

786/202

SURAH FATEHA

FOR

SABIHA NURUL HASAN JAFRI

BINTE

SYED ALI AKBAR

AND

SYED NURUL HASAN JAFRI

IBNE

SYED MOHAMMED HASAN JAFRI

AND

ALL MARHOOM MOMINEEN AND MOMINAAT

BOOK NOT FOR SALE

JOURNEY TO ETERNITY

A HANDBOOK OF SUPPLICATIONS FOR THE SOUL

Du'ā al-'Adeelah □ Supplication for the Protection of our Faith □ Sūrah Yaseen
Sūratul Mulk □ Ziyārat 'Āshūrā □ Ṣalātul Wahshat (For the Deceased) □ Salātul
Hadiya Mayyit (For the Deceased) □ Ṣalātul Wālidayn (For One's Parents)
Ṣalātul Layl (Night Prayer) □ Supplications for the Graveyard

Compiled by Saleem Bhimji

Edited by Arifa Hudda

ISBN: 978-1-927930-06-9

eISBN: 978-1-927930-07-6

© Islamic Publishing House

First Published in 2013 by:

Islamic Publishing House

Kitchener, ON

www.iph.ca

Layout and Cover design by *Islamic Publishing House*

All rights reserved. No part of this publication may be reproduced without permission from Islamic Publishing House, Except in cases of fair use. Brief quotations, especially for the purpose of propagating Islamic teachings, are allowed.

Re-Printed in Hyderabad, India

Aftab Graphics

Tel.: +91 09391126001

Contents

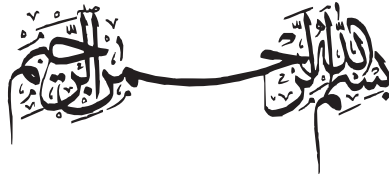
Foreword	i
Introduction to Du‘a al-‘Adeelah.....	17
Du‘a al-‘Adeelah.....	21
Supplication for the Protection of our Faith	53
Introduction to Surah Yaseen.....	58
Surah Yaseen	60
Introduction to Suratul Mulk.....	95
Suratul Mulk.....	97
Introduction to Ziyarat ‘Ashura	111
Ziyarat ‘Ashura.....	113
Salatul Wahshat	144
Method of offering Salatul Wahshat.....	144

Salatul Hadiya for the Deceased	148
Method of offering Salatun Hadiya for the Deceased	148
Salatul Walidayn (for One's Parents)	151
Method of offering Salatun Walidayn	151
Salatul Layl (Tahajjud)	153
Method & Timing of Reciting Salatun Layl	153
Division of the eleven rak'at of Tahajjud Salat	154
Nafilah of Night: 4 prayers of 2 rak'at each	154
Salat of Shaf'a & the Du'a after this prayer	155
Salat of Witr and it's Qunut	156
Qunut of Salat of Witr	156
Visiting the Graveyard	159
Supplication from the 6 th Imam – Ja'far al-Sadiq <small>عليه السلام</small>	162

Supplication from the 3 rd Imam – Husayn ibne Ali ؑ.....	162
Supplication from the 1 st Imam – Ali ibne Abi Talib ؑ.....	164
Supplications When Next to a Grave	168
Supplication 1.....	168
Supplication 2.....	170
Supplication 3.....	172
Supplication 4 – When passing among the graves.....	173

Foreword

By Saleem Bhimji



In the Name of Allāh, the All-Beneficent, the All-Merciful

O Allāh! Send your blessings upon Muḥammad and the family of Muḥammad

The *journey to eternity* is an excursion which humanity is constantly engaged in. It begins even before we are brought into this world, when we existed in a realm only known to our Creator, and continues long after we have left our physical bodies awaiting the Day of Resurrection – and beyond.

During this long and arduous journey, we have many sojourns – some are brief, while others may last for an immeasurable amount

of time; and just like the trips which we take in this temporal world, we need to prepare ourselves and take the provisions which we require to make our travel smooth and to ensure that we can reach to our ultimate destination with the least amount of toil on ourselves – and such that when we reach our desired goal, we are able to enjoy our time there.

The *journey to eternity* is no different – we need to prepare ourselves – rather than relying on others to send things for us later on – and we need to ensure that we have packed everything that we need for the long trek which we have ahead of us.

Along the way, we may be able to take a breather and help others who may be lost or may just need that extra assistance – hoping that if we are ever in a similar situation, others will come to our aid and remember us – but we should always remember that we need to prepare our own belongings and take whatever we require in order to benefit from it while on the path.

Once we make it to our goal, we can then relax and enjoy the fruits of our labour, however knowing full well that if we end up losing our bearings and taking an incorrect path, then the result will be nothing other than misery and desolation.

It is with this thought in mind that we present to the readers, the *Journey to Eternity* – the first ever concise and comprehensive booklet which we can all benefit from while on this journey of life ... towards death.



The sequence of the prayers and supplications presented in this book have been meticulously thought out and start out by focusing on the living – working for themselves and those around them – and gradually evolves to helping us remember and pray for those who have already left us and have completed this stage in the journey of life.

Since death is a “great unknown”, the only way that we can truly know how to prepare ourselves and what we should be ready to expect on the “other side” is to tap into the knowledge and wisdom of Prophet Muhammad ﷺ and his noble family ﺍﻟﻤﺎﺳﻮﻭﻳﻴﻦ and reflect on their words of wisdom about death and its related issues.

Some Ahadith on Death and Preparing for it

1. The Messenger of Allāh ﷺ was asked: *“Who is the cleverest of the believers?”* He replied: *“The person who remembers death more than others, and the one who has prepared himself for it.”¹*
2. It was once said to the Commander of the Faithful ﺍﻟﻤﺎﺳﻮﻭﻳﻴﻦ: *“What is the best way to prepare for death?”* He said: *“One should fulfill the obligatory acts, abstain from the forbidden ones, and exhibit*

¹ *Biḥār al-Anwār*, vol. 6, pg. 126

exalted morals. At that point, one should not be concerned whether one falls upon death or death falls upon them.”²

3. *Mahmūd ibn Labīd relates that the Messenger of Islām ﷺ said: “There are two things that the son of Adam dislikes: death - even though death is ease for a believer from trials and tribulations; and a reduction in wealth - even though in the reduction of wealth, lies a lessening in one’s accountability.”³*
4. *The Messenger of Allāh ﷺ said: “Remember the destroyer of pleasures.” It was asked: “And what is that, O’ Messenger of Allāh?” He said: “It is death. No servant remembers it according to its reality in times of ease without the world losing its pleasure for him; nor in times of difficulty without it giving him ease. Death is the first stage of the next life, and the last stage among the stages*

² Ibid.

³ Ibid.

of this world. Fortunate is he who is respected and welcomed in the first stage, and who has good company in the last stage. Death is the nearest thing to the descendants of Adam, while a person considers it to be the furthest thing. How bold a person is with regard to himself, and how weak of a creation is he! In death there is salvation for the sincere, and annihilation for the wicked, and that is why one who desires death, desires it, and one who dislikes death, dislikes it.”⁴

5. A man once asked Abū Dharr: “Why do we dislike death?” Abū Dharr replied: “You do not like death because you have built and established the world and ruined the hereafter. So you dislike moving from the established to the ruined.” It was further asked of him (Abū Dharr): “How do you see our return to Allāh?” He said: “As for the pious (person), it is like a traveler returning to his

⁴ *Bihār al-Anwār*, vol. 6, pg. 133

family; and as for the wicked, it is like a runaway slave being returned to his master.” He was then questioned: “How do you see our situation with Allāh?” He replied: “Compare your actions to (what is written in) the Book of Allāh, ‘Verily the good doers are enjoying blessings, and verily the evil doers are in Hell.’⁵” The man said: “So where is Allāh’s mercy?” He said: “‘Verily the Mercy of Allāh is near those who do good.’⁶”⁷

6. Imām ‘Alī ar-Ridā عليه السلام narrates from his forefathers that when the time of death of Imām Hasan al-Mujtabā عليه السلام approached, the Imām began to cry. It was asked: “O’ son of the Messenger of Allāh, why are you crying though your position with the Prophet is what it is and the Prophet has said about you what he has said. In addition to this, you have performed the hajj

⁵ Sūrat al-Infītār (82), verse 13 & 14

⁶ Sūrat al-A‘rāf (7), verse 56

⁷ *Biḥār al-Anwār*, vol. 6, pg. 137

twenty times on foot; and three times in your life, you split your wealth and gave half of it in the way of Allah ﷻ, even so much as your shoes?!" The Imām replied : "I am crying for two reasons : because of the fear of death, and because of separation from those whom I love."⁸



This work begins with *Du'ā 'Adeelah* – literally a supplication referring to the fact that we do not want to “deviate” from the true path once we have found it – and what better way to stay firm on the path of Islam and the teachings of Prophet Muḥammad ﷺ and the family of Muḥammad ﷺ than to constantly reflect on our true guides and also keep in mind our belief system.

⁸ *Bihār al-Anwār*, vol. 6, pg. 160

We then make our way into a brief, yet powerful prayer to once again remind us of what our core belief system is that we need to always reflect upon and work to implement within our lives.

Once we have begun preparing ourselves and for the journey towards saving our own souls, then we can begin to think of others – those who have left us and what we can do for them – while at the same time, still trying to help ourselves. Thus at this juncture of the journey, we turn to one of the most powerful chapters of the Qur’ān which helps us reflect upon our own lives, its shortness, our eventual state of being incapacitated, and finally our death. This is spoken of beautifully in the *Heart of the Qur’ān* – Sūrah Yāseen.

From there, we once again redirect our focus to the power, grandeur and majesty of Allāh ﷻ in everything that He has created – including the human being and meticulously recite Sūratul Mulk to further strengthen our bond with the Creator and to remind us of our eventual death.

Through the recitation of these two grand chapters of the Qur'ān, we not only ask for ourselves to be safeguarded on this journey, but we also ask Allāh ﷻ to grant the rewards of the recitation of these two chapters to the dearly departed loved ones from our community, family and friends.

Remembering life and death would not be complete unless we reflect and lament over the life and death of the greatest of martyrs, Imām Husayn ibne 'Alī ؑ and his noble congregation of family and friends – brave men and women who sacrificed all that they had to keep the religion of Islam intact. Indeed, his death and that of his noble family and the selfless companions teaches us how to live and die – with honour, pride and dignity. The power and potential contained in *Ziyārat 'Āshurā'* have been enumerated in numerous books, however suffice it to mention that for safety and security in this world and in the next, nothing is as beneficial for a believer as remembering the tragedy of Kerbalā'.

We then delve into the “unspoken” – death. Yes, for many people death is a fearful and frightening thing as we don’t know what lies “over there” and it is for this reason that we have been recommended to recite the prayer known as *Ṣalāṭul Wahshat* – a prayer for the ‘fear’ which one faces in the grave – especially on the first night. This short yet beneficial prayer, performed by the close family of the deceased, is addressed specifically to the deceased as he or she spends their first night of loneliness in their dark and lonely grave.

However, we must not forget those who have left us weeks, months, years or decades ago – they too are feeling the separation from their loved ones, and thus we then learn how to recite a *salāt* which is offered as a gift to the deceased. Which person does not need such a beautiful gift – that of the Divine Celestial Light engulfing them in their grave!?

If we are fortunate enough to have our parents alive and beside us, then we should “count our blessings” and constantly be in their service, as there are many people – young and old – who have lost their parents. Some never saw the face of their father or mother while others were blessed to spend some years in the service of their parents. For those who have lost their mother or father – or both – the ṣalāt for one’s parents is a beautiful way to remember the countless favours and services which our parents have provided for us – they took care of us when we were infants; they provided and nurtured us to grow up to be healthy and strong individuals; and eventually they saw us off as we began a new marital life forming our own families. The least we can do for them is to pray a two rak‘at prayer and gift it to them for all of their efforts which they undertook to make us who we are today.

As we continue in our journey, we engage in an act of worship which combines both those who are in this world, and those who

are long gone - *Ṣalātul Layl* – the night prayer in which we not only remember the living members of our family, community and the Muslim society in general, but one in which we are also asked to take some time to remember those people who are no longer with us. Therefore, when we take the names of 40 believing women and men in the state of *qunūt* of the one-rak‘at salāt, we are hoping that when we leave this world, someone may also remember us in this way.

The conclusion of this book is also the conclusion of where we will all end up one day – the graveyard. Just as our living family and friends have rights over us and we love to have family over to share in our meals and in good times, so too do the deceased cherish that we come and greet them and pray over their departed souls. Therefore, the final section of prayers in this manual focuses on the inhabitants of the graveyard and how we should enter their

“homes”, how we should greet them and what we should gift to them.

Through reading and pondering over each and every page and thinking about every word and passage which we read, we hope that we are able to mould our lives to be in line with the *lives of Muhammad and the family of Muhammad, peace be upon all of them*, and that we can also ensure that our ending is in line with the *death of Muhammad and the family of Muhammad, peace be upon all of them*, and that we can be among those who truly prepare themselves for the eventual journey, and that we take all of the provisions which we need to ensure an easy and comfortable life in the world to come.



As you make your way through this book and are praying for your family, friends and other loved ones, please do remember all the

scholars who have sacrificed their lives and comfort to bring the teachings of Islam to us today.

Also make a prayer for the hastening of the advent of our 12th Imām, al-Hujjah ibne al-Ḥasan al-ʿAskarī, may Allāh hasten his glorious advent, and that our faith and piety can be elevated so that we can be worthy of being counted among his firm adherents and servants.

Many resources were utilized to compile this book, including: *Tahajjud Salat* published by the Academy for Learning Islam (www.academyofislam.com); *Rules Relating to the Deceased: Philosophy and Ahkam* published by the Islamic Humanitarian Service (www.al-haqq.com) and online resources for the supplications at the graveyard (www.duas.org). In addition, the publication of this book would not have been possible without the continuous support of our editor, Sr. Arifa Hudda - please make a special prayer for her and all those who have worked hard to complete this project.



*“Our Lord! Do not make our hearts swerve after You have guided us,
and bestow Your mercy on us. Indeed You are the All-munificent.”*

Sūrat Āle ‘Imrān (3), verse 8

Saleem Bhimji

May 24th, 2013 CE

*Rajab 13th, 1434 AH - Birth anniversary of the Commander of the Faithful, ‘Alī
ibne Abī Tālib, peace be upon him*

Introduction to Du'a al-'Adeelah

Many authentically reported supplications have comprised the following statement:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَدِيلَةِ عِنْدَ الْمَوْتِ

O Allāh, I seek Your protection against deviation at the hour of death.

Deviation at the hour of death means shifting from the right path to the wrong path at the time of death.

Satan visits a person at the hour of death in order to deceive them and suggest evil things to them in order to make them doubt their religion. If Satan succeeds, then he will pull faith out from the heart of the dying person.

To avoid this from happening, many supplications have comprised statements about seeking Almighty Allāh's protection against the deviation of a person during death.

The great scholar, Fakhr al-Muḥaqqiqīn says: “To escape deviation at the hour of death, one should consider the proofs of creed in which one believes, as well as the five principles of the religion with all of their irrefutable evidences, with absolute sincerity and purity, and should then trust them with Almighty Allāh beseeching Him for giving them back at the hour of death.

One of the ways in which this can be done is by saying the following prayer:

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

O Allāh, O the most Merciful of all those who show mercy,



إِنِّي أودِعُكَ يَقِينِي هَذَا وَثَبَاتِ دِينِي

I am depositing with You this faith of mine and my firmness on this belief;

وَأَنْتَ خَيْرٌ مُسْتَوْدِعٍ

and You are the best of all of those who keep deposits.

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

You have commanded us to keep safe deposits that are put with us;

فَرُدَّهُ عَلَيَّ وَقْتُ حُضُورِ مَوْتِي

so (please) keep for me this deposit and give it back to me at the
time of my death.

According to the view of Fakhr al-Muḥaqqiqīn, *Du‘ā al-‘Adeelah* along with contemplating upon its contents in one’s mind grants security against the danger of deviation at the time of death.

The question whether this supplication has been reported from the Noble Imāms, peace be upon them, or it was composed by a certain scholar is controversial. Concerning this, our master Hājj Mīrzā Husayn al-Nūrī, a master on hadīth and well-versed in the reports of the Imāms, peace be upon them, says that *Du‘ā al-‘Adeelah* was composed by some scholars as it cannot be found in the famous books of ahadīth.

Du'a al-'Adeelah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the All-Beneficent, the All-Merciful



شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

'Allāh bears witness that there is no god but He,



وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

and (so do) the angels and those who possess knowledge,



قَائِمًا بِالْقِسْطِ

maintaining His creation with justice;

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

there is no god but He, the Mighty, the Wise.



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Surely, the (true) religion with Allāh is al-Islām.⁹



وَأَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ

I am a slave—feeble, sinful,



الْعَاصِي الْمُحْتَاجُ الْحَقِيرُ

disobedient, needy, and ignoble—

⁹ Sūrat Āle ‘Imrān, (3), Verses 18-19

أَشْهَدُ لِمُنْعِمِي وَخَالِقِي

I testify to my Benefactor, and my Creator,



وَرَازِقِي وَمُكْرِمِي

and my Provider of my sustenance, and my Honourer,



كَمَا شَهِدَ لِنَافْسِهِ

the same as He has testified in regards to Himself,



وَشَهِدَتْ لَهُ الْمَلَائِكَةُ

and the angels have testified in regards to Him,

وَأُولُو الْعِلْمِ مِنْ عِبَادِهِ

and just as those who possess knowledge amongst His servants,

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ

that there is no god except for Him,

ذُو النِّعَمِ وَالْإِحْسَانِ

the Lord of bounties and favours,

وَالْكَرَمِ وَالْإِمْتِنَانِ

and generosity and kindness.

قَادِرٌ أَزَلِي

He is Omnipotent, Eternal,

عَالِمٌ أَبَدِي

All-Knowing, Everlasting,

حَيٌّ أَحَدِي

Ever-Living, One and Only,

مَوْجُودٌ سَرْمَدِي

Self-Existent, Endless,

سَمِيعٌ بَصِيرٌ

All-Hearing, All-Seeing,

مُرِيدٌ كَارِمٌ

Willing, Distinguishing,

مُدْرِكٌ صَمَدِيٌّ

All-Aware, and Eternally Besought (by everyone).

يَسْتَحِقُّ هَذِهِ الصِّفَاتُ

He is worthy of all of these attributes,

وَهُوَ عَلَىٰ مَا هُوَ عَلَيْهِ فِي عِزِّ صِفَاتِهِ

and He, characterized by all of these sublime attributes,

كَانَ قَوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَالْقُوَّةِ

was All-Powerful prior to the existence of might and power,

وَكَانَ عَلِيمًا قَبْلَ إِجَادِ الْعِلْمِ وَالْعِلَّةِ

and All-Knowing before the origination of knowledge and reason.

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا مَالَ

He has been always an Authority when there was neither
sovereignty, nor wealth.

وَلَمْ يَزَلْ سُبْحَانًا عَلَىٰ جَمِيعِ الْأَحْوَالِ

He has been always Glorious under all circumstances.

وُجُودُهُ قَبْلَ الْقَبْلِ فِي أَزَلِ الْأَزَالِ

His Being was before all precedence in the pre-eternity of sempiternity.

وَبَقَاؤُهُ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ وَلَا زَوَالٍ

And He will remain after all endings without any extinction or disappearance.

غَنِيٌّ فِي الْأَوَّلِ وَالْآخِرِ

He is Self-Sufficient at the beginning and at the end,

مُسْتَعْنٍ فِي الْبَاطِنِ وَالظَّاهِرِ

and All-Independent in the inner and the apparent.



لَا جَوْرَ فِي قَضَائِهِ

There is no injustice in His judgement,



وَلَا مَيْلَ فِي مَشِيئَتِهِ

nor is there any unfairness in His management,



وَلَا ظُلْمَ فِي تَقْدِيرِهِ

nor is there any injustice in His administration,

وَلَا مَهْرَبَ مِنْ حُكْمَتِهِ

nor is there any escape from His sovereignty,

وَلَا مَلْجَأَ مِنْ سَطْوَاتِهِ

nor is there any shelter against His firm grip,

وَلَا مَنجِيٍّ مِنْ نِقْمَاتِهِ

nor is there any salvation from His punishment.

سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

His mercy overtakes His Wrath.

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ

None can escape Him when He summons.

أَزَاحَ الْعِلَلَ فِي التَّكْلِيفِ

He covers all logics for His obligatory decrees,

وَسَوَّى التَّوْفِيقَ بَيْنَ الضَّعِيفِ وَالشَّرِيفِ

He absolutely treats the weak and the noble equally,

مَكَّنَ أَدَاءَ الْمَأْمُورِ

He makes it capable to carry out His commands,

وَسَهَّلَ سَبِيلَ اجْتِنَابِ الْمَحْظُورِ

and He makes it easy to abstain from His prohibitions.

لَمْ يُكَلِّفِ الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ وَالطَّاقَةِ

He does not make obedience a burden, but according to one's real capacity.

سُبْحَانَهُ مَا أَبِينَ كَرَمَهُ

All glory be to Him! How manifest His generosity is!

وَأَعْلَى شَأْنَهُ

How sublime His standing is!

سُبْحَانَهُ مَا أَجَلَّ نَيْلُهُ

All glory be to Him! How magnificent it is to seek Him!



وَأَعْظَمَ إِحْسَانَهُ

How splendid His favors are!



بَعَثَ الْأَنْبِيَاءَ لِيبَيِّنَ عَدْلَهُ

He has sent the Prophets in order to show His justice,



وَنَصَّبَ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَفَضْلَهُ

and appointed successors [of the Prophets] in order to make known
His munificence and grace.

وَجَعَلْنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ

and He has made us among the community of the Chief of the
Prophets,



وَحَيْرِ الْأَوْلِيَاءِ

and the most favourable of the saints,



وَأَفْضَلِ الْأَصْفِيَاءِ

and the best of the elite ones,



وَأَعْلَى الْأَزْكِيَاءِ

and the most sublime of the pure ones;

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

that is Muhammad, may Allāh send blessings and benedictions upon him and his Household.

أَمَّنَّا بِهِ وَبِمَا دَعَانَا إِلَيْهِ

We believe in him, and in all that to which he has called us,

وَبِالْقُرْآنِ الَّذِي أَنْزَلَهُ عَلَيْهِ

and in the Qur'ān which He revealed to him,

وَبِوَصِيِّهِ الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ

and in his Successor whom he appointed on the day of Ghadir,

وَأَشَارَ بِقَوْلِهِ: هَذَا عَلِيٌّ إِلَيْهِ

and to whom he referred to by saying : “This is ‘Ali.’”

وَأَشْهَدُ أَنَّ الْأَئِمَّةَ الْأَبْرَارَ

And I also bear witness that the Imāms—the pious,

وَالْخُلَفَاءَ الْأَخْيَارَ

and the benign vicegerents [of Allāh],

بَعْدَ الرَّسُولِ الْمُخْتَارِ

after the Chosen Prophet are:

عَلِيٌّ قَامِعُ الْكُفَّارِ

‘Alī, the subduer of the infidels.

وَمِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنُ بْنُ عَلِيٍّ

And following him is the chief of his sons, al-Ḥasan, the son of ‘Alī.

ثُمَّ أَخُوهُ السَّبِطُ التَّابِعُ لِمَرْضَاةِ اللَّهِ الْحَسَيْنُ

Then comes his brother, the grandson and seeker of Allāh’s
pleasure, al-Ḥusayn.

ثُمَّ الْعَابِدُ عَلِيٌّ

Then comes ‘Alī, the [distinctive] worshipper [of Allāh].

تُمَّمَّ الْبَاقِرُ مُحَمَّدٌ

Then comes the cleaver (of knowledge), Muḥammad.

تُمَّمَّ الصَّادِقُ جَعْفَرٌ

Then comes the truthful one, Ja‘far.

تُمَّمَّ الْكَاطِمُ مُوسَى

Then comes the suppressor of rage, Mūsā.

تُمَّمَّ الرِّضَا عَلِيٌّ

Then comes the pleased, ‘Alī.

ثُمَّ النَّقِيِّ مُحَمَّدٌ

Then comes the pious, Muḥammad.

ثُمَّ النَّقِيِّ عَلِيٌّ

Then comes the refined, ‘Alī.

ثُمَّ الزَّكِيِّ الْعُسْكَرِيِّ الْحَسَنِ

Then comes the pure resident of ‘Askar, al-Ḥasan.

ثُمَّ الْحُجَّةِ الْخَلْفِ الْقَائِمِ

Then comes the argument, the successor, the assumer,

الْمُنْتَظَرُ الْمَهْدِيُّ الْمُرْجَى

The awaited, the well-guided, and the expected one,

الَّذِي بِبَقَائِهِ بَقِيَتْ الدُّنْيَا

on account of whose existence, this world is kept in existence,

وَبِإِيمَانِهِ رُزِقَ الْوَرَى

on account of whose blessing, the created beings are provided
sustenance,

وَبِوُجُودِهِ ثَبَتَتِ الْأَرْضُ وَالسَّمَاءُ

and on account of whose existence, the earth and the sky are kept in
firmness.

وَبِهِ يَمَلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا

And through him, Allāh will fill the earth with equity and justice

بَعْدَ مَا مَلَأَتْ ظُلْمًا وَجَوْرًا

after it will be filled with inequity and injustice.

وَأَشْهَدُ أَنَّ أَقْوَالَ هُمْ حُجَّةٌ

And I also bear witness that their words are decisive arguments,

وَأَمْتِنَا لَهُمْ فَرِيضَةٌ

And to comply with their orders is obligatory,

وَطَاعَتَهُمْ مَفْرُوضَةٌ

And the obedience to them is commissioned [by Allāh],

وَمَوَدَّتَهُمْ لِأَزِمَةٍ مَقْضِيَّةٍ

And to love them is necessary and pre-ordained,

وَالِإِقْتِدَاءِ بِهِمْ مُنْجِيَةٌ

And and to pattern (our lives) after them will definitely achieve
salvation,

وَمُخَالَفَتَهُمْ مُرْدِيَةٌ

And but to oppose them will definitely bring about destruction.

وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ

And they are the chiefs of all the inhabitants of Paradise,



وَشُفَعَاءُ يَوْمِ الدِّينِ

And the interceders on the Day of Judgment,



وَأَئِمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ

And undoubtedly, the leaders of the inhabitants of the earth,



وَأَفْضَلُ الْأَوْصِيَاءِ الْمَرْضِيِّينَ

And the best of the satisfied Successors [of the Prophets].

وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ

And I also bear witness that death is certain,

وَمَسْأَلَةَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ

And the interrogation by Munkar and Nakir (in the grave) is certain,

وَالْبَعْثَ حَقٌّ

the raising of the dead is certain,

وَالنُّشُورَ حَقٌّ

And the final assemblage is certain,

وَالصِّرَاطِ حَقٌّ

And the Discriminating Bridge is certain,

وَالْمِيزَانَ حَقٌّ

And the Scales [of deeds] is certain,

وَالْحِسَابِ حَقٌّ

And the calling into account is certain,

وَالكِتَابِ حَقٌّ

the record book [of deeds] is certain,

وَالْجَنَّةَ حَقٌّ

And Paradise is certain,

وَالنَّارَ حَقٌّ

And the Hellfire is certain,

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا

And the Hour [of resurrection] will certainly come, without any
doubt,

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

and Allāh will raise up those who are in the graves.

اللَّهُمَّ فَضْلِكَ رَجَائِي

O Allāh, in Your favour do I put my hope,

وَكَرَمُكَ وَرَحْمَتُكَ أَمَلِي

And Your generosity and mercy do I expect confidently,

لَا عَمَلٌ لِي أَسْتَحِقُّ بِهِ الْجَنَّةَ

I have no single deed by which I deserve Paradise,

وَلَا طَاعَةٌ لِي أَسْتَوْجِبُ بِهَا الرِّضْوَانَ

nor do I have any act of obedience [to You] due to which I deserve
Your pleasure;

إِلَّا أَنِّي أَعْتَقَدْتُ تَوْحِيدَكَ وَعَدْلَكَ

except that I believe in Your Oneness and Your Justice,



وَأُرْتَجِيْتُ إِحْسَانَكَ وَفَضْلَكَ

and I hope for Your benevolence and Your favour.



وَتَشَفَّعْتُ إِلَيْكَ بِالنَّبِيِّ وَآلِهِ مِنْ أَحِبِّبِكَ

And thus, I seek the Prophet and his Household, Your most-beloved ones, to intercede for me before You;



وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ

and You are verily the most Generous of all those who are generous,

وَأَرْحَمُ الرَّاحِمِينَ

and the most Merciful of all those who show mercy.

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ

And may Allāh send blessings to our Prophet, Muḥammad

وَأَلِهِ أَجْمَعِينَ

and upon all of his Household,

الطَّيِّبِينَ الطَّاهِرِينَ

the pure and the immaculate,

وَسَلِّمْ تَسْلِيمًا كَثِيرًا كَثِيرًا

and send upon them many, many benedictions.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And there is no might and no power except with Allāh, the All-High,
the All-Great.

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

O Allāh! O most Merciful of all those who show mercy,

إِنِّي أودِعُكَ بِقِيَمِي هَذَا وَتَبَاتَ دِينِي

I am depositing with You this faith of mine and my firmness on this
belief;

وَأَنْتَ خَيْرُهُمْسْتَوْدَعِ

and You are the best of all those who keep deposits.

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

And You have commanded us to keep safe deposits that are put with us;

فَرُدِّهَا عَلَيَّ وَقْتُ حُضُورِ مَوْتِي

so, (please) keep for me this deposit to give it back to me at the time of my death,

وَعِنْدَ مَسْأَلَةِ الْمُنْكَرِ وَالنَّكِيرِ

and at the time of the interrogation of Munkar and Nakir;

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

[I beseech You] in the name of Your mercy; O most Merciful of all
those who show mercy.

Supplication for the Protection of our Faith

Shaykh al-Tūsī has narrated that Muhammad ibn Sulaymān al-Daylamī said to Imām Ja‘far al-Sādiq عليه السلام: “Your adherents say that faith is of two sections; one is steady and the other is depository. So, please teach me a supplication that makes my faith perfect and saves it from removal.”

Imām Ja‘far al-Sādiq عليه السلام hence taught him to say the following supplication after each obligatory prayer:

رَضِيْتُ بِاللَّهِ رَبًّا

I am pleased with Allāh being my Lord,

وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا

And with Muhammad—may Allāh send blessings to him and his Household—who is [my] Prophet,

وَبِالْإِسْلَامِ دِينًا

And with Islam which is my religion,

وَبِالْقُرْآنِ كِتَابًا

And with the Qur'ān which is my book,

وَبِالْكَعْبَةِ قِبْلَةً

And with the Ka'bah which is my direction and focus,

وَبِعَلِيِّ وَلِيِّ إِمَاماً

And with ‘Alī who is my guardian and leader,

وَبِالْحَسَنِ وَالْحُسَيْنِ

And with al-Ḥasan and al-Ḥusayn,

وَعَلِيِّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ

And with ‘Alī ibn al-Ḥusayn and Muḥammad ibn ‘Alī,

وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ

And with Ja‘far ibn Muḥammad and Mūsā ibn Ja‘far,

وَعَلِيِّ بْنِ مُوسَىٰ وَمُحَمَّدِ بْنِ عَلِيٍّ

And with ‘Alī ibn Mūsā and Muḥammad ibn ‘Alī,

وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ

And with ‘Alī ibn Muḥammad and al-Ḥasan ibn ‘Alī,

وَالْحُجَّةِ بْنِ الْحَسَنِ

And Al-Ḥujjah ibn al-Ḥasan (the Argument [of Allāh]),

صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةً

Allāh’s blessings be upon them all, being my leaders.

اللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أئِمَّةً

O Allāh, I am pleased to have them as my leaders;

فَأَرْضَنِي لَهُمْ

so, allow them to be pleased with me.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily, You have power over all things.

Introduction to Surah Yaseen

Chapter 36 of the Noble Qur'ān

Revealed in Mecca, this chapter contains 83 verses and speaks about numerous topics such as the prophethood of Prophet Muḥammad ﷺ, the greatness of Allāh ﷻ in the world of existence, resurrection, the questioning in the Court of the Hereafter and some specialities of heaven and hell. The importance of constant recitation with reflection can be understood through the saying of the Prophet ﷺ in which has described this chapter as being the “*Heart of the Qur’ān*”.

In terms of its content, Sūrah Yaseen comprises all of the themes of the Qur’ān. The basis of Qur’ān is the knowledge of our coming to this world and about things to come after death in the Hereafter and this is acquired through knowing Allāh ﷻ and His messengers. Once we know His messengers and their lives, we are then able to understand their struggles against disbelief and polytheism, see the arguments which they used to strengthen the faith of others and how they dealt with those who were misguided. In addition, the

Qur'ān shares with the readers, the stories of paradise and the people of paradise and the bounties therein as well as hell and hell dwellers and sorrows therein. By studying this chapter of the Qur'ān, we will see how all of these themes, and their off-shoots, are narrated.

The believers have been encouraged to recite this chapter on a regular basis and to also recite it whenever they are in the company of someone who is sick or is facing the last moments of their life and ultimately, this chapter of the Qur'ān has also been advised to be recited when we go to the graveyard and to dedicate the reward of its recitation to the believers who are buried therein.

Imām as-Ṣādiq عليه السلام has said: *“Whoever recites Sūrah Yaseen during the day before the sun sets will be protected and sustained for the whole day ; and one who recites it at night before going to sleep, 1,000 Angels will be sent to protect him from any accursed Satan and any impediment.”*

Surah Yaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

يس

1. Ya Seen.

وَالْقُرْآنِ الْحَكِيمِ

2. I swear by the Qur'ān full of wisdom.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. Most surely you are one of the messengers,

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٤﴾

4. On a right way.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٦٥﴾

5. A revelation of the Mighty, the Merciful.

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦٦﴾

6. That you may warn a people whose fathers were not warned, so they are heedless.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٤﴾

7. Certainly the word has proved true for most of them, but they do not believe.



إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ

مُقْبَحُونَ ﴿٨﴾

8. Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

9. And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.



وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

10. And it is alike to them whether you warn them or warn them not: they will not believe.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ^ع

فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. You can only warn one who follows the reminder and fears the Beneficent one in secret; so announce to him forgiveness and an honourable reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ^ط وَكُلَّ شَيْءٍ

أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Surely We give life to the dead, and We write down what they have sent before and the effects (of their actions), and We have recorded everything in a clear writing.

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

13. And set out to them an example of the people of the town, when the messengers came to it.



إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا

إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

14. When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ۗ وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ۗ

﴿١٥﴾ إِنَّ أَنْتُمْ إِلَّا تَكْذِبُونَ

15. They said: You are naught but mortals like ourselves, nor has the Beneficent One revealed anything; you only lie.

﴿١٦﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

16. They said: Our Lord knows that we are most surely messengers to you.

﴿١٧﴾ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

17. And nothing devolves on us but a clear deliverance (of the message).

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ

لَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٦﴾

18. They said: Surely we foresee evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

قَالُوا هَآءِ بِرُكُومِكُمْ أَئِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ

مُسْرِفُونَ ﴿١٧﴾

19. They (the messengers) said: Your evil fortune is with you; what! If you are reminded! Nay, you are an extravagant people.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا

الرُّسُلَ ۗ

20. And from the remote part of the city there came a man running,
he said: O my people! follow the messengers;

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

21. Follow him who does not ask you for any reward, and they are
the followers of the right course;

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

22. And what reason have I that I should not serve Him Who brought
me into existence? And to Him you shall be brought back;

ءَاتَّخِذْ مِنْ دُونِهِ إِلَهَةً إِنْ يُرِدْ الرِّحْسُ بِضُرٍّ لَا تَغْنِ عَنِّي

شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

23. What! Shall I take besides Him gods whose intercession, if the Beneficent One should desire to afflict me with a harm, can not avail me aught, nor shall they be able to deliver me?

إِنِّي إِذَا نَفِي ضَلَلٍ مُبِينٍ ﴿٢٤﴾

24. In that case I will most surely be in clear error:

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

25. Surely I believe in your Lord, therefore hear me.

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

26. It was said: Enter the garden. He said: O would that my people had known,

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

27. Of that on account of which my Lord has forgiven me and made me among the honoured ones!

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا

كُنَّا مُنْزِلِينَ ﴿٢٨﴾

28. And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِيدُونَ ﴿٦٩﴾

29. It was naught but a single cry, and lo! they were still.



يُحْسِرَةٌ عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٧٠﴾

30. Alas for the servants! There comes not to them a messenger but they mock him.

الْمُيْرُواكُمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا

يَرْجِعُونَ ﴿٣١﴾

31. Do they not consider how many of the generations We have destroyed before them, because they do not turn to them?

وَأِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. And all of them will surely be brought before Us.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا

حَبًّا فِيهَا يَأْكُلُونَ ﴿٣٣﴾

33. And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِن

الْعُيُونِ ﴿٣٤﴾

34. And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

يَا أَكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلْتُمْ أَيْدِيَهُمْ ۗ أَفَلَا

يَشْكُرُونَ ﴿٣٥﴾

35. That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?



سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ

أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36. Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

وَآيَةٌ لَهُمُ اللَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

37. And a sign to them is the night: We draw forth from it the day,
then lo! They are in the dark;

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۖ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ

ط
الْعَلِيمِ ﴿٣٨﴾

38. And the sun runs on to a term appointed for it; that is the
ordinance of the Mighty, the Knowing.

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

39. And (as for) the moon, We have ordained for it stages until it
becomes again like an old dry palm branch.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ

النَّهَارِ ۖ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

40. Neither is it allowable for the sun that it should overtake the moon, nor can the night outstrip the day; and each swims in an orbit.

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾

41. And a sign to them is that We bear their offspring in the laden ship.

وَحَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٢٢﴾

42. And We have created for them the like of it, what they will ride on.

وَأِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٢٣﴾

43. And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٢٤﴾

44. But (by) mercy from Us and for enjoyment until a time.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ

تُرْحَمُونَ ﴿٣٥﴾

45. And when it is said to them: Guard against what is before you and what is behind you, that mercy may be shown to you.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا

مُعْرِضِينَ ﴿٣٦﴾

46. And there comes not to them a communication from the communications of their Lord but they turn aside from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْطِعِم مِّنْ لَّوْ يَشَاءُ اللَّهُ أَطَعْتَهُ ۗ إِنَّكُمْ إِلَّا

فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

47. And when it is said to them: Spend out of what Allāh has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allāh please, He could feed? You are naught but in clear error.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾

48. And they say: When will this threat come to pass, if you are truthful?

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْجُذُهُمْ وَهُمْ يَخِصِّسُونَ ﴿٤٩﴾

49. They wait not for aught but a single cry which will overtake them while they yet contend with one another.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

50. So they shall not be able to make a bequest, nor shall they return to their families.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

51. And the trumpet will be blown, when lo! From their graves they will hasten on to their Lord.

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ

﴿٥٢﴾ وَصَدَقَ الْمُرْسَلُونَ

52. They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent One promised and the messengers told the truth.

— — — — —
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا

﴿٥٣﴾ مُحْضَرُونَ

53. There would be naught but a single cry, when lo! They will all be brought before Us;

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ

تَعْمَلُونَ ﴿٥٣﴾

54. So this day no soul shall be dealt with unjustly in the least; and you will not be rewarded except for that which you did.

﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ

55. Surely the dwellers of the garden shall on that day be in an occupation quite happy.

﴿٥٦﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَّكِونَ

56. They and their wives shall be in shades, reclining on raised couches.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾

57. They shall have fruits therein, and they shall have whatever they desire.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

58. Peace: a word from a Merciful Lord.

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

59. And get aside today, O guilty ones!

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰٓ أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ

لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

60. Did I not instruct you, O children of Adam, that you should not serve the Satan? Surely he is your open enemy,

وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

61. And that you should serve Me - this is the right way.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا

تَعْقِلُونَ ﴿٦٢﴾

62. And certainly he led astray numerous people from among you.
What, could you not then understand?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

63. This is the hell with which you were threatened.

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

64. Enter into it this day because you disbelieved.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ

بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

65. On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness to what they earned.



وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى

يُبْصِرُونَ ﴿٦٦﴾

66. And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا

يَرْجِعُونَ ﴿٦٧﴾

67. And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

68. And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ

مُبِينٌ ﴿٦٦﴾

69. And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Qur'ān,



لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٧﴾

70. That it may warn him who would have life, and (that) the word may prove true against the unbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا

مَلِكُونَ ﴿٤١﴾

71. Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٢﴾

72. And We have subjected them (the cattle) to them (humanity), so some of them they ride upon, and some of them they eat.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٤٣﴾

73. And therein they have advantages and drinks; will they not then be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٤٣﴾

74. And they have taken gods besides Allāh that they may be helped.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ^{لَا} وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٤٤﴾

75. (But) they shall not be able to assist them, and they shall be a host brought up before them.

فَلَا يَحْزُنكَ قَوْلُهُمْ^{إِنَّا} إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٥﴾

76. Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ

﴿٤٧﴾ مُبِينٌ

77. Does not man see that We have created him from the small seed?
Then lo he is an open disputant.



وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ط قَالَ مَنْ يُحْيِي الْعِظَامَ وَ

﴿٤٨﴾ هِيَ رَمِيمٌ

78. And he strikes out a likeness for Us and forgets his own creation.
Says he: Who will give life to the bones when they are rotten?

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ

عَلِيمٌ ﴿٤٦﴾

79. Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation



الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ

تُوقِدُونَ ﴿٨٠﴾

80. He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ

مِثْلَهُمْ ۗ بَلَىٰ ۗ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

81. Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator (of all), the Knower.



إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

82. His command, when He intends anything, is only to say to it: Be, so it is.

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ

تُرْجَعُونَ

83. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

Introduction to Suratul Mulk

Chapter 67 of the Noble Qur'ān

Revealed in Mecca, Sūratul Mulk is also known as Sūratul Munjīyah (that which saves a person), Sūratul Wāqiyah (the Great Event) and Sūratul Māniyah (meaning a person who recites this chapter will be protected from the punishment of Allah ﷻ or the punishment of the grave).

This chapter is one of the most beneficial ones of the Qur'ān and various issues have been covered within it – one of the most important being in regards to the resurrection, the punishment of the hell-fire, and a conversation between those in hell and paradise as to why they are in their (respective) abodes; and other issues related to the Day of Judgement.

In regards to the benefits of reciting this chapter, there are countless traditions from Prophet Muḥammad ﷺ and the Ahlu Bayt عليهم السلام. In one such tradition from Prophet Muḥammad ﷺ we

read that: *“One who recites the chapter Tabārak (al-Mulk) is as the one who stayed up the entire night of Qadr [in worship].”*¹⁰

In another tradition from the Prophet ﷺ, it has been mentioned that: *“I would have loved that [Chapter] Tabārak al-Mulk be implanted on the heart of every believer.”*¹¹

The last tradition on the importance of this chapter can be seen in the words of the 5th Imām, Muḥammad al-Bāqir ؑ in which he has said: *“Sūratul Mulk is a preventer - it averts the punishment of the grave - and even in the Torah [the book revealed to Prophet Moses] it has been written with the name of Sūratul Mulk. A person who recites this chapter at night or recites it continuously and properly will not be counted as being from among the heedless ones.”*

¹⁰ *Majma' al-Bayān*, vol. 10, pg. 320

¹¹ *Ibid.*

Suratul Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

تَبْرَكَ الَّذِي فِي يَدَيْهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1. Blessed is He in Whose hand is the kingdom, and He has power over all things,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴿٢﴾

وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٣﴾

2. Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ

مِن تَفْوُوتٍ ۗ فَارْجِعِ الْبَصَرَ ۗ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

3. Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allāh; so then look again, can you see any disorder?



ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ

حَسِيرٌ ﴿٤﴾

4. Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا

لِلشَّيْطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

5. And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Satans, and We have prepared for them the chastisement of burning.



وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ﴿٦﴾

6. And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

7. When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ

خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

8. Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌۭ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنِّ

شَيْءٍ ۗ إِنَّا أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

9. They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allāh has not revealed anything, you are only in a great error.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ﴿١٠﴾

10. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire.

فَاعْتَرَفُوا بِذُنُوبِهِمْ ۗ فَسَحَقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

11. So they shall acknowledge their sins, but far will be (forgiveness) for the inmates of the burning fire.

أَنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ

الصُّدُورِ ﴿١٣﴾

13. And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.

أَلَا يَعْلَمُ مَنْ خَلَقَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣﴾

14. Does He not know, Who created? And He is the Knower of the Subtleties, the Aware.



هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي

مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

15. He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.

ءَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ

تَمُورُ ﴿١٦﴾

16. Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! It shall be in a state of commotion.

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ط

فَسَتَّعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

17. Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was (My) warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

18. And certainly those before them rejected (the truth), then how was (My) disapproval.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ

إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

19. Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent? Surely He sees everything.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ

الرَّحْمَنِ طُ إِنَّ الْكٰفِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

20. Or who is it that will be a host for you to assist you besides the Beneficent? The unbelievers are only in deception.



أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ كَجَوَابٍ فِي عُتُوٍّ

وَأَنْفُورٍ ﴿٢١﴾

21. Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ

صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

22. What! Is he who goes prone upon his face better guided or he who walks upright upon the straight path?



قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَ

الْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

23. Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

24. Say: He it is Who multiplied you in the earth and to Him you will be gathered.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

25. And they say: When will this threat be (executed) if you are truthful?

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾

26. Say: The knowledge (thereof) is only with Allāh and I am only a plain warner.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي

كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

27. But when they will see it close, the faces of those who disbelieved will be sorry, and it shall be said; This is that which you called for.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللهُ وَمَنْ مَعِىَ أَوْ رَحِمَنَا فَمَنْ

يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ الْيَمِّ ﴿٢٨﴾

28. Say: Have you considered that if Allāh was to destroy me and those with me or if He was to have mercy on us; yet who will protect the unbelievers from a painful punishment?

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ

هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

29. Say: He is the Beneficent, we believe in Him and on Him do we rely, so you will come to know who it is that is in clear error.



قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ

مَعِينٍ ﴿٣٠﴾

30. Say: Have you considered that if your water should go down, who is it then that will bring you flowing water?

Introduction to Ziyarat ‘Ashura

Ziyārat ‘Āshūrā is in reality a *ḥadith al-qudsī* – a statement and proclamation attributed to Allāh ﷻ, but not revealed in the Qur’ān.

Safwān narrates that this ziyārat was conveyed by Angel Jibrā’īl ؑ from the *Guarded Tablet* to Prophet Muḥammad ﷺ and in a lengthy tradition in speaking to the 6th Imām, Ja‘far as-Ṣādiq ؑ, the infallible Imām told Safwān the following:

“O Safwān! I vouch for the acceptance of this ziyārat if one performs the acts of worship of ‘Āshūrā regularly. Indeed, his deeds will be worthy of acceptance; Allāh will fulfill his demands and grant his requests and none shall return from His threshold in a state of despair and despondency. O Safwān! My father had also vouched for its acceptance just as my grandfather did and his father Imām Ḥusayn also confirmed it; as well, Imām Ḥasan had also recommended it. The Messenger of Allāh had related this ziyārat to the Commander of the Faithful with this same assurance. This is that part of The Guarded Tablet that angel

Jibrā'il had revealed to the Prophet. O Safwān! Allāh has sworn that one who recites my grandfather's (Imām Ḥusayn) ziyārat from near or afar and raises his hands to seek his wishes after reciting this ziyārat, shall find Allāh fulfilling his wishes. Allāh, on account of this ziyarat, shall not let disappointment and dejection befall His servant. Allāh will bestow him with nothing less than Paradise and protect him from the Fire. His rank in Paradise shall be elevated so that he will be bestowed with the right of intercession on the Day of Judgement. O Safwān! Reciting the ziyārat of Imām Ḥusayn is equal to the ziyārat of Allāh at the throne.”¹²

¹² *Biḥār al-anwār*, vol. 98 pg. 300


Ziyarat 'Ashura

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful


السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ،

Peace be upon you O' Aba 'Abdillāh,



السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ،

Peace be upon you O' son of the Messenger of Allāh,



السَّلَامُ عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ،

Peace be upon you O' son of the Commander of the Faithful,

وَابْنَ سَيِّدِ الْوَصِيِّينَ ،

and the son of the leader of the inheritors (of the Prophet),

السَّلَامُ عَلَيْكَ يَا بْنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ .

Peace be upon you O' son of Fāṭimah, the leader of the women of the entire Universe.

السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ وَالْوَتْرَ الْمَوْتُورَ ،

Peace be upon you O' the one whose blood has not yet been avenged (and whose avenging is with Allāh) and the son of one who was killed (meaning Imām 'Alī) and whose blood has not yet been avenged and the one who was killed alone.

السَّلَامُ عَلَيْكَ وَعَلَى الْأَمْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ .

Peace be upon you and also upon those souls who accompanied you
to your annihilation.

عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ أَبَدًا

مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ .

Upon you and upon all of those (who were killed) is the peace of
Allāh from me for eternity, as long as the night and the day remain.

يَا أَبَا عَبْدِ اللَّهِ،

O' Aba 'Abdillāh!

لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ بِكَ عَلَيْنَا،

Surely the tribulations are great and unbearable and your tragedy is
great for us,

وَعَلَىٰ جَمِيعِ أَهْلِ الْإِسْلَامِ،

and for all of the people of Islam;

وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ فِي السَّمَوَاتِ

عَلَىٰ جَمِيعِ أَهْلِ السَّمَوَاتِ.

and unbearable and great is your tragedy in the heavens and for all
of the dwellers of the heavens.

فَلَعَنَ اللَّهُ أُمَّةً آسَسَتْ أَسَاسَ الظُّلْمِ
وَالجَوْرِ عَلَيْكُمْ أَهْلَ البَيْتِ.

May the mercy of Allāh be removed from those people who laid down the foundation for the oppressions and wrongs done upon you, the family of the Prophet [Ahlul Bayt].

وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَن مَّقَامِكُمْ وَأَزَّ التُّكْمُ
عَن مَّرَاتِبِكُمُ الَّتِي رَتَّبَكُمْ اللَّهُ فِيهَا.

May the mercy of Allāh be removed from those people who denied you your position (O' Ahlul Bayt) and removed you from your rank which Allāh Himself had granted to you all.

وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ ، وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ

لَهُمْ بِالَّتَمَكِينِ مِنْ قِتَالِكُمْ .

May the mercy of Allāh be removed from those who killed you, and may the mercy of Allāh be removed from those who made it easy for them by preparing the grounds for your killing.



بَرُّنْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَمِنْ

أَشْيَاعِهِمْ وَآتَبَاعِهِمْ وَأَوْلِيَاءِهِمْ .

I turn to Allāh and I turn towards you all and I turn away from them and their adherents, their followers and their friends.

يَا أَبَا عَبْدِ اللَّهِ، إِيَّيْ سَلِّمْ لِمَنْ سَالَمَكُمْ،
وَحَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ.

O' Aba 'Abdillāh! I am at peace with those who make peace with you;
and I am at war with those who make war with you, until the Day of
Judgement.

وَلَعَنَ اللَّهُ آلَ زَيْدٍ وَآلَ مَرْوَانَ، وَلَعَنَ اللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً،

And may the mercy of Allāh be removed from the family of Ziyād,
and the family of Marwān and may the mercy of Allāh be removed
from Bani Umayyah, all of them.

وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ، وَلَعَنَ اللَّهُ

عُمَرَ بْنَ سَعْدٍ، وَلَعَنَ اللَّهُ شِمْرًا،

May the mercy of Allāh be removed from Ibn Marjānah, and may the mercy of Allāh be removed from ‘Umar ibne Sa‘ad, and may the mercy of Allāh be removed from Shimr;



وَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ وَتَنَقَّبَتْ لِقِتَالِكَ.

And may the mercy of Allāh be removed from the nation that carried out, saw and were silent at your killing.

بِأَبِي أَنْتَ وَأُمِّي، لَقَدْ عَظُمَ مُصَابِي بِكَ.

May my father and my mother be sacrificed for you, surely my
sorrow for you is great.

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ، وَأَكْرَمَنِي بِكَ، أَنْ يَرْزُقَنِي
طَلَبَ ثَارِكَ مَعَ إِمَامٍ مَنصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ.

So I ask Allāh who has honoured your status and has honoured me
through you - that He grant me the opportunity to seek your
revenge with the aided Imām from the family of Muhammad, peace
of Allāh be upon him and his family.

أَللَّهُمَّ اجْعَلْنِي عِنْدَكَ وَجِيهًا بِالْحُسَيْنِ،

عَلَيْهِ السَّلَامُ، فِي الدُّنْيَا وَالْآخِرَةِ.

O' Allāh! Make me worthy of respect with You through Ḥusayn,
peace be upon him, both in this transient world and also in the next
life.

يَا أَبَا عَبْدِ اللَّهِ،

O' Aba 'Abdillāh!

إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ، وَإِلَى رَسُولِهِ،

Surely I seek closeness to Allāh and to His Messenger,

وَالِىَ أَمِيرِ الْمُؤْمِنِينَ،

and to the Commander of the Faithful,

وَالِىَ فَاطِمَةَ،

and to Fāṭimah,

وَالِىَ الْحَسَنِ،

and to Ḥasan,

وَالِىكَ بِمُؤَاتَاكَ،

and to you through love for you,

وَبِالْبِرِّ آءٍؤَمَمَنُ أَسَسَ أَسَاسَ ذَٰلِكَ وَبَنَىٰ عَلَيْهِ بُنْيَانَهُ،

وَجَرَىٰ فِي ظُلْمِهِ وَجُورِهِ عَلَيْكُمْ وَعَلَىٰ أَشْيَاعِكُمْ .

and through distancing myself from those who laid the foundations
and those who built upon and carried out oppression and cruelty
upon you all and upon your followers.



بَرَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ،

I disassociate myself from them through Allāh and through all of
you,

وَأَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُحَابَبَتِكُمْ وَمُحَابَبَةِ الْآلَةِ وَإِيَّكُمْ،

and I seek nearness to Allāh and then to all of you through love for
you all and your friends,

وَبِالْبِرِّ آءِمَّةٍ مِنْ أَعْدَائِكُمْ، وَالنَّاصِحِينَ لَكُمْ

الْحَرْبِ، وَبِالْبِرِّ آءِمَّةٍ مِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ.

and disassociation with your enemies and from those who want to
fight against you, and disassociation from their adherents and their
followers.

إِنِّي سَلِمٌ لِمَنْ سَالَمَكُمْ،

Surely I am at peace with those who are at peace with you,

وَحَرْبٌ لِمَنْ حَارَبَكُمْ،

and I am at war with those who are at war with you,



وَوَلِيٌّ لِمَنْ وَالَاكُمْ، وَعَدُوٌّ لِمَنْ عَادَاكُمْ.

and I am a friend with those who are friends with you,
and I am an enemy with those who are enemies with you.



فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَمَعْرِفَةِ أَوْلِيَاءِكُمْ،

So then I ask Allāh who has honoured me with a cognizance of all of
you and a cognizance of your friends,

وَمَرِّزْتَنِي الْبِرَّ آتَاءَ مَنْ أَعْدَاكُمْ،

that He also grant me the opportunity to disassociate myself from
your enemies,

أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ،

and that He place me with you – both in this transient world and
also in the next life,

وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي الدُّنْيَا وَالْآخِرَةِ.

and that he make me firm in your presence with a truthful stance -
both in this transient world and also in the next life.

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ،

And I ask Him (Allāh) that He enables me to reach the honoured station that you all have in the presence of Allāh



وَأَنْ يَرزُقَنِي طَلَبَ ثَأْرِكُمْ مَعَ إِمَامٍ هُدًى

مَهْدِيٍّ ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ.

and that He grant me the ability to seek revenge of your killing with the guided, rightly guided Imām from you, who will surely come and speak the truth.

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ،

And I ask Allāh for your sake and for the status and rank which you
all have with Him,



أَنْ يُعْطِينِي بِمُصَابِي بِكُمْ أَفْضَلَ مَا يُعْطِي مُصَاباً بِمُصِيبَتِهِ،

that He grant me that thing due to me showing grief and sorrow at
your sorrows, even more than of that which He gives in a person's
own grief and sorrows,

مُصِيبَةً مَا أَعْظَمَهَا وَأَعْظَمَ رَزِيَّتَهَا فِي

الإِسْلَامِ وَفِي جَمِيعِ السَّمَوَاتِ وَالْأَرْضِ.

and what great sorrow and tragedies you faced! How great was your
tragedy for Islam and for all of the inhabitants of the heavens and
the Earth!



اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِنْ

تَنَالِهِ مِنْكَ صَلَوَاتٍ وَرَحْمَةٍ وَمَغْفِرَةٍ.

O' Allāh! Make me at this moment, one who receives from You
prayers, mercy and forgiveness.

اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

O' Allāh! Make me live the life of Muḥammad and the family of
Muḥammad;

وَمَمَاتِي مَمَاتِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

and permit me to die the death of Muḥammad and the family of
Muḥammad.

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَبَرَّكَتْ بِهِ بَنُو أُمَيَّةَ وَابْنُ آكَلَةِ الْأَكْبَادِ،

O' Allāh! This is the day (the Day of 'Āshūrā') in which the Banī
Umayyah rejoiced upon, (and is the day when the) son of the liver
eater (meaning the son of Hind binte Abi Sufyān – Mu'āwiyah and
his son Yazīd) celebrated,

اللَّعِينُ ابْنُ اللَّعِينِ عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

the cursed son (Yazīd) of the cursed (Mu‘āwiyah), as said by You and Your Prophet, peace be upon him and his family, at every place and occasion by your Prophet, peace be upon him and his family.

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ
عَلَيْهِمْ مِنْكَ اللَّعْنَةُ أَبَدَ الْأَبَدِينَ.

O’ Allāh! May the mercy of Allāh be removed from Abu Sufyān and Mu‘āwiyah and Yazid ibne Mu‘āwiyah – upon them may Your mercy be removed forever and for all of eternity.

وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَآلُ مَرْوَانَ
بِقَتْلِهِمُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And this is the day when the family of Ziyād were happy and so were the family of Marwān at their killing of Ḥusayn, may the prayers of Allāh be upon him.



اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ وَالْعَذَابَ الْأَلِيمَ.

O' Allāh! Increase upon them (the enemies) Your curse and (Your) painful punishment.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ،

O' Allāh! Surely I seek nearness to you on this day (the Day of
'Āshūra'),



وَفِي مَوْقِفِي هَذَا،

and in this place (which I am in),



وَأَيَّامِ حَيَاتِي بِالْبَرِّ أَعْوَةٌ مِنْهُمْ،

and in all of the days of my life by disassociating myself from these
people,

وَاللَّعْنَةُ عَلَيْهِمْ ،

and sending curses upon them,



وَبِالْمُؤَاذِنَاتِ بِكَ وَآلِ نَبِيِّكَ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ .

and through my love to Your Prophet and the family of Your Prophet, peace be upon him and upon all of them.

It is recommended to recite the following passage 100 times:

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ ،

O' Allāh! Remove Your mercy from the first tyrant who oppressed the right of Muḥammad and the family of Muḥammad,

وَأَخْرَجَ تَابِعٌ لَهُ عَلَى ذَلِكَ.

and the next person who followed him on this path.



اللَّهُمَّ الْعَنِ الْعَصَابَةَ الَّتِي جَاهَدَتِ الْحُسَيْنَ، وَشَايَعَتْ وَبَايَعَتْ

وَتَابَعَتْ عَلَى قَتْلِهِ، اللَّهُمَّ الْعَنَّهُمْ جَمِيعاً.

O' Allāh! Remove Your mercy from the group who fought against
Ḥusayn and those who followed them and supported them and
assisted them in killing him. O' Allāh, remove Your mercy from all of
them!

It is recommended to recite the following passage 100 times:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَعَلَى

الْأَمْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ،

Peace be upon you O' Abā 'Abdillāh and upon the souls which were annihilated with you.

عَلَيْكَ مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ،

Upon you, from me, is the peace of Allāh for eternity, as long as the night and the day remain;

وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ .

and please do not make this (*ziyārat*) my last contact with you.

السَّلَامُ عَلَى الْحُسَيْنِ،

Greetings be upon Ḥusayn,



وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ،

and upon ‘Ali the son of Ḥusayn,



وَعَلَى أَوْلَادِ الْحُسَيْنِ،

and upon the children of Ḥusayn,



وَعَلَى أَصْحَابِ الْحُسَيْنِ.

and upon the companions of Ḥusayn.

The following is read one time:

أَللَّهُمَّ خُصِّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّي،

O' Allāh! Particularly remove Your mercy from the first tyrant, a
curse from me,

وَأَبْدَأُ بِهِ أَوَّلًا،

and begin the first curse with him

ثُمَّ الْعَنْ الثَّانِيَّ وَالثَّلَاثَ وَالرَّابِعَ.

and then send the curse on the second, the third, and the fourth
(tyrant).

اللَّهُمَّ الْعَنْ يَزِيدَ خَامِساً،

O' Allāh remove Your mercy from Yazid, the fifth (tyrant),



وَالْعَنْ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ،

and remove Your mercy from 'Ubaydallāh ibne Ziyād,



وَابْنَ مَرْجَانَةَ،

and Ibne Marjānah,



وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا،

and 'Umar ibne Sa'ad and Shimr,

وَأَلِّ أَبِي سُفْيَانَ،

and the family of Sufyān,

وَأَلِّ زِيَادٍ،

and the family of Ziyād,

وَأَلِّ مَرْوَانَ إِلَى يَوْمِ الْقِيَامَةِ.

and the family of Marwān until the Day of Judgement.

Then go into Sajdah and recite:

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ لَكَ عَلَى مُصَابِهِمْ.

O' Allāh! To You belongs all the praise, the praise of those who are thankful to You for their tribulations.

أَلْحَمْدُ لِلَّهِ عَلَى عَظِيمِ مَا زَيَّيْتِي .

All Praise belongs to Allāh for my intense grief.

اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُجُودِ ،

O' Allāh, grant me the blessing of intercession of Ḥusayn on the Day
of Appearance (before You),

وَتَبِّتْ لِي قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ

and strengthen me with a truthful stand in Your presence along
with Ḥusayn

وَأَصْحَابِ الْحُسَيْنِ

and the companions of Ḥusayn

الَّذِينَ بَدَلُوا مَهَجَهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ .

- those people who sacrificed everything for Ḥusayn, peace be upon
him.

Salatul Wahshat

It is recommended that on the first night after the burial of a deceased, two rak'at *Ṣalātul Waḥshat* – the prayer to comfort one from the fear of the first night in the grave - be offered for them.

Ṣalātul Waḥshat can be offered on the night of the burial of the deceased at any time, but it is better to offer it in the early hours of the night following 'Ishā prayers. This ṣalāt helps the deceased from the fear of the grave. More details, including other methods of praying *Ṣalātul Waḥshat*, can be found online at:

<http://www.jaffari.org/files/literature/Wahshat&Hadya.pdf>

Method of offering Salatul Wahshat

In the first rak'at, after reciting Sūrat al-Ḥamd, Ayātul Kursī should be recited once (Chapter 2 (Sūrat al-Baqarah), verse 255-257):

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ
 مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
 إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَ
 الْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا
 إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ
 بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ لَا

انْفِصَامَ لَهَا ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ
 يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَ الَّذِينَ كَفَرُوا أَوْلِيَهُمُ
 الطَّاغُوتُ ۗ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ
 أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

In the second rak'at, after Sūrat al-Ḥamd, Sūrat al-Qadr is recited 10 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ

نَقْدَرِ ۞ نَيْلَةَ الْقَدْرِ ۞ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۞ تَنْزَلُ
 الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۞ مِنْ كُلِّ أَمْرٍ ۞ سَلَامٌ ۞
 هِيَ حَتَّى مَطْعِ الْفَجْرِ ۞

After the salām (to complete the ṣalāt), the following supplication is recited:

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

“O’ Allāh, Send blessings on Muḥammad and the family of Muḥammad and give the reward (of this ṣalāt) to the grave of...”

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

Salatul Hadiya for the Deceased

The name of this ṣalāt means, *the prayer which is performed as a gift to the deceased*. This ṣalāt can be performed at any time, as many times and for as many deceased people as desired.

This ṣalāt is performed in the same manner as the Fajr ṣalāt except that the intention is different.

Method of offering Salatul Hadiya for the Deceased

Once the intention is made, perform this ṣalāt in the following manner:

1st rakʿat: Sūrat al-Fātiḥa followed by Sūrat al-Qadr.

2nd rakʿat: Sūrat al-Fātiḥa followed by Sūrat al-Kawthar.

Sūrat al-Qadr:

اللَّهُ الرَّحْمَنُ الرَّحِيمُ

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

الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ

الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ

هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

Sūrat al-Kawthar:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأُخِّرْ ﴿٢﴾ إِنَّ شَانِئَكَ

هُوَ الْأَبْتَرُ ﴿٣﴾

Salatul Walidayn (for One's Parents)

This two rak'at ṣalat is performed as a reward for one's parent(s).

Method of offering Salatul Walidayn

After the intention that one is praying this for the reward of their mother and/or father, below is the method to recite this ṣalāt:

☉ In the first rak'at, after reciting Sūrat al-Fātiḥa once, recite the following ten times:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

*'Our Lord! Forgive me and my parents, and all of the faithful people, on the day when the reckoning will take place.'*¹³

¹³ Sūrat Ibrāhīm (14), Verse 41

⊙ In the second rak‘at, after Sūrat al-Fātiḥa once, recite the following ten times:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۗ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

‘My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and the faithful women, and do not increase the wrongdoers in anything except ruin.’¹⁴

⊙ After concluding the prayer, recite the following ten times:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

‘My Lord! Have mercy on them, just as they reared me when I was small child!’¹⁵

¹⁴ Sūrat Nūḥ (71), Verse 28

¹⁵ Sūrat Banī Isrā‘il (17), Verse 24

Salatul Layl (Tahajjud)

Method & Timing of Reciting Salatul Layl

Ṣalāt al-Tahajjud can be said anytime from midnight¹⁶ until just before *fajr* (dawn) prayers, however it is better to perform it during the last third of the night, and the best time is to recite it in the very last part of the night, right before Fajr time.

The complete set of Tahajjud Ṣalāt consists of 11 rak‘at contained in 6 prayers. If there is not enough time before *fajr*, then it is recommended to say at least the last three rak‘at or even just the last one rak‘at in this set.

Those who find it very difficult to wake up, such as some youth, elderly people, travelers, the sick, or one who cannot bear the cold - are permitted to say the Tahajjud prayers before midnight. Those who perform it before midnight should do so with the intention of

¹⁶ Halfway between sunset and dawn of the next day.

saying the Tahajjud earlier than its advised time and not in its prime time.

Division of the eleven rak'at of Tahajjud Salat

1. Nāfilah of Night: 4 prayers of 2 rak'at each
2. Ṣalāt of Shaf'a: 1 prayer of 2 rak'at
3. Ṣalāt of Witr: 1 prayer of 1 rak'at

Nafilah of Night: 4 prayers of 2 rak'at each

The 8 rak'at of Nāfilah of Night are divided into four prayers of two rak'at each.

Make the intention and perform the first two rak'at; once complete, stand up and perform the next two rak'at; following this, stand up and perform the 3rd set of two rak'at; finally when done, stand up for the 4th two rak'at of the Nāfilah of the Night. These prayers can be performed like the daily fajr prayer, however, there are also recommended sūrahs to be recited in the 1st prayer and special supplications in qunūt of all of the 4 prayers, but we will not

mention them here, however they can be found in other publications on the method of Ṣalāt al-Layl.

In the 1st prayer, after Sūrat al-Ḥamd it is recommended to recite Sūrat al-Tawhīd - also known as al-Ikhlāṣ (#112) in the first rak‘ah, and Sūrat al-Kāfirūn (#109) in the second rak‘ah.

The qunūt is highly recommended in the second rak‘ah of each prayer and it can simply consist of saying a ṣalawāt on the Noble Prophet ﷺ, or saying *subhānallāh* (سُبْحَانَ اللَّهِ) three times.

Salat of Shaf‘a & the Du‘a after this prayer

This is a two rak‘at prayer and has no qunūt.¹⁷ In the 1st rak‘at, recite al-Ḥamd followed by Sūrat al-Nās (#114). In the 2nd rak‘at, recite Sūrat al-Ḥamd followed by al-Falaq (#113). One can also recite Sūrat al-Tawhīd after al-Ḥamd in both rak‘at.

¹⁷ The author of the book *al-Urwatul Wuthqā* says in article #1176 that the qunūt should be said in all two rak‘at prayers including the prayer of shaf‘a. In addition, Āyatullāh al-‘Uzmā Sayyid ‘Alī al-Husaynī as-Sistānī states that it is better to say it (the qunūt) with the intention of raja‘ - hoping to receive a reward from Allāh ﷻ.

Salat of Witr and it's Qunut

This is a one rak'at prayer. After Sūrat al-Ḥamd, recite Sūrat al-Tawhīd once, or three times if possible, followed by Sūrat al-Falaq and Sūrat al-Nās.

Qunut of Salat of Witr

All of the following actions are recommended to be carried out in the qunūt:

☉ Ask for the forgiveness of forty believers - men and women, living and dead by saying:

_____ اللَّهُمَّ اغْفِرْ لِي

(Fill in the name of a believer in the blank space).

Repeat this forty times using the names of different believers. Apart from relatives and friends, it is recommended to remember the scholars ('Ulamā) who have served and propagated Islam. If it is not possible to name forty believers, then name as many as possible and then say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allāh forgive all of the believing men and the believing women.

- ◎ Recite *istighfār* 70 times, i.e. plead for forgiveness (if you can do this 100 times, it is better):

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allāh my Lord and I turn back to Him.

- ◎ The Prophet ﷺ would also say the following 7 times:

هَذَا مَقَامُ الْعَاذِبِكَ مِنَ النَّارِ

This is the state of one who seeks refuge in You from the fire.

- ◎ Imām Zaynul ‘Ābidīn ؑ would say 300 times:

الْعَفْوُ

Al-‘Afwa (O Pardonner)

and then say:

رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ

الرَّحِيمُ

My Lord: forgive me and have mercy on me, and turn to me clemently.

Surely, You are the All-Clement, the All-Merciful.

Complete the ṣalāt with rukū‘, the two sajdahs, tashahud and salām.

Visiting the Graveyard

To keep the relation between the dead and the living members of family and friends, Islam has recommended several deeds to be performed by bereaved believers.

Several sayings from the Maʿṣūmīn ﷺ encourage us to visit cemeteries where believers have been interned and to remember them in our prayers, pilgrimage and charity.

The Prophet ﷺ advised that: “Surely the gift for the dead is [the recitation of] duʿā [for them] and seeking forgiveness on their behalf [istighfar].”

Imām Jaʿfar al-Ṣādiq ؑ has said: “Prayers, fasting, ḥajj, charity, good deeds and supplications reach the dead in their grave and the reward is written for [both] the doer and the deceased.”

The Imam encourages all Muslims to carry out good deeds for the dead and has promised manifold rewards. He has also said: “Whosoever among the Muslims does a good act for a dead person,

Allāh rewards him many times and Allāh (also) benefits the dead with it.”

As Islam is a complete way of life which guides Muslims in all aspects of life and recommends beautiful etiquettes (*adāb*) of interacting with others, including the dead, here are a few recommendations which believers are urged to follow. As for the recitations mentioned here, one can recite one, a few, or all of them, depending on time available and spiritual mindset.

We suggest that you at least say one or two of these recitations on every visit, and try to cover all of them over time so as to derive numerous benefits promised for the believers.

1. It is recommended to visit the graves of Muslim men and women.
2. It is recommended to plead for Divine mercy and forgiveness for the dead.
3. It is recommended to ask for your needs at the graves of your parents.

4. It is recommended to visit the cemetery on Monday and Thursday afternoon at ‘Aṣr time and on Saturday mornings.
5. Upon entering the cemetery, greet the dead by praying for the Divine mercy and remember that we will all face death sooner or later.
6. When reciting chapters (*sūrahs*) from the Qur’ān and pleading for Divine mercy and forgiveness for the deceased, place your hand on the grave and face the direction of qiblah.
7. Recite Sūrat al-Qadr (chapter 97) seven times.
8. Recite Sūrat al-Īkhlāṣ (chapter 112) eleven times.
9. It is also recommended to recite:
 - a. Sūrat al-Fātiḥa three times
 - b. Sūrat al-Falaq three times
 - c. Sūrat an-Nās three times
 - d. Āyāt al-Kursī three times
 - e. Any other passage from the Noble Qur’ān.
10. Recite a two rak‘at prayer on the grave.

Supplication from the 6th Imam – Ja'far al-Sadiq عليه السلام

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ،

Peace be upon all of the believers and the Muslims who dwell in the world after death.

أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ.

You have preceded us and when Allāh wills we will join you.

Supplication from the 3rd Imam – Husayn ibne 'Ali عليه السلام

اللَّهُمَّ رَبَّ هَذِهِ الْأَرْوَاحِ الْقَائِمَةِ،

O Allāh, the Lord of these souls whose stay in this world was temporary,

وَالْأَجْسَادِ الْبَالِيَةِ،

and of these bodies that are decomposed,

وَالْعِظَامِ النَّخْرَةِ،

and of these bones that have rotted,

الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ.

those who left this world while they had faith in You.

أَدْخِلْ عَلَيْهِمْ رَوْحاً مِنْكَ وَسَلَاماً مِنِّي.

Give them spirit and happiness from You and convey my greetings
of peace to them.

Supplication from the 1st Imam – ‘Ali ibne Abi Talib عليه السلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

أَلْسَلَامٌ عَلَى أَهْلِ لَأِإِلَهِ إِإِلَّآهُ،

Peace be upon the people of the creed of Divine Unity (tawhīd) who
said: *Lā ilāha illallāh* (there is no god but Allāh),

مِنْ أَهْلِ لَأِإِلَهِ إِإِلَّآهُ،

from those of us who follow the creed of *Lā ilāha illallāh*,

يَا أَهْلَ لَأِإِلَهِ إِإِلَّآهُ،

O those who follow the creed of *Lā ilāha illallāh*!

بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ،

By the sake of *Lā ilāha illāllāh!*

كَيْفَ وَجَدْتُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ،

How do you find the result of having followed the creed of *Lā ilāha illāllāh?*

مِنْ لَا إِلَهَ إِلَّا اللَّهُ،

(That result which comes) from One who there is no god but Allāh,

يَا لَا إِلَهَ إِلَّا اللَّهُ،

O One who there is no god but Allāh!

بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ،

By the sake of *Lā ilāha illāllāh!*

إِغْفِرْ لِمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ،

Forgive those who follow the creed of *Lā ilāha illāllāh*,

وَاحْشُرْنَا فِي رُمْرَةٍ مَنِ قَالَ لَا إِلَهَ إِلَّا اللَّهُ،

And resurrect us along with those who believe in and say: There is
no god but Allāh,

مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ،

Muḥammad is the Messenger of Allāh, ‘Alī is the beloved of Allāh.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O Allāh! Send Your blessings upon Muḥammad and the family of
Muḥammad.

Supplications When Next to a Grave

Supplication 1

Face the direction of *qiblah*, place your hand on the grave, and recite:

اللَّهُمَّ ارْحَمْ عُزْبَتَهُ وَصِلْ وَحْدَتَهُ،

O Allāh, have mercy on his exile and his separation,



وَأَنْسْ وَحْشَتَهُ،

And take away his loneliness,



وَأَمِنْ رَوْعَتَهُ،

And relieve his fear,

وَأَسْكِنُ إِلَيْهِ مِنْ رَحْمَتِكَ

let Your mercy be a companion in his grave,



رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ،

such mercy that he will be free of need of the mercy from anyone
other than You,



وَأَلْحِقْهُ بِمَنْ كَانَ يَتَوَلَّاهُ.

and join him with whomever he used to love and follow.

Then recite Sūrat al-Qadr seven (7) times – found on page 146.

Supplication 2

اللَّهُمَّ جَانِ الْأَرْضِ عَنْ جُنُوبِهِمْ،

O Allāh, do not let them be comfortable simply lying on their sides
on the earth,



وَصَاعِدُ إِلَيْكَ أَرْوَاحُهُمْ،

(but rather) elevate their souls to You,



وَلِقِّهِمْ مِنْكَ رِضْوَانًا،

And grant them Your pleasure,

وَأَسْكِنُ إِلَيْهِمْ مِنْ رَحْمَتِكَ مَا تَصِلُ بِهِ وَحَدَاتَهُمْ،

And give them from Your mercy what will serve as a companion in
their loneliness,



وَتُؤْنِسُ بِهِ وَحَشَتَهُمْ.

and what will relieve their fears.



إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Indeed You are able to do all things.

Supplication 3

Recite three times:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا تُعَذِّبَ هَذَا
الْمَيِّتَ.

O Allāh, I ask you by the sake of Muḥammad and the family of
Muḥammad to not punish this deceased.

Supplication 4 – When passing among the graves

Recite Sūrat al-Ikhlāṣ eleven (11) times and gift the reward of this recitation to those who are buried:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْهُ وَ لَمْ يُولَدْهُ ﴿٣﴾ وَ

لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Send Your blessings upon
Muhammad and the family of Muhammad