



Salatul Janazah

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Introduction



- ☞ The Salat ul Janazah or the funeral prayer is performed over a dead person after they have been washed and shrouded.
- ☞ After the prayer, the dead are taken directly to the grave and buried.
- ☞ The funeral prayer must be offered for anyone who dies and was apparently Muslim, even if he or she committed major sins.
- ☞ There is consensus among the scholars that the funeral prayer for a Muslim is a communal obligation - *fard kifayah*.

Benefit for the Deceased



⑧ Abdullah b. ‘Abbas reported that his son died in Qudaid or ‘Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn ‘Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn ‘Abbas then said to them: Bring him (the dead body) out for I have heard Allah’s Messenger (pbuh) as saying: **“If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.”**

⑧ (Sahih Muslim, Hadith no: 948)

Reward for Praying the Funeral Prayer



- ☞ Abu Huraira reported Allah's Messenger (pbuh) as saying: **“He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats.”** I (Abu Hazim, one of the narrators) said: Abu Huraira, what is a qirat? He said: **“It is like the hill of Uhud.”**
- ☞ (Sahih Muslim, Book 11, Hadith 72)



Prerequisites

- ④ The prerequisites for a funeral prayer are the same as for the obligatory prayers.
- ④ **Maliki:** No additional conditions
- ④ **Hanafi:** No additional conditions
- ④ **Shafi’:** Additional conditions for the funeral prayer are
 - ④ The body of the deceased must be washed before the prayer
 - ④ The imam and the followers do not stand ahead of the body while praying
 - ④ It is disliked to pray over a body before it has been shrouded
 - ④ The obligation is fulfilled if a single Muslim male, unless no males then female can fulfil the obligation
 - ④ Performing prayer in a group
 - ④ Offensive to perform funeral prayer in graveyard
- ④ **Hanbali:** Additional condition for the funeral prayer is to wash, clean & shroud the corpse

Timing



- ☞ The funeral prayer differs from the prescribed prayers in that there is no fixed time for offering it.
- ☞ **Maliki:** It may be offered at any time but is disliked at sunrise and sunset.
- ☞ **Hanafi:** It may be offered at any time, including the times when regular prayers may not be offered.
- ☞ **Shafi':** It may be offered at any time, including the times when regular prayers may not be offered.
- ☞ **Hanbali:** It may be offered at any time, but it is disliked at sunrise, at noon when the sun is at its zenith, and at dusk when the sun is about to set, except in cases when it is feared that if delayed, the body might decompose.

Hadith on Timing



⑧ **‘Uqba b. ‘Amir said:**

⑧ There were three times at which God’s Messenger used to forbid us to pray or bury our dead—when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets.

(Muslim)



How to Perform the Funeral Prayer

Number of Takbir



- ⑧ It was narrated that ‘Abdur-Rahman bin Abi Laila said: “Zaid bin Arqam used to say the Takbir four times in the funeral prayer, and he said the Takbir five times for one funeral. I asked him (about that) and he said: “The Messenger of Allah (ﷺ) used to do that.”” (Sunan Ibn Majah 1505)
- ⑧ Narrated Abu Huraira, “Allah’s Messenger informed about the news of the death of An-Najashi on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi’s funeral prayer.” (Sahih al-Bukhari 1333)

Number of Takbir



- ☞ Majority of scholars agree funeral prayer is four takbir and this is what has been commonly reported by the prophet (pbuh).
- ☞ The hadith on five takbirs is Zaid bin Arqam would offer five takbirs & said he had seen the prophet offer five, but what's been directly reported by the prophet (pbuh) are four takbirs.



Number of Takbir

- ☞ **Maliki:** Four takbir, if the imam pronounces five takbirs, the followers are to not follow, wait for him, and then say the salam with his salam
- ☞ **Hanafi:** Four takbir, if the imam pronounces five takbirs, the followers are not to do likewise
- ☞ **Shafi':** Four takbir, if the imam pronounces five takbirs, the followers do not follow, wait to finish with the imam when he says salam.
- ☞ **Hanbali:** Four takbir
- ☞ It was confirmed that in the last (funeral) prayer that the Prophet prayed, he said four takbirs and this abrogates the precedents before it (Al-Hidayah, vol. 1, pg. 233).

Requirements of the Funeral Prayer



🌀 **Hanafi:** Obligatory parts of the funeral prayer are:

1. Four takbirs
2. Praising Allah and Sending blessings upon the Prophet (pbuh)
3. Supplication
4. Tasleem

Requirements of the Funeral Prayer



🌀 **Maliki:** Pillars of the funeral prayer:

1. Standing
2. Intention
3. Tasleem
4. Supplication for the deceased
5. Takbirs

Requirements of the Funeral Prayer



🌀 **Shafi'**: Obligatory parts of the funeral prayer are:

1. Intention
2. Standing
3. Saying 'Allahu Akbar' four times
4. Reciting al-Fatihah
5. Sending blessings upon the Prophet (pbuh)
6. Supplicating for the deceased
7. One salam to finish the prayer

Requirements of the Funeral Prayer



🌀 **Hanbali:** Main requirements of the funeral prayer:

1. Intention
2. Standing prayer
3. Loud recitation of 4 takbirs

Form of the Prayer



☪ Hanafi:

1. Pronounce a takbir, then praise Allah
2. Make second takbir, then send prayers and blessings upon the Prophet (pbuh)
3. Make third takbir, then supplicate for himself, the deceased, and the Muslims in general
4. Make fourth takbir, and one tasleem

Form of the Prayer



🌀 **Maliki:**

1. No specific form other than 4 takbirs and salaam. Various supplications can be recited
2. After a takbir, praise Allah and send salutations upon the Prophet (pbuh)
3. Make supplication for the deceased
4. Salam is said once quietly both by the imam and those following him

Form of the Prayer



☪ Shafi':

1. Make first takbir, read Surah al-Fatihah
2. Make second takbir, send blessings on the Prophet (pbuh)
3. Make third takbir and supplicate for the deceased.
4. Make fourth takbir, say the salam twice by turning the head. Once is obligatory, second is optional

Form of the Prayer



☪ Hanbali:

1. Make first takbir, read Surah al-Fatihah
2. Make second takbir, send blessings on the Prophet (pbuh)
3. Make third takbir and supplicate for the deceased.
4. Make fourth takbir, and one tasleem to the right side



One/Two Tasleems

- ⑧ Ibn Qudaamah may Allaah have mercy upon him said: 'The Tasleem in the funeral prayer is only once (i.e. on one side only) and this is reported from six companions may Allaah be pleased with them 'Ali, Ibn 'Umar, Ibn 'Abbaas, Jaabir, Abu Hurayrah, Anas Ibn Maalik, Ibn Abu Awfa, Waathilah Ibn Al-Asqa' may Allaah be pleased with them this is also the view of Sa'eed Ibn Jubayr, Al-Hassan and Ibn Seereen may Allaah have mercy upon them...'
- ⑧ All Three imams except Imam Shafi state one tasleem for the funeral prayer
- ⑧ (<https://www.islamweb.net/en/fatwa/92312/concluding-the-funeral-prayer-with-one-tasleem-only>)

Hadith of Funeral Prayer



- ☞ Narrated Abu Huraira: “Allaah’s Messenger once prayed over a janaazah, making four takbeers and only one tasleem.”
- ☞ (ad-Daraqutni, al-Haakim, and al-Bayhaqi)
- ☞ ‘Abdullah Bin Mas’ud said: “There are things that Allaah’s Messenger used to do and the people have left off, one of which is making tasleem over the janaazah similar to the Tasleem in the (regular) prayers.”
- ☞ (al-Bayhaqi and at-Tabaraani)



Duas to Ask Forgiveness for the Deceased



☞ O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire. (Sahih Muslim 963)

لِّلّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَعَافِهِ وَاَعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَآءِ وَالتَّلٰجِ وَالبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ
التَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِزَّهُ مِنْ
عَذَابِ الْقَبْرِ اَوْ مِنْ عَذَابِ النَّارِ



☞ O Allah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allah, do not forbid us their reward and do not send us astray after them. (Sunan Ibn Majah 1498)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلٰى الْاِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ، اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ



☞ O Allah, surely [name the person] is under Your protection, and in the rope of Your security, so save him from the trial of the grave and from the punishment of the Fire. You fulfill promises and grant rights, so forgive him and have mercy on him. Surely You are Most Forgiving, Most Merciful. (Sunan Ibn Majah 1499)

اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ، فَقِهِ مِنْ فِثْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاعْفِرْ لَهُ
وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ



☞ O Allah, Your male slave and the child of Your female slave is in need of Your mercy, and You are not in need of his torment. If he was pious then increase his rewards and if he was a transgressor then pardon him. (Al-Hakim 1/359)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَّتِكَ اِحْتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ

Dua for a Deceased Child



- ⑧ When the prayer is offered for a child, there should be no prayer for forgiveness, and it should **not** be said in the prayer “Allahumma aghfir lahu (O Allah forgive him),” because no sins were recorded for him.
- ⑧ Rather prayers should be said for forgiveness and mercy for his parents.
- ⑧ Al-Mugheerah ibn Shu’bah narrated that the Prophet (pbuh) said: **“The funeral prayer should be offered for him and prayers should be said for forgiveness and mercy for his parents.”** (Abu Dawood 3180, al-Tirmidhi 1031)



Dua for a Deceased Child

- ☞ O Allah, make him a precursor, a forerunner and a treasure for his parents and an answered intercessor. O Allah, make him weigh heavily in their scales (of good) and magnify their reward. Make him join the righteous of the believers. Place him in the care of Ibrahim. Save him by Your mercy from the torment of Hell. Give him a home better than his home and a family better than his family. O Allah, forgive those who have gone (i.e. passed away) before us, our children lost (by death), and those who have preceded us in Faith. (Al-Mughni 3/416)

فَرَطًا وَذُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي
كَفَالَةِ إِبْرَاهِيمَ، وَفِي بَرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لِأَسْلَافِنَا،
وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ

Dua for a Deceased Child



- ☞ One can read the following supplications after the third takbeer when praying the funeral prayer for a child:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَاَجْرًا

- ☞ O Allah, make him for us a precursor, a forerunner and a cause of reward.
- ☞ (Sahih al-Bukhari, Chapter 65)



Supplications After the Fourth Takbir

- ☞ It is preferred to supplicate for the deceased after the fourth takbir, even though the supplicant may have done so after the third takbir.
- ☞ This is based on a narration by Ahmad on the authority of ‘ Abdullah ibn Abi Awfa who said that when his daughter died, at his funeral prayer for her he made four takbirs. After the fourth takbir, he stood supplicating for as much as he did in between the other takbirs. Then he said: “The Prophet, peace be upon him, used to do the same in a funeral prayer.”
- ☞ Maliki: Optional to make dua after 4th takbir
- ☞ Hanafi: Make tasleem after 4th takbir
- ☞ Shafi’: It is sunnah to say after the 4th takbir: اللهم لا تحرمنّا أجره ولا تفتنّا بعده واغفر لنا وله
- ☞ Hanbali: Preferred to make dua after 4th takbir

Supplications After the Fourth Takbir



🌀 Ash-Shafi'i said: "After the fourth takbir one may say,

اللهم لا تحرمنا أجره، ولا تفتنا بعده

Allahumma la tuharimna ajrahu wa la taftinna ba'dahu. 'O Allah! Do not deprive us of reward for (supplicating for) him/her, nor put us to trial after him (or her)'." (Riyad as-Salihin 936)



Raising the Hands

- ☪ The scholars have unanimously agreed that one must raise their hands when saying the first takbir.
They differed concerning the rest of the takbirs.
- ☪ **Maliki:** Raise hands for the first takbir and there is no harm in doing so for the rest
- ☪ **Hanafi:** Raise hands only for first takbir
- ☪ **Shafi':** It is sunnah to raise the hands with every takbir.
- ☪ **Hanbali:** It is sunnah to raise the hands with every takbir.



Raising the Hands

- ⑧ Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: Which is better, to raise the hands or not raise them in the funeral prayer?
- ⑧ He replied: The correct view is that raising the hands with the takbeer in the funeral prayer is Sunnah with each of the takbeers, as was clearly narrated from Ibn ‘Umar. Such tawqeefi matters (i.e., matters that must be based on sound reports and cannot be subject to ijtihaad) can only be determined on the basis of a text. In fact it is narrated that the Prophet (blessings and peace of Allah be upon him) used to raise his hands with every takbeer.
- ⑧ End quote from Duroos wa Fataawa al-Haram al-Madani.
([https://islamqa.info/en/answers/154650/the-sunnah-of-raising-the-hands-when-saying-takbeer-in-the-janaazah-\(funeral\)-prayer](https://islamqa.info/en/answers/154650/the-sunnah-of-raising-the-hands-when-saying-takbeer-in-the-janaazah-(funeral)-prayer))

Who is Most Entitled to Lead the Prayer?



☪ Hanafi:

1. The Sultan
2. Qadi
3. Imam of locality
4. Wali

☪ If someone other than this prays over the deceased, the wali has the right to repeat the prayer, if he wishes. If the wali has prayed, then no one else has the right after this to pray over the deceased.

☪ There is no harm in granting permission to someone else to lead the prayer over the deceased

☪ Maliki:

1. The person appointed by the deceased
2. Local authority

☪ Shafi':

1. Wali
2. Sultan or Imam of the mosque

☪ Hanbali:

1. Imam or leader
2. Wali (Father or those after him)

Where the Imam Must Stand?



- ☞ The deceased must be shrouded and placed in front of the imam so that his right side is facing the Qibla.
- ☞ **Hanafi:** The imam stands opposite the head if the deceased is a man and opposite the middle if it is a woman.
- ☞ **Maliki:** The imam stands opposite the middle of the body if the deceased is a man and opposite the shoulders if it is a woman.
- ☞ **Shafi':** The imam stands by the head of the deceased if it is male, and by the posterior if female.
- ☞ **Hanbali:** The imam stands by the head if the deceased is male, and by the middle if it is a female, with the head of the deceased always to his right.

Where the Imam Must Stand?



- ⑧ Narrated Samura bin Jundab, **“I offered the funeral prayer behind the Prophet for a woman who had died during childbirth and he stood up by the middle of the coffin.”** (Sahih al-Bukhari 1332)
- ⑧ Abu Ghalib said: “I saw Anas bin Malik offering the funeral prayer for a man, and he stood level with his head. Then another funeral was brought, that of a woman, and they said: ‘O Abu Hamzah! Offer the funeral prayer for her.’ So he stood level with the middle of the bed (the body was upon). ‘Ala’ bin Ziyad said to him: ‘O Abu Hamzah! Is this how you saw the Messenger of Allah (ﷺ) standing in relation to the body of a man and a woman as you have stood?’ He said: ‘Yes.’ Then he turned to us and said: ‘Remember this.’” (Sunan Ibn Majah 1494)

Where to Hold the Funeral Prayer



- ☞ It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).’” (Sunan Ibn Majah, Hadith 1517)
- ☞ **Maliki:** Not allowed in a mosque
- ☞ **Hanafi:** Not inside a congregational mosque
- ☞ **Shafi’:** Not in a mosque; disliked to pray at the cemetery due to the hadith: The Messenger of Allah said: 'All the earth is a mosque, except for graveyards and Hammam.' (Sunan Ibn Majah, Hadith 745)
- ☞ **Hanbali:** The hadith stating that the one who offers the funeral prayer in a mosque will have nothing is a weak hadith. May be offered either inside or outside the mosque, but to do so outside the mosque is preferable.

Where to Hold the Funeral Prayer



- ⑨ 'Abbad b. 'Abdullah b. Zubair reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died, the wives of the Messenger of Allah (ﷺ) sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people had criticised this (i. e. offering of funeral prayer in the mosque) saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'A'isha. She said: “How hastily the people criticise that about which they know little. They criticise us for carrying the bier in the mosque. **The Messenger of Allah ﷺ offered not the funeral prayer of Suhail b. Baida' but in the innermost part of the mosque.**” (Sahih Muslim, Hadith no. 973)
- ⑨ There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean. (Fiqh-us-Sunnah, vol 4, Pg 53)

Funeral Prayer on a Grave



- ☞ **Maliki:** If the deceased has been buried without prayer over him, the prayer must be offered over his grave. No second prayer, only one time.
- ☞ **Hanafi:** If the deceased has been buried without prayer over him, the prayer is offered over his grave before decay sets in.
- ☞ **Shafi':** Funeral prayer can be offered over a grave, even if offered before the burial. (Condition: the person praying had reached puberty and was sane on the day the deceased died)
- ☞ **Hanbali:** The funeral prayer is the only one that can be prayed with a grave in front of the person. It is an exception.

Funeral Prayer on a Grave



- ☞ Narrated Abu Huraira: A black man or a black woman used to sweep the mosque and he or she died. The Prophet (ﷺ) asked about her (or him). He was told that she (or he) had died. He said, “Why did you not inform me? Show me his grave (or her grave).” So he went to her (his) grave and offered her (his) funeral prayer.” (Sahih al-Bukhari, Hadith 458)
- ☞ It is permissible to offer funeral prayer for a deceased anytime after his burial, even if a prayer was offered prior to his burial.

Funeral Prayer for Several Dead Persons



- ☞ **Maliki:** No harm in having one prayer for several dead. No harm in placing them in a row, best of them must be nearest to the imam. Place men nearer to the imam, women and children behind them.
- ☞ **Hanafi:** Allowed
- ☞ **Shafi':** Best to perform separate funeral prayer for each of them, permissible to pray for all in a single prayer by placing the bodies directly in front of the imam. Place men closest to the imam, followed by boys, women, and girls.
- ☞ **Hanbali:** If there are many dead persons, they must be placed in separate rows, between the imam and the Qiblah, the best among them nearer to the imam, and a single funeral prayer may be offered for all of them. If there are both male and female deceased, then the male should be placed immediately before the Imam and then the female in the direction of the Qiblah.



Women Offering Salatul Janazah

- ☞ Women used to pray the funeral prayer with the Prophet (pbuh) during his lifetime and after that.
- ☞ **Maliki:** Women should offer the funeral prayer individually.
- ☞ **Hanafi:** Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers
- ☞ **Shafi':** It is allowed for women to offer the funeral prayer.
- ☞ **Hanbali:** Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers
- ☞ It is permissible for women to offer the funeral prayer whether in a mosque, or house, or a prayer place, singly or in congregation.
- ☞ (Fiqh us-Sunnah, Vol. 4, pg. 53 and https://islamqa.info/en/answers/14522/can-women-offer-janazah-prayer#Can_women_offer_funeral_prayer)

Funeral Prayer in Absentia



- ☞ It is permissible to perform the funeral prayer for an absent person whose body is out of town, even if not far.
- ☞ Narrated Abu Huraira, Allah's Messenger (pbuh) informed about the news of the death of An-Najashi (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother." The Prophet (pbuh) made them align in rows at the Musalla and said four Takbir. (Sahih al-Bukhari 1327)
- ☞ Ibn Hazm said: "The funeral prayer for an absentee may be performed by a group of people under an imam... **There is consensus among the Companions regarding this issue**, and it should not be overlooked..." (Fiqh us Sunnah, Vol. 4, Pg. 52)

Funeral Prayer in Absentia



- ☞ **Maliki:** Not allowed
- ☞ **Hanafi:** Not allowed
- ☞ **Shafi’:** It is permissible to perform the funeral prayer for an absent person whose body is out of town, even if not far. But this does not lift the communal obligation from the people of the town where the person died. It is not permissible if the body is in the same town (but is permissible if it is at the edge of a large city and is a problem to reach).
- ☞ **Hanbali:** Allowed. However, it is not prescribed or practical to pray for everyone who dies in a remote location, unless someone who made real contributions to the ummah died in non-Muslim lands.

Prayer over Parts of the Body



- ⑧ **Maliki, Hanafi:** Wash, shroud, and pray as long as the majority of the body remains. If only small parts remain, no washing or praying.
- ⑧ **Shafi', Hanbali:** Parts must be washed, shrouded, and prayed over as long as the person is confirmed to be dead.
- ⑧ Ahmad said: Abu Ayub offered funeral prayer on a (severed) foot of a dead person, while 'Umar offered prayer on a dead man's bones.
- ⑧ Ash-Shafi'i said: "We were informed that a bird dropped a (human) hand in Makkah after the Battle of the Camel. The people identified it by a ring on one of its fingers (It was the hand of Abdul al-Rahman ibn 'Itab ibn Usayd (probably killed in the battle). It was washed and a (funeral) prayer was offered on it. This was witnessed by many Companions alive at the time.

Arriving Late for Funeral Prayer



- ☞ A person who misses a part of a funeral prayer should make up the missed takbeers—making them consecutively. This is preferable, but if he cannot do it, there is no harm.
- ☞ **Hanafi:** a person joining after the imam has pronounced a takbir or two, is not to pronounce the takbir until the imam makes the next takbir subsequent to his arrival
- ☞ **Shafi' & Maliki:** Continues with the imam until the salam, then makes up for the missed takbirs and tasleem.
- ☞ **Hanbali:** If he cannot make the missed takbeers, there is no harm.

Repeating the Funeral Prayer



- ⑧ **Maliki:** Disliked to repeat
- ⑧ **Hanafi:** If the wali has prayed over the deceased, then no one else has the right to repeat the prayer
- ⑧ **Shafi':** Not recommended to repeat
- ⑧ **Hanbali:** One who misses the prayer, can pray later or over the grave for up to a month



Exceptions - Martyr

- ⑧ It is unlawful to wash the body of a martyr or perform the funeral prayer over him.
- ⑧ Narrated Jabir bin `Abdullah: The Prophet (pbuh) collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." **He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.** (Sahih al-Bukhari 1343)

Exceptions - Muhrim



- ☞ The one who dies in the state of ihram is washed with water and the crushed leaves of the Lote tree. There must be no perfume applied on him.
- ☞ He must not be dressed or shrouded in stitched clothes, his hair must not be covered, and his hair must not be cut nor his nails be clipped.
- ☞ Ibn Abbas (Allah be pleased with him) reported, while a person was standing in 'Arafat with the Messenger of Allah (pbuh) he fell down from his camel and broke his neck. This was mentioned to the Messenger of Allah (pbuh) whereupon he said: **“Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya”** (Sahih Muslim 1206).

Exceptions – Unbeliever with a Muslim Wali



- ☞ **Hanafi:** Wash, shroud, and bury. No Prayer.
- ☞ **Maliki:** Must not wash.
- ☞ **Hanbali:** Must not wash.
- ☞ It was narrated that Ali (r) said: When Abu Talib died, I came to the Prophet and said: Your paternal uncle, the old man, has died. He said: “Go and bury him, then do not do anything until you come to me.” So I went and buried him, then I came to him and he said: “Go and do ghusl, then do not do anything until you come to me.” So I did ghusl, then I came to him and he offered dua for me, and I would not be happy if I had red and black camels instead of that. (Musnad Ahmad 807)

Funeral Prayer For Baby



- ☞ **Hanafi:** If the child cried after birth and then died, then it must be named, bathed, and prayed over. If it did not cry, it must be bathed, wrapped and buried; no prayer.
- ☞ **Maliki:** If it did not cry, it is wrapped and buried; no prayer.
- ☞ **Shafi':** A premature baby (that is born before 6 months) that dies is washed, shrouded, prayed over, and buried if it gave a cry or showed movement. If it did not then, if it had reached 4 months in the womb, then it is washed and shrouded but not prayed over. If it is less than 4 months, then no funeral prayer is offered for it as it is not regarded as human and the soul had not been breathed into it. It is only obligatory to bury it.
- ☞ **Hanbali:** A miscarried foetus may be washed and prayed over.
- ☞ Babies born after 6 months gestation and die must be washed, shrouded, prayer over and buried.

Funeral Prayer For Baby



- ⑧ Jabir bin ‘Abdullah narrated that the Messenger of Allah ﷺ said: **“If a child utters a sound (after being born), the funeral prayer should be offered for him and (his relatives) may inherit from him.”**
- ⑧ (Sunan Ibn Majah 1508)

Suicide, Sentenced to Death



- ☞ **Maliki:** If someone kills himself, he is to be prayed over
- ☞ **Hanbali:** The Prophet never refused to offer funeral prayer for any one except in cases of one convicted of embezzlement (of zakat funds) and a person who committed suicide
- ☞ Narrated Jabir: A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself four times. The Prophet ﷺ said to him, "Are you mad?" He said "No." He said, "Are you married?" He said, "Yes." Then the Prophet ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer.
- ☞ (Sahih al-Bukhari, Hadith 6820)

Suicide, Sentenced to Death



☞ The majority of Muslim scholars are of the opinion that a funeral prayer may be offered for a person who is convicted of embezzlement of public funds or commits suicide or some similarly sinful act. (Fiqh us-Sunnah, Vol. 4, Pg 49)



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THE END