

Chapter Twenty

Not to recite Surah Fatiha in the Janaza Salaah

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. Their method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.

Hadith 1-2

Nafi' from ibn 'Umar narrates that, "Umar did not recite the Quran in the Janaza Salaah."¹

Hadith 3

Abu Hurairah narrates that, "He was asked how you pray the Janaza Salaah? he said, I swear by your age I leave the house of the deceased with the funeral when the funeral is placed I say the Takbirs and praise Allah, send salutation upon the Prophet then recite this supplication, 'O Allah! Your servant who is the son of such a servant of Yours, would give evidence of Your oneness and the Prophethood of the Prophet ...'²

Hadith 4-5

Abu Hurairah narrates that, "The Messenger of Allah (may Allah bless him and grant him peace) said, 'When you offer the funeral prayer over the funeral then make special supplication.'³

1 Muwatta Imam Malik and Fathul Qadeer.

2 Muwatta Imam Malik.

3 Abu Dawud and Ibn Majah.

Hadith 6-15

And from amongst those who did not recite the Quran in the funeral prayer and discard it are ‘Umar ibn Khattab, ‘Ali Abi Talib, Ibn ‘Umar, and Abu Hurairah and from amongst their successors (Tabieen) there were ‘Ata Tawus, Sa’eed ibn Museeb, Muhammad ibn Sireen, Sa’eed ibn Jubair, Imam Sha’bi and Hakam. Ibn Manzar states that, this is the verdict of Mujahid and Hammaad Thawri. Imam Malik states in our city (Madinah) there is no practice of reciting the Surah Fatiha in the funeral prayer.”⁴

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah.

Questions and Answers

Question: In Mishkat, Funeral prayer with reference to Bukhari it states:

Talha bin ‘Abdullah bin ‘Auf: “I offered the funeral prayer behind Ibn ‘Abbas and he recited Al-Fatiha and said, “You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad (may Allah bless him and grant him peace).”

This proves that this is the Sunnah of the Prophet and the companions too.

Answer: from this hadith it does not prove that to recite the Fatiha is Wajib (necessary) due to the following reasons: It does not mention in the narration that he recited the Surah Fatiha in Salaah, but he may have offered it after the Salaah for Easal-e-Sawaab. Talking is not permissible in Salaah; hence this would be outside Salaah as he informed them it was a Sunnah.

Secondly let’s say for instance he did pray it in the Salaah we do not know when he prayed in which of the four takbirs.

⁴ ‘Ayni Sharah Bukhari, book of reciting Fatiha in the funeral prayer.

Thirdly say he prayed it after one of the Takbirs then we do not know if he prayed it with the intention of Praising Allah or the intention of praying from the Qur'aan as to pray it with the intention of both, we also believe that.

Fourthly, he informed the companions because they did not recite the Surah Fatiha in the Salaah nor did they know it was Sunnah, so he had to inform them, we find that the companions did not either pray it or know of it to be a Sunnah.

Question: In Mishkat, Tirmidhi, Abu Dawud, Ibn Majah narrated by Ibn 'Abbas that the Messenger of Allah (may Allah bless him and grant him peace) Surah Fatiha over the funeral.”

Answer: Firstly, this hadith is not Sahih as there is a narrator called Ibrahim ibn 'Uthman Waasti who according to the Muhaditheen is not accepted (Munkar).

Secondly, Abu Dawud has not narrated this hadith but has narrated Ibn 'Abbas's hadith with the classification of Mouquf, meaning it has stopped at ibn 'Abbas (may Allah be pleased with them) and not narrated from the Prophet (may Allah bless him and grant him peace), the author of Mishkat has mistakenly taken his name (Miraqat).

Thirdly, let's say the hadith is authentic then it does not prove to recite Surah Fatiha inside Salaah, it could be that the Prophet (may Allah bless him and grant him peace) recited the Fatiha before or after the funeral for reward as mentioned in Ashaatul Lam'aat. Hence, from this hadith it does not prove the reciting of Surah Fatiha in the funeral Salaah.

What a shame that the Ghair Muqalids when proving their view use hadith that are not authentic, weak or even at times quote a partial hadith to prove their argument.

Question: When you say that the Funeral prayer is a prayer and say to pray Surah Fatiha in Salaah is Wajib then why don't you recite the Surah Fatiha?

Answer: You should also perform Ruku and Sujood as this is Fardh in Salaah as your Salaah will not count. Secondly the funeral prayer is a Dua (supplication) the reason why it is called Janaza prayer is because some of the conditions of Salaah apply in this prayer such as Wudhu, facing the Qibla, if it was like the ordinary Salaah then we would not place the funeral in front of those who recite the prayer.

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) recite Surah Fatiha in the funeral prayer all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) he did etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) he offered Fatiha in the funeral prayer all the time and that he did this action until he passed away. Good luck!