

RULES OF NAMAZ-E-MAYYIT

NAMAZ-E-WAHSHAT-E-QABR



Rules of Namaz-e-Mayyit / Wahshat

It is MOST Important to Give Sadaqa on behalf of the deceased ON the FIRST Night of Burial .

600. It is obligatory to offer Namaz-e-Mayyit for every Muslim, as well as for a Muslim child if it has completed 6 years of its age.

601. If a child had not completed 6 years of its age, but it was a discerning child who knew what Namaz was, then as an obligatory precaution, Namaz-e-Mayyit for it should be offered. If it did not know of Namaz, then the prayers may be offered with the Niyat of 'Raja'. However, to offer Namaz-e-Mayyit for a still born child is not Mustahab.

602. Namaz-e-Mayyit should be offered after the dead body has been given Ghushl, Hunnut and Kafan and if it is offered before or during the performance of these acts, it does not suffice, even if it is due to forgetfulness or on account of not knowing the rule.

603. It is not necessary for a person who offers Namaz-e-Mayyit to be in Wudhu or Ghushl or tayammum nor is it necessary that his body and dress be Pak. Rather there is no harm even if his dress is a usurped one. However, it is better that while offering this Namaz one should observe all the formal rules which are normally observed in other prayers.

604. One who offers Namaz-e-Mayyit should face the Qibla, and it is also obligatory that at the time of Namaz-e-Mayyit, the dead body remains before him on its back, in a manner that its head is on his right and its feet on his left

side.

605. As a recommended precaution, the place where a man stands to offer Namaz-e-Mayyit should not be a usurped one, and it should not be higher or lower than the place where the dead body is kept. However, its being a little higher or lower is immaterial.

606. The person offering Namaz-e-Mayyit should not be distant from the dead body. However, if he is praying in a congregation, then there is no harm in his being distant from the dead body in the rows which are connected to each other.

607. In Namaz-e-Mayyit, one who offers prayers should stand in such a way that the dead body is in front of him, except if the Namaz is prayed in Jama'at and the lines extend beyond on both sides, then praying away from the dead body will not be objectionable.

608. As a precaution, there should be no curtain or wall or any other obstruction between the dead body and the person offering Namaz-e-Mayyit. However, there is no harm if the dead body is in a coffin or in any other similar thing.

609. The private parts of the dead body should be concealed when Namaz-e-Mayyit is being offered. And if it was not possible to give Kafan, even then at least its private parts should be covered with a board or brick or any similar thing.

610. A person should be standing while offering Namaz-e-Mayyit and should offer it with the Niyyat of Qurbat, specifying the dead person for whom he is praying. For example, he should make his intention thus: "I am offering Namaz

for this dead person in compliance with the pleasure of Allah".

611. If there is no one who is capable of praying Namaz-e-Mayyit while standing, then it can be offered while sitting.

612. If the deceased had made a will that a particular person should lead the prayers for him the recommended precaution is that such a person should take permission from the guardian of the dead person.

613. It is Makrooh to repeat Namaz-e-Mayyit a number of times, unless the dead person was an Aalim and pious one, in which case it is not Makrooh.

614. If a dead body is buried without Namaz-e-Mayyit, either intentionally or forgetfully, on account of an excuse, or if it transpires after its burial that the prayers offered for it was void, it will not be permissible to dig up the grave for praying Namaz-e-Mayyit. There is no objection to praying, with the Niyyat of Raja', by the graveside, if one feels that the decay has not yet taken place.

METHOD OF NAMAZ - E - MAYYIT

(IMAGE)

If the dead body is that of a male the prayer leader has to stand before its waist and if it is that of a female he should stand in front of the chest. Then he should make an intention that I recite the Namaz-e-Janaza of this person wajib qurbatan ilallaah. Then he should recite: اللهُ أَكْبَرُ Allaahu Akbar (Allah is the Greatest)

615. There are 5 takbirs (saying Allahu Akbar) in Namaz-e-Mayyit and it is sufficient if a person recites those 5 takbirs in the following order:

.^ After making Niyyat to offer the prayers and pronouncing the 1st takbir he should say: Ash hadu an la ilaha illal lah wa ashhadu anna Muhammadan Rasulullah. (I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger).

.^ After the 2nd takbir he should say: Alla humma salli 'ala Muhammadin wa 'ali Muhammad. (O' Lord! Bestow peace and blessing upon Muhammad and his progeny).

.^ After the 3rd takbir he should say: Alla hummaghfir lil mu'minina wal mu'minat. (O' Lord! Forgive all believers - men as well as women).

.^ After the 4th takbir he should say: Alla hummaghfir li hazal mayyit. (O' Lord! Forgive this dead body). If the dead person is a woman, he would say: Alla hummaghfir li hazihil mayyit.

.^ Thereafter he should pronounce the 5th takbir.

It is, however, better that he should pronounce the following supplications after the takbirs respectively:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَسْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ

Transliteration: Ash hadu an laa ilaaha illallaahu wah'dahu laa shareeka lah. Wa Ash hadu anna Muh'ammadan a'bduhu wa Rasooluh, arsalahu bil h'aqqi basheeran wa nadheeran bayna yada yis saa-a'.

Translation: I testify that there is no god except Allah. The One, there is no partner for him. I testify that Muhammad is His servant and Messenger, whom He sent with truth as a giver of glad tidings and a warner till the Judgment Day.

After the 2nd Takbeer recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ سَلَّمْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصَّادِقِينَ وَ عِبَادِ اللَّهِ الصَّالِحِينَ

Transliteration: Allaa humma s'alli a'laa Muh'ammadin wa Aali Muh'ammad wa baarik a'laa Muh'ammadin wa Aali Muh'ammad war h'am Muh'ammadan wa Aala Muh'ammadin kamaa s'allayta wa baarakta wa tarah'h'amta a'laa Ibraheema wa Aali Ibraheema innaka H'ameedum Majeed wa s'alli a'laa jameei'l ambiyaai wal-mursaleena wash-shuhadaai was'-s'iddeeqeena wa jami'i i'baadillaa his'-s'aalih'een.

Translation: O Allah, exalt Muhammad and the progeny of Muhammad and bless Muhammad and the progeny of Muhammad and have mercy on Muhammad and the progeny of Muhammad, like You exalted and blessed and had mercy on Ibrahim and the progeny of Ibrahim, indeed You are the praised and the majestic. And exalt all the prophets and messengers and martyrs and the truthful and all the righteous servants.

After the 3rd Takbeer recite:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ تَابِعِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَبِالْإِجَابَةِ حَقٌّ جَدِيرٌ

Transliteration: Allaa hum maghfir lil mu-mineena wal mu-minaati wal muslimeena wal muslimaat, al ah'yaai minhum wal amwaat tabi' allaahumma baynana wa baynahum bil khayraati innaka mujeebud-da'waat innaka a'laa kulli shay-in Qadeer. Wa bil ijaabati h'aqqun jadeer.

Translation: O Allah, forgive the believer men and the believer women and the Muslim men and the Muslim women, their living and their dead. And continue the connection of good between us and them; indeed You are the acceptor of supplications and You have power over everything and only You are worthy of answering the prayers.

After the 4th Takbeer recite:

اللَّهُمَّ إِنَّ لَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَلَّا هُمْ إِنَّ لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا أَلَّا هُمْ إِنَّ كَانَ مُحْسِنًا فَزِدْنِي إِحْسَانِهِ وَ إِنَّ كَانَ مُسِيئًا وَ مُذْنِبًا فَتَجَاوَزْ عَن سَيِّئَاتِهِ وَ احْسِرْهُ مَعَ النَّبِيِّ وَ الْأَنْمَةِ الطَّيِّبِينَ الطَّاهِرِينَ

Allaah humma inna haadha a'bduka wabnu a'bdika wabnu amatika nazala bika wa anta khayru manzoolin bihi Allaah humma inna laa na'lamu minhu illa khayra wa anta a'alamu bihi minna. Allaah humma in kaana moh'sinan fa zid fi ih'sanihi wa in kaana musi-an wa mudhniban fatajaawaz a'n sayyaatihi wah' shurhu ma-a'n nabiyyi wa aaimmatit' t'ayyibeenat't'aahireen.

Translation: O Allah, indeed this is Your servant, son of Your servant and son of Your maidservant. He has become Your guest and You are the best of the hosts. O Allah, we do not know except good from him and You are more knowing than us. O Allah, if he had been a doer of good, increase his good deeds and if he had been a sinner and an evil-doer, forgive his sins. And gather him on the Judgment Day with the Prophet and the purified and chaste Imams.

If the dead body is that of a woman he should say:

اللَّهُمَّ إِنَّ لَدَيْهِ أَمْتُكَ وَابْنَتُكَ عَبْدِكَ وَابْنَةُ أَمْتِكَ نَزَلَتْ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّ لَنَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهَا مِنَّا اللَّهُمَّ إِنَّ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَ إِنْ كَانَتْ مُسِيئَةً وَ مُذْنِبَةً فَتَجَاوَزْ عَنْ سَيِّئَاتِهَا وَ احْشُرْهَا مَعَ النَّبِيِّ وَ الْأَيْمَةِ الطَّيِّبِينَ الطَّاهِرِينَ

Allaah humma inna haadhihi a'matuka wabnatu a'bdika wabnatu amatika nazalat bika wa anta khayra manzoolin bihi Allaah humma inna laa na'lamu minha illa khayra wa anta a'alamu biha minna. Allaah humma in kaanat moh'sinatan fa zid fi ih'saniha wa in kaanat musiatan wa mudhnibatan fatajaawaz sayyaatiha wah' shur ha ma-a'n nabiyyi wa aaimmatit' t'ayyibeenat't'aahireen.

Translation: O Allah, indeed this is Your maidservant, daughter of Your servant and daughter of Your maidservant. She has become Your guest and You are the best of the hosts. O Allah, we do not know except good from her and You are more knowing than us. O Allah, if she had been a doer of good, increase her

good deeds and if she had been a sinner and an evil-doer, forgive her sins. And gather her on the Judgment Day with the Prophet and the purified and chaste Imams.

Thereafter he should pronounce the 5th Takbeer and complete the Funeral Prayer. If it is the dead body of a male child, instead of the above, recite the following Dua:

اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا

Transliteration: Allaahummaj a'lhu li abawaihi wa lanaa salafanw wa farat'anw wa ajraa.

Translation: O Allah, make him for his parents and for us a store, a preceder and recompense.

If it is a female child recite:

اللَّهُمَّ اجْعَلْهَا لِأَبَوَيْهَا وَ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا

Transliteration: Allaahummaj a'lha li abawaiha wa lanaa salafanw wa farat'anw wa ajraa.

Translation: O Allah, make her for her parents and for us a store, a preceder and recompense.

After that recite the following Dua:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Transliteration: Rabbana aatinaa fid duniya h'asanatanw wa fil aakhirati h'asanatanw wa qina a'dhaaban naar.

Translation: Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

616. A person offering prayers for the dead body should recite takbirs and supplications in a sequence, so that Namaz-e-Mayyit does not lose its form.

617. A person who joins Namaz-e-Mayyit to follow an Imam should recite all the takbirs and supplications.

618. The following acts are Mustahab in the prayers for the dead body:

.^ A person who offers prayers for the dead body should have had Ghusl or performed Wudhu or tayammum. And the precaution is that he should perform tayammum only when it is not possible to do Ghusl, or Wudhu, or if he fears that if he goes for Ghusl or Wudhu it will not be possible for him to participate in the prayers.

.^ If the dead body is that of a male the Imam or a person who is offering the prayers alone should stand at the centre of its height, that is, the middle part of the dead body, and if the dead body is that of a female he should stand at the

chest of the dead body.

.^ To pray bare-footed.

.^ To raise one's hands (up to the ears) while pronouncing every takbir.

.^ The distance between the person offering prayers and the dead body should be so short that, when the wind blows, the dress of the person offering the prayers would touch the coffin.

.^ To pray in congregation.

.^ The Imam to recite the takbirs and supplications loudly and those offering the prayers with him to recite them in a low voice.

.^ If there is only one person joining the Namaz-e-Mayyit being offered in Jama'at, he would stand behind the Imam.

.^ One who offers the prayers should earnestly and persistently pray for the dead as well as for all the believers.

.^ Before the commencement of the congregational prayers for the dead body one should say "as-Salat" three times.

.^ The prayers be offered at a place where people often go for Namaz-e-Mayyit.

.^ If a Haaez (woman in her menses) participates in the congregational prayers for a dead person, she should stand alone and should not join the lines.

619. It is Makrooh to perform prayers for dead bodies in masjids, except in Masjidul Haram.

N A M A Z - E - W A H S H A T

(PRAYERS TO BE OFFERED FOR THE DEPARTED SOUL ON THE NIGHT OF BURIAL)

It is MOST Important to Give Sadaqa on behalf of the deceased ON the FIRST Night of Burial .This has MANY benefits & can only be achieved by giving sadaqa on the first night when it is MOST needed by the deceased .

Sayyid Ibne Tawus has narrated from the Messenger of Allah (s.a.w.a.) that the most difficult for the dead person is the first night in the grave, so have pity on your dead ones and give Sadaqah on their behalf so that their difficulty is reduced and if there is nothing to give in Sadaqah you must pray two rakats prayer.

In addition Namaz Wahshat can be recited as under

645. It is befitting that on the first night after the burial of a dead person, two Raka'ats of wahshat prayers be offered for it. The method of offering this prayers is as follows:

In the first Raka'at, after reciting Surah al-Hamd, Ayatul Kursi should be recited once and in the second Raka'at, Surah al-Qadr should be recited 10 times after Surah-al-Hamd;

and after saying the Salam the following supplication should be recited: Alla humma salli 'ala Muhammadin wa Ali Muhammad wab'ath thawabaha ila qabri(here the name of the dead person and his father's name should be mentioned).

646. Wahshat prayers can be offered in the night following the burial of the dead body at any time, but it is better to offer it in the early hours of the night after

'Isha prayers.

647. If it is proposed to transfer the dead body to some other town or its burial is delayed owing to some reason, the wahshat prayers should be deferred till the first night of its burial.

Mullah Fateh Ali Sultaan Abadi relates that whenever he used to hear about the death of anybody, he would pray Salaatul Wahsha; the prayer recommended to be prayed for the deceased, and ask Allah to protect him especially in the first night in the grave from loneliness.

Well a certain man died and the Mullah prayed for him as was his custom. The Mullah met a friend of his who told him that he had seen the dead man in his dream, and was told that his condition had been miserable but when the Mullah prayed for him the torture was removed.

The dead man prayed for the Mullah for showing such consideration and kindness to him. (DAR UL SALAAM VOL 2 PAGE 315)

Alternative Method of Wahshat Prayer

In the first rakat after Surah Hamd recite Surah Tawheed twice and in the second rakat after Surah Hamd recite Surah Takathur 10 times and after the Salaam say:
Allaahumma sale A'laa Muhammadinw wa aale muhammadin wab atha thawaabaha ilaa qabre dhaalikal mayyite f....alaan ibne falaan

Thus the Almighty this very moment would send thousands of angels to the grave with heavenly garments and they turn the narrowness of the grave into vastness till the time the bugle would be blown and would make the good deeds

of the worshipper shine like the sun and elevate him 40 grades.

The Wahshat prayer in this form is preferred to be recited on the night of death (esp if the body is not yet buried ie before the burial night) as per Ayt Sistani

Fazilat/Merits of Namaz-e-Wahshat

Shaykh Thiqatul Islam Noori has narrated directly from Fath Ali Sultanabadi that he says he had the habit that whenever he heard of the death of a family member or a friend he would pray two rakats prayer of the night of burial and gift the Sawab. "No one knew about this practice of mine. One day I met a friend. He said: Last night I had a dream in which I saw a person who had died that day. I asked him about his well being and inquired about the conditions after death. He said that after my death I was in a terrible difficulty because my deeds were very bad. Till the time this person recited two rikat prayer. And he mentioned your name. This two rikat Namaz saved me from the punishment. May Allah have mercy on the parents of this person who did this favour to me.

It is narrated from Imam Sadiq (a.s.) that whenever there is narrowness and severity on the dead body the Almighty widens his grave and removes the narrowness and says that this widening is because you had recited Namaz-e-Wahshat for such and such believer brother.

Marhum Haaj Mulla said: At this time the person asked me what that prayer was? I explained to him the method of this prayer and those things that are beneficial to the dead ones.

They are as follows:

1. In order to be safe from the Wahshat-e-Qabr (terror of the grave) one should perform the ruku properly. Thus it is related from Imam Baqir (a.s.) that one who performs the ruku properly does not have terror in the grave.
2. Recite "Laa ilaaha illallaahul Malikul haqqul Mubeen" a hundred times daily. One who recites this is safe from poverty and terror of the grave and affluence pulls him towards itself and the doors of Paradise open up for him.

3. Recite Surah Yasin before going to bed.

4. Recite Namaz-e-Lailatul Raghaib which is mentioned in the A'maal of Rajab on the eve of the first Friday of the month of Rajab.

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)