



Dua after The Salaah The Janaazah

By:

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A Muslim undergoes four stages after death,

1. Before the Janaazah Namaaz.
2. After the Janaazah Namaaz.
3. Before burial.
4. After burial.

To make dua and Isaal-e-Thawaab in all of these stages is not just permissible, but superior. Yes, if you want to recite the Holy Quran near the deceased before he is to be given Ghusal, you should cover him because he is now impure (Naa-Paak). After Ghusal is given, recite the Quran in every way unrestrictedly. The opposition accept making dua, etc. prior to the namaaz and after burial as permissible. However, they brand making dua, etc. after the namaaz and before burial to be impermissible, Haraam, Shirk, Innovation and who knows what else?! Now follows proof of the permissibility of making dua after Salaatul-Janaazah.

A Hadith states, "When you finish performing namaaz on the deceased, make clear dua for him."¹

'Faa' establishes that dua should be made immediately after the namaaz without any delay. Those who take the above Hadith to refer to making dua in the Salaatul-Janaazah proves that they are ignorant of the meaning of 'faa'. According to Arabic grammar, 'Salaitum' is the clause (shart) and 'Fakhlisoo' is its consequence (jazaa). Contrast (taghaayur) is needed between these two (they should not be joined in one another). Futhermore, 'Salaitum' is the past tense and 'Fakhlisoo' is a command. This confirms that the order of dua is after the performance of the namaaz. Examples of this grammatical usage follow,

فَإِذَا طَعِمْتُمْ فَانْتَبِهُوا²

¹ Mishkaat, Baabu Salaatil-Janaazah, Section 2

² Surah Ahzaab, Verse 53

This refers to speaking out after (not at the same time as) eating.

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ³

Here, waking up for namaaz is meant, not the standing (qiyaam) of salaah. This is proven from 'ilaa'. Therefore, Wudhu is to be made after intending namaaz. 'Faa' here establishes delay. To abandon the true meaning and adopt the figurative without a reason is impermissible. Another Hadith states, "The Holy Prophet ﷺ recited Surah Fatiha on a Janaazah."⁴

Shaikh Abdul-Haqq روضه writes in the annotation of this Hadith, "It is possible that Rasoolullah ﷺ recited Surah Fatiha before or after the namaaz for the attainment of barkat, as is the practice of today."⁵

This establishes that even from the time of Shaikh Abdul-Haqq روضه Surah Fatiha, etc. was recited for barkat before and after the Salaatul-Janaazah. He did not prohibit it, but asserted it towards the Hadith.

Fat'hul-Qadeer states that while the Holy Prophet ﷺ was on the mimbar giving information about the Battle of Muta, he delivered news of the martyrdom of Hadrat Jafar ibn Abu Talib رضى الله عنه. He then performed his Janaazah Salaah, made dua for him and said to the gathering, "You should also make dua for his forgiveness."⁶

The before the 'Da'aa' proves that this supplication was separate from the Dua of Janaazah. After recording this very incident, Mawaahibul-Ladunya states, "Then, the Holy Prophet ﷺ said, "Make dua of forgiveness for him."⁷

Similarly, after performing the Janaazah Salaah of Hadrat Abdullah ibn Rawaaha رضى الله عنه dua for him was also made. This

³ Surah Maida, Verse 6

⁴ Ibid

⁵ Ashiatul-Lam 'aat

⁶ Kitaabul-Janaaz, Section of Salaatul-Janaazah

⁷ Vol. 2, Al-Qismus-Saani

proves that dua for forgiveness after Salaatul-Janaazah is permissible. Muntakhab Kanzul-Ummal records the following, narrated by Ibrahim Hijri, "I witnessed that when the daughter of Ibn Abi Aufaa رضي الله عنه who was a Companion of the Baitur-Ridhwaan, passed away, he made 4 Takbeers on her (i.e. he performed Salaatul-Janaazah) and then stood in dua equal to the time between two Takbeers. After this he said, "I have seen the Holy Prophet ﷺ do the same."⁸

Baihaqi states, "Mustazil ibn Haseen رضي الله عنه narrates that Sayyiduna Ali رضي الله عنه made dua on a Janaazah after performing Salaatul-Janaazah."

Madoonatul-Kubra states, "...This should be said on every Takbeer including the last. After that, say, "Allahumma Salli Alaa Muhammad ﷺ."

This show's that Durood Sharif should be read after the Namaaz-e-Janaazah. Kashful-Ghataa states, "Making Fatiha and dua for the deceased before burial is correct and this ruling is practiced upon."

Khullasatul-Fath states likewise. Shamsul-A'imma Sarkhasi رحمته الله writes that Hadrat Abdullah ibn Umar رضي الله عنه said after the namaaz of a Janaazah which had been performed, "If you have performed the namaaz before Me, I will not let you make dua before I do."⁹

Mabsoot also establishes that Hadrat Umar, Abdullah ibn Abbas and Abdullah ibn Salaam رضي الله عنه all made dua after the Janaazah namaaz.¹⁰

'Fala Tasbiqoo' confirms that the Sahaaba practiced this dua after the Salaatul-Janaazah. Maulana Fateh Muhammad Burhaanpuri writes, "When the Janaazah namaaz is completed, it is preferred (Mustahab) for the Imam or another pious person to recite Surah Baqarah until 'Muflihoon' at the head-side of the Janaazah and the last ayats of this Surah (i.e. "Aamanar-

⁸ Kitaabul-Janaaiz

⁹ Mabsoot, Vol. 2, Pg. 67, Baabu Ghuslil-Mayyit

¹⁰ Ibid

Rasoolu...") at the left side. Some Ahadith have documented this recital after burial. However, if it is possible to recite this both times, then do so because it is permissible." ¹¹

Zaadul-Aakhirat documents, with reference to Nahrul-Faa'iq Sharah Kanzud-Daqa'iq and Behre-Zukhaar, "Recite after Salaam, "O Allah ﷻ! Do not keep us away from his reward and cause us to plummet into fitna after him. Forgive both him and us."

Tahtaawi states, "When Hadrat Imam Abu Hanifa رضي الله عنه passed away, 70,000 complete recitals of the Holy Quran (Khatams) were read on him before he was buried."

Kashful-Gumma, Fataawa Alamghiri and Shaami, Baabud-Dafh, under the discussion of Taziyat, state, To give consolation (taziyat) after burial is better than consolation made before it.

At this juncture, Shaami and Alamghiri further state, "This is when there is no uneasiness of sorrow and grief amongst the bereaved inheritors. Otherwise, consolation should be given before burial."

Hasan Zahriya رضي الله عنه states, "Giving consolation after burial is better than giving it before."

Imam Sha'raani رضي الله عنه writes, "Imam Abu Hanifa and Thauri رضي الله عنه have said that to offer condolences before the burial is Sunnah, not after it, because increased grief occurs before burial. Thus, condolences should be offered with dua as well." ¹²

These extracts prove that to offer condolences before burial, whether before the Salaatul-Janaazah or after, is permissible. In fact, it is proven from the Sunnah. Dua of reward and patience for the deceased and the bereaved is what is made when offering condolences.

Dua after Salaatul-Janaazah should also be allowed from a rational point of view. This is because Salaatul-Janaazah is a dua in one regard (i.e. the deceased is placed in front with no Ruku, Sajda. etc. though it is also a namaaz). It is for this reason

¹¹ Miftaahus-Salaah, Pg. 112

¹² - Meezaan-e-Kubra

that Ghusal, Wudhu, facing the direction of the Qibla, covering of the satr and one's clothes being clean are its conditions and performing it in congregation is proven from the Sunnah. If it was only a dua, why are these conditions of namaaz incorporated classified it as permissible in the first chapter. Even if it was accepted to be an Innovation, still too is every Innovation not Haraam. There are, in fact, five categories of Bidat. Refer to them in the relevant discussion.

OBJECTION 2

There is already a dua present in Salaatul-Janaazah. Due to this, making dua a second time is unacceptable because the initial is y in the food and was used in its preparation."

OBJECTION 3

Due to this dua, there is a delay in the burial, and this is Haraam. Therefore, this dua is also Haraam.

Answer - This objection is also unsupported. Firstly, you have within it? Like all other duas, it can be asked for in any manner. We shall have to conclude that it is a namaaz in one regard, and a dua after every namaaz is Sunnah and assists in acceptance. Thus, Mishkaat states, "The Holy Prophet ﷺ was asked, "Which dua is more accepted?" He replied, "The dua made in the middle of the last third of the night, and after the Fardh Salaah."¹³

Namaaz-e-Janaazah is also a Fardh namaaz, so why shouldn't dua be made after it? Also, supplicating has been permitted at all times and has even been stressed. Mishkaat states, "Dua is also an act of worship (ibaadat)." - Baabud-Daawaat

And, "Dua is itself an ibaadat."^{1u8b}

There is no restriction of time, etc. for making dua. So, what is the reason for dua being permissible before Salaatul-Janaazah and after the burial but Haraam after the namaaz and before the burial? Is the Namaaz-e-Janaazah some sort of

¹³ Baabuz-Zikr Baadas-Salaah

witchcraft that causes dua of Isaal-e-Thawaab made after it to become Haraam, and is this witchcraft removed only after the burial (i.e. after the burial, everything becomes allowed again)? Thus, dua and Isaal-e-Thawaab is permissible at all times. There is absolutely no limitation of time.

OBJECTIONS & ANSWERS TO THE DUA AFTER SALAATUL-JANAAZAH

There are only four objections to this dua, one academic and the rest rational. Besides these, there is no other.

OBJECTION 1

The same old objection that this dua is an Innovation (Bidat) and every Innovation is Haraam. Thus, making this dua is Haraam, polytheism and not a part of Islam.

Answer - Thus dua is not an Innovation and its source, from the sayings and practice of the Prophet ﷺ, has already been proven. The Sahaaba also performed it and the Jurists (Fuqahaa) have initially prohibited this dua unconditionally. Now you only prohibited it when it causes a delay in the burial, otherwise not? So answer, if there is delay in the grave being dug and the Salaatul-Janaazah has already been performed, can dua, etc. be made or not (because now, delay in burial is not due to the dua but for other circumstances)?

Secondly, there isn't much delay because of this dua - it barely takes two or three minutes. A pause this imperceptible changes nothing. It has a delay less than the time used in taking the Janaazah to the graveyard slowly, completing the Ghusal appropriately or digging the grave carefully. If this amount of delay was Haraam, it would mean that the people giving Ghusal and kafan should hurry and mindlessly complete their task, the gravedigger should dig a grave haphazardly and the people carrying the bier should run with it towards the grave, throw the deceased inside and quickly return!

Thirdly, we have proved in the first chapter that consoling the bereaved family before the burial is not just permissible but a Sunnah, irrespective of whether it occurs before or after the

namaaz. Will doing this also cause some delay or not? Definitely it will, but due to it being a deeni work, it is permissible.

Fourthly, we have just explained that the Holy Prophet ﷺ passed away on Monday and was buried on Wednesday. Allama Shaami رحمته writes, "This practice (Sunnat) still remains, i.e. the Khalifa is not buried until another is found as his successor."¹⁴

This proves that delay in burial due to any worldly reason is disliked (Makrooh) but delay due to a religious reason is somewhat permissible. Appointing a Khalifa is a religious work and delay in burial- has been allowed because of it. Making dua is also a deeni work. Thus, if an imperceptible delay is experienced due to it, it has no bearing.

Lastly, where is it written that to delay the burial is absolutely Haraam? The Jurists state that if a person passes away on Friday, Jumaa namaaz should not be waited for. Rather, if burial is possible even before Jumaa namaaz, it should be performed. They do not classify a delaying in burying it to be Haraam, polytheism or infidelity (kufr).

OBJECTION 4

The Fuqahaa have censored making dua after the Janaazah Namaaz. Jaamiur-Rumooz states, "Do not remain standing for dua after the Namaaz-e-Janaazah."

Zakheera Kubra and Muheet state, "Do not remain standing for dua after Namaaz-e-Janaazah."

Alamghiri states, "...The open ruling is that dua should not be made after it (Salaatul-Janaazah)."

Mirqaat states, "After the Janaazah Namaaz, dua shouldn't be made for the deceased because this is likened to being excessive on the Janaazah Namaaz."

Kashful-Gataa states, "After the namaaz, do not remain standing for dua."

¹⁴ Raddul-Muhtaar, Kitaabus-Salaah, Baabul-Imaaniat

Jaamiur-Rumooz states, "Do not remain standing for dua after the Salaatul-Janaazah because this has likeness to excessiveness."

It is narrated from Ibn Haamid 4fc, "To make dua after the Janaazah Salaah is Makrooh."

These extracts of Fiqh (Islamic Jurisprudence) prove that to make dua, etc. after the Janaazah Namaaz is impermissible.

Answer - There is both a brief and detailed answer to this objection. The brief answer is that there are three causes for the prohibition of dua,

1. If it is made after the fourth Takbeer, before the Salaam.
2. If it is very long, i.e. it shouldn't cause a major delay in the burial. This is why waiting for Jumaa Salaah to perform the Janaazah causes a major delay in the burial and is prohibited.
3. Similarly, if it is made while standing in rows (saffs) like the ones of namaaz, which would cause a person who is witnessing this to believe that namaaz is taking place, it is likeness to excessiveness. For this reason, to sit after the Salaam or break the rows and then make dua for a little while is permissible without any dislike.

These reasons have been formulated so that the extracts of the Jurists do not go against each other or against the mentioned Ahadith, actions and rulings of the Sahaaba.

The detailed answer is that the extracts quoted from Jaamiur-Rumooz, Zakheera, Muheet and Kashful-Gataa do not prohibit dua, but censor standing (exactly like in saffs) and performing it. We also prohibit this. The extracts of Mirqaat and Jaamiur-Rumooz also state, "This is likeness to excessiveness (i.e. through this dua, there is possibility of a misunderstanding amongst people that the Janaazah Namaaz has been increased)." This proves that making dua in a manner, which would create such a misunderstanding, is prohibited (such as

making dua whilst standing in saffs). If the row is broken or if one sits down, there is no problem. After the Jamaat of a Fardh Namaaz, we are ordered to break the rows and complete the Sunnah namaaz. This is so that there is no misunderstanding of Jamaat taking place.¹⁵

The above does not mean that performing Sunnat namaaz after a Fardh is prohibited. Rather, joining it to the Fardh is. The situation is similar here. The extract of Alamghiri has erroneously been quoted. The original extract is, "There is no dua after the fourth Takbeer and before the Salaam," meaning, in the first three Takbeers of Janaazah Namaaz, something is definitely read, but not after the fourth, just as how we have explained. Therefore, Badaa'i, Kifaayah and Enaayah state, "The quoted extracts of Abu Bakr ibn Haamid is originally from the book, Qeenya. This book is not a reliable and trustworthy source, and an Islamic Verdict (fatwa) is not based on it. Allama Shaami writes that the author of Qeenya accepts weak rulings and that it is not permissible to issue Islamic Verdicts from this book."¹⁶

Alahazrat رحمۃ اللہ علیہ writes, "The author of Qeenya is a Mu'tazilite and astray."¹⁷

Even if this extract of Qeenya was accepted to be correct, it will be against the opposition as well because he says that dua after the Janaazah Namaz is prohibited. So, dua after the burial should also be impermissible because that is also after the namaaz. In short, no extract is in agreement with your stance.

Through accepted sources and proofs, we have clearly established that dua after Janaazah Namaaz is not just permissible, but Sunnah.



¹⁵ Shaami, Mishkaat, Baabus-Sunan

¹⁶ The introduction of Raddul-Muhtar, Discussion on Rasmul-Mufti

¹⁷ Bazlul-Jawaa'iz