

Carrying out the 'Faatiha' after the Janaazah salaah

Q: Janaa'iz-1: Immediately after the Janaazah salaah in some places there exists the practice of reciting Surah Faatiha and then Surah Ikhlās three or eleven times Du'aa is then made for the deceased What is the ruling in the Shari'ah in this regard?

Some people say that it is only the Ulema of the 14th Islamic century who are opposed to this whereas no one in the past has prohibited Is this true'?

Answer: The Janaazah salaah is itself a du'aa for the deceased After the first Takbeer, the Thanā is recited, after the second Takbeer. Du'ood is recited and then after the third Takbeer, a du'aa is recited for the forgiveness of all the deceased as well as for the safety of the Imaam of all the living. Rasoolullah SAW. had taught this du'aa.

The practice of then stopping the bier and then making a collective du'aa has not been done by either Rasoolullah SAW. or the Sahabah RADI. It is therefore necessary to forsake such actions. Rasoolullah SAW. said, the person who carries out an action (as part of Deen) that I have not commanded is unwanted.

Hadhrat Hudhayfan RADI. said, "Never carry out an act of worship that Rasoolullah SAW. and his Sahabah RADI. did not carry out.

Hadhrat Imaam Maalik RAH. said. "The person who invents a new practice in Deen and regards it to be the better practice, he has (Allāh forbid) indicated that Hadhrat Muhammad SAW. betrayed duty of propagation of the Deen and had displayed a deficiency in doing so Allāh has declared in the Qur'aan; "Today I have completed your religion for you." Therefore, whatever had not been part of the Deen at the time will not be a part of the Deen today.

Only due to a lack of knowledge that anyone can claim that this practice has never been prohibited before, Those with knowledge will know that scholars for the past eleven hundred years have been prohibiting people from such du'aas after the Janaazah salaah . They have declared such practices as contrary to the Sunnah' Makrooh and impermissible. Note the following:

1. Imaam Abu Bakr bin Haamid RAH., a Faqih of the 3rd Islamic century and contemporary of Abu Hafs Kabeer RAH. (passed away 264 AH.) say, "Indeed. making du'aa after the Janaazah salaah is Makrooh."

2. The jurist Shamsul A'immah Halwaani RAH. of the 5th Islamic century (passed away 454 AH) as well as

3. The Mufti and Qadhi of Bukhaari a Sheikhul Islaam (passed away 461 A.H.) stated. A person may not stand up to make du'aa after the Janaazah salaah.

4. Faqih Imaam Taahir bin Ahmad Bukhaari sarakhsi RAH. of the 6th Islamic century stated.

"One may not stand up to recite Qur'aan as a du'aa either before or after the Janaazah salaah.

5. Allaama sirraajud Deen Awshi RAH. also of the 6th century (who compiled Fataauaa Sirraajyyah in 569 A.H.) also stated' "When the? Janaazah salaah is over. one may not stand up to make du'aa.

6. Faqih Mukhtaar bin Muhammad Zaahidi RAH. of the 7th Islaamic century (passed away 658 A.H.) also expressed the same opinion.

7. Allaama Ibnul Haaj RAH. of the 8th Islaamic century (passed away 737 A.H.) also expressed that the practice needs to be forsaken'6

8. Allaama sheikh Muhammad bin shihaab Kurdi RAH. of the 9th? Islaamic century (passed away 827 A.H. ) also expressed the same opinion.

9. Faqih Ali Barjundi RAH. of the 10th Islaamic century (who wrote BariundiintheveargS2^H.)also stated that such du,aas are forbidden.

10. Faqih shamsud Deen Muhammad Khuraasaani Qastaani RAH. of the Islaamic century (passed away 962 A.H.) also stated that people should not stand for the du'aa.

11.Faqih Allaama Ibn Nujaym Misri RAH. also of the 10th Islaamic century (passed away 969 A.H.) stated that there is no du'aa to be made after the Salaam of the Janaazah salaah.

12. Yet another scholar of the 10th Islaamic century Faqih Mufti Naseerud Deen (who wrote Fataawaa Barhana in the year 997 A.H.) also stated the same.

13. Allaama Ali Qaari RAH. of the 11th Islaamic century (passed away 1014 A.H.) said Du'aa for the deceased is not made after the janaazah salaah because this appears to be adding to the Janaazah salaah.

14. The book Majmooah Khaani (Pg.349) makes it clear that the Fatawa issued states that no du'aa is to be made after the Janaazah salaah

15. Faqih Muhammad Sa'dullaah RAH. of the 13th Islaamic century (passed away 1292 A.H.) states that making du'aa after the Janaazah salaah is regarded as Makrooh and the Fuqahaa have prohibited it because it is an addition to a Masnoon act.

16. Faqih Moulana Qutbuddeen RAH. (who wrote Mazaahire Haqq in the year 1253 A.H.) also stated that this is not permitted because it is an addition to the Janaazah salaah.

17. Faqih Allaama Abdul Huyy Lakhnowi RAH. (passed away 1304 A.H.) also classified the act as Makrooh.

All the above prove clearly that the allegation made against the ijtema of the 14th century are false and that Ulema have been prohibiting the practice for centuries.

It is learnt from the Ahadeeth that people should engage in recitation of the Qur'aan. Adhkaar and istikhfaar for the deceased for as long as it takes to slaughter a camel and distribute the meat. Engaging in worldly talk and making du'aa in a manner that conflicts with the Sunnah merely for name is a waste of precious time.

May Allaah grant us all the ability to practise on the Sunnah. Aameen. And Allaah knows best what is most correct.

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