Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, ۚاَمَّا تَنَبَّأْنَ فَأَعْهَوْنَ بِاللَّهِ مِنَ الشَّيْطَانِ الْمُخْرِجِ "ۚبِشِّمِ اللَّهِ الْمُخْرِجِ الْمُخْرِجِ

Translation

Yā Allah! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ۚاَمَّا تَنَبَّأْنَ فَأَعْهَوْنَ بِاللَّهِ مِنَ الشَّيْطَانِ الْمُخْرِجِ once before and after the Du’ā.
Namāz-e-Janāzaḥ kā Ṭarīqāḥ (Ḥanafī)

Method of
Funeral Salah

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Āhl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmaḥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi in Urdu. Majlis-e-Tarājim (Translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Ṣawāb].

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### Transliteration Chart

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Method of Funeral Salah*

No matter how hard satan tries to prevent you, please read the entire booklet, and you will experience its benefits by yourself.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind ﷺ states, ‘The one who recites Ṣalāt once upon me, Allah ﷺ writes one Qirāt of recompense for him, and one Qirāt is equivalent to the mount Uḥud.’ (Muṣannaf ‘Abdur Razzāq, vol. 1, pp. 39. Ḥadīṣ 153)

Virtue of participating in the funeral Ṣalāḥ of a Walī

A person participated in the funeral Ṣalāḥ of Sayyidunā Sarī Saqaṭī عليه الصلاة والسلام. He saw Sayyidunā Sarī Saqaṭī عليه الصلاة والسلام in his dream at night and asked, ‘How did Allah ﷺ treat you?’

* Ḥanafī
Method of Funeral Salah

He replied, ‘Allah ﷺ has forgiven me as well as all those who participated in my funeral Ṣalāḥ.’ The person said, ‘Yā Sayyidī! I also participated in your funeral Ṣalāḥ.’ Listening to this, Sayyidunā Sarī Saqaṭī took out a list and checked for his name therein but that person’s name was not present in the list; when checked thoroughly, he saw that the name of that person was written in the margin.

(Tārīkh Dimashq li Ibn ‘Asākir, vol. 20, pp. 198)

May Allah ﷺ bless them and forgive us without any accountability for their sake!

The forgiveness of the devotees as well

After the death of Sayyidunā Bishr Ḥāfī, Qāsim Bin Munabbīh saw him in dream and asked, ‘How did Allah ﷺ treat you?’ He replied, ‘Allah ﷺ forgave me and told me, ‘O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāḥ.’ I then requested, ‘O Rab ﷺ, forgive even those who love me.’ Allah ﷺ said, ‘I have forgiven all those who would love you till the Day of Judgement.’ (Tārīkh Dimashq li Ibn ‘Asākir, vol. 10, pp. 225)
Method of Funeral Salah

May Allah 
اله 
َبَلَتْنَآ عِبَادَهُمْ لَعَلَّهُ يُفْرِقَ عَنَّاهُمْ وَيَنْسَمْ
bless them and forgive us without any accountability for their sake!

أَميِنَنَّ يُبِئَلِ النَّبِيِّ الَّذِيْنَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمْ

A’māl na daykhā yeh daykhā, hay mayray Walī kay dar kā gadā
Khāliq nay mujhay yūn bakhsh diyā, 

Instead of deeds, my devotion towards a Walī was acknowledged

And for this reason, my Creator pardoned me,

Dear Islamic brothers! Association with the pious saints of Allah عَزَّ وَجَلَّ is a great privilege, mentioning them is a means of attaining mercy, their company is a blessing not only in the world but also in the Hereafter, visiting their mausoleums is a cure for the disease of sins and devotion towards them leads to success in the Hereafter. 

we are the devotees of the pious saints of Allah عَزَّ وَجَلَّ and we love the perfect Walī, Sayyidunā Bishr Ḥāfī  عليهِ بِخَمْةِ اللَّهِ على. Yā Allah عَزَّ وَجَلَّ! Forgive us for their sake.

Bishr Ḥāfī say ĭamayn tu piyār ĭay

As we have affection for Bishr Ḥāfī

We will be successful in the Hereafter
Method of Funeral Salah

A shroud thief

A shroud thief participated in the funeral Šalāḥ of a woman and noted the whereabouts of her grave in the graveyard. At night, he dug the grave with the intention of stealing the shroud. All of a sudden, the blessed woman spoke, ‘لاَ تَزَادِ اللَّهُ عَذَابًا! A Maghfūr (pardoned) person is stealing the shroud of a Maghfūraĥ woman! Listen, Allah ﷺ has forgiven me and all those who offered my funeral Šalāḥ and you are also among the pardoned ones.’ Listening to this, he immediately closed the grave and repented sincerely. (Shu’ab-ul-Īmān, vol. 7, pp. 8, Ḥadīṣ 9261)

May Allah ﷺ bless them and forgive us without any accountability for their sake!

 Forgiveness of the funeral participants

Dear Islamic brothers! Did you notice how beneficial the participation in the funeral Šalāḥ of the pious people is! Whenever we get a chance or even better, making effort to get such a chance, we should participate in the funeral Šalāḥs of the Muslims. Our participation in the funeral of a pious person may bring about our forgiveness in the Hereafter. How immense is Allah’s mercy! He ﷺ forgives not only the deceased one but also the attendees of his funeral! Therefore, Sayyidunā
‘Abdullâh Bin ‘Abbâs reports that the Beloved and Blessed Prophet ﷺ said, ‘The very first reward given to the true believer on his death is that all the participants of his funeral Şalâh are forgiven.’

(Attarghib Wattarhib, vol. 4, pp. 178, Hadiş 13)

First gift in the grave

Someone asked the Prophet of Raḥmaḥ, the Intercessor of Ummah, the Owner of Jannah ﷺ, ‘What is the very first gift that is awarded to a true believer when he enters his grave?’ The Merciful Prophet ﷺ answered, ‘All the participants of his funeral Şalâh are forgiven.’

(Shu’ab-ul-Īmān, vol. 7, pp. 8, Hadiş 9257)

The funeral of a heavenly person

The Greatest and Holiest Prophet ﷺ said, ‘When a Heavenly person passes away, Allah ﷺ feels shy (befitting His status) in punishing those who carried the bier of that person and those who followed the funeral procession and those who offered his funeral Şalâh.’ (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 282)

Šawāb of accompanying the funeral

Sayyidunâ Dâwûd humbly asked Allah ﷺ, ‘Yâ Allah ﷺ! What is the Šawāb of accompanying the funeral merely for Your pleasure?’ Allah ﷺ replied, ‘The day when
he dies, the angels will accompany his funeral procession and I will forgive him.’ *(Sharḥ-us-Ṣudūr, pp. 97)*

**Šawāb equivalent to mount Uḥud**

Sayyidunā Abū Ḥurayraḫ رضي الله تعالى عنه reports that the Prophet of Raḥmah, the Intercessor of the Ummāḥ سُلَّمُ الله عليه وسلم said, ‘The one who left home to accompany a funeral (considering it as a duty of believers and with the intention to earn Šawāb), offered the funeral Ṣalāḥ and accompanied the funeral till its burial, Šawāb of two Qīrāṭ is written for him. Each Qīrāṭ is equivalent to the mount Uḥud. There is one Qīrāṭ Šawāb for the person who returns after the funeral Ṣalāḥ (without participation in the burial).’ *(Ṣahīh Muslim, pp. 472, Hadīth 945)*

**The funeral Ṣalāḥ has admonition**

Sayyidunā Abū Ẓar Ghifārī رضي الله تعالى عنه narrated that the Beloved and Blessed Prophet سُلَّمُ الله عليه وسلم said to me, ‘Visit the graves, it will remind you of the Hereafter and bathe the deceased as touching the mortal body (dead body) is a great lesson and offer the funeral Ṣalāḥ so that it makes you sorrowful, for a sorrowful person is under the shadow of Allah عَزَّ وَجِلَّ and does pious deeds.’ *(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 711, Hadīth 1435)*

**Excellence of giving ritual bath to the corpse**

Sayyidunā ‘Ali-ul-Murtaḍā رضي الله تعالى وجلَّ نوره reported that the Noble Prophet سُلَّمُ الله عليه وسلم said, ‘The one who gives
bath to a deceased person, shrouds him, applies fragrance, lifts the bier, offers the Śalāḥ and hides the unpleasant thing that appears, he will be as cleansed of his sins as the day his mother gave birth to him.’ *(Sunan Ibn Mājah, vol. 2, pp. 201, Hadīth 1462)*

**What to recite on seeing a funeral!**

After the death of Sayyidunā Mālik Bin Anas رضي الله تعالى عنه, someone saw him in a dream and asked, ‘How did Allah ﷺ treat you?’ He replied, ‘I was blessed with forgiveness just because of a sentence which Sayyidunā ‘Uṣmān-e-Ghanī رضي الله تعالى عنه used to say on seeing a funeral: سُبْحَانَ الَّذِيْنَ لَا يْمُوْتُ وَإِنَّ لَهُمْ عَفَاَّةٌ لَا يُمْتِرُ. [Pure is He (from all defects/limitations) who is alive and will never die]. Hence, I also used to recite the same sentence on seeing a funeral; Allah ﷺ forgave me because of reciting it.’ *(Derived from: Iḥyā-ul-‘Ulūm, vol. 5, pp. 266)*

**Whose funeral Śalāḥ was offered first by the Beloved Prophet ﷺ?**

The funeral Śalāḥ was first initiated in the era of Sayyidunā Ādam رضي الله تعالى عنه, angels recited four ‘Takbīrāt’ in the blessed funeral prayer of Sayyidunā Ādam رضي الله تعالى عنه. In Islam, the order for the funeral Śalāḥ becoming mandatory (Wājib) was revealed in Madīnah Munawwarah رضي الله عنها. Sayyidunā As’ad Bin Zurārah رضي الله تعالى عنه passed away at the end of the ninth month after Ḥijrah and he رضي الله عنها was the
Method of Funeral Salah

first companion whose funeral Șalâh was performed by the Holy Prophet ﷺ.

(Derived from: Fatāwā Razawīyyah - referenced, vol. 5, pp. 375-376)

The funeral Șalâh is Farḍ-e-Kifāyah

The funeral Șalâh is Farḍ-e-Kifāyah, i.e. if even a single person offered it, everyone would be relieved of the obligation; if no one offered it, and all those who were aware of it will be sinners. Jamā’at (congregation) is not a condition for this Șalâh; if even one person offered it, the Farḍ will be fulfilled. The denial of its Farḍiyat (obligation) is Kufr (infidelity). (Bahār-e-Sharī'at, vol. 1, pp. 825; ‘Ālamgīrī, vol. 1, pp. 162; Durr-e-Mukhtar, vol. 3, pp. 120)

There are two fundamentals and three Sunnahs in the funeral prayer

The two fundamentals are: (1) To recite ُAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAَ ﷺ four times (2) Qiyām (to stand). The three Sunan-e-Muakkada are: (1) Šanā (2) Șalât-‘Alan-Nabī (3) Supplication for the deceased. (Bahār-e-Sharī'at, vol. 1, pp. 829)

Method of funeral Șalâh (Hanafī)

The Muqtadī should make the following intention: ‘I make the intention of offering this funeral Șalâh for Allah ﷺ and making supplication (Du’ā) for this dead person, following this Imām.’

(Fatāwā Tātār Khāniya, vol. 2, pp. 153)
Now the Imām and the Muqtadīs should raise their hands up to their ears and fold them below the navel as usual whilst saying 'نَعَّالِيَ جَدَّكَ' and then recite Ṣanā. After 'نَعَّالِيَ جَدَّكَ' read 'وَقَلِّ نَنَاةَكَ وَلَا إِلَهِ إِلاَّ الَّذِي كَبِرَ' Then, without raising the hands, say 'نَعَّالِيَ جَدَّكَ' and recite Durūd-e-Ibrāĥīm. Without raising the hands again, say 'نَعَّالِيَ جَدَّكَ' and now recite the supplication (the Imām should say the Takbīrāt loudly whilst the Muqtadīs should do the same in a low voice. Both the Imām and Muqtadīs should recite the remaining invocations in a low voice).

After the supplication, say 'نَعَّالِيَ جَدَّكَ', unfold the hands and perform Salām on both sides. During the Salām, the intention should be made for the deceased person, for angels and for the participants of the Ṣalāh, same as in the Salām of other Ṣalāhs; the only difference here is the addition of the intention for the deceased person as well. (Bahār-e-Sharī'at, vol. 1, pp. 829, 835)

**Supplication for funeral of adults (man and woman)**

اللَّهُمَّ اغْفِرْ لَهُمَا وَمَيْتَنَا وَشَاهِدَنَا وَغَائِبَنَا وَصَغْيرَنَا وَكِبْرِنَا وَذَكَرَنَا وَأَنْتَ مَنْ أَحْيَيْتَهُمَا مِنَ الْإِيمَنِ عَلَى الْإِسْلَامِ مِنْ تَوْفِيقَةَ عَلَى الإِسْلَامِ
Method of Funeral Salah

O Allah (عَزَّ وَجَلَّ)! Forgive all of our living ones and all the dead ones, and all those who are present and all those who are not present, and all our young ones and all our elderly ones, and all our men and all our women. Yā Allah (عَزَّ وَجَلَّ)! Whomever you keep alive from among us, keep him alive in Islam, and whomever of us you make die, make him die with faith.

(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 684, Ḥadīth 1366)

Du’ā for a male minor

اللُّهُمَّ اجعلهُ لنا فرما واجعلهُ لنا آجرًا وذُخْرًا واجعلهُ لنا شافعًا ومشفقًا

O Allah (عَزَّ وَجَلَّ)! Make him a fore-runner to become a support for us, and make him a recompense for us, and make him our intercessor, and the one whose intercession is accepted.

(Kanz-ud-Daqāiq, pp. 52)

Du’ā for a female minor

اللُّهُمَّ اجعلها لنا فرما واجعلها لنا آجرًا وذُخْرًا واجعلها لنا شافعًا ومشفقًا

O Allah (عَزَّ وَجَلَّ)! Make her a fore-runner to become a support for us, and make her a recompense for us, and make her our intercessor, and the one whose intercession is accepted.
To offer funeral Šalāḥ whilst standing upon shoes

In case of offering the funeral Šalāḥ whilst wearing shoes, the shoes as well as the part of the earth beneath them must be pure, while, in case of offering the Šalāḥ placing the feet upon the shoes having taken them off, the purity of the sole of the shoes and the ground is not necessary. In reply to a question, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān علیه السلام says, ‘If the place was impure due to urine etc., or those who offered the Šalāḥ wearing such shoes whose soles were not pure, their Šalāḥ would not be valid. It is, therefore, safer to offer the funeral Šalāḥ by taking the shoes off and place the feet upon them so that the Šalāḥ would not be affected even if the sole of the shoes or the earth is impure.’

(Fatāwā Razawiyyah, vol. 9, pp. 188)

Funeral Šalāḥ in absentia

Presence of the corpse in front is necessary. Offering funeral Šalāḥ in absence of the corpse is not valid. It is Mustaḥab for the Imām to stand in front of the chest of the corpse.

(Durr-e-Mukhtār, vol. 3, pp. 123, 134)

Method of offering joint Šalāḥ for more than one funeral

Šalāḥ of several funerals may be offered jointly. It is optional to either place the corpses parallel such that chest of all remain in front of the Imām or place them in a queue such that the feet of the one corpse are towards head of the other and so on.

(Bahār-e-Sharī’at, vol. 1, pp. 839; ‘Ālamgīrī, vol. 1, pp. 165)
How many rows should there be in a funeral Ṣalah?

It is better to have three Ṣafs (rows) in the funeral Ṣalah as it is mentioned in a blessed Ḥadīth, ‘The one whose (funeral) Ṣalah was offered by three Ṣafs, he will be forgiven.’ If there are only 7 people, one should become Imām, three should stand in the first Ṣaf, two in the second Ṣaf and one in the third Ṣaf. (Ghunyāḥ, pp. 588) In the funeral Ṣalah, the last Ṣaf is most excellent than all other Ṣafs. (Durr-e-Mukhtār, vol. 3, pp. 131)

If one missed some part of the congregational funeral Ṣalah, then...

The Masbūq (the person who has missed some of the Takbīrāt) will say his remaining Takbīrāt after the Imām has performed Salām on either side. If he suspects that the people would carry the bier up to the shoulders in case of reciting supplications etc., he should just utter Takbīrāt and leave out the supplications etc. If a person arrives after the fourth Takbīr, he may join the Ṣalah (before the Imām performs Salām), utter Takbīr three times after Imām’s Salām and then perform Salām.

(Durr-e-Mukhtār, vol. 3, pp. 136)

Funeral of an insane person or the one who committed suicide

The one who is insane from birth or became insane before reaching the age of puberty and died in the state of insanity,
the supplication of a minor will be recited in his funeral Șalâh.  
(Bahār-e-Sharī'at, vol. 1, pp. 835; Jauharah, pp. 138; Ghunyah, pp. 587) The funeral Șalâh of the one who committed suicide will be offered. (Durr-e-Mukhtār, vol. 3, pp. 128)

**Rulings pertaining to a dead infant**

If a Muslim’s baby was born alive i.e. he was alive whilst the most part of his body was out (during birth) and then died, he will be bathed, shrouded and his funeral Șalâh will be offered. Otherwise, he will be washed (ritual bath not required), wrapped in a cloth and buried. Ritual bathing, coffin and funeral Șalâh are not required for him according to the Sunnah. If the baby’s head comes out first, then ‘the most part’ means from head up to the chest in this case. Therefore, if the baby’s head came out and he cried but died before coming out up to the chest, his funeral Șalâh will not be offered. If the feet come out first then ‘the most part’, means from feet up to the waist in this case.

Whether the baby is born alive or dead or lost in miscarriage (pre-mature birth), he should be named as he will be resurrected on the Day of Judgement. (Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 152, 153; Bahār-e-Sharī'at, vol. 1, pp. 841)

**Šawāb of shouldering the bier**

It is stated in a blessed Ḥadīṣ, ‘Whoever carries the bier on shoulder and walks 40 steps, 40 of his major sins will be forgiven.’ It is also mentioned in a blessed Ḥadīṣ that the one who carries
Method of Funeral Salah

the bier on his shoulder from all four posts (of the funeral bier) will be granted ultimate forgiveness by Allah. 


Method of shouldering the bier

It is an act of worship to carry the bier on the shoulder. It is a Sunnah to carry the bier on the shoulder from all four corners one after the other and to walk 10 steps at each side. The complete Sunnah is to first carry the bier on the shoulder from the right head side of the bier, then the right foot side, then the left head side and then the left foot side and to walk 10 steps each time thus making a total of 40 steps. (‘Ālamgīrī, vol. 1, pp. 162; Bahār-e-Sharī‘at, vol. 1, pp. 822)

Some people announce in the funeral procession to walk two steps each. They should instead announce, ‘Carry the funeral on your shoulder from all four sides and walk 10 steps each time.’

Method of carrying the bier of a child

If a single person carries the body of a young child in his arms and the rest of the people take the child in their arms in turns, there is no harm in it. (‘Ālamgīrī, vol. 1, pp. 162)

It is impermissible and forbidden for a woman to walk along in the funeral procession (whether it is the funeral of the young or old). (Bahār-e-Sharī‘at, vol. 1, pp. 823; Durr-e-Mukhtār, vol. 3, pp. 162)
Rulings of returning after the funeral Ṣalāḥ

Whoever accompanied the funeral should not return home without offering the funeral Ṣalāḥ; after the Ṣalāḥ, he may return, seeking permission from the family-members of the deceased person. There is no need to ask permission for returning after the burial. (ʿĀlamgīrī, vol. 1, pp. 165)

Can a husband carry the bier of his wife?

The husband is allowed to carry his wife’s bier on his shoulder, lower her in the grave for the burial and see her face. He is prohibited only from bathing his wife and directly touching her body (without cloth etc., in between). A woman can bathe her husband. (Bahār-e-Sharī‘at, vol. 1, pp. 812, 813)

Funeral of an apostate

There is the same ruling for funeral of an apostate and a disbeliever. Once a query was asked in the court of A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, ʿAllāmaḥ Maulānā Shāḥ Imām Aḥmad Razā Khān about a person who had converted from Islam to Christianity. In reply, he writes on page-170, volume 9 of Fatāwā Razawiyyah that if it was proven as per Shar‘ī criteria that the dead had, Allah forbid, changed his religion and adopted Christianity, (etc.), performing his funeral Ṣalāḥ, shrouding or burying him like that for Muslims – are all absolutely Ḥarām. Allah says in the Holy Quran:
And never offer alāĥ for any of their dead, and never stand by his grave.

(Part 10, Sūrah At-Taubah, verse 84)

However, if those offering the funeral Šalāĥ were unaware of his conversion to Christianity, (etc.) and were considering him to be a Muslim according to what they knew, and they remained unaware till his funeral/burial, they will not be objected to since they assumed that he was a Muslim, and as such these acts were obligatory for them. But if they were aware of his Christianity, (etc.) and they still performed his Šalāĥ and burial, then they committed an absolutely grave sin. As long as they do not repent of this sin, Šalāĥ in their Imāmat is invalid; however they will not be treated as apostates as they will not become disbelievers on committing that sin.

Our sacred Shari‘ah (Islamic Sacred Law) defines a straight path; it does not like immoderation in any affair. However, if it is proven that, despite being aware of his Christianity, (etc.), they did so not only due to their ignorance or some worldly interest but also considering his Christianity, (etc.) worthy of respect and deserving of funeral and burial, all those having this intention will, no doubt, become apostates and disbelievers. It will be Wâjib for the Muslims to consider them apostates in all
matters and their company is strictly impermissible. Those who will accompany them or support them will be sinners.

*(Fatāwā Razawīyāh)*

Allah ﷺ says in the 84th verse of Sūrah At-Taubah of the Holy Quran:

وَلَا تَصَلِّ لَعَلَّ أَحَدٌ مِّنْ مَّاتِهِ مَاتًا أَبْنًا وَلَا تَقُومَ عَلَى قُبْرِهِ أَنْفُشُوا كَفَّرَوا

بِاللَّهِ وَ رَسُولِهِ وَ مَاتَوْا وَ هُمْ فَسَقَوْنَ

*(Part 10, Sūrah At-Taubah, verse 84)*

Commenting on the above-mentioned verse, Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī says, ‘This verse has made it clear, that the funeral Salah of a disbeliever is not permissible at all and it is forbidden to stand besides the grave of a disbeliever for burial or to visit.’ *(Khazāin-ul-‘Irfaan, pp. 241)*

It is reported by Sayyidunā Jābir Bin ‘Abdullāh手感 الله تعال عنهم that the Beloved and Blessed Prophet صلى الله عليه وسلم said, ‘If they fall ill, don’t go to see them, if they die, don’t participate in their funeral.’ *(Sunan Ibn Mājah, vol. 1, pp. 70, Ḣadīth 92,)*
**Method of Funeral Salah**

**Five Madani pearls in relation to funeral Salah**

1. ‘So-and-so must be the Imam of my funeral Salah’
   The deceased person had made a will that his funeral Salah should be led by so-and-so Imam or so-and-so would give him the ritual bath. This will is Bātil, i.e., this will is not going to waive the right of his Wali (the guardian of the deceased person). Indeed, the guardian has the authority not to lead the funeral Salah himself as Imam and allow the designated person to lead the funeral Salah. *(Bahar-e-Shari‘at, vol. 1, pp. 837; Alamgiri, vol. 1 pp. 163, etc.)* If the will is for a pious person or an Islamic scholar, the heirs should then act upon it.

2. The Imam should stand before the chest of the corpse
   It is Mustahab (preferable) for the Imam to stand in front of the chest of the corpse; he should not be far whether the corpse is of a male or a female, an adult or a minor. This is valid when there is only one corpse for the funeral Salah and if there are more than one, then the Imam should stand near in front of the chest of one corpse. *(Durr-e-Mukhtar, Rad-dul-Muhtair, vol. 3, pp. 134)*

3. What if burial occurs without offering funeral Salah?
   If the dead body is buried and even the handful of earth is thrown, now the funeral Salah should be offered in front of his/her grave till the dead body is not likely to be decayed, if
the soil is yet to be given, then the dead body should be taken out for funeral Ṣalāḥ and buried again. There is no specific number of days for offering the funeral Ṣalāḥ in front of the grave. The variation in duration depends on various factors, such as weather, type of soil, type/condition of the dead body and its disease. The body decays quickly in summer and in winter it takes longer, quickly in wet or salty soil, and slowly in dried or unsalted soil. Similarly an obese body decays faster than the skinny one. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp.134)*

4. Funeral Ṣalāḥ of someone buried under the rubble

If a person died after falling into a well, or a house/building collapsed on him and the body cannot be recovered, his funeral Ṣalāḥ should be offered at the same place where he was deemed to be and if one is drowned in a river and his body could not be recovered then his funeral Ṣalāḥ cannot be offered as it is unknown whether the Muṣallī (Ṣalāḥ offering person is in front of him (the dead body) or not. *(Rad-dul-Muḥtār, vol. 3, pp. 147)*

5. Delaying the funeral Ṣalāḥ, to increase attendees

If a person dies on the day of Jumu‘ah, his funeral procession should be finished before Ṣalāt-ul-Jumu‘ah if it is possible to do so. Delaying the funeral Ṣalāḥ just to have more participants after Jumu‘ah is Makrūḥ.

*(Bahār-e-Sharī‘at, vol. 1, pp. 830; Rad-dul-Muḥtār, vol. 3, pp. 173, etc.)*
Method of Funeral Salah

Make the following announcement before the funeral of an adult

The friends and relatives of the deceased are requested to pay attention. If the deceased had ever hurt you or violated your right in his lifetime, or he owes you anything, please forgive him, this will benefit the deceased and you will also be rewarded. Please listen carefully about the intention and the method of the funeral Ṣalâh. ‘I make the intention to offer this funeral Ṣalâh, for Allah عزو الله, and supplication for this dead person, following this Imām.’ If you do not remember these particular words, there is no harm as long as this intention is in the heart: ‘I am offering funeral Ṣalâh for this deceased person.’

When the Imām says ﷲ, raise both your hands up to the ears, say (in a low voice) then fold them below the navel and recite Šanā. When the Imām says ﷲ, the second time, without raising your hands, say and recite Durūd-e-Ibrāĥīm. When the Imām says ﷲ, the third time, without raising your hands, say and recite the funeral supplication of a deceased adult (or if it is the funeral of a male or female child then announce to recite the supplication for the deceased child). When the Imām says ﷲ, the forth and (final) time, say, unfold the hands and perform Salām, right then left following the Imām as usual.
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By the grace of Allah علیه السلام, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimas', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah علیه السلام with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qasilsahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith.

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, بیان می‌کنم اسلام می‌خواهد.'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qasilsahs, بیان می‌کنم اسلام می‌خواهد. 