

To Read Dua After Funeral Prayer (Namaz-e-Janazah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Some people believe that to recite Du'a after Salaatul Janaza is a Bid'ah (innovation). Such people even leave the Musjid immediately after the Janaza Salaah terminates without making Du'a.
2. According to the Ahle Sunnah Wal Jama'at, to recite Du'a after the Janaza Salaah is totally permissible and an act of Sawaab (reward).
3. The Holy Prophet (*sallal laahu alaihi wasallam*) commanded us to make Du'a after the Janaza Salaah. Once, the Holy Prophet (*sallal laahu alaihi wasallam*) stood on the Mimbar and informed the Sahaba concerning the Battle of Mauta and of the martyrdom of Hadrat Ja'far ibn Abu Taalib (*radi Allahu anhu*). He performed his Janaza Salaah and made Du'a for him and then said to the people, "You too make Dua-e-Maghfirat for him". Thus, to read the Du'a after Janaza Salaah is permissible.
4. The Holy Prophet (*sallal laahu alaihi wasallam*) said: "When you perform the Janaza Salaah on the deceased, then be sure to make Du'a for it." (*Mishkaat Shareef; Abu Dawud; Ibn Majah*)
5. Once, the Holy Prophet (*sallal laahu alaihi wasallam*) performed the Janaza Salaah of a child and then made Du'a (for the child) that Allah Ta'ala save the child from the adversity of the grave. (*Bahjatun Nufoos Shara Sahih Bukhari*) This proves that the Holy Prophet (*sallal laahu alaihi wasallam*) made Du'a after Janaza Salaah.
6. Hazrat Abdullah ibn Abbas (*radi Allahu anhu*) said: "When you have completed those commands of Allah Ta'ala, which are Fardh upon you, then ask (make Du'a) from Allah Ta'ala and turn towards Him and stand for Him." (*Tafseer ibn Jareer*)
7. Those who object to making Du'a after the Janaza Salaah say the Janaza Salaah by itself is a Du'a, so there is no need for a second Du'a.
8. The Holy Quran and the Ahadith do not state anywhere that it is not permissible to recite a second Du'a after the first one or that if you recite a second Du'a then the first Du'a will not be accepted.
9. The Ahle Sunnah Wal Jama'at have proof that to make Du'a once, twice or more than that, is permissible. It has been stated in the Holy Quran: "And your Creator has said, 'Make Du'a to Me and I will accept it. Undoubtedly, those who are too proud to worship Me, will soon enter the Hell despised'." (*Part 24, Ruku 11*) In the above Quranic verse, Allah Ta'ala distinctly commanded the Believers to make Du'a. Allah Ta'ala has given a distinct sign of accepting the Du'as of the Believers. He also informed us that those who are too proud and do not make Du'a to Him, they will go into Hell despised.
10. In another verse of the Holy Quran, Allah Ta'ala says: "And O Beloved, when My servants ask you about Me, then I am indeed near, I accept the call of the caller whenever he calls upon Me; then they should obey My Commands and believe in Me, so that they may get the way." (*Part 2 Ruku 7*) Allah Ta'ala has stated that whenever a servant calls to Him, He accepts his Du'a. In this verse, there is no specification that Du'a must only be asked once, twice or thrice. There is no mention that if you ask more than once, then Allah Ta'ala will be unhappy. There is no mention of the first Du'a being rejected. We do know that whenever you ask, it will be accepted.
11. The Holy Prophet (*sallal laahu alaihi wasallam*) said that when we ask from Allah Ta'ala, then we should spread our palms and make Du'a. Thereafter, we should turn our hands over our face. By doing this, Allah Ta'ala gives Barakah in it.

12. In other Ahadith, the Holy Prophet (*sallal laahu alaihi wasallam*) has stated, "*Verily, to ask Du'a is Ibaadat*" and "*Du'a is the essence of Ibaadah*".

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