

# **JANAZA SALAH**

## **THE MUSLIM FUNERAL SERVICE**

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## **DEDICATION**

*In loving memory of my dear  
husband Haniff Mohammed  
May Allah forgive him his sins,  
have mercy on his soul and grant  
him a peaceful resting place in  
Jannatul Firdaus. Āmīn.*

## *JANĀZA SALĀH* The Muslim Funeral Service

### **Introduction**

A faith in a life after death is the last of the basic articles of faith in Islam. The word generally used in the Qur'ān to indicate this life is *al-ākhirah*, which means, that which comes after. Death, according to the Qur'ān, is not the end of man's life; it only opens the door to another, a higher form of life (56:60,61). Just as from the small life-germ grows the man, and he does not lose his individuality for all the changes which he undergoes, so from this man is made the higher man, his state being changed, and he himself being made to grow into what he cannot conceive of at present.

The opening chapter of the Qur'ān, entitled the *Fātihah*, is not only looked upon as the quintessence of the Book, but it is actually the chapter which plays the greatest part in creating a true Muslim mentality, for Muslim must recite it in the five prayers, over thirty times daily. In this chapter, Allah is spoken of as the *Master of the Day of Requit*, and thus the idea that every deed must be requited is brought before the mind of the Muslim continually. This constant repetition of the

idea of a requital of deeds undoubtedly impresses on the mind the reality of a future life, when every deed shall find its full reward. The reason for attaching so much importance to a life after death is clear. The greater the faith in the good or bad consequences of a deed, the greater is the incentive which urges a man to, or restrains him from that deed. Therefore this belief is both the greatest impetus towards good and noble, and the greatest restraint upon evil or irresponsible deeds.

### **Funeral Service**

A religious service is held over the dead body of every Muslim, young or old, even of infants who have lived only for a few minutes or seconds. When a person dies, the body is washed with warm water. Soap or any other disinfectant is used to cleanse it of all dirt and grime. In washing the dead body, the parts of the body which are washed in *wudzū* are taken first.

But before the washing is started and the clothes of the deceased are removed, the private parts are covered with a piece of cloth wide enough to cover the body from navel to knees. This is kept until the washing is complete.

*Wudzū* or ablution of the dead body is performed in the following manner :

1. The private parts are thoroughly washed.
2. The hands are washed up to the wrists.
3. The mouth is cleansed with a piece of cotton.
4. The nostrils are cleansed with cotton.
5. The face is washed from forehead to the chin.
6. The right arm and after that the left arm is washed up to the elbows.
7. The head is wiped or washed up to the back of the neck.
8. Lastly, the feet are washed up to the ankles, first the right foot and then the left.

After ablution, the whole body is thoroughly washed, preferably three times. In a funeral home where proper arrangements for pouring water through a rubber tube is available, washing three times is not necessary. Then the whole body is dried, preferably with a new towel.

Then the body is shrouded in an unsewn shirt. This is a sheet with a round opening in the centre for the head to pass through and it covers the body from the front to the back up to the knees. To further facilitate the putting on of the open shirt, cuts are made over the shoulders, in case of a male, and a cut in the middle-front over

the bosom, in case of a female. Then the body is wrapped in a big sheet long enough to cover the body from the top of the head down to the end of the feet, with the face remaining uncovered. Finally, the body is wrapped in a second big sheet, longer than the first one, and the two ends are tied above the head and below the feet. In case the body is placed in a coffin, the tying of the two ends is dispensed with.

To further explain the above, we deal with each piece of cloth separately.

For a male, three (3) pieces of white cotton are used. Two pieces should be approximately eight (8) feet long and five and a half (5½) feet wide.

1. One piece is to form an unsewn shirt with a cut at the centre to facilitate the passing through of the head. This piece should be big enough to cover front, back and up to the knees.
2. One of the two pieces is wrapped from the head to the thigh.
3. The largest piece is wrapped around the entire body from head to toe and tied above the head and below the feet.

For a female, five (5) pieces of white cotton are used, two approximately eight (8) feet long and five and a half (5½) feet wide. Similar wrappings are done as the above three (3) with two (2) additional pieces.

- 1 One piece is wrapped around the waist, or a loose *pajāma* is made.
2. The other piece is for a head covering which should cover from the head to the navel.

If she has long hair, then after combing it properly, it is placed in the front over the bosom.

After the *Janāza* prayer, it is customary for people attending the funeral service to see the face of the dead body, and at that time the outer sheet is removed to show the face. But in a sealed coffin provided with a glass through which people can see the face, the outer sheet need not be wrapped so as to cover the face.

It is customary for camphor and sandalwood, which are both disinfectants and provide sweet smells, to be rubbed over the body. But modern perfumes can also be used instead.

In the case of martyrs, or persons slain in a battle, the washing and wrapping in white cloth is dispensed with.

The dead body is then placed on a bier or in a coffin, and carried on the shoulders of the bearers

to its last resting place as a mark of respect, though the carrying of the body by any other means is not prohibited.

The Holy Prophet (SAW) stood up when he saw the bier of a Jew pass by. This he did to show respect to the dead, and then enjoined his followers to stand up as a mark of respect when a bier passed by, whether it was that of a Muslim or a non-Muslim.

Following the dead body to the grave and taking part in the Divine service held over it is regarded as a duty which a Muslim owes to a Muslim, and so also is the visiting of the sick. Technically, taking part in Divine service is called *fardz kifāya*, which means that it is sufficient that some Muslims should take part in it. Women are not prohibited from attending the Divine service or from following the bier. The service may be held anywhere – in a mosque or in an open space or in a graveyard if sufficient space is available or even in a funeral home where halls for this purpose are available.

### **Funeral Prayer**

All those who take part in the service should perform *wudzū* or ablution. The bier is placed in front of the congregation ; the *Imām* stands facing



the middle of the bier if it is a woman and opposite the head if it is a man, and faces the *qiblah* i.e. towards Makkah. The people form themselves into lines according to the number of those who take part and face the *qiblah*. The general practice is to have three rows at least. If the number of people is very small, there is no harm if they form only one line. The number of rows should always be uneven i.e., three, five, seven, nine and so on.

The prayer is offered only in a standing posture. The service starts with the *takbīr* (saying *Allāhu Akbar* - Allah is the Greatest) at the pronouncement of which hands are raised to the ears and placed in the same position as in prayer. There are four *takbīrs* in all, the final *takbīr* being followed by a *salaam* as in the ordinary prayer.

### **First Takbīr**

After the first *takbīr* the following prayer called *Thānā* (praise to Allah), followed by the opening chapter of the Qur'ān, called *Al-Fātihah*, are recited.

*Sub-haa-na-kal laa-hum-ma wa bi-ham-di-ka  
wa ta-bā-ra-kas mu-ka wa ta-'aa-la jad-du-  
ka wa laa i-laa-ha ghay-ruk.*

Glory to Thee, O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy majesty, and there is none to be served besides Thee.

### ***Al-Fātihah***

*A-'oo-zu bil-laa-hi mi-nash shay-taa-nir ra-jeem.*

*Bis-mil laa-hir rah-maa-nir ra-heem.*

*Al-ham-du lil-laa-hi rab-bil 'aa-la-meen.*

*Ar-rah-maa nir-ra-heem. Maa-li-ki yaw-mid-deen.*

*ee-yaa-ka na'-bu-du wa ee-yaa-ka nas-ta-'een. Ih-di-nas si-raa-tal mus-ta-qeem.*

*Si-raa-tal la-zee-na an-'am-ta 'a-lay-him, ghay-ril magh-doo-bi 'a-lai-him wa-lad-daal-leen.*

"Praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requit. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray."

### **Second *Takbīr***

Then follows a second *takbīr* without raising the hands to the ears, and the following prayer known as *as-salaah 'alan Nabiyy*, i.e. salutations to the Holy Prophet Muhammad, is recited :

*Al-laa-hum-ma sal-li 'a-laa Mu-ham-ma-din wa 'a-laa aa-li Mu-ham-ma-din ka-maa sal-lay-ta 'a-laa Ib-raa-hee-ma wa-'a-laa aa-li Ib-raa-hee-ma, in-na-ka ha-mee-dum ma-jeed.*

*Al-laa-hum-ma baa-rik 'a-laa Mu-ham-ma-din wa 'a-laa aa-li Mu-ham-ma-din ka-maa baa-rak-ta 'a-laa Ib-raa-hee-ma wa 'a-laa aa-li Ib-raa-hee-ma, in-na-ka ha-mee-dum ma-jeed.*

O Allah ! Exalt Muhammad and the true followers of Muhammad, as Thou didst exalt Abraham and the true followers of Abraham, for surely, Thou art Praised, Magnified. O Allah!. bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham, for surely Thou art Praised, Magnified.

### **Third *Takbīr***

The third *takbīr* is then pronounced in a manner similar to the second *takbīr*, and a prayer for the forgiveness of the deceased is addressed to Allah. Different forms of this prayer are reported as having been offered by the Holy Prophet (SAW), thus prayer in any form is permissible.

The following two prayers are the most well-known :

*Al-laa-hum-magh-fir li-hay-yi-naa wa may-yi-ti-naa wa shaa-hi-di-naa wa ghaa-i-bi-naa wa sa-ghee-ri-naa wa ka-bee-ri-naa wa za-ka-ri-naa wa un-saa-naa, al-laa-hum-ma man ah-yay-ta-hoo min-naa fa-ah-yi-hee 'a-lal is-laam, wa man ta-waf-fay-ta-hoo min-naa fa-ta-waf-fa-hoo 'a-lal ee-maan. al-laa-hum-ma laa tah-rim-naa aj-ra-hoo wa laa taf-ti-naa ba'-da-hoo.*

O Allah ! Grant protection to our living and to our dead and to those of us who are present and those who are absent, and to our young and to our old folk and to our males and to our females. O Allah ! Whosoever Thou grantest to live among us, cause him to live in Islam (submission) and whosoever of us Thou causest to die, make him die in faith. O Allah! Do not deprive us of this reward and do not make us fall into a trial after him.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا

Al-laa-hum-magh-fir li-hay-yi-naa wa may-yi-ti-naa

وَ شَاهِدِنَا وَ غَائِبِنَا

wa shaa-hi-di-naa wa ghaa-i-bi-naa

وَ صَغِيرِنَا وَ كَبِيرِنَا وَ ذَكْرِنَا

wa sa-ghee-ri-naa wa ka-bee-ri-naa wa za-ka-ri-naa

وَ أَنْشَأْنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ

wa un-saa-na. al-laa-hum-ma man ah-yay-ta-hoo

مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ ط

min-naa fa-ah-yi-hee 'a-lal is-laam,

وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ

wa man ta-waf-fay-ta-hoo min-naa fa-ta-waf-fa-hoo

عَلَى الْإِيمَانِ ط اللَّهُمَّ لَا تَحْرِمْنَا

'a-lal ee-maan. al-laa-hum-ma laa tah-rim-naa

أَجْرَهُ وَ لَا تَفْتِنَا بَعْدَهُ.

aj-ra-hoo wa laa taf-ti-naa ba'-da-hoo.

Another prayer runs thus :

*Al-laa-hum-magh-fir la-hoo war-ham-hu wa*

'aa-fi-hee wa'-fu 'an-hu wa ak-rim nu-  
zu-la-hoo wa was-si' mad-kha-la-hoo  
wa agh-sil-hu bil-maa-i was-sal-ji wal-  
ba-ra-di wa naq-qi-hee mi-nal kha-taa-  
yaa ka-maa naq-qay-tas saw-bal ab-ya-  
da mi-nad- da-na-si.

O Allah! Grant him protection, and have  
mercy on him, and keep him in good  
condition, and pardon him, and make his  
entertainment honourable, and expand his  
place of entering, and wash him with water  
and snow and hail and cleanse him of faults  
as a white cloth is cleansed of dross.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمَهُ

Al-laa-hum-magh-fir la-hoo wa-rah-hu

وَ عَافِهِ وَاعْفُ عَنْهُ وَ اَكْرِمْ نُزُلَهُ

wa 'aa-fi-hee wa'-fu 'an-hu wa ak-rim nu-zu-la-hoo

وَ وَسِّعْ مَدْخَلَهُ وَ اغْسِلْهُ

wa was-si' mad-kha-la-hoo wa agh-sil-hu

بِالْمَاءِ وَالشَّلْجِ وَالْبَرْدِ وَنَقِيهِ

bil-maa-i was-sal-ji wal-bar-di wa naq-qi-hee

مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوبَ

mi-nal kha-taa-yaa ka-maa naq-qay-tas saw-bal

الْأَيْضَ مِنَ الدَّنَسِ

ab-ya-da mi-nad da-na-si.

## Children

In the case of children, the following prayer is added:

*Al-laa-hum-maj-'al-hu la-naa fa-ra-tan-w  
waj-'al-hu la-naa zukh-ran-w waj-'al-hu la-  
naa shaa-fi-'an-w wa mu-shaf-fa-'aa.*

O Allah ! make him a cause of recompense for us and make him a treasure for us on the day of Resurrection and an intercessor and the one whose intercession is accepted.

Except for the *takbīrs* and the *salaam*, the entire service is performed silently. The hands are raised to the ears when the first *takbīr* is said but not when the other three *takbīrs* are pronounced.

The latecomer can join the prayer at any stage by saying *Allāhu Akbar* but preferably not later than the announcement of the third *takbīr* when the main prayer for the dead is being offered.

#### **Fourth *Takbīr* and *Tasleem***

The prayers for the deceased are followed by a fourth *takbīr*, after which comes the *tasleem* as at the close of prayers i.e. *As-sa-laa-mu 'a-lai-kum wa rah-ma-tul-laah*.

"Peace be on you and the mercy of Allah".

These words are uttered and the face is turned to the right. At the second utterance the face is turned to the left.

When the service is finished, the bier is taken to the grave and buried. The grave is dug in such a manner that the dead body may be laid in it facing Makkah. It is generally between four and six feet deep, and an oblong excavation is made on one side, wherein the dead body is to be placed. This is called the *lahd*. The dead body is made to rest in the *lahd* facing the *qiblah*. If the dead body is contained in a coffin, the *lahd* may be dispensed with. If the grave is north-south the dead body is laid in the same direction, head facing towards the west.



### **Lowering the body**

The following words are reported in a *hadith* as having been uttered by the Holy Prophet (SAW) when the dead body was lowered in the grave:

*Bis-mil laa-hi wa bil-laa-hi wa 'a-laa sun-na-ti ra-soo-lil-laah.*

"In the name of Allah and with Allah and in accordance with the *Sunnah* of the Messenger of Allah."

The grave is then filled and a prayer is again offered for the dead one. The people then depart.

### ***Janaza Ghāibāna***

A similar religious service may be held in the case of a dead person when the dead body is not present. This is called *Janaza Ghāibāna*.

### **Patience enjoined**

Islam forbids indulgence in intemperate grief for the dead. It requires that all affliction be borne patiently. On hearing of the death of a relative or a friend, or of any other affliction, a Muslim is enjoined to say: *In-naa lil-laa-hi wa in-naa i-lay-hi raa-ji-'oon* (We are Allah's and to Him we shall return). These words are a source of unlimited

solace and comfort in bereavement. Hence it is forbidden that one should indulge in regular mourning or ostentatious grief.

When visiting a cemetery, the following prayer is recommended :

*As-sa-laa-mu 'a-lai-kum ah-lad di-yaa-ri mi-nal mu'-mi-nee-na wal-mus-li-mee-na wa in-naa in-shaa-al laa-hu bi-kum la-laa-hi-qoon. Nas-a-lul laa-ha la-naa wa la-ku-mul 'aa-fi-yah.*

"Peace be on you, O residents of this world from among the faithfuls and the Muslims, and we will surely join you, if it please Allah. We pray to Allah for security for you and for ourselves."

Numerous innovations have developed regarding what should be done to benefit the dead. There are traditions speaking of the Qur'an being read to the dying person, but there is no mention at all of its being read over the dead body or over the grave. However it is reported that the Holy Prophet, peace and blessings of Allah be upon him, prayed for dead when visiting their graves.

The serving of food to visitors on the third or tenth or fortieth day after death is also an

innovation. There is no mention of it in any tradition. It is, however, recommended that food should be prepared and sent to the family of the deceased by others. Mourning may be observed for three days at the most and people should visit the house of the deceased to offer their condolences. After three days all members of the family may attend to their work in the normal manner. Alms may, however, be given on behalf of the deceased, and doing deeds of charity is the only thing allowed.

### ***'Iddah* or waiting period for a widow**

This means a waiting period of four months and ten days is for a widow. It is usually considered that during this period the wife of the deceased is supposed to confine herself to her home and even to her room. That is absolutely wrong. The purpose of this waiting period is to ascertain the existence of pregnancy, if any, and in that case the *'iddah* will end at the delivery of the child. So the only restriction on the wife of the deceased is that she is not allowed to enter into any marital negotiation or contract before the expiry of *'iddah*. Otherwise there is, as such, no restriction on her movement as far as her work-place duties,

or her social and house-hold matters, are concerned. To emphasise the point one should note that there is no *'iddah* for older women or women who have no intention of marrying again.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*In-naa lil-laa-hi wa in-naa i-lay-hi raa-ji-'oon*

**“Surely we are from Allah, and to Him we shall return”  
(2:156).**

**“Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things, Who created death and life and He might try you which of you is best in deeds. And He is Mighty, the Forgiving” (67:1-2).**

# اِک نہ اِک دِن

- 1- اِک نہ اِک دِن پِش ہو گا تو خُدا کے سامنے  
چل نہیں سکتی کسی کی کچھ قضا کے سامنے
- 2- چھوڑنی ہو گی تجھے دُنیاے فانی اِک دِن  
ہر کوئی مجبور ہے حکمِ خدا کے سامنے
- 3- مُستقل رہنا ہے لازم اے بشرِ شجھ کو سدا  
رنج و غم یاس و الم، فکر و بلا کے سامنے
- 4- بارگاہِ ایزدی سے تو نہ یوں مایوس ہو  
مشکلیں کیا چیز ہیں مشکل کُشا کے سامنے
- 5- حاجتیں پوری کریں گے کیا تری عاجز بشر  
کریباں سب حاجتیں روا کے سامنے
- 6- چاہئے تجھ کو مِٹانا قلب سے نقشِ دوئی  
سر جھکا بس مالکِ ارض و سماء کے سامنے
- 7- چاہئے نفرت بدی سے اور نیکی سے پیار  
اِک دِن جانا ہے تجھ کو بھی خُدا کے سامنے
- 8- راستی کے سامنے کب جھوٹ پھلتا ہے بھلا  
قدر کیا پتھر کی لعلِ بے بہا کے سامنے

## IK NA IK DIN

- 1 *Ik na ik din paysh hoga tuu Khudaa kay saamanay,  
Chal nahien sakti kisi ki kuchh qazaa kay saamanay.*
- 2 *Chhorni hogi tujhay duniyaa' ay faani ayk din,  
Har koi majboer hai hukm-i Khudaa kay saamanay.*
- 3 *Mustaqil rehnaa hai laazim ai bashar tujh ko sadaa,  
Ranj-o gham, yaas-o alam, fikr-o balaa kay saamanay.*
- 4 *Baargaahi Ayzidi say tuu na yoen maayoos ho,  
Mushkilayn kiyaa chiez hain mushkil kushaa kay saamanay.*
- 5 *Haajatayn poeri karayn gay kyaa teri 'aajiz bashar,  
Kar bayaan sab haajatayn, haajat rawaa kay saamanay.*
- 6 *Chaahiyay nafrat badi say aur nayki say piyaar,  
Ayk din jaanaa hai tujh ko bhi Khudaa kay saamanay.*
- 7 *Chaahiyay nafrat badi say aur nayki say piyaar,  
Ayk din jaanaa hai tujh ko bhi Khudaa kay saamanay.*
- 8 *Raasti kay saamanay kab jhoet phaltaa hai bhalaa,  
Qadr kyaa paththar kay la'l-i bay bahaa kay saamanay.*

- 1 One day you will certainly be presented before God,  
No one can ever escape at all from death.
- 2 You will have to leave this transitory world one day,  
Everyone is helpless before the Divine command.
- 3 O man! You will have to stand firm all the time  
Against grief and sorrow, despair and distress, trial and  
anxiety.
- 4 Do not despair like this, of the audience with God.  
There is nothing difficult for Him Who is the remover of all  
difficulties.
- 5 How can the humble mortals fulfil your desires?  
Make all your petitions known to Him Who is the true  
provider of all needs.
- 6 You should efface from your heart all the traces of dualism.  
Bow your head only before the Master of the heavens and  
the earth.
- 7 You should hate evil and love what is good.  
One day you will have to appear before your Lord.
- 8 How can falsehood prosper before truth?  
What worth is a stone before a precious ruby?

# اے حُبِ جاہ والو

- 1- اے حُبِ جاہ والو یہ رہنے کی جا نہیں  
اس میں تو پہلے لوگوں سے کوئی رہا نہیں
- 2- دیکھو تو جا کے اُن کے مقابر کو اک نظر  
سوچو کہ اب سَلَف ہیں تمہارے گئے کدھر
- 3- اک دن وہی مقام تمہارا مقام ہے  
اک دن یہ صبحِ زندگی کی تم پہ شام ہے
- 4- اک دن تمہارا لوگ جنازہ اٹھائیں گے  
پھر دفن کر کے گھر میں تاشف سے آئیں گے
- 5- اے لوگو عیشِ دنیا کو ہرگز وفا نہیں  
کیا تم کو خوفِ مرگ و خیالِ فنا نہیں
- 6- سوچو کہ باپ دادے تمہارے کدھر گئے  
کس نے بلا لیا وہ سبھی کیوں گذر گئے
- 7- وہ دن بھی ایک دن تمہیں یارو نصیب ہے  
خوش مت رہو کہ کوچ کی نوبت قریب ہے
- 8- ڈھونڈو وہ راہ جس سے دل و سینہ پاک ہو  
نفسِ دنی خدا کی اطاعت میں خاک ہو



## AI HUBB-I JAAH WAALO

- 1 *Ai hubb-i jaah waalo! yeh rehmay ki jaa nahin  
Is mayn to pehlay logon say ko 'i rahaa nahin.*
  - 2 *Daykho to ja kay un kay maqaabir ko ik nazar,  
Socho ke ab salaf hain tumhaaray ga 'ay kidhar.*
  - 3 *Ik din wohi maqam tumhaara maqam hai,  
Ik din yeh subh-i zindagi ki tum pe shaam hai.*
  - 4 *Ik din tumhara log janaza utha 'ayn gay,  
Phir dafn karkay ghar mayn ta 'assuf say aa 'ayn gay.*
  - 5 *Ai logo! 'aish-i dunya ko hargiz wafaa nahin,  
Kya tum ko khauf-i marg-o khayaal-i fana nahin.*
  - 6 *Socho, keh baap daaday tumharay kidhar ga 'ay,  
Kis nay bula liya woh sabhi kyon guzar ga 'ay.*
  - 7 *Woh din bhi ayk din tumhayn yaaro nasib hai,  
Khush mat raho keh kuuch ki naubat qarib hai.*
  - 8 *Dhundo woh raah jis say dil-o sinaa saaf ho,  
Nafs-i dani Khuda ki itaa 'at mayn khaak ho.*
- 1 O lovers of pump and show! This is not the place where one stays for long.  
None of your predecessors have lived here for ever.
  - 2 Go and cast a look at their tombs, and reflect where all your forbears have gone.
  - 3 One day that place of rest will be yours also.  
One day this morning of (your) life will decline into evening for you.
  - 4 One day people will carry you in a bier and will return home in grief after burying you.
  - 5 O people! The pleasures of life can never last for ever.  
Do you not ever fear death and think of passing away from this world.
  - 6 Just take thought for where your fathers and forefathers have gone!  
Who called them back and why have they left this world?
  - 7 That day will also be your lot one day.  
Do not ever feel so happy; the time of departure is slowly drawing near.
  - 8 Search for the way which will cleanse your heart and soul, and reduce the baser self to nothingness in obedience to God.

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