

نماز جنازه کا طریقہ

METHOD OF FUNERAL SALAH



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
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MUHAMMAD ILYAS

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تاسفراز
مفتی اعظم



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! 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-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

نَمَازِ جَنَازَہ کا طَرِیقَہ (حَنَفِی)

Namāz-e-Janāzah kā Ṭarīqah (Ḥanafī)

Method of Funeral Salah

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ 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

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ĥ/ĥ	ص	Ş/ş	ه/ه/ة	Ĥ/ĥ
ث	Š/š	ض	Đ/đ	ی	Y/y
چ	J/j	ط	Ṭ/ṭ	ے	Y/y
چھ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Method of Funeral Salah*

No matter how hard satan tries to prevent you, please read the entire booklet, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will experience its benefits by yourself.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Virtue of participating in the funeral Ṣalāḥ of a Wali

A person participated in the funeral Ṣalāḥ of Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَى. He saw Sayyidunā Sarī Saqaṭī in his dream at night and asked, ‘How did Allah عَزَّوَجَلَّ treat you?’

* Hanafi

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘Allah عَزَّوَجَلَّ has forgiven me as well as all those who participated in my funeral Ṣalāh.’ The person said, ‘Yā Sayyidī! I also participated in your funeral Ṣalāh.’ Listening to this, Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي 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 عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The forgiveness of the devotees as well

After the death of Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكافي, Qāsim Bin Munabbih عَلَيْهِ رَحْمَةُ اللهِ الرَّافِع saw him in dream and asked, ‘How did Allah عَزَّوَجَلَّ treat you?’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘Allah عَزَّوَجَلَّ forgave me and told me, ‘O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāh.’ I then requested, ‘O Rab عَزَّوَجَلَّ, forgive even those who love me.’ Allah عَزَّوَجَلَّ said, ‘I have forgiven all those who would love you till the Day of Judgement.’ *(Tārīkh Dimashq li Ibn ‘Asākir, vol. 10, pp. 225)*

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

A'māl na daykhay yeh daykhā, ḥay mayray Walī kay dar kā gadā

Khāliq nay mujḥay yūn bakhsh diyā, سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ

*Instead of deeds, my devotion towards a Walī was
acknowledged*

And for this reason, my Creator pardoned me, سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ

Dear Islamic brothers! Association with the pious saints of Allah ﷺ 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. اَلْحَمْدُ لِلَّهِ ﷺ we are the devotees of the pious saints of Allah ﷺ and we love the perfect Walī, Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي. Yā Allah ﷺ! Forgive us for their sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bishr Ḥāfī say ḥamayn tu piyār ḥay

اِنْ شَاءَ اللَّهُ apnā bayrā pār ḥay

As we have affection for Bishr Ḥāfī

اِنْ شَاءَ اللَّهُ we will be successful in the Hereafter

A shroud thief

A shroud thief participated in the funeral Ṣalāh 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, 'سُبْحَانَ اللَّهِ عَزَّوَجَلَّ' A Maghfūr (pardoned) person is stealing the shroud of a Maghfūrāh woman! Listen, Allah عَزَّوَجَلَّ has forgiven me and all those who offered my funeral Ṣalāh 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 عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Forgiveness of the funeral participants

Dear Islamic brothers! Did you notice how beneficial the participation in the funeral Ṣalāh 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 Ṣalāhs 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 عَزَّوَجَلَّ forgives not only the deceased one but also the attendees of his funeral! Therefore, Sayyidunā

‘Abdullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The very first reward given to the true believer on his death is that all the participants of his funeral Ṣalāh are forgiven.’

(Attarghīb Wattarhīb, vol. 4, pp. 178, Ḥadīṣ 13)

First gift in the grave

Someone asked the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘What is the very first gift that is awarded to a true believer when he enters his grave?’ The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, ‘All the participants of his funeral Ṣalāh are forgiven.’

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

The funeral of a heavenly person

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When a Heavenly person passes away, Allah عَزَّوَجَلَّ 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 Ṣalāh.’ *(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 1, pp. 282)*

Ṣawāb of accompanying the funeral

Sayyidunā Dāwūd عَلَيْهِ السَّلَام humbly asked Allah عَزَّوَجَلَّ, ‘Yā Allah عَزَّوَجَلَّ! What is the Ṣawāb of accompanying the funeral merely for Your pleasure?’ Allah عَزَّوَجَلَّ replied, ‘The day when

he dies, the angels will accompany his funeral procession and I will forgive him.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 97)

Ṣawāb equivalent to mount Uḥud

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who left home to accompany a funeral (considering it as a duty of believers and with the intention to earn Ṣawāb), offered the funeral Ṣalāh and accompanied the funeral till its burial, Ṣawāb of two Qīrāt is written for him. Each Qīrāt is equivalent to the mount Uḥud. There is one Qīrāt Ṣawāb for the person who returns after the funeral Ṣalāh (without participation in the burial).’ (*Ṣaḥīḥ Muslim*, pp. 472, Ḥadīṣ 945)

The funeral Ṣalāh has admonition

Sayyidunā Abū Z̄ar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Ṣalāh so that it makes you sorrowful, for a sorrowful person is under the shadow of Allah عَزَّوَجَلَّ and does pious deeds.’ (*Al-Mustadrak lil-Ḥākim*, vol. 1, pp. 711, Ḥadīṣ 1435)

Excellence of giving ritual bath to the corpse

Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم reported that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who gives

bath to a deceased person, shrouds him, applies fragrance, lifts the bier, offers the Ṣalāh 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, Ḥadīṣ 1462*)

What to recite on seeing a funeral!

After the death of Sayyidunā Mālik Bin Anas رَضِيَ اللهُ تَعَالَى عَنْهُمَا, someone saw him in a dream and asked, ‘How did Allah عَزَّوَجَلَّ treat you?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I was blessed with forgiveness just because of a sentence which Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ used to say on seeing a funeral: سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ [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 عَزَّوَجَلَّ forgave me because of reciting it.’ (*Derived from: Iḥyā-ul-‘Ulūm, vol. 5, pp. 266*)

Whose funeral Ṣalāh was offered first by the Beloved Prophet ﷺ?

The funeral Ṣalāh was first initiated in the era of Sayyidunā Ādam عَلَيْهِ السَّلَام, عَلَى رَيْبِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام, angels recited four ‘Takbīrāt’ in the blessed funeral prayer of Sayyidunā Ādam عَلَيْهِ السَّلَام. In Islam, the order for the funeral Ṣalāh becoming mandatory (Wājib) was revealed in Madīnah Munawwarah رِزَاةَ اللهِ حَرَقًا وَتَعْظِيمًا. Sayyidunā As’ad Bin Zurārah رَضِيَ اللهُ تَعَالَى عَنْهُ passed away at the end of the ninth month after Ḥijrah and he رَضِيَ اللهُ تَعَالَى عَنْهُ was the

first companion whose funeral Ṣalāḥ was performed by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

The funeral Ṣalāḥ is Farḍ-e-Kifāyah

The funeral Ṣalāḥ 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 Ṣalāḥ; if even one person offered it, the Farḍ will be fulfilled. The denial of its Farḍiyyat (obligation) is Kufr (infidelity). (*Bahār-e-Sharī'at*, vol. 1, pp. 825; *Ālamgīrī*, vol. 1, pp. 162; *Durr-e-Mukhtār*, vol. 3, pp. 120)

There are two fundamentals and three Sunnahs in the funeral prayer

The two fundamentals are: (1) To recite 'اللَّهُ أَكْبَرُ' four times (2) Qiyām (to stand). The three Sunan-e-Muakkadaḥ are: (1) Šanā (2) Ṣalāt-'Alan-Nabī (3) Supplication for the deceased. (*Bahār-e-Sharī'at*, vol. 1, pp. 829)

Method of funeral Ṣalāḥ (Ḥanafī)

The Muqtadī should make the following intention: 'I make the intention of offering this funeral Ṣalāḥ for Allah عَزَّوَجَلَّ and making supplication (Du'ā) for this dead person, following this Imām.'

(*Fatāwā Tātār Khāniyah*, 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 **اللَّهُ أَكْبَرُ**, and then recite Šanā. After **وَتَعَالَى جَدُّكَ** read **وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ**. Then, without raising the hands, say **اللَّهُ أَكْبَرُ** and recite Durūd-e-Ibrāhīm. Without raising the hands again, say **اللَّهُ أَكْبَرُ** 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 **اللَّهُ أَكْبَرُ**, 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 لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثُنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ ط وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط**

O Allah (عَزَّوَجَلَّ)! 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 (عَزَّوَجَلَّ)! 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, Ḥadīṣ 1366)

Du'ā for a male minor

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ
لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

O Allah (عَزَّوَجَلَّ)! 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

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا
لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

O Allah (عَزَّوَجَلَّ)! 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 Ṣalāh whilst standing upon shoes

In case of offering the funeral Ṣalāh whilst wearing shoes, the shoes as well as the part of the earth beneath them must be pure, while, in case of offering the Ṣalāh 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 Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ says, 'If the place was impure due to urine etc., or those who offered the Ṣalāh wearing such shoes whose soles were not pure, their Ṣalāh would not be valid. It is, therefore, safer to offer the funeral Ṣalāh by taking the shoes off and place the feet upon them so that the Ṣalāh would not be affected even if the sole of the shoes or the earth is impure.'

(Fatāwā Razawiyyah, vol. 9, pp. 188)

Funeral Ṣalāh in absentia

Presence of the corpse in front is necessary. Offering funeral Ṣalāh in absence of the corpse is not valid. It is Mustahab 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 Ṣalāh for more than one funeral

Ṣalāh 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 Ṣalāh?

It is better to have three Ṣafs (rows) in the funeral Ṣalāh as it is mentioned in a blessed Ḥadīṣ, ‘The one whose (funeral) Ṣalāh 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. (*Ghunyah*, pp. 588) In the funeral Ṣalāh, 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 Ṣalāh, 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 Ṣalāh (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 Ṣalāh. (*Bahār-e-Sharī'at*, vol. 1, pp. 835; *Jauharah*, pp. 138; *Ghunya*, pp. 587) The funeral Ṣalāh 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 Ṣalāh will be offered. Otherwise, he will be washed (ritual bath not required), wrapped in a cloth and buried. Ritual bathing, coffin and funeral Ṣalāh 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 Ṣalāh 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)

Ṣawāb 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

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

(Al-Jauhárah-tun-Nayyarah, pp. 139; Durr-e-Mukhtár, vol. 3, pp. 158, 159; Bahár-e-Sharī'at, vol. 1, pp. 823)

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; Bahár-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). (*Bahár-e-Sharī'at, vol. 1, pp. 823; Durr-e-Mukhtár, vol. 3, pp. 162*)

Rulings of returning after the funeral Ṣalāh

Whoever accompanied the funeral should not return home without offering the funeral Ṣalāh; after the Ṣalāh, 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. (*Ālamgīrī, 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-Ahl-e-Sunnat, 'Allāmah Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ about a person who had converted from Islam to Christianity. In reply, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes on page-170, volume 9 of *Fatāwā Razawīyah* that if it was proven as per Shar'ī criteria that the dead had, Allah عَزَّ وَجَلَّ forbid, changed his religion and adopted Christianity, (etc.), performing his funeral Ṣalāh, shrouding or burying him like that for Muslims – are all absolutely Ḥarām. Allah عَزَّ وَجَلَّ says in the Holy Quran:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ط

(Part 10, Sūrah At-Taubah, verse 84)

However, if those offering the funeral Ṣalāh 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 Ṣalāh and burial, then they committed an absolutely grave sin. As long as they do not repent of this sin, Ṣalāh 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 Wājib 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.

(Fatawā Razawīyyah)

Allah ﷻ says in the 84th verse of Sūrah At-Taubaḥ of the Holy Quran:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

(Part 10, Sūrah At-Taubaḥ, verse 84)

Commenting on the above-mentioned verse, Şadr-ul-Afaḍil, ‘Allāmaḥ Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عليه رَحْمَةُ اللَّهِ الْهَامِي says, ‘This verse has made it clear, that the funeral Ṣalāḥ 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-‘Irfān, pp. 241)*

It is reported by Sayyidunā Jābir Bin ‘Abdullāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 92,)*

Five Madanī pearls in relation to funeral Ṣalāh

1. ‘So-and-so must be the Imām of my funeral Ṣalāh’ the Shar’ī ruling about such a will

The deceased person had made a will that his funeral Ṣalāh should be led by so-and-so Imām or so-and-so would give him the ritual bath. This will is Bāṭil, i.e., this will is not going to waive the right of his Walī (the guardian of the deceased person). Indeed, the guardian has the authority not to lead the funeral Ṣalāh himself as Imām and allow the designated person to lead the funeral Ṣalāh. (*Baḥār-e-Sharī‘at*, vol. 1, pp. 837; ‘*Ālamgīrī*, 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 Imām should stand before the chest of the corpse

It is Mustahab (preferable) for the Imām 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 Ṣalāh and if there are more than one, then the Imām should stand near in front of the chest of one corpse. (*Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 3, pp. 134)

3. What if burial occurs without offering funeral Ṣalāh?

If the dead body is buried and even the handful of earth is thrown, now the funeral Ṣalāh 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 Ṣalāh and buried again. There is no specific number of days for offering the funeral Ṣalāh 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-Muhtār, vol. 3, pp.134*)

4. Funeral Ṣalāh 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 Ṣalāh 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 Ṣalāh cannot be offered as it is unknown whether the Muṣallī (Ṣalāh offering person is in front of him (the dead body) or not. (*Rad-dul-Muhtār, vol. 3, pp. 147*)

5. Delaying the funeral Ṣalāh, 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 Ṣalāh just to have more participants after Jumu'ah is Makrūh.

(*Bahār-e-Sharī'at, vol. 1, pp. 830; Rad-dul-Muhtār, vol. 3, pp. 173, etc.*)

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* this will benefit the deceased and you will also be rewarded. Please listen carefully about the intention and the method of the funeral Ṣalāh. ‘I make the intention to offer this funeral Ṣalāh, for Allah *عَزَّوَجَلَّ*, 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 Ṣalāh for this deceased person.’

When the Imām says *اللَّهُ أَكْبَرُ* raise both your hands up to the ears, say *اللَّهُ أَكْبَرُ* (in a low voice) then fold them below the navel and recite Ṣanā. When the Imām says *اللَّهُ أَكْبَرُ* the second time, without raising your hands, say *اللَّهُ أَكْبَرُ* and recite Durūd-e-Ibrāhīm. When the Imām says *اللَّهُ أَكْبَرُ* for the third time, without raising your hands, say *اللَّهُ أَكْبَرُ* 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 *اللَّهُ أَكْبَرُ* the fourth and (final) time, say *اللَّهُ أَكْبَرُ*, unfold the hands and perform Salām, right then left following the Imām as usual.

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BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, 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 Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs 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, [بِقَاتِلِنَايِل](#).

Every Islamic brother should develop the Madani mindset that "I must strive to reform myself and people of the entire world, [بِقَاتِلِنَايِل](#)"

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 Qafilahs, [بِقَاتِلِنَايِل](#).



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