

RULES RELATING TO THE DECEASED

CONDENSED EDITION

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾

“Every soul shall taste death, then you shall (all) be brought back to Him.”

Al-Qūr’an 3:185

According to the Fatawa of:
Āyatullah al-ūzma al-Ḥājj as-Sayyid ‘Alī al-Ḥūsaini as-Seestani

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ
وَأَشْرَفِ بَرِيَّتِهِ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ لَا سِيَّمَا بَقِيَّةُ اللَّهِ فِي
الْأَرْضِيِّينَ وَلَعْنَةُ اللَّهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ إِلَى قِيَامِ يَوْمِ الدِّينِ﴾

Introductiōn:

The one thing that a hūman being forgets, despite being reminded repeatedly aboūt, is death. Allah (SWT) has said in the HolyQūr'an:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

“Every soūl shall taste death, then yoū shall (all) be brought back to Him.”

One shoūld try to keep in mind the fact that his or her life may come to an end at any time, sometimes without warning. We have seen yoūng and old die before ūs and consequēntly, it is important that we shoūld be well prepared to leave this world at all times.

Everyone tries to ensūre that their joūrney throūgh life is pleasant, by working hard to provide for themselves and their family, as many worldly comforts as possible. Sūrprisingly enoūgh, very few of the same people spare a

thought to acquiring the comforts of the life after death. The span of oūr lives in this world is a blink of the eye compared to the length of the next life and only a very thoughtless person will not work tirelessly to make provisions for that life.

The present booklet is a sūmmary of the rūlings concerning the deceased Mūslim. Becaūse of the important responsibility that lies on the shoūlders of all Mūslims – male and female – after the death of a fellow Believer, it was decided to translate and pūblish this small booklet to help the Mūslims carry oūt the important rites of būrīal, and other aspects related to the deceased.

Insha-Allah, the complete book, “Rūles Relating to the Deceased: Philosophy and Ahkam” will be released in the near fūtūre which contains all the rūlings and variōūs narrations from the Ma` sūmin regarding the deceased Mūslim

It shoūd be noted that althoūgh the fatawa in this book are according to the rūlings of Ayatūllah al-ūzma al-Ḥajj as-Sayyid ‘Alī al-Ḥūsaini as-Seestani, however, since the Dūas and prayers that have been mentioned are mūstahab to read over the deceased and are identical according to all of the Mara’ja Taqlid, thūs, the person performing the last rites, regardless of whom he is performing Taqlid to, can ūse these Dūas’ and be assūred that he has fūlfilled his responsibility to Allah and the deceased Mūslim.

We request you, the reader, to point out any errors so that they may be corrected in future editions, Insha-Allah.

The Rules Related to the Person who is about to die

Rūle 1: A Mūslim who is dying - whether man or woman, old or young, must according to Ihtiyat, be laid on his/her back if possible, in such a manner that the soles of his/her feet would face the Qiblah (direction towards the holy Ka'bah).

Rūle 2: It is recommended that the body be laid facing the Qiblah until it dies and the Ghūsals are given. However, when the Ghūsals are completed, it is better to lay it the same way as it is to be laid when the prayers are offered for it.

Rūle 3: According to Ihtiyat, it is Wajib upon every Mūslim to lay a dying person facing the Qiblah, and if the dying person consents to it, there is no need to seek the permission from the guardian. Otherwise the permission must be sought.

Rūle 4: It is recommended that the Shahadatain of Islam and the acknowledgement of the twelve Imams and the other tenets of faith be repeated to the dying person in such a manner that he or she would understand them. It is also recommended that those things recited to him be repeated until the time of his or her death.

Rūle 5: It is recommended that the following supplication should be recited over a dying person in such a manner that he or she would understand it:

(اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَاقْبَلْ مِنِّي الْيَسِيرَ
 مِنْ طَاعَتِكَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ اِقْبَلْ
 مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفُوُّ الْعَفُورُ
 اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ)

Rūle 6: It is Mūstahab to carry a person who is experiencing a painfully slow death, to the place where he ūsed to offer prayers, if it does notcaūse him too mūch discomfort.

Rūle 7: For a person who is in the agony of death, it is Mūstahab to recite the following: Sūrah Ya Sin, Sūrah as-Saffat, Sūrah al-Ahzab, Ayat al-Kūrsi, the 54th verse of Sūrah al-A'raf and the last three verses of Sūrah al-Baqarah by his side. In fact it is better to recite asmūch from the Holy Qūr'an as possible.

Sūrah Ya-Sīn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿١﴾ يَسِ ﴿٢﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٣﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ
 ﴿٤﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥﴾ تَتْرِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ
الْقَوْلُ عَلَيَّ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي
أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَانََ الْعَلِيمَ بِبَشِيرِهِ وَمَعْفِرَةٍ وَأَجْرٍ كَرِيمٍ
﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ
وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾ وَاضْرِبْ لَهُمْ
مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا
إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمُ
مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَانُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا
يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا نَطَّيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا
 لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا
 طَائِرُكُمْ مَعَكُمْ أَئِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾
 وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
 الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
 ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
 أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِي الرَّحْمَانُ بِضُرٍّ لَا تُغْنِي
 عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِي ﴿٢٣﴾ إِنِّي إِذَا لَفِي
 ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِي ﴿٢٥﴾
 قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا
 غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا
 عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُتَّقِلِينَ
 ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
 ﴿٢٩﴾ يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا

كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
 الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ
 لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا
 وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا
 جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
 لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾
 سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ
 وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ
 نَسَخْنَا مِنْهُ النَّهَارَ فإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ
 تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
 وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
 لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ
 النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا
 ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ

مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا
 هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
 وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
 تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
 كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا
 رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ
 يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾
 وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا
 يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهَمُّ يَخِصِّمُونَ
 ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ
 ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمُ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
 يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا
 وَعَدَ الرَّحْمَانُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا
 صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ
هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِّئُونَ
لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٥﴾ سَلَامٌ قَوْلًا
مِّن رَّبِّ رَحِيمٍ ﴿٥٦﴾ وَامْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ
أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٥٧﴾ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴿٥٨﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا
تَعْقِلُونَ ﴿٥٩﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٠﴾
اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦١﴾ الْيَوْمَ نَخْتِمُ عَلَى
أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ ﴿٦٢﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٣﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى
مَكَاتِبِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٤﴾ وَمَنْ

نَعْمَرُهُ نُنَكِّسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ
 الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾
 لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
 أَوْلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ
 لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
 يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ
 ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾
 لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٧٥﴾
 فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
 أَوْلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
 مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
 الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
 مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُمْ مِنْ
 الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ
 مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ
 شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي فِي يَدِهِ
 مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Sūrah as-Saffat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ
 ذِكْرًا ﴿٣﴾ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زِينَا
 السَّمَاءِ الدُّنْيَا بَزِينَةِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ
 شَيْطَانٍ مَارِدٍ ﴿٧﴾ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى
 وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ
 وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾
 فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ

مِنْ طِينٍ لَازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا
 ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾
 وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٥﴾ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
 وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ
 نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا
 هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَذَا
 يَوْمَ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾ احْشُرُوا الَّذِينَ
 ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ
 فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقَفَّوهُمْ إِنَّهُمْ
 مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا يَتَنَصَّرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ
 مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ
 ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَلْ
 لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ
 بَلْ كُنْتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا

لَذَائِقُونَ ﴿٣١﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ
يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَلِكَ نَفْعَلُ
بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ
يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ
مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾
إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤٠﴾ أُولَئِكَ
لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾ فَوَاكِهَةٌ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾ فِي
جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ
عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾ يَبِيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُتْرَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ
قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ
إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ

٥٢ ﴿أَمَّا مَثَلُ الْفِتْرِينَ﴾ أَذْدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ ﴿٥٤﴾ قَالَ
 هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٥﴾ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ
 ٥٥ ﴿قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِي﴾ وَلَوْلَا نِعْمَةُ رَبِّي
 لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمِثِّينَ ﴿٥٨﴾ إِلَّا
 مَوْتِنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنْ هَذَا لَهُوَ الْفَوْزُ
 الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ
 نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ
 ٦٢ ﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾ طَلْعُهَا
 كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالِئُونَ
 مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ
 ٦٧ ﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ﴾ إِنَّهُمْ أَلْفَوْا
 ٧٠ ﴿أَبَاعَهُمْ ضَالِّينَ﴾ فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾
 وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ
 مُنذِرِينَ ﴿٧٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَانَا نُوحٌ فَلَنعْمَ
 الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
 وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ
 ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ
 نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ
 أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ
 جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا
 تَعْبُدُونَ ﴿٨٥﴾ أَتُنْفَكُوا إِلَهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا
 ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
 فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَى
 آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَتَطَّقُونَ ﴿٩٢﴾
 فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾
 قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
 ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي
ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِي ﴿٩٩﴾ رَبُّ هَبْ لِي مِنْ
الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ
السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ
شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقَتِ الرُّؤْيَا إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ
﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ
بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ
إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٣﴾
وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا

وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمْ
 الْعَالِبِينَ ﴿١١٦﴾ وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾
 وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي
 الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَى مُوسَى وَهَارُونَ ﴿١٢٠﴾ إِنَّا
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا
 الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ
 لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ
 الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٢٦﴾
 فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ
 ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ
 وَإِسْحَاقَ إِنَّنَا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٠﴾ إِنَّهُ مِنْ
 عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣١﴾ وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٢﴾ إِذْ
 نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ
 ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخِرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ

مُصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنْ يُؤْنَسَ
لِمَنْ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ
مُتَمِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي
بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ
﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى
مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ
﴿١٤٨﴾ فَاسْتَفْتَيْتَهُمُ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ ﴿١٤٩﴾ أَمْ
خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِنْ
إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ
مُبِينٌ ﴿١٥٦﴾ فَاتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ

لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا
عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا
أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِي الْحَجِيمِ ﴿١٦٣﴾
وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ
﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ
﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ
اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ
الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِن جُنَدُنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ
عَنْهُمْ حَتَّى حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ
صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٨﴾
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ

عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Sūrah al-Ahzab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ
رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى
اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ
قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ
مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ
قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
﴿٤﴾ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا
آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ

اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
 أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
 بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
 تَفْعَلُوا إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي
 الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ
 وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ
 وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ
 صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا
 عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
 بَصِيرًا ﴿٩﴾ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
 وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ
 بِاللَّهِ الظَّنُونَ ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا
 شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ

مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتْ
 طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا
 وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
 هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ
 مِنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا
 يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ
 الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ
 الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا
 قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ
 بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ
 دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ
 مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَلْسَ إِلَّا
 قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
 يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ

الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُواكُمْ بِالسَّنَةِ حِدَادٍ
 أَشْحَةً عَلَى الْخَيْرِ أَوْلَيْكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسُبُونَ الْأَحْزَابَ لَمْ
 يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
 الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَلَّتُوا
 إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
 لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾
 وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ
 وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
 وَتَسْلِيمًا ﴿٢٢﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
 اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا
 بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
 وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ كَانَ
 غَفُورًا رَحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ

يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا ﴿٢٥﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ
صِيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ
أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَلَنَ اللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ أَرْجَاكَ
إِنْ كُنْتُمْ تُرَدُّنَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا فَتَعَالَيْنَ أُمَتَّعْكُمْ
وَأَسْرَحْكُمْ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِنْ كُنْتُمْ تُرَدُّنَ اللَّهُ
وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ
أَجْرًا عَظِيمًا ﴿٢٩﴾ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ
مُبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾ وَمَنْ يَقْتُلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ
صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾
يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا

تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا
مَعْرُوفًا ﴿٣٣﴾ وَقُرْ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٤﴾ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٥﴾ إِنَّ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَلْتَيْنِ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَلَا
كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ
عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ
وَتَخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ
أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا
لِيَكِي لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا
كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾
الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا
إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ
مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ
ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي
يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى

النُّورَ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتَهُمْ يَوْمَ يَلْقَوْنَهُ
 سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا
 أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيَا إِلَى اللَّهِ
 بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ
 اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
 وَدَعِ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾ يَلِ
 أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
 مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ فَمَا لَكُمْ عَلَيْهِنَّ
 مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا
 ﴿٤٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ
 أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
 عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ
 اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا
 لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ

الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
 مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ
 غَفُورًا رَحِيمًا ﴿٥٤﴾ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ
 مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
 ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا تَحْزَنَ وَيَرْضَوْنَ بِمَا
 آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
 حَلِيمًا ﴿٥٥﴾ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ
 بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
 يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٦﴾ يَا أَيُّهَا
 الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ
 طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا
 طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ
 يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ
 وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ

أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ
اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَتْ
عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ تُبَدُوا شَيْئًا أَوْ تُخَفَوْهُ فَإِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ
وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ
أَخَوَاتِهِنَّ وَلَا نَسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَتَيْنَ اللَّهَ
إِنْ اللَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنْ اللَّهُ
وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنْ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ

غَفُورًا رَحِيمًا ﴿٥٩﴾ لَعْنُ لَمْ يَنْتَه الْمُنَافِقُونَ وَالَّذِينَ فِي
 قُلُوبِهِمْ مَرَضٌ وَالْمُرْجَفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ
 لَا يُحَاورُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا
 أُخِذُوا وَقُتِلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ
 قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنْ
 السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
 تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا
 ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلْيًا وَلَا نَصِيرًا ﴿٦٥﴾
 يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
 وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
 وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ
 الْعَذَابِ وَالْعَنَّهُمْ لَعْنَا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
 تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ
 عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا

قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا
 إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
 وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
 الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ
 الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ
 اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
 ﴿٧٣﴾

Ayatūl Kūrsi

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
 لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
 يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
 السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ

الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْعَيِّ
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
 اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
 وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ
 إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Sūrah al-A'raf : Ayah 54

﴿٥٤﴾ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
 أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ
 حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ
 الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

Sūrah al-Baqarah : Final Three Āyats

﴿ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا
فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧٤﴾ آمَنَ
الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٧٥﴾
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اكتَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٧٦﴾

Rūle 8: It is Makrūh to leave a dying person alone, place a weight on his stomach, talk idly or weep near him, or to let only women remain with him. It is also Makrūh for a

person in the state of Janabah or Haidh to be near the dying one.

Rūles to follow after Death

Rūle 9: It is Mūstahab that (after death):

- The eyes and lips of the deceased are shūt.
- The chin is closed.
- The hands and feet are straightened.
- A cloth shoūld be spread over the body.

For a person who dies at night, it is Mūstahab to light the place where he/she is, and to inform the Mōminin to join the fūneral, and to hasten the būrial. Būt if they are not sūre of his/her death, then they shoūld wait till they are certain. Moreover, if the deceased is a pregnant woman and there is a living child in her womb, then her būrial shoūld be postponed ūntil sūch time when her left side can be cūt open and the child can be taken oūt, and afterwards, her side shoūld be sewn ūpagain.

Method of Ghūsī for the Deceased

Rūle 10: It is Wajib to give three Ghūsīs to the dead body:

- The first bathing mūst be with water mixed with "Sidr" (Ben) leaves.
- The second bathing mūst be with water mixed with Camphor.

- The third mūst be with pūre water.

Ghūsl for Tōuching a Dead Body

Rūle 11: If a person tōuches the dead hūman body which has become cold and has not yet been given Ghūsl (i.e. brings any part of his own body in contact with the deceased), then he mūst perform a Ghūsl, regardless of whether he tōuched it while asleep or awake, volūntarily or otherwise. A Ghūsl will also become Wajib if his nail or bone tōuches the nail or bone of the dead body. However, Ghūsl is not obligatory if one tōuches a dead animal.

Rūle 12: The method of performing the Ghūsl for tōuching the dead body is the same as that of Ghūsl for Janabat. However, for a person who has done Ghūsl for tōuching a dead body, the recommended precaūtion is that he mūst also perform Wūdhū when he has to pray.

Rūles Regarding the Kafan

Rūle 13: The body of a dead Mūslim mūst be given a Kafan with three pieces of cloth: a loincloth, a shirt or tūnic, and a fūll cover.

Rūle 14: As a precaūtion, the loin cloth mūst be long enōugh to cover the body from the navel to the knees, and it is better if it covers the body from the chest ūp to the feet. The Ma'zar (loin cloth) is approximately 60" x 54" (150cm x 135cm).

As a precaution, the covering sheet must be long enough to cover the entire body from the top of the shoulders up to the middle of the calf, and it is better still if it reaches down to the feet. The Qamis (shirt) is approximately 36" x 110" (90cm x 275cm).

As a precaution, the covering sheet must be long enough to conceal the whole body, so that both of the ends can be tied. Its width should be enough to allow one side to overlap the other. The Izar (sheet cover) is approximately 60" x 90" (150cm x 225cm).

The following pieces are the Mūstahab parts of the Kafan:

For the Male:

1. A piece of clothing to cover the private parts which must be long enough to wrap on the two thighs. The approximate size is 16" x 108" (40cm x 270cm).
2. An 'Amama (Tūrban) to be placed on the head. The approximate size is 6" x 108" (15cm x 270cm).
3. A belt of cloth to be tied around the waist to hold the Ma'zar (loin cloth) in place.
4. A second sheet cover which is the same as the Wajib Izar and is used to secure the other pieces.

For the Female:

1. A piece of clothing to cover the private parts which must be long enough to wrap on the

two thighs. The approximate size is 16" x 108" (40cm x 270cm).

2. A piece of clothing to cover the breasts. The approximate size is 12" x 90" (30cm x 225cm).
3. A piece of clothing that covers the head jūst as is worn in Ṣalat. The approximate size is 25" x 55" (63cm x 140cm).
4. A belt of cloth to be tied around the waiste to hold the Ma'zar (loin cloth) in place.
5. A second sheet cover which is the same as the Wajib Izar and is ūsed to secūre the other pieces.

Rūle 15: The Wajib portion of the loin cloth is that which covers from the navel down to the knees, and the Wajib portion of the shirt is that which covers the shoūlders down to the middle of the calf of the legs. Whatever has been mentioned over and above this is the Mūstahab part of the Kafan.

Rūles of the Hūnūt

Rūle 16: After having given Ghūsl to the dead body, it is Wajib to perform Hūnūt - which means to apply Camphor on its forehead, both the palms, both the knees and both the big toes of the deceaseds feet. It is not necessary to rūb the Camphor, būt it mūst be visible on those parts. It is Mūstahab to apply Camphor to the tip of the nose also. The Camphor mūst be powdered and fresh,

and if it is so stale that it has lost its fragrance, then it will not sūffice.

Rūle 17: The Ihtiyat Mūstahab is that the Camphor shoūld first be applied on the forehead of the deceased. It is not necessary to observe seqūence while applying the Camphor to other parts mentioned above.

Rūle 18: It is better that Hūnūt is applied before the Kafan, althoūgh there is noharm in giving Hūnūt dūring Kafan or even after it.

Rūle 19: It is Mūstahab to mix a small amoūnt of Tūrbah (soil of the land arōund the shrine of Imam al-Ḥūsayn (Peace be ūpon him)) with the Camphor, būt it shoūld not be applied to those parts of the bođy where its ūse may imply any disrespect. It is also necessary that the qūantity of Tūrbah is not so mūch, sūch that the identity of the Camphor changes.

Rūle 20: It is also Mūstahab that two pieces of fresh, green twigs are placed in the grave with the dead body.

This action is referred to as the Jarida, and it is necessary that the fresh twigs, which are cūt from a tree, are withōut leaves. A lot of emphasis has been given by oūr Āimmaḥ (‘a) to place the Jarida on both sides of the dead body. The reason given is that as long as the twigs remain green, the body will be spared from the sqūeezing in the grave.

Preference is given to the twigs of date palms. If that is not available, then the twigs from a pomegranatetree, and if this too is not available, then from any other tree.

The twigs should be of arms length and the name of the dead person together with his testimony to the Oneness of Allah and the Prophethood of our Prophet (s) and the A'immah (a), should be inscribed on them.

The twig on the right side should touch the armpit while the one on the left side should be kept above the armpit. The sheet should then be wrapped around the body.

The Reward for Reciting Salatūl Mayyit

1. A man from a group of Jews once came to the Prophet of Allah (Peace be upon him and his family) and were engaged in asking various questions, one of which was the importance of Salatūl Mayyit. The Prophet of Allah (Peace be upon him and his family) replied, "Anytime a Mo'min prays over a deceased person, Allah (SWT) makes Paradise obligatory on that person as long as (the one reciting the Salatūl Mayyit) was not a hypocrite nor one who broke off ties with his parents (since in these instances, the Salatūl Mayyit, with all its benefits and rewards, will be of absolute use to him.)"¹

The Reason why Salatūl Mayyit has Five Takbir

1. It has been narrated from Abū Basir that once he asked Imam as-Ṣadiq (Peace be upon him) why the Salatūl Mayyit has five Takbir? The Imam replied, "Since Islam is built on five strong pillars, which include: Salat, Zakat,

¹ Wasā'il ash-Shī'a, Volume 3, Page 65

Sāum (Fasting), Ḥajj and the Wilayat of ūs, the Ahl al-Bait; therefore, Allah (SWT) designated that one Takbir be recited for each of these pillars (of the religion), and becaūse yoū, (oūr Shī'a), have confirmed yoūr belief in each of these five pillars of Islam, thūs, it is incūmbent on yoū to recite five Takbir over yoūr deceased. As for those who are opposed to ūs, since they do not believe in oūr Wilayat; the fifth pillar; they only recite foūr Takbir"²

Rūles of Ṣalat al-Mayyit

Rūle 21: It is Wajib to offer Ṣalatūl Mayyit for every Mūslim, as well as for a Mūslim child, if it has completed 6 years.

Rūle 22: If a child has not completed 6 years, būt it was a discerning child who knew what Ṣalat was, then according to Ihtiyat Wajib, Ṣalatūl Mayyit mūst be offered for it. If it was not aware about Ṣalat, then the prayers may be offered with the intention of 'Raja'. However, to offer Ṣalatūl Mayyit for a still born child is not even Mūstahab.

Rūle 23: Ṣalatūl Mayyit mūst be offered after the dead body has been given Ghūsl, Hūnūt and Kafan; and if it is offered before or dūring the performance of these acts, then it does not sūffice, even if it is dūe to forgetfūlness or on accoūnt of not knowing the rūle.

Rūle 24: One who offers Ṣalatūl Mayyit mūst face the Qiblah, and it is also obligatory that at the time of Ṣalatūl

² Wasā'il ash-Shī'a, Volume 3, Page 77

Mayyit, the dead body remains on his back in front of the one reciting Ṣalat in sūch a manner him that the deceased's head is on his right and the feet are on his left side.

Rūle 25: According to Ihtiyat Mūstahab, the place where one stands to offer Ṣalatūl Mayyit shoūld not be a ūsŭrped one. Also, it mŭst not be higher or lower than the place where the dead body is kept; however, if it is a little higher or lower then it is not a problem.

Rūle 26: The person offering Ṣalatūl Mayyit shoūld not be far away from the dead body. However, if he is praying in a congregation, then there is no harm if he is distant from the dead body bŭt in the rows which are connected to each other.

Rūle 27: In Ṣalatūl Mayyit, one who offers prayers shoūld stand in sūch a way that the dead body is in front of him, except if the Ṣalat is prayed in Jama'at and the lines extend beyond on both sides, in which case praying away from the dead body will not be a problem.

Rūle 28: According to Ihtiyat Wajib, there mŭst be no cŭrtain, wall, or any other obstrŭction between the dead body and the person offering Ṣalatūl Mayyit. However, there is no harm if the dead body is in a coffin or in something similar to this.

Rūle 29: A person mŭst be standing while offering Ṣalatūl Mayyit and shoūld offer it with the intention of Qŭrbat [seeking nearness to Allah (SWT)], specifying the deceased for whom one is praying. For example, one

should make an intention such as: *"I am offering Ṣalat for this deceased in compliance with the pleasure of Allah."*

Rūle 30: If there is no one who is capable of praying Ṣalatūl Mayyit while standing, then it can be offered sitting.

Method of Ṣalatūl Mayyit

Rūle 31: There are 5 takbir (saying of: اللهُ أَكْبَرُ) in Ṣalatūl Mayyit and it is sūfficient if a person recites the 5 takbir in the following manner:

After making the intention to offer the prayers and reciting the 1st takbir, one wōuld say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ

After the 2nd takbir one wōuld say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

After the 3rd takbir one wōuld say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

After the 4th takbir one wōuld say:

اَللّٰهُمَّ اغْفِرْ لِهٰذَا الْمَيِّتِ

If the deceased were a woman, one would say:

اَللّٰهُمَّ اغْفِرْ لِهٰذِهِ الْمَيِّتِ

Thereafter one should recite the 5th takbir.

Salatūl Mayyit for a Deceased Muslim Man

It is better that after the first takbir, the following is recited:

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

After the 2nd takbir:

(اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ بَارِكْ عَلٰى
مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ اَرْحَمْ مُحَمَّدًا وَّ اٰلِ مُحَمَّدٍ
كَأَفْضَلِ مَا صَلَّيْتَ وَّ بَارَكْتَ وَّ تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَّ
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَّ صَلِّ عَلٰى جَمِيْعِ

الأنبياءَ وَ المرسلينَ وَ الشهداءِ وَ الصّديقينَ وَ جميعِ
عِبَادِ اللَّهِ الصّالحينَ)

After the 3rd takbir:

(اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ
الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ بَيْنَنَا وَ
بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ)

After the 4th takbir:

(اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ نَزَلَ بِكَ وَ
أَنْتَ خَيْرٌ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ
أَنْتَ أَعْلَمُ بِهِ مِنَّا اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ
وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ اغْفِرْ لَهُ اللَّهُمَّ اجْعَلْهُ
عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَ اخْلُفْ عَلَى أَهْلِهِ فِي الْعَلْبَرِينَ
وَ أَرْحَمَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ)

The 5th takbir should then be recited.

Salatūl Mayyit for a Deceased Mūslim Woman

After the first takbir, the following should be recited:

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

After the 2nd takbir:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَعَلَى مُحَمَّدٍ
كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَصَلِّ عَلَى جَمِيعِ

الأنبياءَ وَ المرسلينَ وَ الشهداءِ وَ الصّديقينَ وَ جميعِ
عِبَادِ اللَّهِ الصّالحينَ)

After the 3rd takbir:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ
الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ بَيْنَنَا وَ
بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ)

After the 4th takbir:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتُكَ وَ ابْنَةُ عَبْدِكَ وَ ابْنَةُ أُمَّتِكَ نَزَلَتْ بِكَ
وَ أَنْتَ خَيْرٌ مَنْزُولٍ بِهَا. اللَّهُمَّ أَنَا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا
وَ أَنْتَ أَعْلَمُ بِهَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي
إِحْسَانِهَا وَ إِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَ اغْفِرْ لَهَا.
اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَ اخْلَفْ عَلَيَّ

أَهْلِهَا فِي الْعَابِرِينَ وَأَرْحَمَهَا بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ

The 5th takbir should then be recited.

Salatūl Mayyit for a non-Baligh Child

After the first takbir, the following should be recited:

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

After the 2nd takbir:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدًا وَآلِ مُحَمَّدٍ
كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ

آلِ إِبْرَاهِيمَ أَنْتَ حَمِيدٌ مَجِيدٌ وَصَلِّ عَلَى جَمِيعِ
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصَّادِقِينَ وَجَمِيعِ
 عِبَادِ اللَّهِ الصَّالِحِينَ

After the 3rd takbir:

(اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَ
 الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ تَابِعْ بَيْنَنَا وَ
 بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ)

After the 4th takbir:

(اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا)

The 5th takbir should then be recited.

Rūle 32: A person offering prayers for the dead body must recite all of the takbir and sūpplications in a sequence, such that the Ṣalatūl Mayyit does not lose its form.

Rūle 33: A person who joins the Ṣalatūl Mayyit to follow an Imam must recite all the takbir and sūpplications.

Mūstahab Acts of Ṣalatūl Mayyit

Rūle 34: The following acts are Mūstahab in the Ṣalat for the dead body:

- The people who offers the Ṣalat for the dead body shoūld have had performed Ghūsl, Wūdhū or Tayammūm.
- If the dead body is that of a male, then the Imam or the person who is offering the prayers alone shoūld stand at the middle part of the dead body. However, if the dead body is that of a female then he shoūld stand at the chest of the dead body.
- To pray bare-footed.
- To raise one's hands (ūp to the ears) while reciting every takbir.
- The distance between the person offering prayers and the dead body shoūld be so short that, when if the wind blows, then the dress of the person offering the prayers woūld toūch the coffin (or dead body).
- To pray in congregation.
- For the Imam to recite the takbir and sūpplications loūdly and those offering the prayers with him to recite them in a low voice.
- If there is only one person joining the Ṣalatūl Mayyit being offered in Jama'at, then he woūld stand behind the Imam.

- One who offers the prayers should sincerely and persistently pray for the deceased as well as for all the believers.
- Before the commencement of the congregational prayers for the dead body, one should say (أَلصَّلَاةُ) three times.
- The prayers should be offered at a place where people often go for Ṣalatūl Mayyit.
- If a Ḥaidh (woman who is menstruating) participates in the congregational prayers for the deceased, then she should stand alone and not join the lines.

Rūle 35: It is Makrūh to perform prayers for the deceased in Masjids, except in Masjidūl Ḥaram.

Būrial of the Dead Body

Rūle 36: The dead body must be laid in the grave on its right side such that the face remains facing the Qiblah.

Rūle 37: It is not permitted to būry a Mūslim in the graveyard of the non-Mūslims, nor is it permissible to būry a non-Mūslim in the graveyard of the Mūslims.

Rūle 38: Anything, which is separated from the dead body (whether it is its hair, nails or teeth), must be būried along with the body. If any part of the body, including hair, nails or teeth are found after the body has been būried, then they must be būried in a separate place, according to Ihtiyat Wajib. It is even Mūstahab that nails and teeth cut off or extracted during one's lifetime are būried as well.

Mūstahab Acts of the Būrial

Rūle 39: It is Mūstahab that the depth of the grave should be approximately eqūal to the size of an average person. Also, his or her dead body should be būried in the nearest graveyard, except when the graveyard which is situated farther is better dūe to some reason, sūch as if piōus people are būried there or people go there in large nūmber for Fatiha (to pay respects to the dead).

It is also recommended that the coffin is placed on the grōund a few yards away from the grave and then it is taken to the grave by halting three times briefly. It should be placed on the grōund every time and then lifted before it is lowered into the grave which wōuld be the fōurth halt.

If the dead body is that of a male, then it should be placed on the grōund on the third halt, in sūch a manner that its head should be towards the lower side of the grave and at the fōurth halt, it should be lowered into the grave from the side of its head.

If the dead body is that of a female, then it should be placed on the grōund sūch that on the third halt, it is towards the Qiblah and should be lowered into the grave sideways and a cloth should be spread over the grave while lowering it.

It is also Mūstahab that the dead body should be taken out of the coffin and lowered into the grave very gently,

and the prescribed sūpplications shoūld be recited before and dūring the actual būrying of the dead body.

After the dead body has been lowered into the groūnd, the ties of its shroūd shoūld be ūnfastened, its cheek shoūld be placed on the groūnd, a pillow made of earth (dirt) shoūld be done ūp ūnder its head and some ūnbaked bricks or lūmps of clay shoūld be placed behind its back so that the dead body will nottūrn onto its back.

Before closing the grave, the person reciting the talqin shoūld hold the right shoūlder of the dead body with his right hand and shoūld place his left hand tightly on its left shoūlder and pūt his moūth near the deceased onē's ear, and while shaking its shoūlders shoūld say thrice (the text in the doūble parenthesis):

The following is read if the deceased is a Male:

((إِسْمَعْ إِفْهَمْ يَا ...))

Here the name of the deceased and his father shoūld be called. For example, if the name of the deceased was Mūhammad and his father's name was 'Ali, then it shoūld said three times:

((إِسْمَعْ إِفْهَمْ يَا مُحَمَّدَ بْنَ عَلِيٍّ))

And then he shoūld say:

(هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ مُحَمَّدًا (صَلَّى
اللَّهُ عَلَيْهِ وَ آلهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ
الْمُرْسَلِينَ وَ أَنْ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ
إِمَامُ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ, وَ أَنْ الْحَسَنَ وَ
الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ
بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ
الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةَ الْمُؤْمِنِينَ
وَ حُجَجِ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أئِمَّتِكَ أَئِمَّةٌ هُدَى
أَبْرَارُ يَا...)

Here the name of the deceased and his father's name should be taken, followed by:

إِذَا أَتَاكَ الْمَلَكَانَ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ
 وَتَعَالَى وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ وَ
 عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَيْمَتِكَ فَلَا تَخَفْ وَ لَا
 تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا: اللَّهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ
 عَلَيْهِ وَ آلِهِ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ
 الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي
 وَ الْحَسَنُ بْنُ عَلِيٍّ الْمَجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ
 الشَّهِيدُ بِكَرْبَلَاءَ إِمَامِي وَ عَلِيُّ بْنُ زَيْنِ الْعَابِدِينَ إِمَامِي وَ
 مُحَمَّدُ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى
 الْكَاظِمُ إِمَامِي وَ عَلِيُّ الرِّضَا إِمَامِي وَ مُحَمَّدُ الْجَوَادُ
 إِمَامِي وَ عَلِيُّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي
 وَ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ اللَّهِ
 عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شَفَعَائِي بِهِمْ أَتَوَلَّى وَ
 مِنْ أَعْدَائِهِمْ أَتَبَرَّءُ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اعْلَمْ يَا...

Here the name of the deceased should be said, and thereafter the following should be recited:

(إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعْمَ الرَّبُّ، وَ أَنَّ مُحَمَّدًا صَلَّى
اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نِعْمَ الرَّسُولُ، وَ أَنَّ عَلِيَّ بْنَ
أَبِي طَالِبٍ وَ أَوْلَادَهُ الْمَعْصُومِينَ الْأَئِمَّةَ الْإِثْنَى عَشَرَ نِعْمَ
الْأَئِمَّةُ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي
الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ
الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُبِ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ
النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ
مَنْ فِي الْقُبُورِ)

Then the following words should be said:

((أَفْهَمْتَ يَا ...))

Here the name of the deceased should be said, and thereafter the following should be recited:

(ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ)

Then the following words should be uttered:

(اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبِيهِ وَأَصْعِدْ بَرُوحَهُ إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانًا أَللَّهُمَّ عَفْوَكَ عَفْوَكَ)

The following is read if the deceased is a Woman

((اِسْمَعِي اِنْهَمِي يَا ...))

Here the name of the deceased and her father should be called. For example, if the name of the deceased was Fatimah, and her father's name was 'Ali, then it should be said three times:

((اِسْمَعِي اِنْهَمِي يَا فَاطِمَةَ بِنْتِ عَلِيٍّ))

And then he should say:

(هَلْ أَنْتِ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا (صَلَّى
اللَّهُ عَلَيْهِ وَ آلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ
الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ
إِمَامٌ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ, وَ أَنَّ الْحَسَنَ وَ
الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ
بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ
الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ
وَ حُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أَيْمَتِكَ أَئِمَّةُ هُدًى
أَبْرَارٍ يَا...)

Here the name of the deceased and her father's name should be taken, followed by:

إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ
 وَتَعَالَى وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ وَ
 عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَيْمَتِكَ فَلَا تَخْفِي وَ لَا
 تَحْزَنِي وَ قُلِي فِي جَوَابِهِمَا: اللَّهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ
 عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نَبِيِّ وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي
 وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ
 إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ
 عَلِيٍّ الشَّهِيدُ بِكَرْبَلَاءَ إِمَامِي وَ عَلِيُّ بْنُ زَيْنِ الْعَابِدِينَ إِمَامِي
 وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى
 الْكَاظِمُ إِمَامِي وَ عَلِيُّ الرِّضَا إِمَامِي وَ مُحَمَّدُ الْجَوَادُ
 إِمَامِي وَ عَلِيُّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي
 وَ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ اللَّهِ
 عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شَفَعَائِي بِهِمْ أَتَوَلَّى وَ
 مِنْ أَعْدَائِهِمْ أَتَبَرَّءُ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اعْلَمْ يَا...

Here the name of the deceased should be said, and thereafter the following should be recited:

(إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نَعَمَ الرَّبُّ, وَ أَنَّ مُحَمَّدًا صَلَّى
اللَّهُ عَلَيْهِ وَ آلِهِ نَعَمَ الرَّسُولُ, وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ
أَوْلَادَهُ الْمَعْصُومِينَ الْأَئِمَّةَ الْإِثْنَى عَشَرَ نَعَمَ الْأَئِمَّةُ وَ أَنَّ
مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَقٌّ
وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ
الْبُعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ
وَ تَطَائِرَ الْكُتُبِ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ
السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

Then the following words should be said:

((أَفْهَمْتَ يَا ...))

Here the name of the deceased should be said, and thereafter the following should be recited:

(ثَبَّتَكَ اللهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ)

Then the following words should be uttered:

(اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهَا وَاصْعِدْ بِرُوحِهَا إِلَيْكَ وَ لَقِّهَا مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوِكَ عَفْوِكَ)

Rūle 40: It is recommended that the person who lowers the dead body in the grave should be tahr̄, bareheaded (no covering on his head) and bare-footed and he should climb out of the grave from the side of the feet of the deceased. Moreover, people other than near relatives of the deceased should put dirt into the grave with the backside of their hands and recite the following:

(إِنَّ لِلَّهِ وَ إِنْ إِلَيْهِ رَاجِعُونَ)

“Verily we are (all) from Allah, and to Him is our return”

If the deceased is a woman, then she should be lowered into the grave by a mahram and in the absence of a mahram her kinsmen.

Rūle 41: It is Mūstahab that the grave be square or rectangle in shape and its height is equal to four fingers' span. A sign should be fixed on it for the purpose of identification, water should be poured on it and then those present should place their hands on the grave parting their fingers and inserting them into the ground. One should then recite Sūrah al-Qadr seven times and pray for forgiveness of the departed soul by saying:

(اللَّهُمَّ جَافِ الْأَرْضِ عَنِ جَنِّيهِ وَ أَصْعِدْ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا وَ أَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ)

Sūrah al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ

وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤٢﴾ سَلَامٌ هِيَ
 حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٤٣﴾

Rūle 42: It is Mūstahab that when the people who attended the fūneral have left, the gūardian of the deceased or the person the gūardian grants permission to, should recite the prescribed sūpplications for the deceased.³

Salatūl Wahshat

Rūle 43: It is recommended that on the first night after the būrial of a deceased, two Rak'ats Ṣalatūl Wahshatbe offered for it. The method of offering this prayers is as follows:

In the first Rak'at, after reciting Sūrah al-Ḥamd, Ayatūl Kūrsi should be recited once; and in the second Rak'at, after Sūrah al-Ḥamd, Sūrah al-Qadr should be recited 10 times, after saying the Salam, the following sūpplication should be recited:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَابْعَثْ ثَوَابَهَا إِلَى قَبْرِ...)

³ These prescribed supplications can be found in the detailed books of Fiqh.

Here the name of the deceased and his or her father's name should be mentioned.

Rūle 44: Ṣalatūl Wahshat can be offered on the night of the būrīal of the deceased at any time, būt it is better to offer it in the early hoūrs of the night following 'Isha prayers.

The rūles concerning the bereaved family

Rūle 45: It is Mūstahab that after the būrīal, the bereaved family is consoled, and that they shoūld be prayed for in regards to their well being. However, if the condolence is given long after the death, and if it serves to revive the sorrowfūl memories, then it shoūld be avoided.

It is Mūstahab that food be sent to the members of the family of the deceased for 3 days. It is, however, Makrūh to eat with them in their homes.

The discouragement of eating with the members of the family of the deceased for three days, and the recommendation behind sending food to their hoūse

1. Imam as-Ṣadiq (Peace be ūpon him) said, "Eating food with the members of the family of the deceased is one of the actions of the people who livə dūring the time of Ignorance (the period before the Prophet of Islam (Peace be ūpon him and his family)). However, the way of Islam is that food shoūld be sent to their hoūse, jūst as the Prophet of Islam (Peace be ūpon him and his family) did

after the passing away of Jāfar ibn Abi Ṭalib (Peace be upon him).⁴

2. In another hadith on the same topic, it has been narrated that Imam as-Ṣadiq (Peace be upon him) said, “When Jāfar ibn Abi Ṭalib (Peace be upon him) was martyred in the way of Allah, the Prophet of Islam (Peace be upon him and his family) went to his wife, Asmā bint ‘Amish, and after consoling her on the loss of her husband, ordered that food be sent to the house of Jāfar. Thereafter, this practice became the Sūnah of the Mūslims and until today, this Sūnah has remained.”⁵

Crying for the deceased

1. Imam as-Ṣadiq (Peace be upon him) said, “Verily the Prophet Ibrahim al-Khalil (Peace be upon him) asked Allah (SWT) to give him a daughter so that after her death, he would have someone to cry over.”⁶

A believer is content with whatever Allah decides

1. A person once asked Imam as-Ṣadiq (Peace be upon him), “How do we know who a true Believer is?” The Imam replied, “A true Believer is one who submits (without question) to Allah (SWT) and is content with whatever Allah (SWT) gives him - whether it be

⁴ Wasā'il ash-Shī'a, Volume 3, Page 237

⁵ Ibid., Volume 3, Page 237

⁶ Ibid., Volume 3, Page 242

something that brings him pleas̄ure and happiness, or something that brings him anger and rage.”⁷

A believer is always s̄urrounded by diffic̄ulties

1. M̄uhammad ibn Bahl̄l relates from Imam as-Ṣadiq (Peace be ūpon him) that he said, “A Believer’s station and position (with Allah (SWT)) is like that of a scale, meaning that as his faith increases, his diffic̄ulties also increase.”⁸

2. It has been narrated that Imam as-Ṣadiq (Peace be ūpon him) said, “Whenever a person is afflicted with diffic̄ulties, it is recommended that he remember the diffic̄ulties that the Prophet of Islam (Peace be ūpon him and his family) was faced with, since there is no one who faced greater diffic̄ulties than him.”⁹

3. When the brother of Ishas ibn Qais left the world, Amir al-Mo’minin ‘Ali ibn Abi Ṭalib (Peace be ūpon him) went to see him and offer his condolences. After this, he said, “If yoū show impatience and grief (concerning the deceased), then yoū have f̄ulfilled the rights of yoūr family; and if yoū show patience, then yoū have f̄ulfilled the right of Allah (SWT). Therefore, if yoū observe patience over incidents that happen to yoū, then yoū are

⁷ Ibid., Volume 3, Page 252

⁸ Ibid., Volume 3, Page 263

⁹ Ibid., Volume 3, Page 267

to be praised and commended; büt if yoū have grief and anxiety and are not patient when things befall yoū, then yoū will be blamed and rebūked.”¹⁰

The reward will be taken away from one who is not patient in the face of difficūlties

1. Zūrarah related that Imam as-Şadiq (Peace be ūpon him) said, “Someone who hits his knees when a misfortūne befalls him (becaūse of not having patience), loses the reward of that misfortūne.”¹¹

Explanation: This hadith has been related from the Prophet of Islam and ‘Ali ibn Abi Ṭalib, and Mūsa ibn Ja‘far (Peace be ūpon all of them) in which all of them have mentioned that the reward of that which has come to pass, is taken away for not having forbearance and patience in front of the difficūlties and hitting the knees (as a sign of grief).

The reward for saying “Indeed we are all from Allah (SWT), and to Him is oūr retūrñ”

In a well known hadith from a companion of Imam Mūhammad al-Baqir (Peace be ūpon him), it is stated that, “I heard the Imam (Peace be ūpon him) say that anytime a Believer is strūck with problems and difficūlties in this world, thattime one says:

¹⁰ Ibid., Volume 3, Page 270

¹¹ Ibid., Volume 3, Page 270

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Then Allah (SWT) forgives him his past sins. Of course these are the minor sins, not those which are counted as the major sins, since the major sins are those which Allah (SWT) has promised the punishment of the fire of Hell for, which if performed continuously, guarantee one the fire of Hell.”

The Imam (Peace be upon him) also said, “If at anytime in one’s life, one recollects about a tragedy that befell him, and then repeats:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Along with these words, if he thanks Allah (SWT), then Allah (SWT) will forgive him those sins that occurred during the time one said the above sentence, except for the major sins.”

The reward for offering condolences

1. It has been narrated from the Prophet of Islam (Peace be upon him and his family) that he said, “Whoever offers condolences to one who is grieving, then on the Day of Judgment, he will be clothed with a beautiful and respectful robe.”¹²

¹² Thawāb al-‘Amāl, Page 441

2. It has been narrated in a hadith from Imam Jāfar as-Ṣadiq (Peace be upon him), that the Prophet of Islam (Peace be upon him and his family) said, “Whoever consoles a person who has had a misfortune befall him will receive the same reward - without any decrease - as the one who is facing the tragedy.”¹³

The help those who are in grief receive from Angels

1. Abū Basir narrated that Imam Mūhammad al-Baqir (Peace be upon him) said, “Verily, Allah (SWT) has commanded the angels in the graveyard that when the people leave the deceased one, then they (the angels) should take a hand full of dirt and sprinkle it around those who are leaving and say to them to forget that what they have just seen. If this was not done (and the tragedies and misfortunes were never forgotten), then not a single person would be able to enjoy life.”¹⁴

The reward for soothing and comforting an orphan

1. In a hadith narrated from Ghiyath ibn Ibrahim from as-Ṣadiq from his father from his forefathers (Peace be upon all of them) that Amir al-Mōminin (Peace be upon him) said, “Anytime a believing man or woman - places their hand on the head of an orphan to comfort him, then Allah

¹³ Ibid., Page 441

¹⁴ Wasā'il ash-Shī'a, Volume 3, Page 278

(SWT) records a good deed in the amount of the number of hairs that their hand covers.”¹⁵

2. Abi Mariūm Ansari relates that the Prophet of Islam (Peace be upon him and his family) said, “When an orphan cries, the Throne of Allah (SWT) shakes and at that time Allah (SWT) says, ‘Who is it that has made this servant of mine cry, of whom I have taken his father and mother while he is still in his childhood? By My Power and Glory, I will make Paradise incumbent on that person who stops this child from crying.’”¹⁶

The reward for having patience and forbearance

1. Abū Ḥamzah al-Thūmali relates from Abi Jāfar al-Baqir (Peace be upon him) that he said, “Whoever shows patience in the face of difficulties and shows his inner strength, Allah (SWT) will add honoūr to his honoūr, and will make him enter into Paradise with Mūhammad (Peace be upon him and his family) and his Ahl al-Bait (Peace be upon all of them).”¹⁷

2. Abū Basir relates from Imam Jāfar as-Ṣadiq (Peace be upon him) that his father, Abū Jāfar (Peace be upon him) used to say, “I show patience and forbearance with regards to the (bad) actions of my slave and some

¹⁵ Thawāb al-‘Amāl, Page 443

¹⁶ Ibid., Page 445

¹⁷ Ibid., Page 440

members of my family, and this is mūch more bitter for the moūth than colocynth. Verily, anyone who adopts patience and forbearance will receive the reward of one who fasts, stays awake dūring the night in prayer, and will attain the rank of a martyr who foūght alongside the Prophet (Peace be ūpon him and his family).¹⁸

The reward for being patient over the death of a child

1. Imam as-Ṣadiq (Peace be ūpon him) said, “If the child of a person passes away ūnexpectedly (and a person bears the tragedy with patience), then the reward is greater than if after the death of that child, the man has seventy children and they remain alive and meet with Imam al-Zaman (Peace be ūpon him).¹⁹

2. Imam as-Ṣadiq (Peace be ūpon him) narrates that the Prophet of Islam (Peace be ūpon him and his family) said, “Anytime the child of a Believer passes away, Allah (SWT) knows best what the father says (at this loss). Thūs, Allah (SWT) says to the Angels of Death, “Did yoū take the soūl of this man’s child?” The Angels reply, “Yes Allah.” Then they are asked, “At that time when My servant was faced this difficūlty, what did he say?” The Angels reply, “Other than yoūr praise and the reciting of **إِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ** he said nothing.” Then Allah (SWT) will say,

¹⁸ Ibid., Page 440

¹⁹ Wasā'il ash-Shī'a, Volume 3, Page 246

‘(Even though) I took the light of his eyes (his child), with the exception of praising me and the reciting of **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**, he said nothing else – thus, I will build a house for him in Paradise, and will name that house the *House Of Praise*”²⁰

3. ‘Ali ibn Asbat narrated that, it was the custom of Imam as-Şadiq (Peace be upon him) that anytime a difficulty arose, he would say, “Praise be to Allah that this difficulty that has come is not a difficulty in the religion (meaning not a test of his beliefs). Praise be to Allah (SWT) that it was only this amount (and not more), since Allah (SWT) is the All-Powerful and could have made this trial greater than it is. Praise be to Allah (SWT) that this trial was put before us.”²¹

Rūle 45: It is (also) Mūstahab that a person should observe patience on the death of one of the near ones, especially on the death of his son, and, whenever the memory of the departed soul crosses his mind, he should say:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Verily, we are (all) from Allah, and to Him is our return. ”

²⁰ Ibid., Volume 3, Page 246

²¹ Ibid., Volume 3, Page 247

One should (also) recite the Holy Qūr'an for the sake of the departed ones. A person should also visit the graves of one's parents, pray for the blessings of Allah for oneself and should make sure the grave is solid so that it may not be ruined easily.

Rūle 46: As a matter of Ihtiyat, one must refrain from scratching one's face or body, or pulling out one's hair as a sign of grief. However, slapping one's head or face is permitted.

Rūle 47: It is not permissible to tear one's clothes on the death of anyone, except on the death of one's father and brother, although according to Ihtiyat Mūstahab, one must not tear one's clothes on their death either.

Rūle 48: If a wife mourning the death of her husband scratches her face causing blood to come out or pulls her hair, then according to Ihtiyat Mūstahab she should set a slave free, feed ten poor people, or provide them with clothing. The same rule applies if a man tears his clothes on the death of his wife or son.

Rūle 49: The Ihtiyat Mūstahab is that while weeping over the death of any person, one's voice should not be very loud.

Glossary of Terms

Ḥaram: Forbidden, prohibited. It is necessary to abstain from the acts that are Ḥaram. If one who performs a Ḥaram act, sūch as eating pork, drinking alcohol, he will be pūnished.

Baligh: The age at which a Mūslim becomes responsible, meaning that certain acts sūch as Ṣalat, Saūm, Ḥajj, etc.. become Wajib ūpon him or her. It can be proven by certain ways, the most common is the completion of 15 lūnar years for a boy and 9 lūnar years for a girl.

Dafan: The actūal būrīal of the dead body.

Hūnūt: The application of Camphor on the deceaseds forehead, palms, both the knees and both the big toes of the feet.

Ihtiyat Mūstahab: Recommended Precaūtion. Its significance is the same as that of Mūstahab. When a Mūjtahid ūses this term, he means that there is no solid proof for that particūlar act being Mūstahab, bŭt his standards of precaūtion demand that it be considered as Mūstahab.

Ihtiyat Wajib: Obligatory Precaūtion. Its significance is the same as that of Wajib with the difference that in the rŭles where a Mūjtahid says it is "Obligatory precaūtion", yoū have the option of leaving his taqlid (following) in that particūlar problem, and following the rŭlings of the second most knowledgeable Mūjtahid in that problem (*in order words, perform Rŭjŭ*).

Irtimasi: A form of Ghŭsl/Wŭdhŭ in which the entire body is sŭbmerged ūnder wāter at one time.

Kafan: The three pieces of cloth (for the man) and the fŭur pieces of cloth (for the woman) ūsed to cover a deceased Mūslim.

Makrūh: Reprehensible, disliked. The acts whose performance is not pūnished, būť whose avoidance is rewarded, e.g., eating in the state of Janabat.

Mūbah: Permitted, allowed, lawfūl, legal. The act or thing which is permitted and lawfūl. There is no reward for performing it and no pūnishment for neglecting it, e.g., drinking tea. Mūbah is mostly ūsed for lawfil things, not for permitted actions.

Mūstahab: Recommendable, desirable, better. The acts which if a person does not perform, is not pūnished for, būť whose performance is rewarded, e.g., the call to prayer, (Adhan).

Tartib: Literally ‘in sūcession’. Commonly ūsed in conjūnction with Wūdhū and Ghūsl, meaning that the actions mūst be performed one after the other in a set order.

Wajib: Obligatory, necessary, incūbent. An act which mūst be performed, and if performed, one will be rewarded and pūnished for neglecting it, e.g., the daily prayers, the fasting of the Month of Ramađan.

