوْرَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيْزَانَ
حَقٌّ وَتَطَايُرَ الْكُتُبِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَ
اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ
فِي الْقُبُوْرِ اَفَهِمْتَ يَا ثَبَّتَكَ اللّٰهُ
بِالْقَوْلِ الثَّابِتِ هَدَاكَ اللّٰهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ عَرَّفَ
اللّٰهُ بَيْنَكَ وَبَيْنَ اَوْلِيَآئِكَ فِيْ مُسْتَقَرٍّ مِّنْ رَّحْمَتِهٖ
اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهِ وَاصْعَدْ بِرُوْحِهٖ
اِلَيْكَ وَلَقِّهٖ مِنْكَ بُرْهَانًا اَللّٰهُمَّ عَفْوَكَ عَفْوَكَ

اِسْمَعِیْ اِفْهَمِیْ اِسْمَعِیْ اِفْهَمِیْ اِسْمَعِیْ اِفْهَمِیْ یَا

. . . . . هَلْ اَنْتِ عَلَی الْعَهْدِ الَّذِیْ فَارَقْتِنَا

عَلَیْهِ مِنْ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ

لَهٗ وَاَنَّ مُحَمَّدًا صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ عَبْدُهٗ وَ

رَسُوْلُهٗ وَسَیِّدُ النَّبِیِّیْنَ وَخَاتَمُ الْمُرْسَلِیْنَ وَاَنَّ

عَلِیًّا اَمِیْرُ الْمُؤْمِنِیْنَ وَسَیِّدُ الْوَصِیِّیْنَ وَ اِمَامٌ

اِفْتَرَضَ اللّٰهُ طَاعَتَهٗ عَلَی الْعٰلَمِیْنَ وَاَنَّ الْحَسَنَ

وَالْحُسَیْنَ وَعَلِیَّ بْنَ الْحُسَیْنِ وَمُحَمَّدَ بْنَ عَلِیٍّ وَ

جَعْفَرَ بْنَ مُحَمَّدٍ وَّمُوْسَی بْنَ جَعْفَرٍ وَّعَلِیَّ بْنَ مُوْسٰی

وَمُحَمَّدَ بْنَ عَلِیٍّ وَّعَلِیَّ بْنَ مُحَمَّدٍ وَّالْحَسَنَ بْنَ

عَلِیٍّ وَالْقَآئِمَ الْحُجَّةَ الْمَهْدِیَّ صَلَوَاتُ اللّٰهِ عَلَیْهِمْ

اَئِمَّةُ الْمُؤْمِنِیْنَ وَحُجَجُ اللّٰهِ عَلَی الْخَلْقِ اَجْمَعِیْنَ وَ

اَئِمَّتُكِ اَئِمَّةُ هُدًی اَبْرَارٌ یَا . . . . . .

اِذَا اَتَاكِ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُوْلَیْنِ مِنْ عِنْدِ اللّٰهِ

تَبَارَكَ وَتَعَالٰی وَسَئَلَاكِ عَنْ رَّبِّكِ وَعَنْ نَبِیِّكِ

وَعَنْ دِیْنِكِ وَعَنْ كِتَابِكِ وَعَنْ قِبْلَتِكِ وَعَنْ

اَئِمَّتِكِ فَلَا تَخَافِیْ وَلَا تَحْزَنِیْ وَقُوْلِیْ فِیْ جَوَابِهِمَا اَللّٰهُ

جَلَّ جَلَالُهٗ رَبِّیْ وَمُحَمَّدٌ صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ نَبِیِّ وَ
وَالْاِسْلَامُ دِیْنِیْ وَالْقُرْاٰنُ کِتَابِیْ وَالْکَعْبَۃُ قِبْلَتِیْ وَ
اَمِیْرُالْمُؤْمِنِیْنَ عَلِیُّ بْنُ اَبِیْ طَالِبٍ اِمَامِیْ وَالْحَسَنُ بْنُ
عَلِیِّ نِ الْمُجْتَبٰی اِمَامِیْ وَالْحُسَیْنُ بْنُ عَلِیِّ نِ الشَّہِیْدُ بِکَرْبَلَا
اِمَامِیْ وَعَلِیُّ زَیْنُ الْعَابِدِیْنَ اِمَامِیْ وَمُحَمَّدُ بْنُ عَلِیِّ
بَاقِرُ عِلْمِ النَّبِیِّیْنَ اِمَامِیْ وَجَعْفَرُ نِ الصَّادِقُ اِمَامِیْ وَ
مُوْسَی الْکَاظِمُ اِمَامِیْ وَعَلِیُّ نِ الرِّضَا اِمَامِیْ وَمُحَمَّدُ نِ
الْجَوَادُ اِمَامِیْ وَعَلِیُّ نِ الْھَادِیْ اِمَامِیْ وَالْحَسَنُ الْعَسْکَرِیُّ
اِمَامِیْ وَالْحُجَّۃُ الْمُنْتَظَرُ اِمَامِیْ ھٰؤُلَآءِ صَلَوَاتُ اللّٰہِ
عَلَیْھِمْ اَجْمَعِیْنَ اَئِمَّتِیْ وَسَادَتِیْ وَقَادَتِیْ وَشُفَعَآئِیْ
بِھِمْ اَتَوَلّٰی وَمِنْ اَعْدَآئِھِمْ اَتَبَرَّءُ فِی الدُّنْیَا وَالْاٰخِرَۃِ
ثُمَّ اِعْلَمِیْ یَا . . . . . اَنَّ اللّٰہَ تَبَارَکَ
وَتَعَالٰی نِعْمَ الرَّبُّ وَاَنَّ مُحَمَّدًا صَلَّی اللّٰہُ عَلَیْہِ وَ
اٰلِہٖ نِعْمَ الرَّسُوْلُ وَاَنَّ اَمِیْرَ الْمُؤْمِنِیْنَ عَلِیَّ بْنَ
اَبِیْ طَالِبٍ وَاَوْلَادَہُ الْاَئِمَّۃَ الْاَحَدَ عَشَرَ نِعْمَ
الْاَئِمَّۃُ وَاَنَّ مَا جَآءَ بِہٖ مُحَمَّدٌ صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ
حَقٌّ وَّاَنَّ الْمَوْتَ حَقٌّ وَّسُؤَالَ مُنْکَرٍ وَّنَکِیْرٍ فِی

الْقَبْرِ حَقٌّ وَّالْبَعْثَ حَقٌّ وَّ النُّشُوْرَ حَقٌّ وَّالصِّرَاطَ حَقٌّ
وَّالْمِيْزَانَ حَقٌّ وَّتَطَائِرَ الْكُتُبِ حَقٌّ وَّالْجَنَّةَ حَقٌّ وَّ
وَّ النَّارَ حَقٌّ وَّاَنَّ السَّاعَةَ اٰتِيَةٌ لَّارَيْبَ فِيْهَا وَاَنَّ
اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ اَفَهِمْتِ يَا . . . . . .
. . . . . ثَبَّتَكِ اللّٰهُ بِالْقَوْلِ الثَّابِتِ هَدَاكِ اللّٰهُ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ عَرَّفَ اللّٰهُ بَيْنَكِ وَ بَيْنَ
اَوْلِيَآئِكِ فِيْ مُسْتَقَرٍّ مِّنْ رَّحْمَتِهٖ اَللّٰهُمَّ جَافِ
الْاَرْضَ عَنْ جَنْبَيْهَا وَاصْعَدْ بِرُوْحِهَا اِلَيْكَ وَ
لَقِّهَا مِنْكَ بُرْهَانًا اَللّٰهُمَّ عَفْوَكِ عَفْوَكِ -

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اَللّٰهُمَّ رَبَّ هٰذِهِ الْاَرْوَاحِ الْفَانِيَةِ وَالْاَجْسَادِ
الْبَالِيَةِ وَ الْعِظَامِ النَّاخِرَةِ الَّتِيْ خَرَجَتْ
مِنَ الدُّنْيَا بِكَ مُؤْمِنَةً اَدْخِلْ عَلَيْهِنَّ رَوْحًا
مِنْكَ وَسَلَامًا مِنِّيْ

اَلسَّلَامُ عَلٰی اَهْلِ الدِّیَارِ مِنَ الْمُؤْمِنِیْنَ وَ الْمُسْلِمِیْنَ اَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ اِنْ شَآءَ اللّٰهُ بِکُمْ لَاحِقُوْنَ

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَلسَّلَامُ عَلٰی اَهْلِ لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ اَهْلِ لَا اِلٰهَ اِلَّا اللّٰهُ یَا اَهْلَ لَا اِلٰهَ اِلَّا اللّٰهُ بِحَقِّ لَا اِلٰهَ اِلَّا اللّٰهُ کَیْفَ وَجَدْتُمْ قَوْلَ لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ اَهْلِ لَا اِلٰهَ اِلَّا اللّٰهُ یَا لَا اِلٰهَ اِلَّا اللّٰهُ بِحَقِّ لَا اِلٰهَ اِلَّا اللّٰهُ اِغْفِرْ لِمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاحْشُرْنَا فِیْ زُمْرَةِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ عَلِیٌّ وَّلِیُّ اللّٰهِ

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اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّابْعَثْ ثَوَابَ هَاتَیْنِ الرَّکْعَتَیْنِ اِلٰی قَبْرِ

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رَبَّنَا اغْفِرْ لِیْ وَ لِوَالِدَیَّ وَ لِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ

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رَبِّ اغْفِرْلِیْ وَلِوَالِدَیَّ وَلِمَنْ دَخَلَ بَیْتِیْ مُؤْمِنًا وَلِلْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ ۔

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رَبِّ ارْحَمْهُمَا كَمَا رَبَّیٰنِیْ صَغِیْرًا

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رَبَّنَا اغْفِرْلِیْ وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ۔

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