

SNMC -7- Funeral Prayer and Burial

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7.0 Funeral Prayers

A funeral prayer for a deceased person is fard kifayah. Abu Hurairah reported that when the Prophet (PBUH) was informed of the death of a person, he used to ask: Does he owe anything to anyone?' If the answer was in the affirmative, he would then ask: 'Has he (the deceased) left anything to settle his debt?' If he had left something to settle his debt, he would offer the funeral prayer for him. Otherwise, he would say to the Muslims: 'Offer a (funeral) prayer for your brother'" (Bukhari and Muslim).

7.1 Reward for Offering Funeral Prayer

Abu Hurairah narrates that the Prophet (PBUH) said: "Whoever follows a funeral procession and offers the prayer for the deceased, will get one kerat of reward. And whoever follows it and remains with it until the body is buried, will get two kerats of reward, [the least of which is equal in weight to 'Mount Uhud'].

7.2 Requisite Conditions for Funeral Prayer

The prerequisites for a funeral prayer are the same as for the obligatory prayers. Anyone intending to offer funeral prayer must be in a state of purity, must cover the "awrah," and stand facing the direction of the Ka'bah.

There is no fixed time for offering the funeral prayer. It may be offered at any time, including the times when regular prayers may not be offered.

7.3 Summary for Funeral Prayer

- 1- Make sure that you meet all the requirements for a formal prayer (salah);
- 2- Stand up with the intention of supplicating for the deceased;
- 3- Raise both hands with a takbir (takbirat al ihram);
- 4- Fold your right hand over your left hand;
- 5- Commence the funeral prayer with the (silent) recitation of Sana/Al-Fatihah.
- 6- After Sana/Al-Fatihah say another takbir,
- 7- Offer Salawat to the Prophet, peace be upon him, and end with a takbir.
- 8- Now supplicate for the deceased, and end with a takbir.
- 9- Make a general supplication.
- 10- End the prayer with salutations (to the right and to the left side).

7.4 Main Requirements of the Funeral Prayer

7.4.1 Intention :

Allah says in the Qur'an: "To worship Allah, offering Him sincere devotion, being true in (faith)." Qur'an 98.5. And the Prophet (PBUH) said: "Verily, all deeds will be judged in the light of the intentions behind them, and every person will attain what he intends."

7.4.2 Standing Prayer:

The majority of scholars regard it is essential to stand in funeral prayer. It is preferable to put one's hands together, placing the right on the left, as is done in regular prayer.

7.4.3 Loud Recitation of Four Takbirs:

Jabir said: "Allah's Messenger PBUH, offered funeral prayers for Najashi (Negus) with 4 takbirs. (Bukhari and Muslim). Tirmizhi said: Most of the Companions of the Prophet (R) acted with four takbirs.

7.4.4 Raising of One's Hands during the Takbirs

It is sunnah to raise one's hands while saying the first takbir. There is nothing related from the Prophet (PBUH) to show that he raised his hands in funeral prayer except for the first takbir. .

7.5 Reciting "Al-Fatihah" and Salawat to the Prophet

Ash-Shafi'i in his Musnad narrated from Abu Umamah ibn Sahl that one of the Companions of the Prophet (PBUH) told him that when offering a (funeral) prayer it is sunnah for the imam to say aloud Allahu Akbar (**first opening takbir**), then to recite **Sanah and/or al-Fatihah silently in his heart**, and then after 2nd Takbit send salutations to the Prophet, and then after 3rd Takbit pray for forgiveness of the deceased. Finally, end his prayer 4th Takbir with salam. Abu Hanifah and Malik agreed

According to the majority of scholars, a) reciting Sanah/ al-fatihah, b) sending blessings upon the Prophet, c) Dua for the deceased, and d) Salam are sunnah.

Bukhari and Tirmizi reported from Talha ibn Abdullah: "I offered a funeral prayer that was led by Ibn Abbas. He recited Al-Fatihah and said: 'This is a sunnah of the Prophet.'" T Ash-Shafi'i, Ahmad, and Ishaq hold same view.

Hanafi school hold that Al-Fatihah is not to be recited in a funeral prayer. The funeral prayer should consist of a) praise for Allah (thana), v) salawat upon the Prophet, PBUH, and c) seek forgiveness of the deceased.

7.6 Salawat Upon the Prophet (PBUH)

Salawat upon the Prophet (PBUH) , may be said in any form. If someone were to say: "O Allah, bless Muhammad," it should suffice. It is better, however, to use the salawat of daily prayer, like the following

Allahumma Salli 'ala-Muhammad wa'ala ali Muhammad kama sallayta 'ala Ibrahim wa 'ala ali Ibrahim wa barik 'ala Muhammad wa 'ala ali Muhammad kama barakta' ala Ibrahim wa 'ala ali Ibrahim innaka hamidun Majid."

"O Allah! Grant peace to Muhammad and his family as you did to Ibrahim and his family. O Allah! Bless Muhammad and his family as you blessed Ibrahim and his family. Truly You are Most Glorious and Most Praiseworthy."

7.7 Dua for the Deceased

The Prophet, peace be upon him, said: "When you offer a funeral prayer for a deceased person, pray sincerely for him to Allah." Abu Daw'ud, Al-Baihaqi and Ibn Hibban,

For this purpose any Dua, may be used. It is recommended, however, to use one of the following Duas:

7.7.1 Dua 1 for the Deceased

Abu Hurairah said: The Prophet (PBUH), prayed in one of the funeral prayers: Allahumma anta Rubbuha wa ant khalaaqtaha wa anta razaqtaha wa anta hadaytaha lil Islam wa anta qabadata ruha-ha wa anta alamu bisirriha wa 'alanyatiha. Ji'nashuf'ala-hafaghfir laha zanbaha

"Oh Allah ! You are her Sustainer, You are her Creator, You provided her with sustenance, guided her to Islam, caused her to die, and You best know her secret and public life. We plead to You on her behalf to forgive her sins."

7.7.2 Dua 2 for the Deceased

Wa'ilah ibn al-Asqa reported: "The Prophet, PBUH, led us in a funeral prayer for a man from among the Muslims. I heard him saying: Ahmed and Abu Dawud

Allahumma inna fulana ibna fulan fi zhimatika wa habla jawaraka, fa-qihu min fitnatal qabri wa azhabin nar wa anta ahlal wafa' wal haq, allahumma faghfirlahu war-rahmhufa innaka antal ghafurur Raheem.

'O Allah! So-and-so, son of so-and-so, is under Your protection and mercy, so protect him from the trial of the grave and the torture of Hell Fire. You are the guardian of the truthful and the faithful. OAllah! Forgive him and be merciful to him, as You are the Most Merciful, Most Forgiving'."

7.7.3 Dua 3 for the Deceased

Awf ibn Malik reported from Muslim: "I heard the Prophet, peace be upon him, while offering a funeral prayer, say: Allahumma-ghfir lahu war-rhamhu wa'fu anhu wa 'afahu wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bi-ma' ind wa thalj wa barad wa naqi minal khataya kama yunaqiathaubu danis minad danas wa abdilhu daran khairan min darihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa qih fitnatal qabr wa azhaban nar.

'O Allah! Forgive him, have mercy on him, pardon him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water, and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family, and a wife better than his wife, and protect him from the trial of the grave and the torture of Hell Fire'."

7.7.4 Dua 4 for the Deceased (Hanifa)

It is reported from Abu Hurairah from Ahmed that the Prophet, peace be upon him, offered a funeral prayer and said:

Allahummaghfir lihayatina wa mayatina wa saghirina wa kahirina wa zhakirina wa unthana. Allahumma man ahyatahu minna fa-ahyahu 'alal Islam wa man tawafthu minna fa

tawafthu 'ala iman. Allahumma la tahrimna ajrahu wa la tudalana ba'dahu.

"O Allah! Forgive our living, our dead, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whomsoever among us You keep to live, make him to live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him."

7.7.5 Dua 5 for a Child

If the deceased is a child, then it is desirable to pray:

Allahumma 'ij'alhu lana salafan wa zhukhran. "O Allah! Make him our forerunner and make him (a means of) reward for us and a treasure." Bukhari and Al-Baihaqi report it from Al-Hasan.

Nawawi said: "If the deceased is a child, a boy or a girl, one should say what is reported in the hadith, namely, "O Allah! Forgive our living, our dead, . . .," and add the words: Allahumma 'ij'alhu faratan li-abwaihi wa salafan wa zhukhran wa izatan wa i'tibaran wa shafi'an wa thaqil bihi mawazlnahumma wa afrlghas sabra 'ala qulubihima wa la taftin角度mma ba'dahu wa la tuharim-humma ajrahu.

"O Allah, make him (or her) for his parents a forerunner, a treasure and an admonition, an honor, an intercessor, and cause him (or her) to make their scales of good deeds heavier (on the Day of Judgement). O Allah! Grant them patience, and O Allah! Do not put them to trial after him (or her) nor deprive them of his (or her) reward."

7.7.6 Dua after the 4th takbir

It is preferred to make Dua for the deceased after the fourth takbir, even though the Dua may have done after the third takbir. Abdullah ibn Abi Awfa from Ahmed reports, 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, PBUH, used to do the same in a funeral prayer."

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

Ibn Abu Hurairah said: "After the fourth takbir the elders used to say: Allahumma Rabbana atina fi ad-Dunya hasanatan wafi al-Akhirati hasanatan wa qina 'azhab an-Nar.

'O Allah! Grant us good in this life and good in the life to come, and save us from the torment of Hell Fire."

7.7.7 Salam

All jurists with the exception of Abu Hanifah are in agreement that the two salam (saying assalamu 'alaikum wa rahmatullah), one to the right and the other to the left, are obligatory. Abu Hanifah is of the view that they are required, but not obligatory.

7.8 Imam's Position in Funeral Prayer for a Male or a Female

It is sunnah for the imam to stand opposite the head of a male body, and opposite the middle of a female body. This is based on a hadith reported from Anas that he offered a funeral prayer for a male standing opposite his head. As soon as the body of the man was removed, a female body was brought in for funeral prayer. He led the prayer standing opposite the middle of her body.

7.9 Funeral Prayer for a Number of Dead Persons

If there are a number of bodies, including both male and female, they should be placed in separate rows, between the imam and the direction of the Ka'abah, with the best among them nearer to the imam, and a single funeral prayer may be offered for all of them.

If the deceased include both male and female, a separate prayer for each may be offered. But it is also permissible to offer one prayer for all of them at once. In such a case the male should be placed immediately before the Imam and then the female in the direction of the Qiblah. It is reported by Nafi' from Ibn 'Umar that he offered a funeral prayer for nine of the deceased, males and females. He placed the males closest to the imam and then the females in the direction of the Qiblah. He placed all of them in one row.

7.10 Three Rows for a Funeral Prayer are commended

It is recommended that the people should make three rows (the minimum number of people for a row is two persons) while offering a funeral prayer, and that these rows should be straight.

This is based on a report from Malik ibn Habairah who said: "The Prophet, peace be upon him, said: 'Every believer who dies is forgiven by Allah if a group of Muslims comprising three rows prays for him'." That is why, if there were not many people attending a funeral prayer, Malik ibn Habayrah would make them stand in three rows. This is narrated by Ahmad, Abu Daw'ud, Ibn Majah, Tirmizhi, and Al-Hakim.

7.11 A Larger Number is Much Preferred

A larger gathering of people for the funeral prayer is preferable, as is reported by 'Aishah who said: "The Prophet, peace be upon him, said, 'If a Muslim dies and his funeral prayer is attended by a group of a hundred Muslims, and they all sincerely pray for his forgiveness, he is forgiven'." Ahmad, Muslim, and Tirmizhi.

Ibn 'Abbas reported: "I heard the Prophet, peace be upon him, saying: 'If a Muslim dies and a group of forty people, who do not associate any one with Allah, pray for him, their prayer is accepted and he is forgiven'." Ahmad, Muslim, and Abu Daw'u

7.12 Arriving Late for Funeral Prayer

A person who misses a part of a funeral prayer should make up the missed takbirs--making them consecutively. This is preferable, but if he cannot do it there is no harm.

Ibn 'Umar, Al-Hasan, Ayyub Al-Sukhtiani, and Al-Awza'i are of the opinion that such a person is not required to repeat the missed takbirs, and he should finish his prayer with the salam led by the imam.

7.13 Funeral Prayer for a Person Sentenced to Death for a Crime

Anyone sentenced to death by an Islamic court is to be washed and a funeral prayer should be offered for him. This is based on a report by Bukhari

7.14 Funeral Prayer for those Guilty of Embezzlement, Suicide, or Some Other Sins

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.

7.15 Offering Funeral Prayer in a Masjid

There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean. This is based on a narration of Muslim from 'Aishah who said: "The Prophet, PBUH, offered a funeral prayer for Suhail ibn Baida in the mosque, and the Companions likewise offered funeral prayer for Abu Bakr and 'Umar in the mosque, and no one objected to it, because the funeral prayer is similar to other (formal) prayer. '

Abu Hanifah and Malik do not approve of it, citing a hadith of the Prophet, PBUH,

Ibn AlQayyim said: 'It was not the usual practice of the Prophet,PBUH, to offer a funeral prayer in the mosque. Rather he would usually offer funeral prayers outside the mosque except when for some reason he had to offer it in the mosque

7.16 Funeral Prayer in the Graveyard

A majority of jurists disapprove of offering funeral prayer in a graveyard.

7.17 Women are permitted to Offer Funeral Prayers

A woman may offer a funeral prayer, singly or in a jamah. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in jamah just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually

7.18 The Most Worthy to Lead a Funeral Prayer

Jurists differ as to the most worthy person to lead a funeral prayer. Some said: "The most appropriate person is the legal guardian of the deceased, then the (Muslim) ruler, then the father of the deceased, grandfather, or great grandfather, then the son or the grandson, then the one closest in relationship. This is the opinion of the Maliki and Hanbali schools.

Abu Hanifah and Muhammad ibn Al-Hasan, however, are of the opinion that the preferred order is the (Muslim) ruler if present at the funeral, then the judge, then the imam of the locality, then the guardian of a deceased woman, then the nearest blood relative.

7.19 Joining the Funeral Procession and Carrying the Coffin

-1- Carrying a coffin to the graveyard is recommended.

Ibn Majah, Al-Baihaqi, and Abu Daw'ud At-Tayalisi report that Ibn Mas'ud said: "If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a sunnah of Prophet,PBUH." But this is optional.

-2- A funeral procession must proceed at a fast pace.

Abu Hurairah reported in Ahmed & Nasai that the Prophet PBUH, said: "Walk briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks."

-3- One may walk in front of the funeral, behind it, to its right side, or left side

The majority of the scholars hold that walking in front of the funeral is preferable, for the ProphetPBUH, Abu Bakr, and 'Umar used to walk in front of it, as narrated by Ahmad

The Hanafi school holds that walking behind a funeral is preferable.

7.20 Actions to be discouraged in a Funeral Procession

While accompanying a funeral procession, it is disliked to:

- 1- Recite or raise one's voice or any similar activity.
- 2- Carrying torches of fire in a funeral procession.
- 3- Sitting down, when one is following a funeral before the coffin put it down.
- 4- Remain seated when a funeral procession passes by.
- 5- Permit women to accompany a funeral procession.

7.21 Permit Women to Accompany a Funeral Procession

Umm 'Atiyah reported: "We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us." (Ahmad, Bukhari, Muslim & Ibn Majah)

However, Ibn Mas'ud, Ibn 'Umar, Abu Amamah, 'Aishah, Masruq, Al-Hasan, An-Nakh'i, Awza'i, Ishaq, and the Hanafi, Shafi'i and Hanbali schools hold this view. They all disapprove the participation of women in funeral processions.

Reference: [Fiqh-us-Sunnah, Volume 4: Sickness, Expiation of Sins](#)

<http://muslimcemetery.ca/wp-content/uploads/2014/07/Fiqh-us-Sunnah-Volume-4.pdf>