

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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In the Name of Allah, the Most Gracious, the Most Merciful

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Chapter on rulings for Funerals (Cont.)

1- Ruling on Taharah for Janazah Prayer and how to perform it

Q: How is Janazah (Funeral) Prayer offered, in detail? Is Taharah (ritual purification) required for it?

A: Yes, Janazah Prayer requires Taharah given that the Prophet (peace be upon him) called it a Salah (Prayer). It is a Salah, involving Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Taslim (salutation of peace ending the Prayer). It requires Taharah, recitation of Al-Fatihah (Opening Chapter of the Qur'an), Du`a' (supplication) for the deceased and invoking Allah's Blessings and Peace upon the Prophet (peace be upon him). Being a Salah, it cannot be offered without Taharah. It is prescribed that a person should make the first Takbir, then recite Al-Fatihah and some Ayahs (Qur'anic verses) from the Qur'an, followed by a second Takbir, and invoking Allah's Blessings and Peace upon the Prophet (peace be upon him), as is said during any ordinary Salah. It is the well-known invocation, Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud), which reads: "Allahumma salli `ala muhammadin wa `ala ali muhammadin ka ma salayta `ala ibrahima wa `ala ali ibrahima innaka hamidun majid, wa barik `ala muhammadin wa `ala ali muhammadin ka ma barakta `ala ibrahima wa `ala ali ibrahima innaka hamidun majid."

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(O Allah, send Salah (Graces, Honors, Blessings) upon Muhammad and the Family of Muhammad as You have sent Salah upon Ibrahim (Abraham) and the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory. O Allah, send blessings upon Muhammad and the Family of Muhammad as You have sent blessings upon Ibrahim and the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory.) The person should then make a third Takbir and make Du`a' for the deceased, supplicating: "O Lord, forgive the living and dead, present and absent, young and old, male and female from among us. O Lord, whomever among us You cause to live, cause him to live as a follower of Islam, and whomever among us you cause to die, cause him to die as a believer." And then supplicating: "O Lord, forgive and have mercy upon so and so (man or woman)." The deceased can be named, as in the supplication: "O Lord, forgive, have mercy upon, deliver and honor so and so, the child of so and so, widen his grave, wash him with water, ice and hail, clean him from sins just as a white garment is cleaned of impurity. O Lord, give him a house better than his house and a family better than his family, admit him into Paradise and protect him against any punishment in the grave and the Hellfire, widen and make his grave filled with light." [The feminine pronoun should be used if the deceased is a female.] If the deceased was married, the person may supplicate "O Lord, grant him a spouse better than his spouse." The following may be added, "O Lord, if he is good, augment his goodness; if he is sinful, forgive him his sins. You are Most Generous and Most Gracious. O Lord, do not deprive us of the reward of being patient over his loss, and do not let us go astray after him." [The feminine pronoun should be used if the deceased is a female.] All such Du`a's are beneficial and prescribed. A person may make any similar Du`a'. Then the fourth Takbir is made and, after being silent for a while, one Taslim is made to the right. This is the prescribed way of performing Janazah Prayer. This Salah consists of four Takbirs, with hands preferably raised for every Takbir.

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After the first Takbir, a person is to recite Al-Fatihah. It is preferable not to make Du`a'-ul-Istiftah (opening supplication when starting the Prayer). However, there is nothing wrong with making it. A short Surah (Qur'anic chapter) or some Ayahs may be recited after Al-Fatihah, as authentically reported from Ibn `Abbas (may Allah be pleased with him and his father) on the authority of the Prophet (peace be upon him). Then, the second Takbir is made, followed by invoking Allah's Blessings and Peace upon the Prophet (peace be upon him), as is done in any ordinary Salah. After this, the third Takbir is made and the supplication, "O Lord, forgive the living and dead, present and absent, young and old, male and female from among us. O Lord, whomever among us You cause to live, cause him to live as a follower of Islam, and whomever among us you cause to die, cause him to die as a believer." The person can then supplicate: "O Lord, forgive and have mercy upon so and so (man or woman)...etc." All of this is permissible.



2- Janazah Prayer in absentia and for a miscarried fetus

Q: A person from Libya asks: Kindly explain to us how Janazah (Funeral) Prayer is performed? It is different from Salat-ul-Gha'ib (Funeral Prayer in absentia)? Is it permissible to offer Janazah Prayer for a miscarried fetus?

A: According to the action of the Prophet (peace be upon him) Janazah Prayer is four Takbirs (saying: "Allahu Akbar [Allah is the Greatest]"); after the first Takbir one is to recite Al-Fatihah (Opening Chapter of the Qur'an); after the second, Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is recited; after the third, this Du`a' (supplication) is said: "Allahumma ighfir lihayina wa mayitina, wa shahidina wa gha'ibina,

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wa saghirina wa kabirina, wa dhakarina wa unthana. Allahumma man ahyaytahu minna fa-ahyih 'alal-Islam (O Allah! Forgive our living and our dead, those who are present (among us) and those who are absent (from us), the young and the old (among us), the males, and the females. O Allah! Whomever You cause to survive us (from among us) keep him alive following Islam)." Then, one is to make Du`a' for the deceased person in question; if the deceased is a man, this Du`a' is recited: "Allahumma ighfir lahu warhamhu wa `afihi wa a`fu `anhu, wa akrim nuzulahu wa wassi` madkhalahu waghsilhu bil-ma'i wal-thalji wal-barad, wa naqqihi mina al-khataya kama yunaqqa' al-thawbu al-abyadu mina al-danas. Allahumma abdilhu daran khayran min darihi wa ahlan khayran min ahlihi wa zawjan khayran min zawjih. Allahumma adkhillhu al-jannata wa-a`idhhu min `adhabil-qabr wa min `adhabil-nar wa afsih lahu fi qabrihi wa nawwir lahu fih. Allahumma la tahrimna ajrahu wa-la tudillana ba`dah. Wa ighfir lana wa lah. (O Allah! Bestow Your Mercy and Forgiveness upon him, pardon him and make his abode honorable. Extend his entry and cleanse him with water, snow, and hail and make him free of sins like a white dress is purified of filth. O Allah! Give him a better home, a better family and a better spouse (if he has any). O Allah! Admit him into Paradise, protect him from the torment in the grave and the torment of the Fire. Make his grave spacious and provide him with light in it. O Allah! Do not deprive us of the reward (of supplicating for him) and do not cause us to go astray after him and forgive him and us)." If the deceased person is a female, the same Du`a' is recited but the female pronoun is used. Also, if they are a group, the pronoun is changed. After saying the fourth Takbir, Taslim (salutation of peace ending the Prayer) to the right side is made. As for Janazah Prayer for a miscarried fetus, it is like that for adults, but after the third Takbir, Du`a' is made for its parents; this Du`a' reads: "Allahumma ij`alhu dhukhran liwalidayhi wa faratan wa shafi`an mujaban, Allahumma a`zhim bihi 'ujurahuma, wa thaqil bihi mawazinahuma, wa al-hiqhu bi-salih Al-mu'minin, waj`alhu fi kafalat Ibrahim `alayhi al-salam, wa qihih birahmatika `adhab al-Jahim (O Allah! Make him a stored treasure for his parents, and a preceding reward and an answered intercessor. O Allah! Increase their reward through him and make their scales weigh heavily. Join him with the righteous believers who have gone on before, place him in the care of Ibrahim (peace be upon him) and protect him from the torment of Hell by Your Mercy)."



3- Ruling on straightening the rows in Salat-ul-`Eid and Janazah Prayer

Q: We notice that some people are not careful in straightening the rows in Salat-ul-`Eid (the Festival Prayer), and Janazah (Funeral) Prayer. Is it obligatory that the rows for these two Salahs (Prayers) be straightened? Guide us, may Allah reward you with the best.

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A: Generally, in any congregational Salah, if it is possible that the rows be straightened, this must be done. The first row is to be straightened first, then the next one, etc. This is according to the Shar`y (Islamic legal) rule.



4- Point of looking while praying Janazah Prayer, and what to do if you are a latecomer

Q: When praying Janazah (Funeral) Prayer, should one look at the point at which the head rests during Sujud (prostration), like other Salahs (Prayers)? Also, what should a person do if they miss more than one Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Janazah Prayer?

A: Generally, according to the Sunnah (action following the example of the Prophet), while praying, one should look at the point at which the head rests during Sujud, whether in Janazah Prayer or others. This is to be done to avoid loss of concentration, and to observe Khushu` (the heart being submissively attuned to the act of worship). As for missing some Takbirs, it is better to consider what you caught up with as the first part of the Prayer, and what is to be made up as the last part. For instance, if a person catches the third Takbir, Al-Fatihah (Opening Chapter of the Qur'an) is to be recited after it. Then, after making the fourth Takbir by the Imam (the one who leads congregational Prayer), one is to perform it and say Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud). After saying Taslim (salutation of peace ending the Prayer) by the Imam, a person is to perform Takbir and say the Du`a' (supplication) which reads: "Allahumma Ighfir Lahu war-Hamhu... (O Allah! Forgive and show mercy to him...)." Finally, one is to perform Takbir then Taslim.



5- Ma'mums' position of standing in Janazah Prayer

Q: Is it permissible for Ma'mums (persons being led by an Imam in Prayer) in Janazah (Funeral) Prayer to stand to the right and left side of the Imam (the one who leads congregational Prayer), or should all

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of them stand to his right side?

A: According to the Sunnah (action following the example of the Prophet), Ma'mums should stand behind the Imam if they are more than one. This is what is known of the Prophet (peace be upon him); when Jabir, and Jabbar (may Allah be pleased with them) stood to his right side in Salah, he made them stand behind him. Whenever the Prophet (peace be upon him) led one (male) person in Salah (Prayer) he made this person to stand to his right side only, not the left one. For instance, when the Prophet (peace be upon him) led Anas and his grandmother along with another child in Prayer in the house of Anas's grandmother (according to some narrations), Anas and the other boy stood behind him. Also, when ibn `Abbas (may Allah be pleased with him) one night wanted to pray as a Ma'mum with the Prophet (peace be upon him), and stood to his left side, the Prophet caught hold of him from behind and drew him to his right. To sum, as mentioned above, if only one (male) person will stand as a Ma'mum with the Imam, he should stand to the Imam's right. However, if the Ma'mums are two, or more, they should stand behind the Imam. This is according to the Sunnah of the Prophet whether in Janazah Prayer, or others.



6- How a latecomer is to make up for what is missed of Janazah Prayer

Q: Sometimes, I miss one Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or more of Janazah (Funeral) Prayer. For instance, sometimes I catch the third Takbir in which Du`a' (supplication) is made for the deceased, and after supplicating I perform Taslim (salutation of peace ending the Prayer) after the Imam. Is this permissible, or should I perform all the Takbirs which I missed?

A: What is Mashru` (Islamically prescribed) in this case is to make up for the Takbirs you missed. This is supported by the Hadith in which the Prophet (peace be upon him) stated: [\(Pray what you are in time for, and complete what you have missed.\)](#) This Hadith covers any Salah (Prayer), whether Janazah Prayer or others. So, if you

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catch the third Takbir, consider it as the first one in which you read Al-Fatihah (Opening Chapter of the Qur'an), or Al-Fatihah along with any other verses of the Qur'an. After the fourth Takbir by the Imam, perform Takbir as well; but say "Assalatu `ala Al-Nabi" (invoking Allah's Blessings and Peace upon the Prophet)! Then, after the Imam pronounces Taslim, perform Takbir and recite the Du`a' which reads: "Allahumma Ighfir lilmayyit (O Allah! Forgive this deceased...) in just few words! Finally, make Takbir, and Taslim!

Q: What should a Muslim do if they miss some Takbirs of Janazah (Funeral) Prayer after the Imam? Should he or she make up for these Takbirs (saying: "Allahu Akbar [Allah is the Greatest]"), or follow the Imam till the end of the Prayer then perform Taslim (salutation of peace ending the Prayer) after him? May Allah grant you success.

A: There are many authentic reports from the Prophet (peace be upon him) which state that the Ma'mum (person being led by an Imam in Prayer) who misses some Takbirs in the Janazah Prayer should follow the Imam in the Takbirs he or she catches with him. Thus, if one catches the third Takbir, they should follow the Imam and begin with the same Takbir but should read Al-Fatihah (opening chapter of the Qur'an). When the Imam pronounces the fourth Takbir, one should do so but say "Assaltu `ala Al-Nabi" (invoking Allah's Blessings and Peace upon the Prophet). When the Imam pronounces Taslim, one should perform a third Takbir and recite a Du`a' (supplication) for the deceased by saying "Allahumma Ighfir lihadha almayyit! Allahumma Ighfir lahu war-hamhu! (O Allah! Forgive this deceased! O Allah! Forgive him, and have mercy on him!). After this, one should perform Takbir, and Taslim. This should be done quickly before the bier is carried away. If a person misses the first Takbir, they should begin with the second Takbir considering it the first one by reciting Al-Fatihah. Then, after the third Takbir by the Imam, they should consider it the second one by saying "Assaltu `ala Al-Nabiy". After the fourth Takbir by the Imam, they should consider it the third one by saying the Du`a' mentioned above for the deceased, then perform Takbir, and Taslim.

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As mentioned above, one should make up for what is missed, and offer Du`a' (in few words) somewhat quickly before the bier is carried away. The Prophet (peace be upon him) stated: [\(Pray](#)

what you are in time for, and complete what you have missed.) This Hadith includes Janazah Prayer and any other Prayer.



7- Ruling on raising the hands for Takbir in the Janazah Prayer and Salat-ul-`Eid

Q: Is it right to raise the hands for every Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in the Janazah (Funeral) Prayer and Salat-ul-`Eid (the Festival Prayer), or should we make Takbir without raising the hands?

A: It is better to raise the hands, but if one does not do so, there is no problem. This is the case because the Prophet (peace be upon him) used to raise his hands for Takbir in the Janazah Prayer and Salat-ul-`Eid. The Sunnah (action following the teachings of the Prophet) is to raise the hands as this is a Takbir for standing and so resembles Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Takbir for Ruku` (bowing). So it is better to raise the hands when making Takbir in Janazah Prayer. Some of the scholars, however, said that it is better to raise the hands when making the first Takbir only. But the right opinion, and the best one is that it is better to raise the hands in all Takbirs of the Janazah Prayer and Salat-ul-`Eid.



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8- Ruling on reciting audibly in the Janazah Prayer

Q: Should the Janazah (Funeral) Prayer be performed audibly or inaudibly? May Allah reward you with the best.

A: This question is ambiguous because it is general. If the questioner means recitation of the Qur'an, it is to be recited inaudibly, and the same is for Du`a' (supplication). If the questioner meant otherwise, the answer is that generally the Janazah Prayer is performed inaudibly (i.e. the recitation, and the Du`a'), but there is no problem if one's voice is heard by those persons near to him. It is reported that the Sahabah (Companions of the Prophet) heard the Du`a' of the Prophet (peace be upon him) in the Janazah Prayer. If one prefers to do so, this should be done in a very low tone; it is not permissible to disturb others. For instance, it is permissible for a person to recite Du`a', or Qur'an in the Janazah Prayer in a low voice for the benefit of those who are near and do not know how to recite it. Otherwise, the Sunnah (action following the teachings of the Prophet) is to recite the Qur'an or the Du`a' in the Janazah Prayer inaudibly, whether during the day or night. However, there is no problem in reciting in a very low tone, without causing others to lose concentration.



9- Du`a's to be Recited in the Janazah Prayer

Q: What is the Du`a' (supplication) to be said in the Janazah (Funeral) Prayer?

A: First, after the third Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), this Du`a' is to be said: "Allahumma ighfir lihayyina wa-mayyitina

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wa-shahidina wa gha'ibina wa-saghirina wa-kabirina wa-dhakarina wa-'unthana, Allahumma man Ahyaytahu mina fa-'ahyhy `ala Al-Islam waman tawafaytahu mina fa-tawafahu `ala Al-Iman (O Allah! Forgive our living and our dead, those who are present (among us) and those who are absent (from us), the young and the old (among us), the males, and the females. O Allah! Whomever You cause to survive us (from among us) keep him alive following Islam, and whomever You cause to die (from among us) let him die while following faith)." This Du`a' is generally said in any Janazah Prayer. After this, a Du`a' is made for the deceased in question. This Du`a' reads: "O Allah! Forgive them, have mercy on them, give them strength, and pardon them. Give them generous provision, and lodging (i.e. in Paradise) and cause their graves to be wide and wash them with water, snow, and hail. Cleanse them of their sins as white cloth is cleansed of stains. Give them abodes better than their homes and families better than their families. Admit them into Paradise and save them from the punishment in the grave and the Hellfire. O Allah! Make their graves wide and illuminate them. O Allah! Do not deprive us of the reward of our praying for them and do not let us go astray after them. Forgive us, and them! O Allah! Forgive them and help them to reply unhesitatingly and in the right way when they are asked in the grave." All such Du`a' is good.



Q: How should the Janazah Prayer be performed? Also, what is the Du`a' Ma'thur (supplication based on transmitted reports) to be recited in it?

A: The Janazah (Funeral) Prayer is performed with four Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") while standing, with the Imam (the one who leads congregational Prayer). After the first Takbir, you should recite Al-Fatihah (Opening Chapter of the Qur'an), the beginning of which reads: [\(All the praises and thanks be to Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) and then whatever is easy for you to recite of the Qur'an. After the second Takbir, you should invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) as you did in any Salah (Prayer). After the third Takbir, you should make Du`a' for the deceased in question whatever you want to recite, or you can say the Du`a' which reads:

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"O Allah! Forgive our living and our dead, those who are present (among us) and those who are absent (from us), the young and the old (among us), the males, and the females. O Allah! Whomever You keep alive from among us, keep him alive following Islam, and whomever You cause to die (from among us) let him die while being a believer. O Allah! Forgive him, have mercy on him, give him strength, and pardon him. Give him generous provision and lodging (i.e. in Paradise) and cause his grave to be wide and wash him with water, snow, and hail. Cleanse him of his sins as a white cloth is cleansed of stains. Give him an abode better than his home and a family better than his family. Admit him into the Jannah (Paradise) and save him from the punishment in the grave and in the Hellfire. O Allah! Make his grave wide and illuminate it. O Allah! Do not deprive us of receiving the reward (for praying for the deceased), and do not let us go astray after him. Forgive us and him". There are other Du`a's authentically reported from the Prophet which can also be recited. Moreover, similar good Du`a's can be recited. After making the fourth Takbir, a brief silence is made, then Taslim (salutation of peace ending the Prayer) is made to the right. Taslim comes in this formula "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you) . This is how to perform the Janazah Prayer according to Shari`ah (Islamic Law). Another point, if it was not possible for a person to perform the Janazah prayer and they missed it, there is no problem; they do not have to make up for it. The Janazah prayer is only a collective obligation; if performed by some, others are exempted from the obligation (but, if none performs it, all will be sinful). Yet, if a person catches only some Takbirs, it is better to complete it with Imam then make up for those Takbirs, as in any Salah.



Q: A questioner asks about supplicating for the dead during Salah.

A: There is nothing wrong with supplicating to Allah for the sake of the dead during and outside Salah (Prayer). A person can say during Sujud (prostration), between the two Sujud, and after last Tashahhud (testification recited in the sitting position in the last unit of Prayer): "O Allah, forgive me and my parents, forgive my brother so-and-so, forgive my shaykh so-and-so, forgive and be pleased with the Sahabah (Companions of the Prophet).

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O Allah, send peace and blessings upon the Prophet (peace be upon him) and reward him with the best for what he did for us." Similarly, one can supplicate to Allah during his Sujud, between the two Sujuds, and before the end of one's Salah for the sake of any Muslim whether they are alive or dead.



10- Ruling on performing one Janazah Prayer for a deceased male and female together

Q: Is it permissible to perform Janazah (Funeral) Prayer for two deceased people, one is male and the other is female, at the same time? Should we perform two Janazah Prayers separately or perform only one?

A: The Sunnah (action following the teachings of the Prophet) is to both of the deceased and perform one Janazah Prayer for them together because it is better for the funeral of a deceased person to be done somewhat quickly, without too much delay. The Prophet (peace be upon him) said: [\(Hurry up with the funeral.\)](#) Moreover, it is reported that the Prophet (peace be upon him) performed one Janazah Prayer for a group of deceased people. Therefore, the Sunnah is to offer one Janazah Prayer when there are two or more deceased regardless of their gender. However, in the Janazah Prayer this Du`a' (supplication) can be made for them if they are two men, or women 'Allahumma Ighfir Lahuma war-Hamhuma wa-`Afihima wa-`fu`anhuma...! (O Allah! Forgive them both! Have mercy on them both! Give both of them strength! and pardon them both!...}'. If they are a group, the same Du`a' is made but in the suitable plural pronoun 'Allahumma Ighfir Lahum war-Hamhum wa-`Afihim wa-`fu`anhum... (O Allah! Forgive them! Have mercy on them! Give them strength, and pardon them!...}'. Any other Du`a' can be made.



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11- Number of Taslims in Janazah Prayer

Q: Is the number of Taslim (salutation of peace ending the Prayer) in Janazah (Funeral) Prayer one?

A: Making one Taslim is in accordance with the Sunnah (action following the teachings of the Prophet). Also, it was authentically reported from the Sahabah (Companions of the Prophet) that it is one Taslim to the right.



Q: Some Imams when they lead Janazah (Funeral) Prayer say a Du`a' (supplication) after Taslim (salutation of peace ending the Prayer) while they are standing and people say Amen upon their Du`a', what is the ruling on this?

A: As far as I know, what those Imams do is unfounded, and has no basis in Shari`ah (Islamic law). Moreover, it is a Bid`ah (innovation in religion). There is Du`a' already during Janazah Prayer (after the third Takbir), and the Salah ends with Taslim.





12- Ruling on not performing Janazah Prayer for a child out of ignorance

Q: I heard on the program, Nur `ala al-Darb, that Janazah (Funeral) Prayer should be performed for children when they die. However, four of my children, none of which were not less than one-year old, died and no Janazah Prayer was performed for them because I left this matter to my father (who did not know the ruling). Kindly reply, may Allah benefit you.

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A: According to the soundest opinion, Janazah Prayer should be performed for children. Although some scholars hold that Janazah Prayer need not be performed for children, the strongest opinion is that it is to be performed. However, if a child has been ignorantly buried without performing Janazah Prayer for it, those ignorant persons are hopefully not considered sinners, and Allah knows best. But they must not repeat this in the future without asking for a ruling. Children in this case take the same ruling as adults regarding washing their bodies, shrouding them, perfuming them, and performing Janazah Prayer for them. This is Wajib (obligatory), and Mashru` (Islamically prescribed). Moreover, this is the strongest of the two views held by scholars.



13- Ruling on offering Janazah Prayer for a child

Q: A person from Yemen asks: Is it permissible to offer Janazah (Funeral) Prayer for a child ?

A: Yes it is, and Du`a' (supplication) is made for its parents.





14- Offering Janazah Prayer at prohibited times

Q: Is it permissible to offer Janazah (Funeral) Prayer during the time between `Asr (Afternoon) Prayer, and Maghrib (Sunset) Prayer? Some people claim that this is not permissible, because the time between `Asr and Maghrib Prayers is of times when it is not permissible to offer supererogatory Salah. Please reply, and may Allah reward you with the best.

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A: No doubt, it is permissible to offer Janazah Prayer during the time after `Asr Prayer, or Fajr (Dawn) Prayer. The reason is that Janazah Prayer is one of the Salahs which are offered for specific reasons. So, there is no problem to offer it after `Asr Prayer; however, when the sun turns very yellow (dull in radiance [about twenty minutes to half an hour before sunset]), one should delay Janazah Prayer until after sunset. `Uqbah ibn `Amir (may Allah be pleased with him) said: **(The Messenger of Allah used to forbid us to offer Salah or bury our deceased in these three times: (1) When the sun begins to rise till it is fully up (i.e. appears a spears length from the horizon; about ten minutes after sunrise); (2) when the sun is at its highest at midday till it passes the meridian; (3) and when the sun turns very yellow (dull in radiance [about twenty minutes to half an hour before sunset]) till it sets.)** Thus, during these times one should delay praying (except obligatory Salahs) until they pass, e.g. delaying Janazah Prayer. The first time is from sunrise until it appears from the horizon by a length of a spear. So, it is better to wait until this time passes and offer Janazah Prayer after it. The second time is when the sun is in the middle of the sky till it passes the meridian; this is a brief time. The third time is when the sun turns very yellow (dull in radiance [about twenty minutes to half an hour before sunset]) till it sets; at this time Janazah Prayer should be delayed until after sunset. As for offering Janazah Prayer after `Asr Prayer or after Fajr Prayer (before sunrise), there is no problem in this. May Allah grant us success.



15- Women offering Janazah Prayer

Q: A woman from Jizan asks: Is it permissible for women to

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offer Janazah (Funeral) Prayer, or not?

A: Yes, generally, it is Mashru` (Islamically permissible) for any Muslim to offer Janazah Prayer, whether they are a man or a woman. A woman can join the Janazah Prayer in the Masjid (mosque), or offer it at home. It is reported that when Sa`d ibn Abu Waqqas (may Allah be pleased with him) died `Aishah and other women offered Janazah Prayer. It is impermissible for women to visit the graveyard, or to follow the funeral procession to the graveyard. But, as mentioned above, there is no problem for a woman to offer Janazah Prayer in the Masjid, in a Musalla (place for Prayer), or in the home of the deceased's family.



Q: What is the ruling on women's offering Janazah (Funeral) Prayer?

A: Like men, it is Mashru` (Islamically prescribed) for women to offer Janazah Prayer. They may join the congregational Janazah Prayer whether it is offered at the Masjid (mosque), at the Musalla (place for Prayer), or at the house of the deceased. However, women must not follow the funeral procession (to the graveyard) because the Prophet (peace be upon him) prohibited this and woman's visiting the graves.





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17- Ruling on women's following the funeral procession

Q: Why are women not asked to offer Janazah (Funeral) Prayer or follow the funeral procession? Who reaps the Thawab (reward from Allah) of Janazah Prayer: the people offering it, the deceased, or all of them? What is the amount of such Thawab?

A: The worshipper gets the Thawab of Salah (Prayer) and the deceased gets the benefit of the Du`a' (supplication) if it is answered by Allah. In Janazah Prayer, we make Du`a' for the deceased by asking Allah to forgive them. Moreover, it is a Shafa`ah (intercession) for them. As for the first part of the question, this is wrong. Women can offer Janazah Prayer. What is forbidden for them is following the funeral procession to the graveyard. Therefore, women are not forbidden to join Janazah Prayer and they get the same reward as men do but they must not follow the funeral procession.



17- Ruling on placing the corpse in front of worshippers in order for them to offer Janazah Prayer

Q: If a dead person was brought to the Masjid (mosque) in order for us to offer Janazah (Funeral) Prayer during Jumu`ah (Friday) Prayer, should we place the coffin in front of or behind us? Thank you very much.

A: There is much flexibility in this regard. There is nothing wrong with placing the coffin in front of, behind, on the left or the right side of worshippers, or in or near the Masjid until they finish offering Jumu`ah Prayer.

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Then, the coffin can be brought in front of the worshippers for the sake of offering Janazah Prayer. Thus, there is nothing wrong with placing it in front of, behind, on the left or the right side of the worshippers until they finish offering Jumu`ah Prayer. What is important is hastening to perform Janazah Prayer for it before people go out of the Masjid, in order to gain the benefit of the multitude of worshippers. The corpse should be in or near the Masjid to offer Janazah Prayer for it directly after ending Jumu`ah Prayer. Moreover, if a person dies during Salah, the corpse should be left in the place where they died until Salah is finished. Then, it should be moved to the place where the corpse should be washed and shrouded before offering Janazah Prayer for it. Hence, the worshippers should not busy themselves with it during Salah in order not to be distracted from their Salah. They should leave the person until they end their Salah and then make sure that the person has in fact died, or hospitalize them to determine if they are still alive or not. Then, if the person is dead, they can prepare the body.



18- Covering a deceased with a shroud on which Qur'anic verses are written

Q: What is the ruling on covering the deceased in the Janazah (Funeral) Prayer with a shroud on which verses of the Qur'an are written?

A: It is not permissible to do so, because it entails disrespect for the Qur'anic verses. Generally, verses of the Qur'an should not be written on quilts, blankets,

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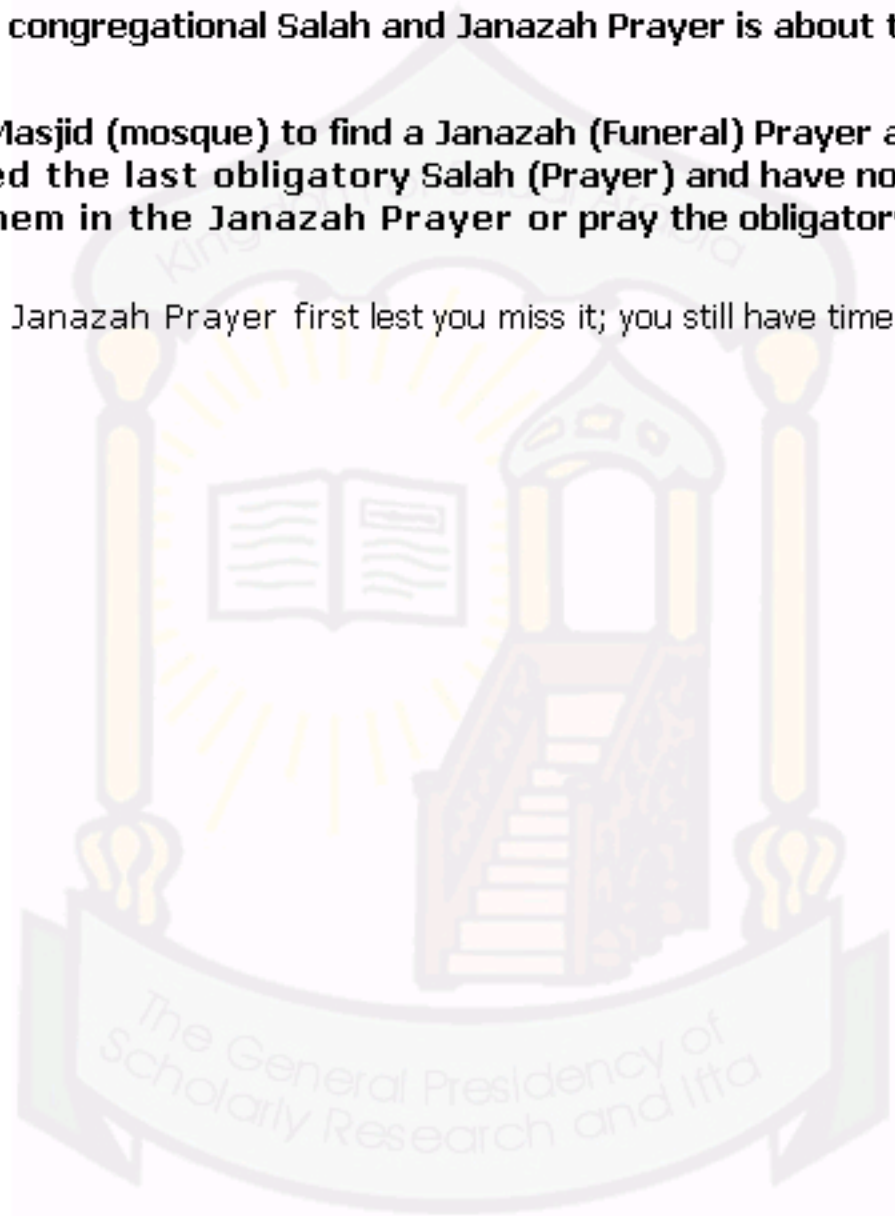
garments, pillows, bed spreads, rugs, etc. Verses of the Qur'an should be preserved by writing them on paper to be recited, not on items like these. So, it is not permissible to have the deceased shrouded with a cover on which verses of the Qur'an are written.



19- Missing congregational Salah and Janazah Prayer is about to be offered

Q: If I enter the Masjid (mosque) to find a Janazah (Funeral) Prayer about to be offered, however I missed the last obligatory Salah (Prayer) and have not yet prayed it, is it better to join them in the Janazah Prayer or pray the obligatory Salah first which I missed?

A: Begin with the Janazah Prayer first lest you miss it; you still have time to offer the obligatory Salah after it.





20- Ruling on offering Janazah Prayer at the deceased's grave by one who has missed it at the Musalla

Q: What are the reasons that make it impermissible for one to offer Janazah (Funeral) Prayer for the deceased at their grave?

A: The Sunnah (action following the teachings of the Prophet) for the person who has not offered Janazah Prayer with others at the Musalla (place for Prayer) or the Masjid (mosque) is to offer it at the grave of the deceased if possible. It is authentically reported that the Prophet (peace be upon him) offered Janazah Prayer at the grave of a woman who used to clean

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the Masjid because he missed her Janazah Prayer. He told his Sahabah (Companions): [\(Show me where her grave is\)](#) and he went there and offered Janazah Prayer at her grave. Therefore, there is no problem in offering Janazah Prayer for the deceased at their grave after burial. A group of scholars, however, hold that this can only be done within approximately a month after burial. They cite the Hadith in which the Prophet (peace be upon him) [\(offered a Janazah Prayer for Umm Sa`d at her grave a month after her burial.\)](#) Limiting this period to a month is preferable as a matter of precaution because if it is left open, this will lead to taking graveyards generally as places of offering Salah. Therefore, it is preferable not to do this after a month (from burial).



21- How to perform Janazah Prayer for a deceased person after burial

Q: How did the Prophet (peace be upon him) perform Janazah (Funeral) Prayer after burial for the woman who used to clean the Masjid (mosque)? Did he do that in the same way he did for the deceased before burial?

A: Yes, he did it in the same way: he stood up before the middle of her grave and performed it. Janazah Prayer can be performed for the deceased before or after burial. Therefore, if no Janazah Prayer was performed for the deceased before burial, it can be performed for them after it at the grave.

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However, when performing it, whether the deceased is already buried or not, it is better for the worshipper to stand at the deceased's head if he is a man and at the middle part of the body if the deceased is a woman. Therefore, the Prophet (peace be upon him) stood at the middle of the grave when he [performed Janazah Prayer after burial for the woman who used to clean the Masjid.](#)



22- Ruling on offering Janazah Prayer for the deceased after burial

Q: Is it permissible to offer Janazah (Funeral) Prayer for the deceased after their burial?

A: Yes, if you were not able to offer Janazah Prayer at its time, you can do so even after burial. The same ruling applies if the deceased was buried without offering Janazah Prayer for them. This can be done roughly within a month after burial. This is supported by the act of the Prophet (peace be upon him) in which he offered Janazah Prayer for a deceased Muslim after burial. For instance, a month after the Janazah Prayer was offered for Ibn Umm Maktum (may Allah be pleased with him) and he was buried, the Prophet (peace be upon him) offered Janazah Prayer for him because he was not able to attend it. Therefore, there is no problem with this. Rather, it is the Sunnah (action following the teachings of the Prophet).





23- Ruling on offering Janazah Prayer in graveyards

Q: Is it permissible to offer Janazah (Funeral) Prayer in graveyards?

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A: There is no problem in doing so. Moreover, if it was not performed for the deceased before the burial, it can be performed after burial in the graveyard. This is supported by the action of the Prophet (peace be upon him). The Salah which is not permissible to offer in the graveyard is that which includes Ruku` (bowing), and Sujud (prostration). The Prophet (peace be upon him) said: **«Do not pray facing the graves, and do not sit on them.»** And: **«May Allah curse the Jews, and the Christians for they have taken the graves of their prophets as places of worship.»** `Aishah (may Allah be pleased with her) said: **"The Prophet (peace be upon him) said so (at that time) to warn people against these acts, not to imitate them in these acts.»** Also, the Prophet (peace be upon him) said: **«Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.»** Therefore, it is not permissible to offer Salah (which includes Ruku` and Sujud) at graves. Moreover, no Masjids (mosques), domes, structures, etc. should be built over graves whether they were for Ahl-ul-Bayt (members of the Prophet's extended Muslim family), scholars, the laymen, etc.

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Graves should be without structures, Masjids, domes, etc. being built over them. Yet, it is better that the graves be raised a hand span by placing soil over the level of the ground, as was done with the grave of the Prophet (peace be upon him) in which the soil that was removed when digging the grave was used to raise his grave a hand span. Yet, there is no problem after raising the grave a hand span with soil to put pebbles over it and sprinkle water on it to keep the soil in place. As for building a wall around the graveyard to mark it and protect it, for instance, against people walking over the graves, there is no problem with this. Therefore, as mentioned above, it is not permissible to put or build structures, Masjids, domes, etc. over graves. The Prophet (peace be upon him) cursed any person who does so. So, Muslims should not build Masjids, structures, domes, etc. over graves, whether they were for Sahabah (Companions of the Prophet), Ahl-ul-Bayt, scholars, presidents, rulers, or the laymen, etc. Doing so is not permissible and is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). So, Muslims should be aware of these acts.



Q: What is the ruling on performing Salah (Prayer) at the graves? Is it Mashru` (Islamically permissible) to perform Janazah (Funeral) Prayer at the deceased's grave if one misses it at the Masjid (mosque)?

A: It is impermissible to perform any Salah which has Ruku` (bowing) and Sujud (prostration) at the graves.

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The Prophet (peace be upon him) said: [\(May Allah curse the Jews and Christians for they have taken the graves of their prophets as Masjids \(mosques/ places of `Ibadah \[worship\]\).\)](#) Merely performing Salah (except Janazah prayer) at the graves is exactly like taking them as Masjids or places of `Ibadah, even without building a Masjid over them. Moreover, the Prophet (peace be upon him) said: [\(Verily, people who came before you used to build places of `Ibadah on the graves of their prophets and pious people. Verily, do not build Masjids over the graves. I forbid you to do so.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book]) The reason of prohibition is that offering Salah at the graves may lead to or be a means to worshipping the deceased buried therein or supplicating to them along with Allah. That is why the Prophet (peace be upon him) cursed those who do so and warned against it. Therefore, the Prophet (peace be upon him) warned against (and prohibited) Salah at the graves because it may lead to offering Salah to the deceased (instead of Allah) which is an act of Shirk (associating others with Allah in His Divinity or worship). When a person offers Salah (to Allah) at a graveyard, Satan will tempt them to offer Salah to the deceased or supplicate to them (instead of Allah). Therefore, it is impermissible to offer any Salah (except Janazah prayer) at the graves whether it was Fard (obligatory) or Nafilah (supererogatory) Salah. By the same token, going to the graves to offer Salah, make Du`a', recite Qur'an, or give charity there is impermissible. Such visits have no basis in Shari`ah (Islamic Law). Visiting graves should be for reminding oneself of death to be fully prepared (with good deeds) or for making Du`a' (supplication) for the deceased. It is noteworthy that offering Salah (except Janazah Prayer) at a graveyard is not only prohibited but also renders it invalid. However, as mentioned above, there is an exception for Janazah Prayer as it can be offered at the graves. Moreover, if the person misses Janazah Prayer at the Masjid,

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there is no problem with offering it at the grave of the deceased. This is supported by the act of the Prophet (peace be upon him) in which he missed Janazah Prayer of a deceased and performed it after burial at their grave. Therefore, the prohibition is for Salah which has Ruku` and Sujud.



Q: Is it permissible to offer Janazah (Funeral) Prayer in the graveyard?

A: Yes, it is permissible to offer Janazah Prayer in Masjids (mosques), Musallas (place for Prayer), or the graveyard. There is nothing wrong with doing so. The Prophet (peace be upon him) sometimes performed Janazah Prayer at the Masjid and Musalla. He also sometimes performed it at the grave. If the corpse is brought to the graveyard, people can perform Janazah Prayer for it. However, if they bury it, they can perform Janazah Prayer at the grave.





Q : Is it permissible to perform Janazah (Funeral) Prayer at the graveyard?

A: There is no problem in offering Janazah Prayer at the graveyard of the deceased. This is supported by the act of the Prophet (peace be upon him). When he (peace be upon him) missed a Janazah Prayer at the Masjid (mosque), he went to the grave of the deceased and offered it there. This act also makes offering Janazah Prayer at a graveyard permissible. Therefore, if the person who missed Janazah Prayer at the Musalla (place of prayer) came to the graveyard to find that the deceased has not been buried yet, he

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can perform it there with those who have not performed it yet. Moreover, they can delay performing it until the deceased is buried. There is flexibility in this matter and there is no problem with any of this. Alhamdu lillah (All praise is due to Allah).



24- Ruling on performing Salat-ul-Gha'ib for the deceased before burial

Q: What is the ruling on performing Salat-ul-Gha'ib (Funeral Prayer in absentia [for the person who has died afar, e.g. a person who died in another country])? Also, is it permissible to perform it for the deceased before the burial?

A: There is restriction for Salat-ul-Gha'ib; some scholars hold that Salat-ul-Gha'ib should not be performed for the deceased; however, others hold that it can be performed. The opinion that seems strong to me is that it can be performed for the deceased only if he was of those who have a high rank in Islam, like Al-Najashy (may Allah be merciful to him). When Al-Najashy died in his country, the Prophet (peace be upon him) told his Sahabah (Companions) about the news of his death and he performed Salat-ul-Gha'ib for him with his Sahabah. Yet, it is not reported that the Prophet (peace be upon him) performed this Salah except for Al-Najashy. Based on this fact, we say that if the deceased was of a high rank in Islam, for instance, a person who played a prominent role in Islam, who played a prominent role in helping Muslims, a just righteous ruler, a great righteous scholar, etc., Salat-ul-Gha'ib can be performed for him or her. Rulers, and scholars should ask people to perform Salat-ul-Gha'ib for such persons; this is correct as it was performed by the Prophet (peace be upon him) with Al-Najashy. Thus, Salat-ul-Gha'ib is not to be general; it is not for everyone. It is not reported that the Prophet (peace be upon him) performed Salat-ul-Gha'ib for every deceased person, but he offered it for one person "who played a great role at the beginning of Islam". Al-Najashy accepted Muslim emigrants in his country Abyssinia (Ethiopia) as his guests, protected them, supported them and was generous to them. So, he played a prominent role in Islam.

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That is why the Prophet (peace be upon him) and his Sahabah performed Salat-ul-Gha'ib for him. Based on this fact, when Diya' Al-Haq (may Allah be merciful to him), President of the Pakistan Republic, died, Muslims in other countries performed Salat-ul-Gha'ib for him. This ruler was great; he commanded that Shar` (Allah's Law) be applied and promoted it. Thus, the ruler of Saudi Arabia ordered Salat-ul-Gha'ib to be performed for him in Haram (the Sacred Mosque in Makkah). To sum up, if a person died afar or in another country and they are of those who had a great rank in Islam because of their prominent role (e.g. great scholars, righteous and just rulers, etc.), it is permissible for Muslims in other countries or other far places to perform Salat-ul-Gha'ib for them for them.



25- Ruling on Salat-ul-Gha'ib by Muslims other than the Prophet

Q: A questioner says: "What is the ruling on Salat-ul-Gha'ib (Funeral Prayer in absentia)? Can the Funeral Prayer be offered in absentia? Some people argue that it was exclusive to the Prophet (peace be upon him) when he offered Funeral Prayer for Negus.

A: This is a controversial matter among scholars. There is no clear ruling on this question. However, there is nothing wrong with offering Salat-ul-Gha'ib for influential Muslims like a fair ruler or eminent scholar because the Prophet (peace be upon him)

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offered Salat-ul-Gha'ib for Negus for the good deeds he had done including accommodating the Sahabah (Companions of the Prophet), supporting the cause of right, and embracing Islam. Therefore, the Prophet (peace be upon him) offered Salat-ul-Gha'ib for him when he was informed of his death. Moreover, he instructed: [\(Offer Funeral Prayer for your brother.\)](#) Still, there are no reports of the Prophet (peace be upon him) offering Salat-ul-Gha'ib for other people though many people died in Makkah and other places in his lifetime. Therefore, a group of scholars argues that the Funeral Prayer cannot be offered in absentia because Salat-ul-Gha'ib was exclusive to the Prophet (peace be upon him) with regard to Negus. Some other scholars believe that the Funeral Prayer can be offered in absentia because it is not essentially exclusive to Negus. Rather, it can be offered for an eminent scholar, or fair ruler who had a positive influence in Islam or was advantageous to Muslims like Negus. However, it is better not to offer this Prayer to be on the safe side because the Prophet (peace be upon him) did not offer it for other people though many people died in his lifetime.



26- Ruling on offering Salat-ul-Gha'ib for a deceased for whom Janazah Prayer was already performed at his place

Q: What is the ruling on performing Salat-ul-Gha'ib (Funeral Prayer in absentia)? Note that Janazah (Funeral) Prayer was already performed for him in the country where he died.

A: Muslim scholars expressed different views on Salat-ul-Gha'ib. Some hold that this was only done for

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an-Najashy (Negus) and the ruling is only applied to him. According to this view, no Salat-ul-Gha'ib should be performed for a deceased person because the Prophet (peace be upon him) performed it only for an-Najashy. Other scholars, however, hold that Salat-ul-Gha'ib can be performed for a deceased person only if they have a high rank in Islam like an-Najashy or if they are great scholars or a just rulers who played an active role in calling to Islam, spreading knowledge, etc. However, the view that this ruling was only applicable for an-Najashy (and no one else) is strong because it was not reported that the Prophet (peace be upon him) performed Salat-ul-Gha'ib for a person other than an-Najash. Although many of the Sahabah (Companions of the Prophet) died in Makkah and other places, it was not proven that the Prophet (peace be upon him) performed Salat-ul-Gha'ib for them. In my view, to be on the safe side, it is better not to perform Salat-ul-Gha'ib except for a person who has a high rank in Islam like the case with an-Najashy; there is no problem with that In sha'a-Allah (if Allah wills).



27- Ruling on women's performing Salat-ul-Gha'ib

Q: Is it permissible for women to perform Salat-ul-Gha'ib (Funeral Prayer in absentia)? Note that they were not able to attend the Janazah (Funeral) Prayer and it is now nearly a month and a half after the death of the deceased.

A: Scholars expressed different views regarding Salat-ul-Gha'ib. However, the opinion that seems most correct based on

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solid evidence is that it is best to perform Salat-ul-Gha'ib for the deceased only if they are personalities of high rank in Islam or known for their great contributions to Muslims, that is, a great Muslim scholar, a great Muslim ruler, a great caller to Islam, etc. This view is based on the act of the Prophet (peace be upon him) in which he performed Salat-ul-Gha'ib for an-Najashy (Negus) when he died. An-Najashy was the ruler of Abyssinia at the time of the Prophet (peace be upon him). He embraced Islam and gave great help and protection to Muslim emigrants. He is known for this great favor to Muslims. In conclusion, it is not recommended to perform Salat-ul-Gha'ib for everyone but for those who are of high rank in Islam, or those known for their great contributions to Muslims, such as a great Muslim scholar, a righteous Muslim ruler, a great caller to Islam, etc.



28- Ruling on Salat-ul-Gha'ib for a deceased female

Q: Is it permissible to perform Janazah (Funeral) Prayer for one's female (deceased) relative while one is in another country, that is, Salat-ul-Gha'ib (Janazah Prayer in absentia)?

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A: No, it is better to supplicate Allah to forgive her. The Prophet (peace be upon him) offered Salat-ul-Gha'ib only for those who were of high rank in Islam. The Prophet (peace be upon him) performed Salat-ul-Gha'ib for an-Najashy (Negus) (ruler of Abyssinia at the time of the Prophet) because of his great efforts in helping Muslim emigrants and his great generosity towards them. Therefore, it is better to perform Salat-ul-Gha'ib only for the deceased who are of high rank in Islam, like a righteous Muslim ruler or a great righteous Muslim scholar, etc; it is not for everyone. This is due to the fact that many Muslims died in Makkah and other places at the time of the Prophet (peace be upon him) but he did not perform Salat-ul-Gha'ib for them.



Q: Should a woman perform Salat-ul-Gha'ib (Funeral Prayer in absentia)?

A: She should not perform it alone. However, she can join the congregation if they are going to perform it.





29- Ruling on offering Janazah Prayer by one who did not offer it for the deceased before burial

Q: What is the ruling on offering Janazah (Funeral) Prayer for a deceased before burial?

A: It is permissible to offer Janazah Prayer for the deceased before or after burial, whether you were present or absent though it is better to be offered before burial. However, those who were absent

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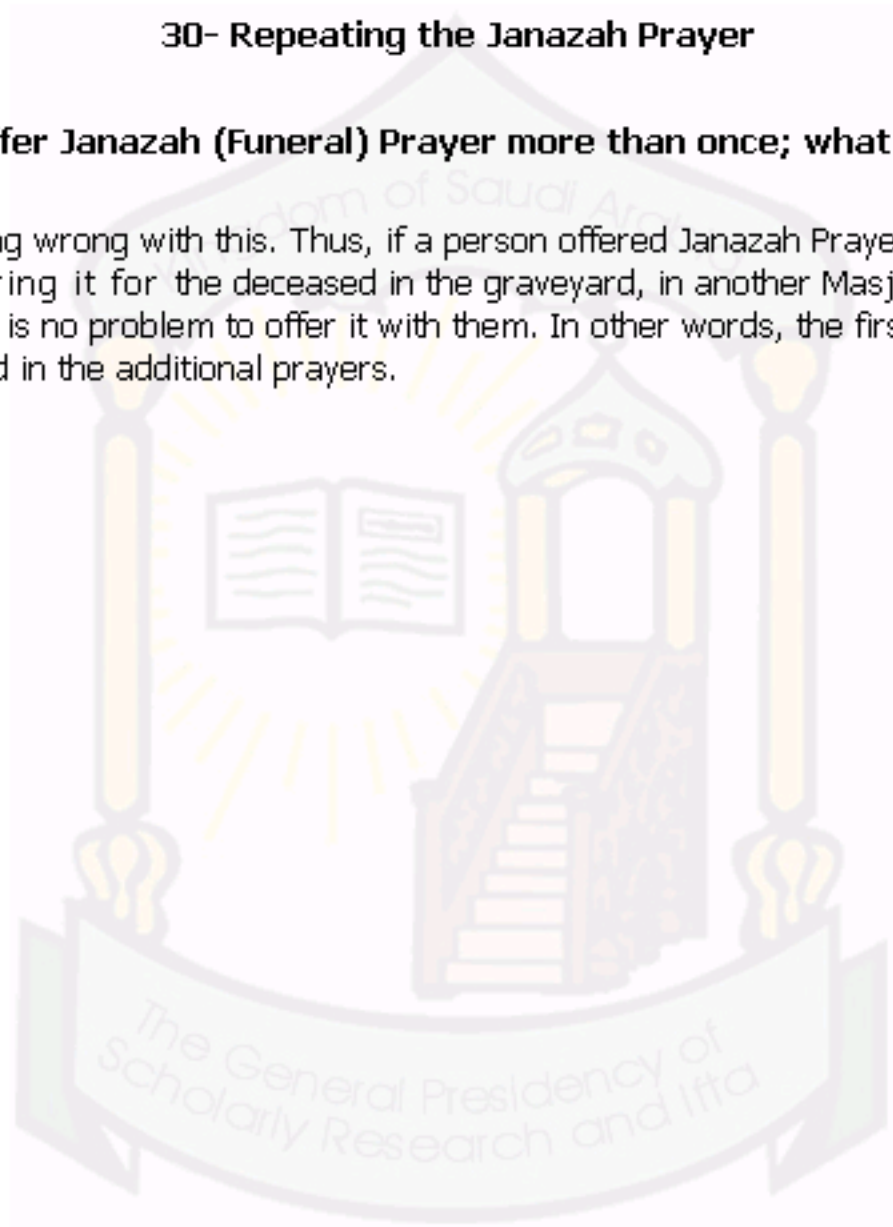
can offer it for the deceased even before burial when they receive the news.



30- Repeating the Janazah Prayer

Q: Many people offer Janazah (Funeral) Prayer more than once; what is the ruling on this matter?

A: There is nothing wrong with this. Thus, if a person offered Janazah Prayer in congregation then found others offering it for the deceased in the graveyard, in another Masjid (mosque), or in any other place, there is no problem to offer it with them. In other words, the first one is obligatory but there is more reward in the additional prayers.





31- Salat-ul-Gha'ib for a deceased for whom Janazah Prayer was already performed

Q: In our village, after performing Janazah (Funeral) Prayer for a deceased and burying them, their family ask the Imams of the Masjids (mosques) on Friday (following their death) to perform Salat-ul-Gha'ib (Funeral Prayer in absentia) for their deceased (in congregation) after Jumu`ah (Friday Prayer). Is Salat-ul-Gha'ib in this situation permissible? Please note that the person died in the same village,

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and Janazah Prayer was already performed for them before their burial.

A: It is not permissible to do this act because it is Bid`ah (innovation in religion), and has no basis in Shari`ah (Islamic Law). Janazah Prayer was already performed for them. So, people should neither repeat the Janazah Prayer for the deceased person nor perform Salat-ul-Gha'ib for them. Salat-ul-Gha'ib is performed for the deceased who fulfills two conditions; having died in a faraway place or being of high rank in Islam, for instance, a just king, or a great scholar who exerted effort in calling to Islam, like the case with Al-Najashy for whom the Prophet (peace be upon him) performed Salat-ul-Gha'ib because of his great efforts in helping Muslims (in Abyssinia). As for asking the Imams to offer Salat-ul-Gha'ib for a person in the week following their death, it has no basis in Shari`ah.



Q: Sometimes, after performing Jumu`ah (Friday Prayer), the Imam announces that Salat-ul-Gha'ib (Funeral Prayer in absentia) will be performed, and calls out the name of the deceased. Is Salat-ul-Gha'ib permissible?

A: There is a restriction for Salat-ul-Gha'ib; it is better to be performed for the deceased only if they are of high rank, or have played a prominent role in Islam. For instance, one who played a prominent role in helping Muslims, a just righteous ruler, a great righteous scholar, etc. The Messenger of Allah (peace be upon him) performed Salat-ul-Gha'ib for Al-Najashy, the king of Abyssinia (Ethiopia) because of his conversion to Islam, and his great help and protection for Muslim Emigrants. It is not reported that the Prophet (peace be upon him) performed Salat-ul-Gha'ib for a person other than him. Due to this fact, scholars expressed different views. Some scholars hold that Salat-ul-Gha'ib was

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only applicable to Al-Najashy for whom the Prophet (peace be upon him) performed it. They support their view by the fact that many persons died at the time of the Prophet (peace be upon him), yet he did not perform it except for Al-Najashy. Other scholars, however, hold that it may be performed only for those of high ranking in Islam, or those who played a prominent role in Islam like Al-Najashy. This view is a strong one. Also, there is no problem if one does not perform it if others have already performed it for the deceased. Alhamdu lillah (All praise is due to Allah)



32- Janazah Prayer for those who commit suicide, and burying them in Muslim-graveyards

Q: Will those who commit suicide be damned eternally to Hellfire? If so, can we offer Janazah (Funeral) Prayer for them, bury them in Muslim-graveyards, convey condolences to their families, and ask Allah to forgive them?

A: Committing suicide is one of the gravest major sins, and one of the most detested acts, as Allah has prohibited this act. Allah (Glorified and Exalted be He) says: [﴿And do not kill yourselves \(nor kill one another\). Surely, Allâh is Most Merciful to you.﴾](#) The Prophet (peace be upon him) said: [﴿Anyone who kills themselves with anything will be punished on the Day of Resurrection with it.﴾](#) Thus, whatever

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instrument a person uses to kill themselves, e.g. a piece of iron, a sword, a gun, etc., they will be punished with it on the Day of Resurrection. So, one must be aware of this; even in cases of severe illness, depression, afflictions, etc., one must fear Allah, and not commit suicide. However, a Muslim who commits suicide is not eternally damned to Hellfire as are disbelievers. Suicide is like any sin that may be forgiven by Allah. It is subject to the Will of Allah on the Day of Resurrection; if He wills, He will forgive it, and if He wills He will punish for it. Allah (Glorified and Exalted be He) says in the Noble Qur'an: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) Therefore, suicide is not like Shirk (associating others with Allah in His Divinity or worship) which takes a person out of Islam; rather, it is a major sin that is subject to the Will of Allah on the Day of Resurrection: if He wills, He will forgive it, and if He wills, He will punish for it accordingly. Allah's Punishment against such people is considered purification, after that He will remove them from Hellfire and admit them to Paradise due to their belief in Tawhid of Allah (belief in the Oneness of Allah/ monotheism), and dying as Muslims.



Q: We found a dead body hanging from a tree with a rope tied around the neck. We did not know whether this was done intentionally by this person (as a suicide), or by another person (as a murder). If it is proven that it was suicide, should we pray Janazah (Funeral) Prayer over this person or not?

A: If this person is known to be a Muslim, Janazah Prayer should be offered over them, whether they committed suicide or were killed by another person. Committing suicide is a great sin. A Muslim must not commit suicide, because Allah (Glorified and Exalted be He) prohibited doing so;

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He (Glorified be He) says: [\(And do not kill yourselves \(nor kill one another\). Surely, Allâh is Most Merciful to you.\)](#) The Prophet (peace be upon him) said: [\(Anyone who kills themselves with anything will be punished on the Day of Resurrection with it.\)](#) Thus, committing suicide is a great sin, however, it does not prevent washing, shrouding, and offering Janazah Prayer over them, and burying them in Muslim-graveyards. This is due to the fact that this sin is not Kufr (disbelief), or apostasy. The same is to be applied if it was proven that they were killed by another person. Allah is the One sought for help! La hawla wala quwwata illa billah! (There is neither might nor power except with Allah!)



33- Ruling on offering the Funeral Prayer for the person abandoning Salah

Q: There is a man in a village who does not observe Salah (Prayer), or Sawm (Fast), but he only does things that violate our Shari`ah (Islamic law) like stealing and quarreling with fellow Muslims. If this man happens to die, will he be ceremonially washed, shrouded, and receive Funeral Prayers? Please explain what a Muslim's attitude towards this person. May Allah reward you with the best.

A: The Sunnah (whatever is reported from the Prophet) indicates that anyone abandoning Salah

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is considered a Kafir (disbeliever). It is well known that a Kafir is not ceremonially washed or shrouded, and does not receive the Funeral Prayer or get buried in the Muslim cemetery. Instead, he should be buried elsewhere outside the Muslim cemetery so his rotten corpse will not harm people. Thus, a person who is known for abandoning Salah especially if he causes harm to Muslims is not ceremonially washed nor does he receive the Funeral Prayer. However, the ruling that such a person is a Kafir is mainly based on abandoning Salah. We ask Allah for salvation. It is reported that the Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is abandoning Salah.\)](#) (Related by Muslim in his Sahih.) The Prophet (peace be upon him) also said: [\(That which differentiates us from them \(disbelievers and hypocrites\) is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) (Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah through authentic Isnad (chain of narrators). The Prophet (peace be upon him) said: [\(The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad \(striving in the Cause of Allah\).\)](#) Such Hadiths and similar Hadiths indicate that a person abandoning Salah is a Kafir. We ask Allah for salvation.



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34- (Offer Funeral Prayer for the People of Qiblah)

Q: A questioner from Al-Karak, Jordan says: "Can Funeral Prayer be offered for a Muslim abandoning Salah (Prayer)? What is the meaning of the following Hadith: (Offer Funeral Prayer for each of the People of Qiblah (Ka`bah-direction faced in Prayer).) ? Are these people those worshippers who face the Qiblah or is this Hadith general for all Muslim monotheists?

A: The funeral Prayer should not be offered for a Muslim abandoning Salah for abandoning Salah is an act of Kufr (disbelief). Allah forbid! The Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is abandoning Salaha.\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith). The Prophet (peace be upon him) also said: [\(That which differentiates us from them \(the disbelievers and hypocrites\) is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) This Hadith was related by Imam Ahmad, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad (chain of narrators). As for the following Hadiths: [\(Offer Funeral Prayer for each of the People of Qiblah,\)](#) And: [\(Offer Funeral Prayer for whoever says: "La ilaha illa Allah \(there is no god but Allah\),"](#) they are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). Even if they were Sahih (authentic), they may mean "Offer Funeral Prayer for each

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Muslim bearing witness that there is no god but Allah, acting accordingly and avoiding Mukaffirat (major sins whose perpetration lead to disbelief). Thus, such Hadiths resemble other Hadiths indicating the merit of the testimony of faith: La ilaha illa Allah (there is no god but Allah). However, the obligations involved by the testimony of faith imply that acts confirming faith should be fulfilled. That is why the Prophet said in other Sahih Hadiths: [\(...except for its obligations.\)](#) That is to say the duties of faith. Consequently, whoever utters the testimony of faith but then violates it by Kufr or Dalalah (deviation from what is right), it will not be of any avail for him. Hypocrites say: "La ilaha illa Allah (there is no god but Allah)," but they will be in the nadir of the fire for they violate it by their Kufr and Dalalah. Thus, he who bears witness that: "La ilaha illa Allah (there is no god but Allah)" but prays to Al-Badawy, Al-Husayn, `Aly (may Allah be pleased with him), or Shaykh `Abdul-Qadir or beseeches the Prophet (peace be upon him), or other pious people for help, this is Kufr with which "La ilaha illa Allah (there is no god but Allah)" will be of no avail. La ilaha illa Allah (there is no god but Allah) benefits he who utters it while discharging the obligations it involves and following the religion of Allah.



35- Janazah Prayer for one who abandoned Salah but pronounced Shahadah in their last breath

Q: Is it permissible to perform Janazah (Funeral) Prayer for a person who never offered Salah (Prayer), but pronounced Shahadah (Testimony of Faith) in their last breath, or is this verse applied to them (And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;")

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A: Pronouncing Shahadah in the last breath without Tawbah (repentance to Allah) is of no effect; a person actually pronounces it in their life. Thus, some hypocrites pronounce Shahadah in their life and on their deathbed, yet without Tawbah it is of no benefit to them. To apply this fact to the one who does not pray or the one who commits blasphemy against religion, we find that merely pronouncing Shahadah without performing Tawbah is not sufficient. However, if they perform Tawbah, they may or may not be forgiven by Allah (Exalted be He) on the Day of Resurrection. Thus, if a person dies without Tawbah, we judge them apparently in this life in which they will not be washed and no Janazah Prayer will be performed for them. May Allah save us. However, if a person on their deathbed repent to Allah of their sin of non-praying, rulings applied to the repentant are to be applied to them, namely when they die, they should be washed, shrouded, Janazah Prayer be performed for them, etc.



Q: Is it permissible to make up, for the benefit of a deceased person, some Salahs (Prayers) which they did not perform?

A: Salah is not made up for. If a person did not pray intentionally, they fall under major Kufr (disbelief that takes the Muslim out of Islam), and they do not have to make up for those Salahs. However, if a person did not perform a Salah because they were unaware of it (e.g. they lost their reason or consciousness), they are not considered to have committed a sin; moreover, they do not have to make it up. Thus, if a person did not offer Salah intentionally, while being aware and conscious of it, they fall under major Kufr according to the strong view. So, they should not be washed when they die, and no Janazah (Funeral) Prayer should be performed for them, moreover, they do not have to make up for those Salahs. However, if a person did not pray because they were unaware, or unconscious of the Salah (e.g. insanity), they are not considered sinful because of it; also, they do not have to make up for those Salahs.

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36- Ruling on Funeral Prayer for people transgressing Shari`ah

Q: If a Muslim transgresses the Shari`ah (Islamic law), should Muslims offer Funeral Prayer for him on his death?

A: If the person transgressing the Shari`ah is deemed a Murtad (apostate), the funeral Prayer should not be offered for him. However, if he is deemed only a sinner like a person committing Zina (sexual intercourse outside marriage), consuming Khamr (intoxicant) or committing any other sin without regarding them as lawful, funeral Prayer can be offered for him and Allah may be beseeched to forgive and have mercy on him for he is just a sinner. If such a person used to commit any sin that leads to Riddah (apostasy), like abandoning Salah, denying its very obligation, committing Zina, and regarding it as lawful, blasphemy against the religion or the Prophet, or making a mockery of the Prophet, funeral Prayer should not be offered for him. This is tantamount to Riddah. We ask Allah for salvation.



37- Offering Janazah Prayer for a Khamr-drinker

Q: A person from Libya asks Your Eminence: Can a Janazah (Funeral) Prayer be offered for a person who died while being known to be a Khamr (intoxicant) drinker? Give us an answer, may Allah reward you with the best.

A: Yes, generally, it is permissible to offer Janazah Prayer for a sinning person who died as a Muslim,

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whether the sin was drinking Khamr, not being dutiful to parents, severing relationships of kinship, or dealing in Riba (interest), etc. However, if a person dies while being a Kafir (disbeliever), or in the habit of doing one of the things which deem them as a disbeliever (in Islam) like not praying, cursing Islam, etc., Janazah Prayer is not offered upon them. So, sins (other than Kufir) like drinking Khamr do not prevent a Janazah Prayer to be offered for the deceased, washing him, shrouding him, asking Allah to forgive and have mercy on him, etc.



38- Ruling on Funeral Prayer for person killed in Qisas

Q: Can Funeral Prayer be offered for a person sentenced to death in Qisas (just retaliation)?

A: Yes, Funeral Prayer can be offered for him if he is a Muslim though he committed such a crime because Qisas is a Kaffarah (expiation). The same ruling applies to a male or female sentenced to death by stoning for committing extramarital intercourse (adultery), with his guilt proven through eyewitnesses, or confession. (The Prophet (peace be upon him) offered Funeral Prayer for Ma`iz who committed extramarital intercourse (adultery). Though the Prophet ordered him to be stoned to death, he offered the Funeral Prayer for him.) (The Prophet also offered Funeral Prayer for Al-Ghamidiyyah who committed extramarital intercourse (adultery). Although the Prophet ordered her to be stoned to death,

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he offered the Funeral Prayer for her.) Their confession to guilt and Tawbah (repentance to Allah) were very important. Allah blots out sins as a result of Tawbah, not to mention Had (ordained punishment for violating Allah's Law) which is also considered one form of Kaffarah. Thus, the Funeral Prayer can be offered for a Muslim sentenced to death just like a Muslim wrongfully killed. Qisas is considered a Kaffarah, to which the heirs of the killed person and Allah have a right. There is still a third right due to the killed person himself which is not fulfilled by Qisas. If the killer makes sincere Tawbah, Allah (Glorified and Exalted be He) will forgive him and cause the killed person to forgive him. As for the other sins, the Prophet (peace be upon him) said about them: (He who is punished in this worldly life will have this punishment as a Kaffarah for him. He who has his guilt concealed, his case will be up to Allah. If He wills, He will forgive him. If He wills, He will punish him.)

This applies to all sins for which the culprit receives a Had in this worldly life. He who repents of such sins in this worldly life will have them forgiven for him. But he who gets away with them without a Had or Tawbah, his case will be up to Allah for Allah (Glorified and Exalted be He) said: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) This Ayah (Qur'anic verse) serves as good news for sinners. It resembles the Prophet's statement when he was taking the pledge of allegiance. He said: (That they will not commit Shirk (associating others with Allah in His Divinity or worship), theft, Zina or murder.) And then he said: (So if one of you fulfils that, Allah will reward him. He who commits one of such sins and then gets penalized for that,

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such punishment will be Kaffarah for him. He who commits one of such sins but Allah conceals him; if He wills, He will forgive him; if He wills, He will punish him.)



39- Ruling on offering Janazah Prayer for a person who died in debt

Q: Is it permissible to offer Janazah (Funeral) Prayer for a person who died while in debt? Is it permissible to offer Janazah Prayer for a person who made a will in which some children are to be given more than the others (from the inheritance)?

A: Yes, it is permissible to offer Janazah Prayer for a person who died in debt. In the beginning, the Prophet (peace be upon him) would refuse to offer Janazah Prayer for people who died in debt until the debt was guaranteed by another person. Later, however, the Prophet (peace be upon him) started to offer Janazah Prayer for debtors. Therefore, Janazah Prayer can be offered for people who die in debt. Moreover, making an unjust will does not prevent Janazah Prayer to be offered over the deceased as long as they died as Muslims. However, the will which is against the Shar` (Allah's Law) should not be executed. As for the will mentioned in the question, judges should not execute such a will without the consent of the other heirs. If they, however, accept that the other children be given more than them, there is no problem. However, as mentioned above, it does not prevent Janazah Prayer to be offered for the deceased (as long as they died as Muslims). Generally, it is impermissible to make a will in which some heirs are to be given more than others. The Prophet (peace be upon him) said:

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[\(Fear Allah and be just to your children.\)](#) In other words, if the heirs consent to give some of them (i.e. their brothers, or sisters) more than themselves by the will, there is no problem. However, if they are not pleased with that, they can refer the matter to the judge to prevent it. This is in accordance with the Hadith of the Prophet (peace be upon him): [\(Fear Allah and be just to your children.\)](#) Therefore, generally, Janazah Prayer can be offered for sinners, except for a person who died as a Kafir (disbeliever) or committed one of the acts which render them Kafir or Murtad (apostate) like committing blasphemy against Allah or his Din (religion), or not offering Salah, etc.



40- Offering Janazah Prayer for Debtors

Q: Is it permissible to offer Janazah (Funeral) Prayer for a person who died in debt?

A: Yes, it is permissible. At first, the Prophet (peace be upon him) refused to offer Janazah (Funeral) Prayer for debtors, but later he offered it for them and tried to repay their debts. Therefore, Janazah Prayer should be offered for debtors. Moreover, the heirs, trustees, or guardians should do their best to repay their debts instantly.





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41- Ruling on playing a tape of Qur'an during funeral procession

Q: It is now prevalent that while the bier of a deceased is being carried on a car, a Qur'an tape is played through a loudspeaker from the car until the procession reaches the graveyard. Even in the `Eid (Festival) people would go to the graveyards with a cassette recorder in which a Qur'an tape is played at the grave. They think that this act benefits the deceased. What is the ruling on these acts?

A: Putting a loudspeaker on the car that is carrying the deceased in the funeral procession in order to play a Qur'an tape or going to the graves with a cassette recorder to play a Qur'an tape at the graves are acts that have no basis in Shari`ah (Islamic Law). Moreover, it is Bid`ah (innovation in religion) and must not be done. Allah (Exalted be He) prescribed neither reciting the Qur'an at the graves nor going specifically to make Du`a (supplication) at them. However, if one merely goes to visit the graveyard (and does not go intentionally and specifically to make Du`a [supplication] at graves), it is better to make Du`a for the deceased there and oneself after saying Salam (Islamic greeting of peace) as prescribed by the Prophet (peace be upon him). When visiting the graves, the Prophet (peace be upon him) would say: ﴿Assalamu 'alaykum dara Qawmin Mu'minin, atakum matuw'adun ghadan mu'ajalun wa'ina In sha'a-Allah (if Allah wills) bikum lahiqun, Allahumma ighfir Li'Ahl Baqi` Al-Gharqad (Peace be upon you, O abode of believers. What you were promised has already come to you (i.e. death). And, on the day of Resurrection all will be judged by Allah. We shall, In sha'a-Allah (if Allah wills), join you. O Allah! Grant forgiveness to those who are buried in Baqi` of Al-Gharqad) [Here the Prophet (peace be upon him) is addressing the deceased of Baqi` at his time].﴾ Moreover, he taught the Sahabah (Companions of the Prophet) to say the following when visiting the graves: ﴿Assalamu 'ala ahl il-Diyar min Al-Mu'minin

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wal-Muslimin, wa yarham Allah al-mustaqdimina minna wal-Musta'khirin, wa innaa In sha'a-Allah bikum lahiqun" (Peace be upon the inhabitants of the graves, believers and Muslims. May Allah have mercy upon those who have gone ahead of us (died before us) and those who come later on. And verily we will, In sha'a-Allah (if Allah wills), join you).﴾ However, reciting the Qur'an at graves, going intentionally and specifically to make Du`a at them, and offering Salah at them (except for Janazah Prayer in case of missing it) have no basis in Shari`ah.



42- Ruling on making haste with the Funeral

Q: A questioner says: It is customary in my town that people chant "La ilaha illa Allah (there is no god but Allah)" while they are following the funeral procession. But some people argue that this is Bid`ah (innovation in religion), so they lead the funeral procession from the Masjid (mosque) to the cemetery, allegedly following the Hadith which reads: [\(Hurry up with the dead body,\)](#) though there are old people who want to follow the funeral procession to get reward but they reach the cemetery only after people have buried the dead person. Is this act permissible?

A: It is Sunnah (action following the teachings of the Prophet) to hurry up with the dead body. The Prophet (peace be upon him) said: [\(Hurry up](#)

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[with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks.\)](#) However, the procession should be at a moderate pace that does not harm the carriers of the dead body or people following the funeral procession. However, if followers can reach the cemetery only upon burial or even thereafter, they may make Du`a' (supplication) for the deceased and ask Allah to have mercy upon him and they will get the reward for following the funeral procession.



43- Ruling on pointing with the index finger and pronouncing Shahadah when seeing a funeral procession

Q: In some countries, many Muslims are in the habit of pointing with their index finger and pronouncing Shahadah (Testimony of Faith) when they see the bier of the deceased in a funeral procession. What is your opinion on this act?

A: As far as I know, these two acts (done at the time of a funeral procession) have no basis in Shari`ah (Islamic Law). According to the Sunnah (acts, sayings or approvals of the Prophet), it is better for one to stand when a funeral procession passes. Once the Prophet (peace be upon him) saw a funeral procession and he commanded his Sahabah (Companions of the Prophet) to [\(Stand up! Verily, death gives a fright.\)](#)

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In another situation, the Prophet (peace be upon him) said to his Sahabah, [\(When you see a funeral procession, stand up until it passes.\)](#) However, standing up when seeing a funeral procession is not Wajib (obligatory), but is Sunnah (supererogatory act of worship following the example of the Prophet). This is supported by the fact that the Prophet (peace be upon him) stood up at times when a funeral procession was passing and did not stand up at other times.



44- Ruling on reciting Dhikr audibly during funeral procession and placing flowers on the bier

Q: Some people place flowers on the bier of the deceased while carrying it to the graveyard. Moreover, they say (during the funeral procession) in a loud voice 'Subhana Allah' (Glory be to Allah), 'Alhamdu lillah' (All praise is due to Allah), 'La ilaha illa Allah' (there is no god but Allah), and 'Allahu Akbar' (Allah is the Greatest). What is the ruling on these practices?

A: These acts have no basis in Shari`ah (Islamic law). The Sunnah (action following the teachings of the Prophet) is to perfume the body of the deceased after washing and shrouding it. Therefore, placing flowers or perfume on the bier has no basis in Shari`ah. Similarly, raising the voice with Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), or Takbir (saying: "Allahu Akbar [Allah is the Greatest]") has no basis in Shari`ah. On the contrary, the Sunnah is to follow the procession in silence and contemplate death and matters of the Hereafter to help the person increase their good deeds and be fully prepared.

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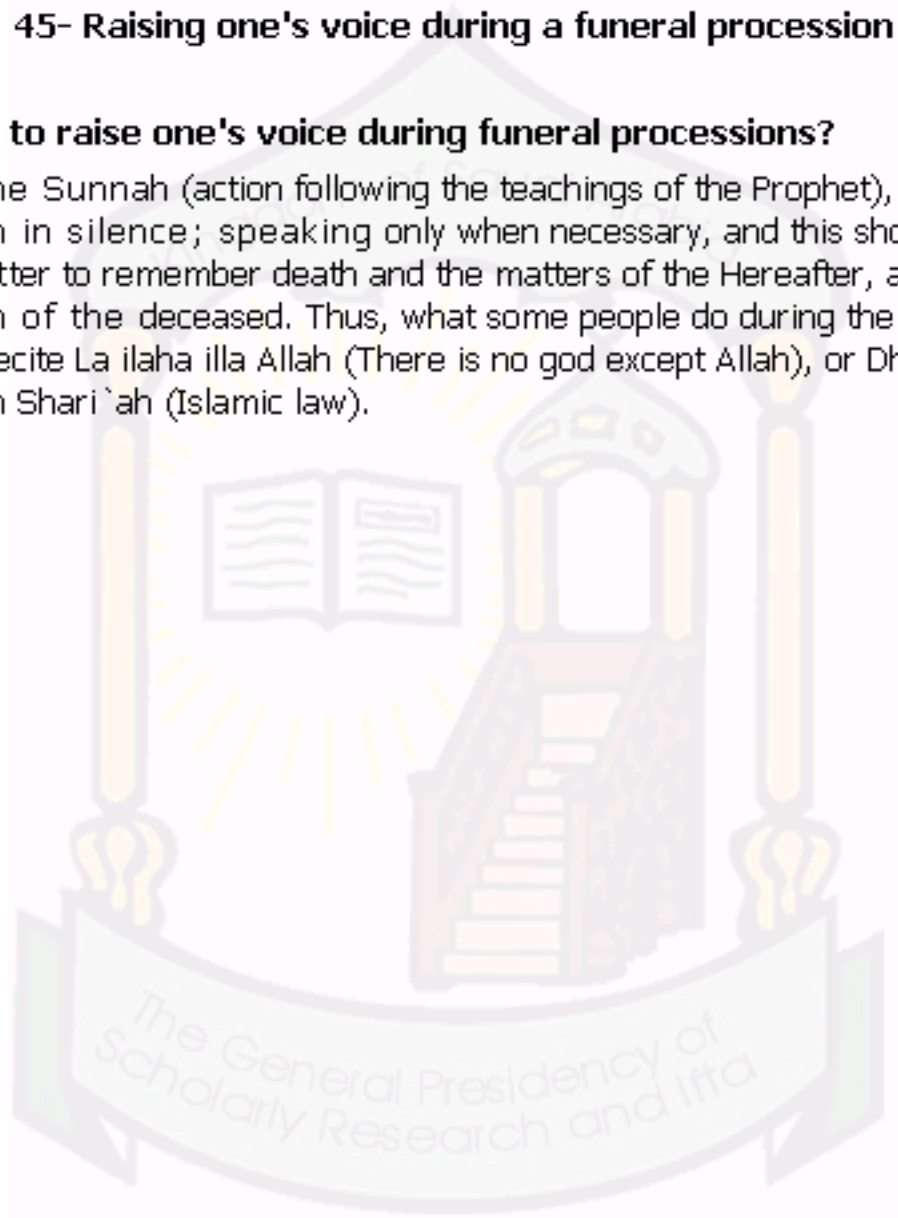
In addition, what some people do during the funeral procession by asking others to say Subhana Allah, La ilaha illa Allah, or Dhikr (remembrance of Allah) has no basis in Shari`ah.



45- Raising one's voice during a funeral procession

Q: Is it permissible to raise one's voice during funeral processions?

A: According to the Sunnah (action following the teachings of the Prophet), one should follow the funeral procession in silence; speaking only when necessary, and this should be in a low voice. Moreover, it is better to remember death and the matters of the Hereafter, and imagine oneself in the same situation of the deceased. Thus, what some people do during the funeral procession by asking others to recite La ilaha illa Allah (There is no god except Allah), or Dhikr (Remembrance of Allah) has no basis in Shari`ah (Islamic law).





46- Chorusing 'La ilaha illa Allah' (repeatedly) while carrying the bier in the funeral procession

Q: In our country, people are in the habit of chorusing 'La ilaha illa Allah (there is no god but Allah)' repeatedly while carrying the bier of the deceased to the graveyard. However, when they reach the graveyard, they recite Surat Yasin (Chapter no. 36 of the Qur'an) in unison. Are these two acts permissible?

A: Raising the voice and chorusing anything while carrying the bier of the deceased (in the funeral procession) are Bid`ahs (innovations in religion) and

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have no basis in Shari`ah (Islamic Law). According to Shari`ah, during the funeral procession one should reflect on death and the matters after it to prepare oneself (with good deeds) for this great matter. Moreover, what some people do during the funeral procession by asking others to say 'La ilaha illa Allah' is Bid`ah and has no basis in Shari`ah. Moreover, reciting Surat Yasin at graves is Bid`ah and has no basis in Shari`ah. Surat Yasin can be recited beside the person who is on their deathbed, not at graves or during burial.



Q: During funeral processions, some people say, in a loud voice: "La ilaha illa Allah (there is no God but Allah)", and some say: "Udhkuru Allah" (i.e. they ask others to make Dhikr (Remembrance of Allah)). What is the ruling on this?

A: These acts have no basis in the Shari`ah (Islamic law) and rely on no evidence. On the contrary, the Salaf (righteous predecessors), following the Sunnah (action following the example of the Prophet), used to follow the funeral procession in silence, contemplating death and the matters after it. Reflection on death and how the dead will be asked in the grave increase one's faith and encourage one to do more good deeds. Thus, to say "Wahhiduh" (i.e. to ask others to say La ilaha illa Allah), or "Udhkuru Allah", etc. during the funeral procession is baseless in the Shari`ah and should not be done.





47- Reciting Dhikr aloud and in unison while following a funeral procession

Q: A questioner asks: Some people when following

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a funeral procession recite Dhikr (Remembrance of Allah) in congregation, such as saying (in unison) for example: La ilaha illa Allah Muhammad Rasul-ul-Allah (there is no god but Allah. Muhammad is the Messenger of Allah). Moreover, when they bury the deceased, they pronounce the Adhan (call to Prayer), and Iqamah (call to start the Prayer). After the burial, they remind the deceased of Allah, the Prophet (Muhammad), and the religion (Islam); this is done by calling the deceased by name to prompt him, saying: "La ilaha illa Allah, My God is Allah, My Din (religion) is Islam, and the Prophet I follow is Muhammad (peace be upon him)." What is the ruling on these acts?

A: All these acts are of Bid`ah (innovation in religion), and are not permissible. Thus, speaking without necessity and in a loud voice during the funeral procession is Bid`ah. It is against the Sunnah (action following the example of the Prophet), which urges us to remain silent when following a procession and reflect on death and offer Du`a' (supplication) for the deceased. As for asking others to say: La ilaha illa Allah during the funeral procession or reciting Dhikr, especially in a loud voice, this is also of Bid`ah and has no basis in Shari`ah. Similarly, pronouncing the Adhan and Iqamah at the deceased's grave is Bid`ah. In addition, urging the dead to say: "La ilaha illa Allah" (there is no god but Allah) is also a Bid`ah and there are no authentic Hadith to support it. It is only the past good deeds of the humans in life that benefit them after death. Adhan, Iqamah (call to start the Prayer), recitation (of the Qur'an) at the grave, etc. are all acts of Bid`ah.



48- Explaining what should be done when following a funeral procession

Q: What is the prescribed Dhikr (Remembrance of Allah) to be recited when following a funeral procession, e.g. Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") or Takbir (saying: "Allahu Akbar [Allah is the Greatest])?"

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What should those following the funeral procession do?

A: As far as I know, there is no prescribed Dhikr in this regard. However, it is better when following a funeral procession to remain silent and contemplate death and matters of the hereafter. Moreover, imagining oneself in the same situation of the deceased helps increase one's good deeds. What some people do during funeral processions, such as asking others to say La ilaha illa Allah (There is no god except Allah) or recite Dhikr has no basis in Shari`ah (Islamic law). The Salaf (righteous predecessors), on the contrary, used to walk in the funeral procession in silence and solemnity while reflecting on death and matters of the afterlife. Thus, there is no prescribed Dhikr during the funeral procession and what some do by urging participants to say Dhikr has no basis in Shari`ah. It is also impermissible to indulge in talks during funeral processions.



Q: When a man died, people conducted a funeral while exclaiming: "La ilaha illa Allah (there is no god but Allah), Muhammad is the Messenger of Allah." in a loud voice. Then the bereaved family offered Sadaqah (voluntary charity) on his behalf. When the people came back after they had buried him, they kept eating, drinking and joking with one another. What do you think about this? May Allah reward you with the best.

A: Following a coffin while making Dhikr (Remembrance of Allah) or invoking Allah's Blessings and Peace upon the Prophet (peace be upon him)

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in a loud voice has no basis in Shari`ah (Islamic law). It is Sunnah (action following the teachings of the Prophet) on such occasions to lower one's voice, call oneself to account and bear in mind the fate of the deceased as facing death is an awful experience; with it in mind, a person is motivated to prepare oneself to meet Allah, discharge the obligations to Him and be cautious about disobeying Him (Glorified and Exalted be He). Following any funeral, a person has to contemplate the fate of the deceased, which is the same fate the person will face later, and then be prepared for it. People should lower their voices, taking into consideration this terrible situation and the urgent need to be prepared for the Hereafter and death before it occurs.

As for serving food by the bereaved family, if food is served on the occasion of a death and for gathering the people at this time, this is not permissible. Rather, it is an act of Jahiliyyah (pre-Islamic time of ignorance). But, if they serve it to a guest visiting them or amongst themselves, there is nothing wrong with this. If they receive food from others, like neighbors, who made food for them as they are too preoccupied to make food for themselves, there will be nothing wrong with this, for it is authentically reported from the Prophet (peace be upon him) that he commanded his family to make food for Ja`far's family when he died at Mu'tah Battle once the news about his death reached Madinah. May Allah be pleased with Ja`far ibn Abu Talib. The Prophet (peace be upon him) ordered his family to make food for Ja`far's family. He (peace be upon him) said: [﴿... for what has befallen them is keeping them preoccupied.﴾](#) Accordingly, the neighbors and relatives of the deceased may make food for the bereaved family.

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The bereaved family may invite somebody to eat this food with them or serve this food to their visitors.

As for laughing and playing after coming back from a burial, this is not suitable. It is preferable that they contemplate death and show signs of sadness and preparing themselves for death. When Ibrahim the son of the Prophet (peace be upon him) died, he (peace be upon him) said: [﴿The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure.﴾](#) When his grandson was dying, the Prophet (peace be upon him) was saddened. He (peace be upon him) saw the boy experiencing the agonies of death, and he cried. When one of the attendants asked him about this, he said: [﴿This is compassion Allah causes His servants to feel. Allah shows compassion to the compassionate of his servants.﴾](#) So it is preferable for the bereaved family not to laugh and play, but take this situation into

consideration and show signs of sadness, and also be content with Allah's predestination. They are to say, "Inna Lillahi wa inna ilayhi raji`un (Truly to Allah we belong and truly to Him we shall return)" and show patience and Ihtisab (confident anticipation that Allah will recompense them).

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It is not permissible, even suitable, to laugh and play on such an occasion. It is rather suitable to show signs of sadness, and make Du`a' (supplication) and Istighfar (seeking forgiveness from Allah) for the deceased. The bereaved family should not play, laugh or do anything else that indicates indifference. Indeed, all goodness lies in following the Prophet's example. The Prophet (peace be upon him) would not laugh at the time of someone's death. Instead, he (peace be upon him) would cry and show signs of sadness. He said that this was compassion. May Allah grant success to everybody.



49- Ruling on repeating the Shahadah while carrying the bier in a funeral procession

Q: After concluding the Janazah (funeral) Prayer, some people carrying the bier say the Shahadah (Testimony of Faith) until they reach the graveyard. Is this practice correct? May Allah reward you with the best.

A: This practice is neither Mashru` (prescribed) nor permissible; it is a Bid`ah (innovation in religion). One should follow the funeral procession in silence and meditate on death and the Day of Reckoning to help increase one's good deeds to be fully prepared. So, reciting Dhikr (Remembrance of Allah) audibly or in unison in the funeral procession, or asking others to say La ilaha illa Allah (there is no god but Allah) is Bid`ah, and has no basis in Shari`ah (Islamic Law). In an authentic Hadith, the Prophet

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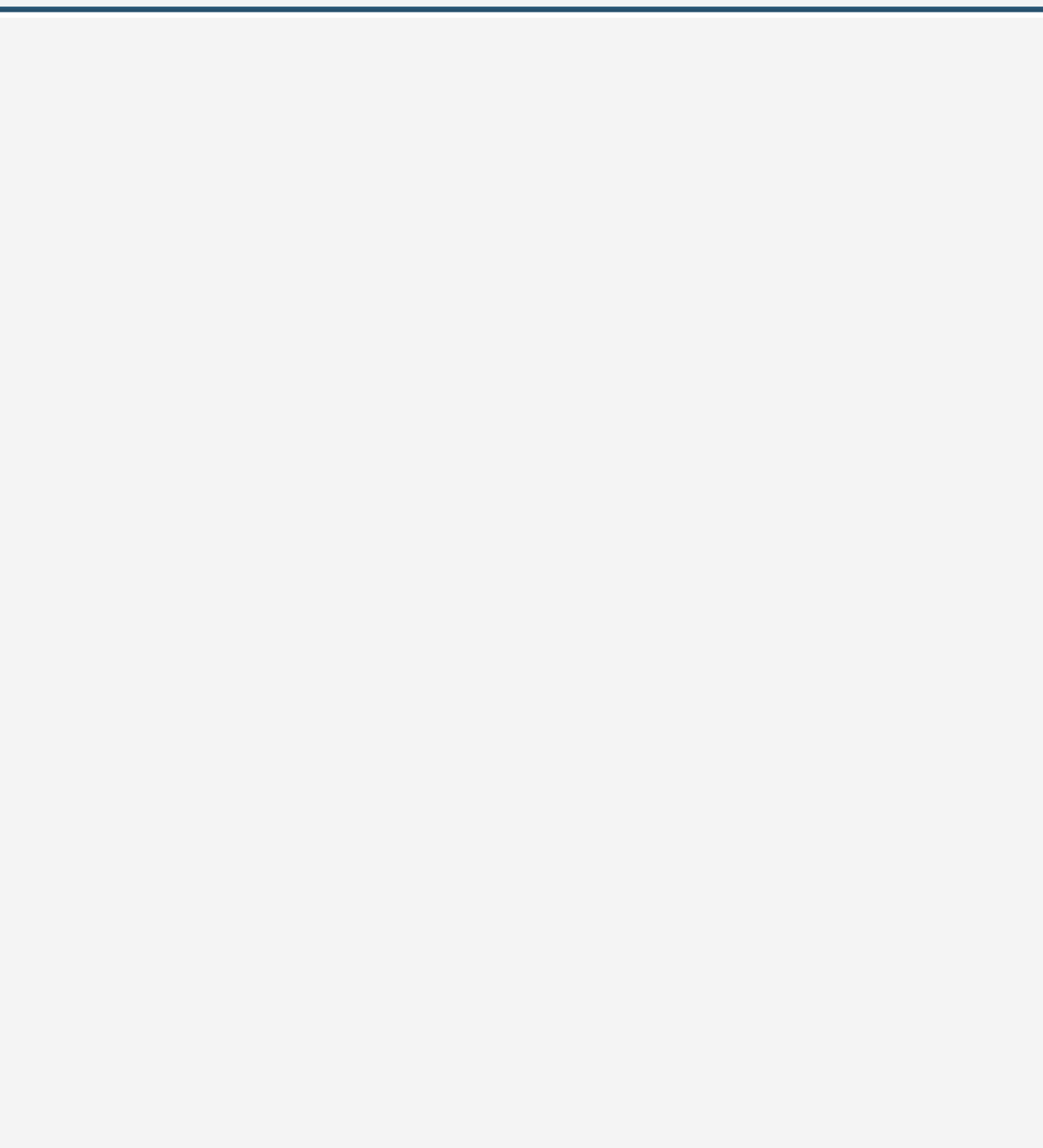
(peace be upon him) said: [\(Anyone who performs an action which is not in accordance with this affair of ours \(Islam\) will have it rejected.\)](#) Thus, there are no Hadiths from the Prophet (peace be upon him), or the Sahabah (companions of the Prophet) to support these acts, so they should be rejected.

Q: A questioner from Ra's Al-Ma`arah, the Syrian Arab Republic asks: People in our country are in the habit of saying the Shahadah (continuously) in a loud voice during funeral processions. Is this practice in agreement with the Sunnah (action following the teachings of the Prophet) or is it Bid`ah (innovation in religion)? May Allah reward you with the best.

A: This practice is Bid`ah, and has no basis in Shari`ah. On the contrary, the Salaf (righteous predecessors) used to follow the funeral procession in silence with reflect on death and the great matters after it. Thus, reciting Dhikr audibly during it (or in unison) is Bid`ah, and has no basis in Shari`ah. However, there is no problem in offering Du`a' (supplication) for the deceased after burial. After burying the deceased, the Prophet (peace be upon him) would stand at the grave, seek Allah's Forgiveness and offer Du`a' for the for the deceased. He would ask the Sahabah to [\(Ask Allah to forgive your brother and supplicate for him to be steadfast, because he is now being questioned.\)](#) Thus, it is of the Sunnah to recite Du`a' for the deceased after burying them such as, "Allahumma ighfir Lahu! Allahumma thabithu

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bil-Qawl Al-Thabit! Allahumma Adkhilhu Al-Janah wa-'Anjihi min Al-Nar (O Allah! Forgive him! O Allah! Let him reply in the right way and without hesitation. O Allah! Admit him to Paradise, and save him from Hellfire.). Generally, Du`a' for the deceased is good because the Prophet (peace be upon him) said: [\(Ask Allah to forgive your brother and supplicate for him to be steadfast, because he is now being questioned.\)](#) Thus, the practice mentioned in the question has no basis in Shari`ah.





50- Ruling on Talqin for the deceased in their grave

Q: We have old customs that many people still follow. One such custom is making Istighfar (seeking forgiveness from Allah) and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and singing hymns while they are carrying the deceased person, a practice which is called Tashahwadah. Moreover, they recite the Qur'an and make Adhan (call to Prayer) while they are burying the deceased. When they finish burying him, one of them would draw near to the head of the deceased and say: "When so and so come to you, say such and such." What do you think about that? May Allah reward you with the best.

A: All such practices have no basis in Shari`ah (Islamic law). It is Sunnah (action following the teachings of the Prophet) for the funeral procession to keep silent, contemplate the fate of the deceased, what will be said to him, and what his answer will be, and reflect on this awful experience for you are going to have the same fate. A Mu'min (believer) should ponder on

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this awful experience. The Salaf (righteous predecessors, may Allah be pleased with them) used to lower their voices while following funeral processions. They would keep silent and contemplate the situation. They would speak only to admonish people and exhort them to do good deeds. However, saying: "Make Tahlil, La ilaha illa Allah (there is no god but Allah)" and Subhan Allah (Glory be to Allah) in a loud voice is not permissible. One may say that in a subvocal voice. Again, making Adhan or Iqamah (call to start the Prayer) and reciting the Qur'an at the grave are also Bid`ahs and have no basis in the Shari`ah either at or inside the grave. All of such practices are Bid`ahs for graves differ from Masjids (mosques). The Prophet (peace be upon him) said: [\(Offer some of your \(voluntary\) Salahs at your homes. Do not let your homes be like graves.\)](#) He said that because no Salah (Prayer) is offered nor are Ayahs (Qur'anic verses) recited at the cemetery, unlike Masjids. Talqin, which is to stand near the head of the deceased and dictate: "Say such and such. If the angel asks you about such and such, say such and such...remember the faith you had in your worldly life, that is, bearing witness that there is no god but Allah and Muhammad is the Messenger of Allah and being content with Allah as a lord, Islam as a faith, Muhammad as a prophet and the Qur'an as guidance...", has no basis in Shari`ah. Hadiths supporting such practices are Mawdu` (fabricated)

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and have no basis in Shari`ah. According to a group of scholars, the people of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) only used to follow such practices, but the acts they or others used to do cannot be offered as evidence. Only divine and prophetic statements as well as consensus of Sahabah (Companions of the Prophet) can be offered as evidence. Again, the statements, preferences and opinions of the Tabi`un (Followers, the generation after the Companions of the Prophet), the successors of the Tabi`un, and later Muslim generations can not be offered as evidence nor can a religion be based on them because religion is only what is legislated and enjoined by Allah and His Messenger.



Q: In our Yemeni countryside, followers of funeral procession chant some supplications in a loud voice together. They supplicate: "Allah, O Allah, La ilaha illa Allah (there is no god but Allah), Muhammad is the Messenger of Allah, Allah, O Allah..." Is this legally permissible? What do you say to followers of funeral procession in this situation? May Allah reward you with the best.

A: Such phrases are Bid`ahs (innovations in religion). Followers of the funeral procession may not chant in a loud voice such words: "La ilaha illa Allah (there is no god but Allah)", "Allah, O Allah" or "O Allah, O Allah". Instead, they are to recall: the death experience, questioning of the deceased and punishment in the grave so that they will be prepared for this experience and cautious about indulgence in this worldly life and distraction from the Hereafter. Qays ibn `Ibadah, the well-known Tabi`y (Follower, one of the generation after the Companions of the Prophet), said that Salaf (righteous predecessors) would keep silent and contemplate the death experience, horrors and wonders during the funeral procession for the grave is either

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one of the gardens of Paradise or one of the pits of the Hellfire. So the followers of funeral procession should bear this experience in mind. They may not make any supplications in a loud voice, either collectively or individually. This was not the practice of the Salaf. Rather, they used to keep silent during the funeral procession, if necessary, they would utter words in a low voice and contemplate the fate of the deceased and bliss or punishment in the grave. Thus, one can prepare himself for this awful experience for he is inevitably going to go through the same experience sooner or later. So he should bear this experience in mind. This is the prescribed practice in this situation. So one should exhort people to follow good practices, lower their voices and contemplate the deceased's fate, experience, questioning, answer and other awful situations in the grave that everyone of us will go through one day. Allah is the One sought for help.



Q: It is customary in my town that people offer the Janazah (Funeral) Prayer only in the cemetery. Is this permissible? Throughout burial, everybody will exclaim in a loud voice, "La ilaha illa Allah (there is no god but Allah)". People would say to one another, "Make Tahlil (saying: "La ilaha illa Allah" [There is no god except Allah]). After they finish burying the deceased, somebody would stand at the grave and say eloquent words addressing the dead person that impresses the listeners for they involve a reminder of the punishment and bliss in the grave. What is the ruling on all of that? Advise me, may Allah reward you with the best.

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A: As for offering Janazah Prayers at the cemetery, there is nothing wrong with it for the Prophet (peace be upon him) offered Janazah Prayer for somebody at his grave after burial. However, it is preferable to offer Janazah Prayer in a Musalla (place for Prayer) suitable for offering it or a Masjid (mosque) so that a large congregation will offer Janazah Prayer for him. If a Musalla or Masjid is not available, there is nothing wrong with offering Janazah Prayer at the cemetery. However, as for exclaiming "La ilaha illa Allah (there is no god but Allah)" upon burial, digging or the funeral procession, this has no basis in Shari`ah (Islamic law), rather, a man is required to reflect upon the death and postmortem experiences and develop a sense of accountability. A man should not make Dhikr (Remembrance of Allah) or say anything in a loud voice during the funeral procession, upon burial or digging. Still, a man can utter words of Du`a' (supplication) or Dhikr during the funeral procession, at the cemetery or otherwise but in a low voice. However, saying in a loud voice "Make Tahlil (saying: "La ilaha illa Allah [There is no god except Allah])" or "La ilaha illa Allah [There is no god except Allah]" together at burial has no basis in Shari`ah. The Salaf (righteous predecessors) used to lower their voices during funeral processions. They would contemplate the conditions of the deceased, questions asked to him and the answers he would give. That is what a Mu'min (believer) has to do. A Muslim has to keep contemplating this awful experience, the questions asked to him and answers he would give while following the funeral procession, being present at the cemetery and attending burial. He should reflect on that throughout the event so that he will benefit from it.

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There is no objection to Du`a', Istighfar (seeking forgiveness from Allah) or Dhikr in a low voice. But saying that in a loud or collective voice has no basis in Shari`ah. It is Sunnah (action following the teachings of the Prophet) to beseech Allah to forgive and help the deceased to be steadfast. Having finished burial, the Prophet (peace be upon him) would instruct: [\(Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.\)](#) It is Sunnah to stand near to the deceased and beseech Allah to forgive him and help him to be steadfast. Yet, Talqin (urging the deceased to say: "La ilaha illa Allah") is Bid`ah (innovation in religion). This is the more correct opinion. Saying "O so and so, remember the faith you had in your worldly life, that is, bearing witness that there is no god but Allah, Muhammad is the Messenger of Allah, Islam is your faith, Muhammad is your prophet and the Qur'an is your guidance...etc." has no basis in Shari`ah. There are Hadiths to this effect, but they are Mawdu` (fabricated) and unauthentic. Thus, the more correct opinion adopted by Ahl-ul-Sunnah (adherents to the Sunnah) is that Talqin has no basis in Shari`ah,

rather it is Bid`ah. On the contrary, a Muslim is to beseech Allah to forgive the deceased and help him to be steadfast after burial as the Prophet (peace be upon him) instructed. This is the more correct opinion.



51- Ruling on repatriation of the body of a dead employee

Q: A questioner from Amman says: I recruited an employee from abroad to work for me. But, later on he died and I bore the costs of his body preparation for burial and repatriation

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that exceeded five thousand Riyals. Do I have to do anything else for him in order to discharge my liability to him?

A: You have to deliver his financial dues or property, including any money or luggage, in your possession, if any, to his family. As for the costs of his preparation for burial, you are more knowledgeable about your intentions; if you bore such costs as a donation, may Allah reward you with the best, you cannot demand reimbursement. If you bore such costs intending to recover them, you may recover such costs of shrouding and the like. As for repatriation, you cannot claim reimbursement of its costs for you did not have to do it. You could have buried him in the local cemetery. However, you can claim reimbursement if his family requested that and agreed that you could deduct the travel costs from his estate. Otherwise, you did not have to repatriate his body as you could have buried him in the local cemetery in Amman, just as if he died in Makkah or Madinah or elsewhere; the same ruling applies, that is, burying him in the local cemetery without having to repatriate his body. However, if his family requested the repatriation of his body and undertook to bear related costs or agreed that such costs could be deducted from his estate, there will be nothing wrong with that. However, it is better not to do it. It is more preferable to bury him in the local cemetery rather than repatriation. You could take the trouble to repatriate his body if you were in a non-Muslim state where there is no Muslim cemetery.

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In this case, you can repatriate his body to any Muslim country or his family. You can also repatriate his body if his family requests that for some good reason. In this case, the body will be repatriated at the expense of his family who requests his repatriation and undertakes to reimburse the amount of tickets, but you do not have to bear such costs. But if you volunteered to do it, you can not demand reimbursement.

However, if such an employee was not a Muslim, no shrouding, Janazah (Funeral) Prayer or repatriation is required. Rather, it is enough to bury him in a non-Muslim cemetery if any. Otherwise, a separate grave will be dug for him. That is all. No Janazah Prayer, washing his corpse, or shrouding is required. Rather, it is enough to bury him in any available clothes if they properly cover his body.



52- Ruling on building and raising the height of the grave (above the ground) because of the narrowness of the graveyard

Q: A questioner from Egypt says: In most cities and villages of Egypt, especially in the Delta governorates (Lower Egypt), which are located away from the desert. We have the problem of narrow graveyards. It is not allowed to bury the deceased in any place except in those made especially for this purpose by the government. People were compelled to build the graves and raise them more than a meter (above the ground), to extend that a number of dead people may be buried in one grave. What is the ruling on this? We want to do this the right way, namely not building over the graves, but the circumstances are difficult. Please give us an answer. May Allah reward you with the best.

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A: First, I ask Allah (Exalted be He) to reward you for this Du`a' (supplication), accept it, and reward and help you and me be of the righteous. Allah is the only One sought for this, and He is, without doubt, able to do it.

Graves should not be built on. They should be deep and dug underground. It is related in Sahih Muslim via the Companion Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father) that the Prophet (peace be upon him) prohibited plastering the graves, and building on them. Moreover, he cursed the Jews and the Christians for taking the graves of their prophets as places of worship, terming them as the most evil of mankind because of this act, i.e. building places of worship over graves. Therefore, the graves of Muslims in all countries should be dug in the ground, not built. A grave should be as deep as the length of half the body of the average person. Deepening the grave protects it from beasts like dogs, and prevents the smell of the dead body from being perceived. Yet, in case there is no suitable place for digging - the ground is stony and solid for instance - there is no problem to build and the grave, put the deceased on the ground and surround the grave with a structure to protect the deceased from dogs and other beasts. Allah (Exalted and Glorified be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) and: [\(Allâh burdens not a person beyond his scope.\)](#) So, building graves should only be done in case of necessity, e.g. protecting the dead body in the grave from anything harmful, not for exceeding the limit like glorifying them, demonstrating marvelous architecture, and so on.

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However, if digging the graves in the ground is possible; therefore, they should not be built up even a meter high. So, the graves should be dug in the ground. However, there is no problem if the dust of the grave is raised a hand-span above the surface of the ground and pebbles are put over its edges so that the grave may be recognized. This is better and complies with what is prescribed in Shari`ah (Islamic Law). If digging is not possible, e.g. the ground cannot be dug (e.g. stony), there is no problem to build the grave, since there is a necessity, but it should only be done according to what suffices the purpose.

Q: Your Eminence, what is the ruling if the land is soft and can collapse?

A: If the ground in which the deceased will be buried is so soft and may collapse, the people can fix wooden boards, rocks or iron rods. The people should do what they can to preserve the grave from collapsing. Allah (Exalted be He) says: [\(So keep your duty to Allāh and fear Him as much as you can\)](#) Undoubtedly, this matter is very important. May Allah give all of us success. Here, I want to warn again against building structures over graves. This act is impermissible; the Jews and the Christians were cursed by the Prophet (peace be upon him) for this act. Moreover, it is not permissible to build Masjids (mosques),

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domes, and so on, over graves. This act, which was done by the Jews, the Christians, and others, leads to or is a means to Shirk (associating others with Allah in His Divinity or worship) and exceeding the limit. Now, worshipers of the graves among Muslims do the same act of building structures over graves; they build Masjids and domes over the graves, thinking that this act is Mashru` (Islamically permissible). Moreover, such people exaggerated concerning the deceased; they make Istighathah (beseeching for help) for them, make vows to offer them animals as sacrifice, and make Tawaf for them, i.e. circumambulate their graves as the prescribed Tawaf (circumambulation of the Ka`bah). Doing these acts is a great sin, and brings one under major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). The Prophet (peace be upon him) said: [\(May Allah curse the Jews and the Christians for they have taken the graves of their prophets as places of worship.\)](#) When Um Habibah and Um Salamah told the Prophet (peace be upon him) about a church they saw in Abyssinia (Ethiopia) in which there were pictures, he (peace be upon him) said: [\(If any righteous man died among those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the Sight of Allah on the Day of Resurrection.\)](#) The Prophet (peace be upon him) described them as "the worst creature" because of this act. So, we should be aware of doing the same. In another Sahih (authentic) Hadith related by Muslim in his Sahih [Authentic Hadith Book] on the authority of Jundub ibn `Abdullah Al-Bajaly

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(may Allah be pleased with him) the Prophet (peace be upon him) said: [\(Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.\)](#) This is a great prohibition which can be explained in three points:

- 1) Great denunciation of this act which the Jews, the Christians, and some Muslims do. Moreover, the Hadith warns against imitating the Jews and the Christians in this regard.
- 2) In the statement: [\(you must not take graves as mosques\)](#) , there is clear forbiddance.
- 3) In the statement: [\(I forbid you to do that\)](#) , there is emphasis on this forbiddance [\(I forbid you to do that.\)](#)

Therefore, Muslims should be aware of this act. The reason - Allah knows best - is that building over graves and putting pictures in these buildings, which the Jews, the Christians, and some Muslims do, are a means to Shirk, as some scholars said. It is not permissible to build structures, domes, Masjids, and so on, over graves. It is not permissible, neither, to supplicate to them (the occupants of the graves) instead of Allah, beseech them for help (Istighathah), make Tawaf for them, pray to them (Salah), make Sujud (prostration) for them, make vows to offer them something, sacrifice animals for them or do any other acts of worship which must be dedicated only to Allah (Exalted be

He). These acts must be done only for the sake of Allah (Exalted be He). For instance, Salah and sacrificing animals must be only done for Allah; this is clear in the Qur'anic verse in which Allah (Exalted be He) commands Muhammad (peace be upon him): ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer)﴾ [meaning: O Muhammad: Say to people my Salât,] ﴿my sacrifice﴾ and ﴿my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾

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In another verse Allah (Exalted be He) says: ﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Still in another verse Allah (Exalted be He) says: ﴿Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).﴾ This last verse clearly shows that the prescribed Tawaf is only around "the Ancient House" (the Ka`bah at Makkah) and Tawaf must not be made for the graves. Some people make Tawaf for the deceased who are buried in the grave to draw closer to them and this is an act of Shirk. To sum up, it is a form of Shirk, and worshipping other than Allah to perform acts of worship like Salah, Tawaf, and Sujud to anyone other than Allah (Exalted be He). By the same token, asking the deceased who are buried in the graves [or even out of the graves] for help, support, recovery, protection, etc. are acts of Shirk. We must be aware of this. May Allah guide us all.



53- Ruling on building graves above ground level because of the softness of the soil

Q: Our land is sandy, so when we dig graves we build it with bricks. What is your view on this?

A: Graves should be dug in the ground, and no structures should be built over them. The Prophet (peace be upon him) prohibited

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plastering graves, sitting on them, and building over them. As for digging the grave, it is best to be as deep as the length of half the body of the average person. Moreover, it is preferable after digging the hole make a Lahd (a crevice on the side of the grave facing the direction faced for Prayer) in which to place the deceased on his right side facing the Qiblah, then make a ceiling over the hole of this Lahd, filling what is between the bricks with clay. After that the whole grave is to be filled with soil. It is best also to raise the soil of the grave the length of a hand-span only to be recognized, then place stones around its edges to preserve the soil. In conclusion, it is not permissible to build anything over graves (or to build structures over them) whether from inside or outside, to sit on them, and to plaster them because the Prophet (peace be upon him) prohibited these acts.



Q: A questioner asks: Is it permissible to build graves in agricultural land? And please note that if half or a quarter of a meter is dug, water will appear; but there is no other place in the village.

A: If the case is as you mentioned, wooden boards should be placed under the body in order to prevent water from reaching it,

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and then the body is to be buried under the earth, with nothing built over it, because the Prophet (peace be upon him) prohibited building over graves. Therefore, a small hole that does not reach the water is to be dug, then some wooden plates and so on are to be put under the dead body to prevent water from reaching it, then the dead person is to be buried. Afterwards, bricks are to be put over him and he should be covered with earth, and no building should be built over him.



Q: There are graves that are built over a mountain of sand in our country. We used to dig a hole and put the dead body in it, inside a wooden box. Recently, some people wished to build graves, so as to gather the whole family in them; but they were told that this is Haram (prohibited) and not Shar`y (Islamically lawful), according to the Hadith in which the Prophet (peace be upon him) prohibited building over graves or plastering them. This has consequently become a matter of controversy. However, we are waiting to hear from your Eminence, may Allah reward you with the best.

A: Building over graves and making mosques and domes on them is not permissible, according to the Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), in which the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, because they have used the graves of their prophets as places of worship.\)](#) Additionally, Um Salamah and Um Habibah told the Prophet (peace be upon him) that in Abyssinia (Ethiopia), they saw a church decorated with a lot of pictures and statues, and the Prophet (peace be upon him) said: [\(When a pious person among those people died, they used to build a place of worship on his grave, and to decorate it](#)

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[with these pictures and statues.\)](#) Then he said (peace be upon him): [\(They will be considered \(by Allah\) the worst of creatures \(on the Day of Judgment\).\)](#) Thus, he called them the worst of creatures. Also Muslim related that Jabir (may Allah be pleased with him) said: [\(The Prophet \(peace be upon him\) prohibited plastering of graves, sitting on them, and building over them.\)](#) Thus, graves should not be plastered or built on, and no mosques or domes should be built over them, because this is a means of Shirk (associating others with Allah in His Divinity or worship), and it is one of the actions performed by the Jews and the Christians. Therefore, this must be avoided. However, if the land is not suitable for building, it should be dug, and some wooden plates, a wooden box, or some blocks should be used to support the soil, so as not to fall over the dead person, then the dead body should be put in between them. Otherwise, it will be better if there is some solid land that can be dug to build graves in, and in which the Lahd (a crevice on the side of a grave facing the direction for Prayer) is to face the Qiblah (Ka`bah-direction faced in Prayer). Then, the dead body is to be put inside the Lahd, because this is what was authentically reported from the Prophet (peace be upon him) when he said: [\(Dig a Lahd for him; because the Lahd is for us, and the Shaq \(a rectangular hole in the bottom of a grave in which the body is buried\) is for others.\)](#) This is the best action; however, if this is not possible because the soil is bad, a Shaq is to be dug in it, and some wooden plates or bricks are to be put on both sides of the Shaq, to protect the earth, then the dead body is to be placed inside, and then wooden plates and bricks are to be put over the body, then finally, the body is to be covered with earth,

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and some raised objects are to be built over it, to show that it is a grave. Thus, people should look for good quality soil that is not sandy. If good quality soil is found, the dead person should be placed

inside it after digging. On the other hand, if there is only poor quality, sandy soil, people should do their best to put the body in a suitable place, then bricks and wooden plates should be put in the hole to protect the body from the earth, the dead body should be placed inside with bricks or wooden plates over it to protect it from the earth, and then earth is to be put over it. This should be done if there is not a good quality piece of land to dig in which there can be a Lahd on which bricks can be put, because this is the Sunnah (action following the teachings of the Prophet). If this is not possible, however, the earth is to be dug, and the dead body is to be put inside it, with stones placed on both sides of the dead person to protect them from the earth, and then big stones are to be put over them to cover and protect them. This is what is prescribed in this case.



54- Clarification of the etiquette of burying the dead

Q: What is the etiquette of burying the dead in Islam?

A: The Sunnah (action following the teachings of the Prophet) is that the dead body should be buried in a Lahd (a crevice on the side of a grave facing the direction for Prayer). The dead person is placed in his grave on his right side, facing the Qiblah (Ka`bah-direction faced in Prayer); then bricks are to be placed over him, and the spaces are to be filled with mud; finally, earth is to be put over him. Additionally, the grave should be raised a span over the grounds' surface to show that it is a grave. This is the Sunnah for burying dead

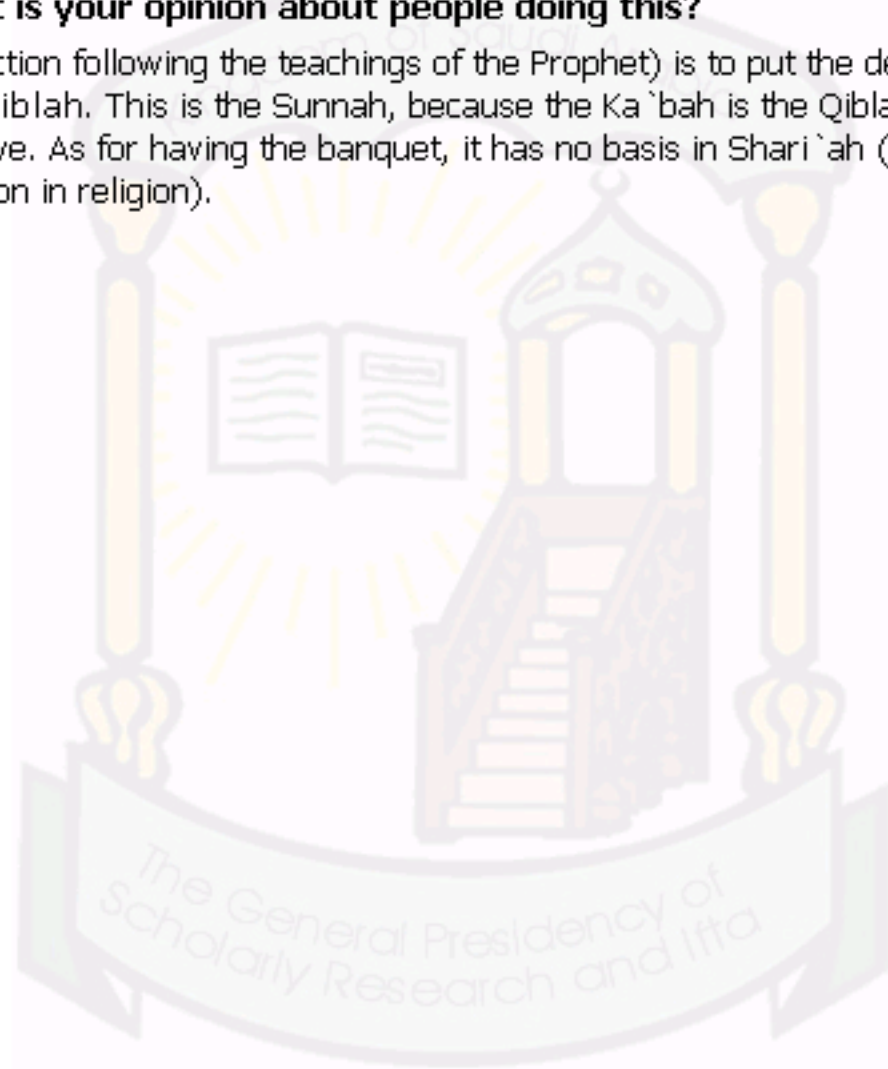
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Muslims: A hole should be dug, and it should be deep, reaching the waist of the digger, or his navel, that is, the navel of a standing person. Additionally, it is better to dig a Lahd fitting the size of the dead person, in the direction of the Qiblah. The dead person should be placed on his right side, and the one who buries him should say: "Bismillah (In the Name of Allah), and according to the religion of His Prophet." Afterwards, bricks should be placed over him, and the spaces between the bricks are to be filled to protect the dead from dust; finally, earth is to be put over him. Moreover, the grave should be raised a span, to show that it is a grave, so as not to be disturbed. This is the Sunnah. Then, water is to be put over the grave, in addition to some pebbles; finally, bricks should be put in the corners of the grave, one brick over each corner, to show that it is a grave.



Q: Should the dead person be put in the grave on his back or on his right side, facing the direction of the Qiblah (Ka`bah-direction faced in Prayer)? People in our village put the dead person on his back, and after forty days, the relatives of the dead person have a big banquet. What is your opinion about people doing this?

A: The Sunnah (action following the teachings of the Prophet) is to put the dead person on his right side, facing the Qiblah. This is the Sunnah, because the Ka`bah is the Qiblah of Muslims, whether they are dead or alive. As for having the banquet, it has no basis in Shari`ah (Islamic law). Rather, it is a Bid`ah (innovation in religion).



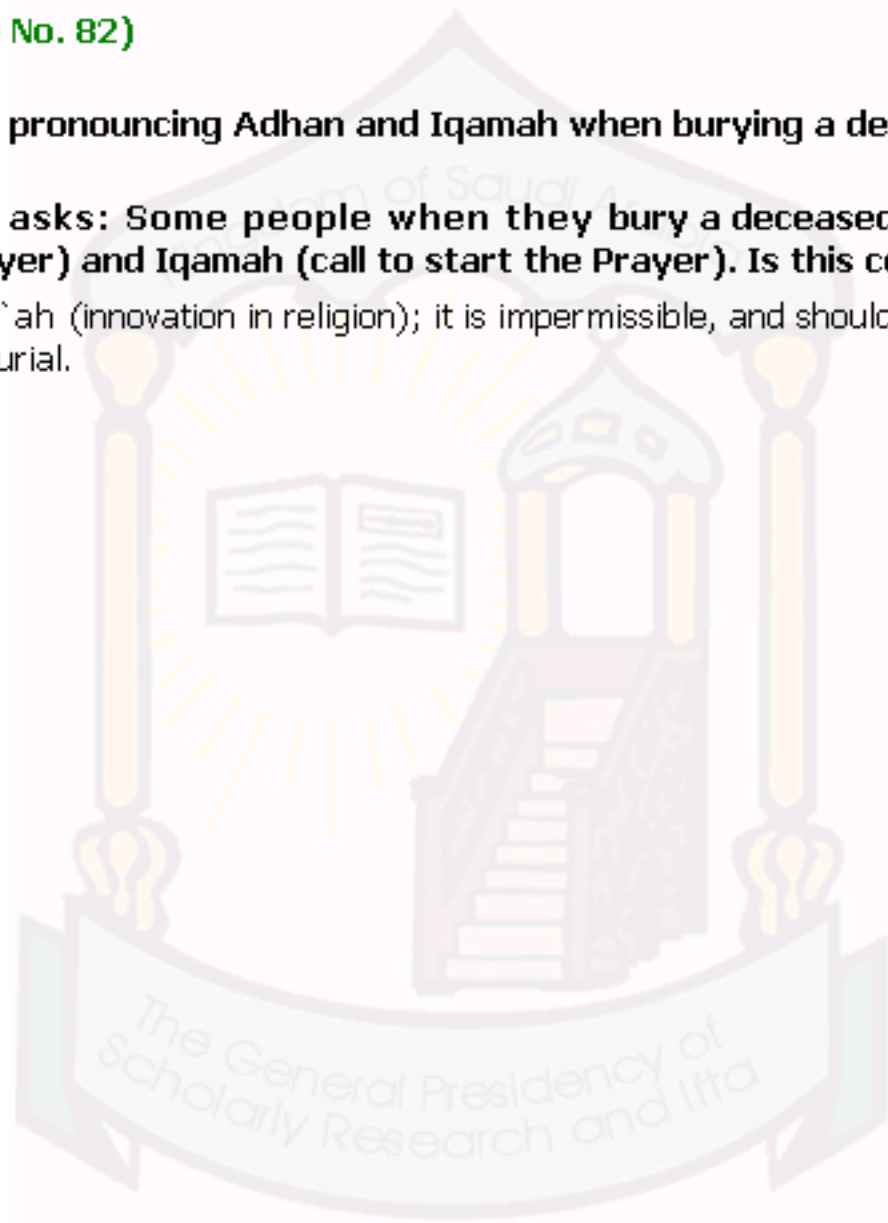


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55- Ruling on pronouncing Adhan and Iqamah when burying a deceased person

Q: A questioner asks: Some people when they bury a deceased person, pronounce Adhan (call to Prayer) and Iqamah (call to start the Prayer). Is this correct?

A: This act is Bid`ah (innovation in religion); it is impermissible, and should not be done, whether before or after the burial.

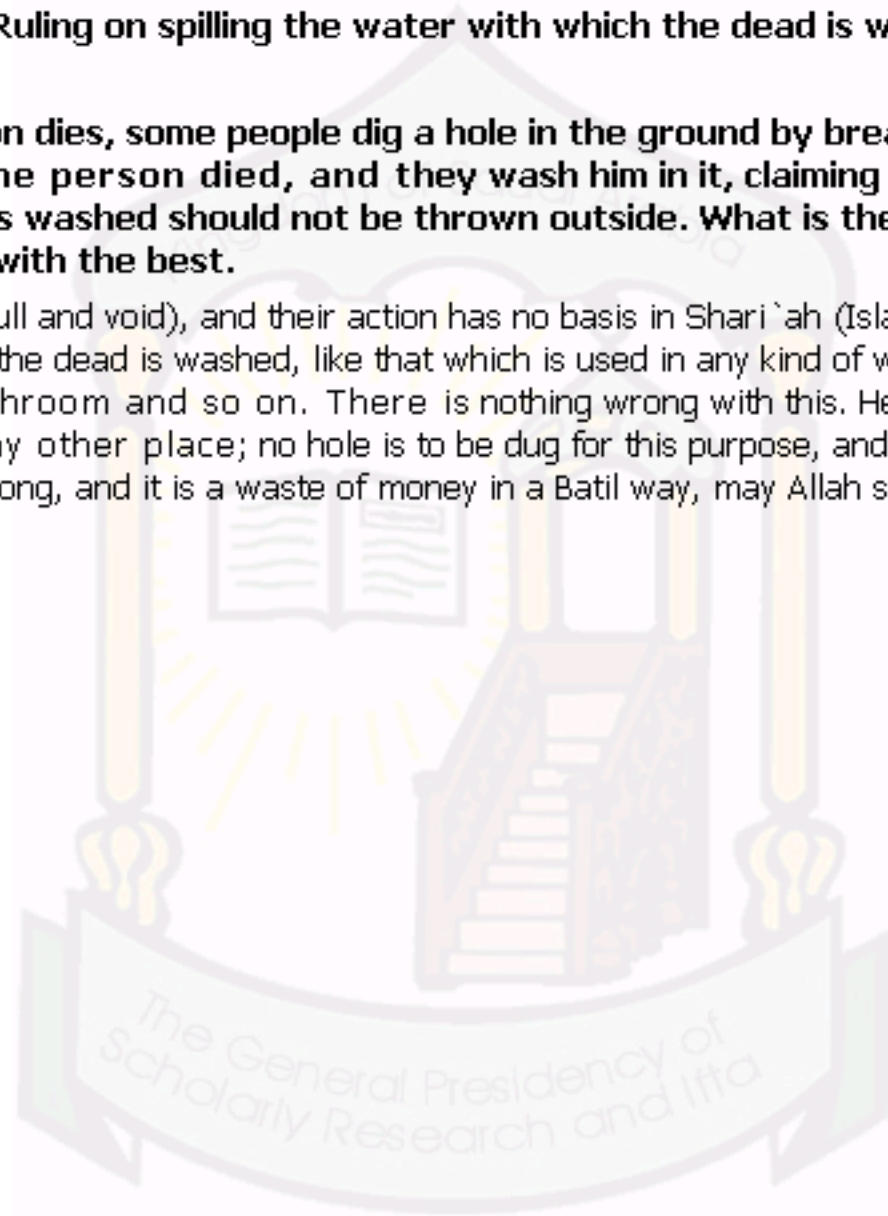




56- Ruling on spilling the water with which the dead is washed

Q: When a person dies, some people dig a hole in the ground by breaking the tiles in the room in which the person died, and they wash him in it, claiming that the water with which the dead is washed should not be thrown outside. What is the ruling on this? May Allah reward you with the best.

A: This is Batil (null and void), and their action has no basis in Shari`ah (Islamic law), because the water with which the dead is washed, like that which is used in any kind of washing in general, can be spilt in the bathroom and so on. There is nothing wrong with this. He can be washed in the bathroom or in any other place; no hole is to be dug for this purpose, and the tiles should not be broken. All this is wrong, and it is a waste of money in a Batil way, may Allah safeguard us.





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57- Leaving the face of the deceased uncovered when putting them in the grave

Q: Shall we leave the face of the deceased uncovered when we put them in the grave?

A: No, all the body should be covered even the face whether the deceased was a man or a woman; this is Mashru' (Islamically prescribed).





Q: What is the ruling on leaving the face of the deceased uncovered when putting them in the grave?

A: It is Mashru` (Islamically prescribed) to cover the entire body of the deceased including the face. Thus, when placing the deceased in the grave, all the body should be covered; the shroud should cover the entire body. This is in accordance with the Sunnah (action following the example of the Prophet) as he did and commanded his Sahabah (Companions) to do. The entire body of the deceased is to be covered unless the deceased is a man who died in a state of Ihram (ritual state for Hajj or `Umrah, and clothing worn during the ritual state for Hajj and `Umrah) in which the head and the face should not be covered. When a man died at the time of the Prophet (peace be upon him) while in a state of Ihram, the Prophet (peace be upon him) commanded: [\(Wash him with water and Sidr \(lote tree/ lotus jujube\) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head \(and face\), for he will be resurrected on the Day of Resurrection saying Talbiyah \(devotional expressions chanted at certain times during Hajj and `Umrah\).\)](#) However, if the deceased is a women who died in a state of Ihram, her head should be covered,

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and there is no problem in covering her face (i.e. if she died in a state of Ihram).



58- Ruling on uncovering the face of the dead and looking at him for the last time before burying him

Q: A questioner from India asks: When a person dies among us, and while he is still at home, whenever someone arrives to offer condolences, one of the attendants gets up and uncovers the dead person's face. Then after the dead is washed and the Janazah (Funeral) Prayer is offered for him in the Masjid (mosque), one of his relatives uncovers the dead person's face, upon invoking Allah's Blessings upon the Prophet (peace be upon him), and all the attendants have a look at him, which they call the final look. What is Your Eminence's opinion about this action? May Allah reward you with the best.

A: This action has no basis in Shari`ah (Islamic law). Rather, the Sunnah (action following the teachings of the Prophet) is to bury the dead while his whole body is covered, including his face. The Sunnah is that the shroud should cover the whole body, and that nothing should be uncovered, including his face and any other part of his body. However, there is nothing wrong, if he is still among them, for his face to be uncovered so that one of his Mahrams (spouse or unmarriageable relatives), such as his wife or his sisters, can take leave of him, or a man can take leave of him if he is a man; and if the dead person is a woman, there is no problem if her Mahrams or her husband take leave of her, because when the Prophet (peace be upon him) died and Al-Siddik went to his house, he uncovered his face and kissed him, saying: [How good you are, alive](#)

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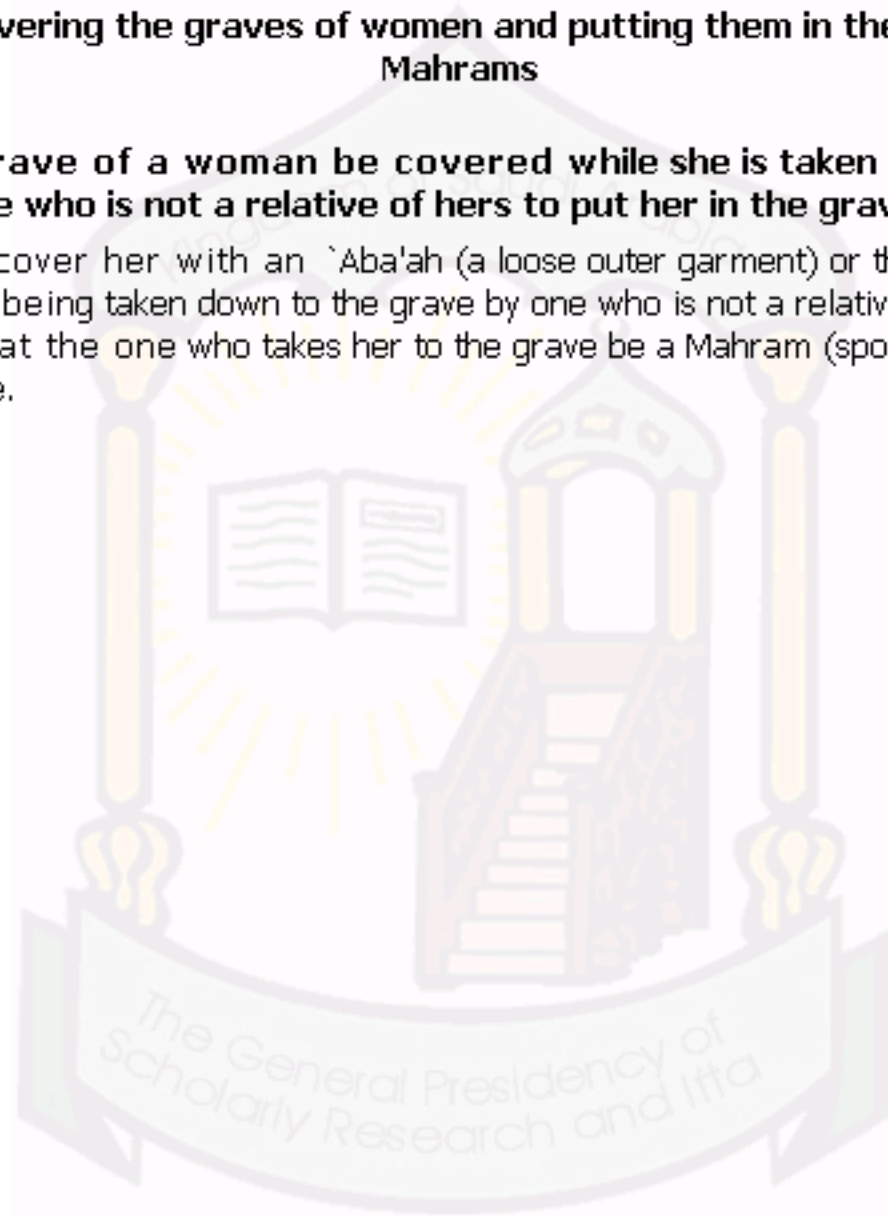
[or dead.](#)) Peace be upon him. Therefore, there is nothing wrong with uncovering the face of the dead to kiss him or have a look at him, or with supplicating to Allah for him. However, his face should not be uncovered at the grave; rather, his body should be completely covered, including his face.



59- Ruling on covering the graves of women and putting them in their graves by non-Mahrams

Q: Should the grave of a woman be covered while she is taken down to it? And is it permissible for one who is not a relative of hers to put her in the grave?

A: It is better to cover her with an `Aba'ah (a loose outer garment) or the like; and there is no problem with her being taken down to the grave by one who is not a relative of hers, because it is not a condition that the one who takes her to the grave be a Mahram (spouse or unmarriageable relative) or a relative.





60- Writing on graves

Q: What is the description of a grave according to Shari`ah (Islamic Law)? Is it permissible to be above the level of the ground? Also, is it permissible to place a marble stone on a grave or build an enclosure around it (for people to sit down)?

A: In a previous question, we explained the description of a grave according to Shari`ah. As for writing on a grave or placing a gravestone on it, it is not permissible. It is reported that the Messenger of Allah (peace be upon him)

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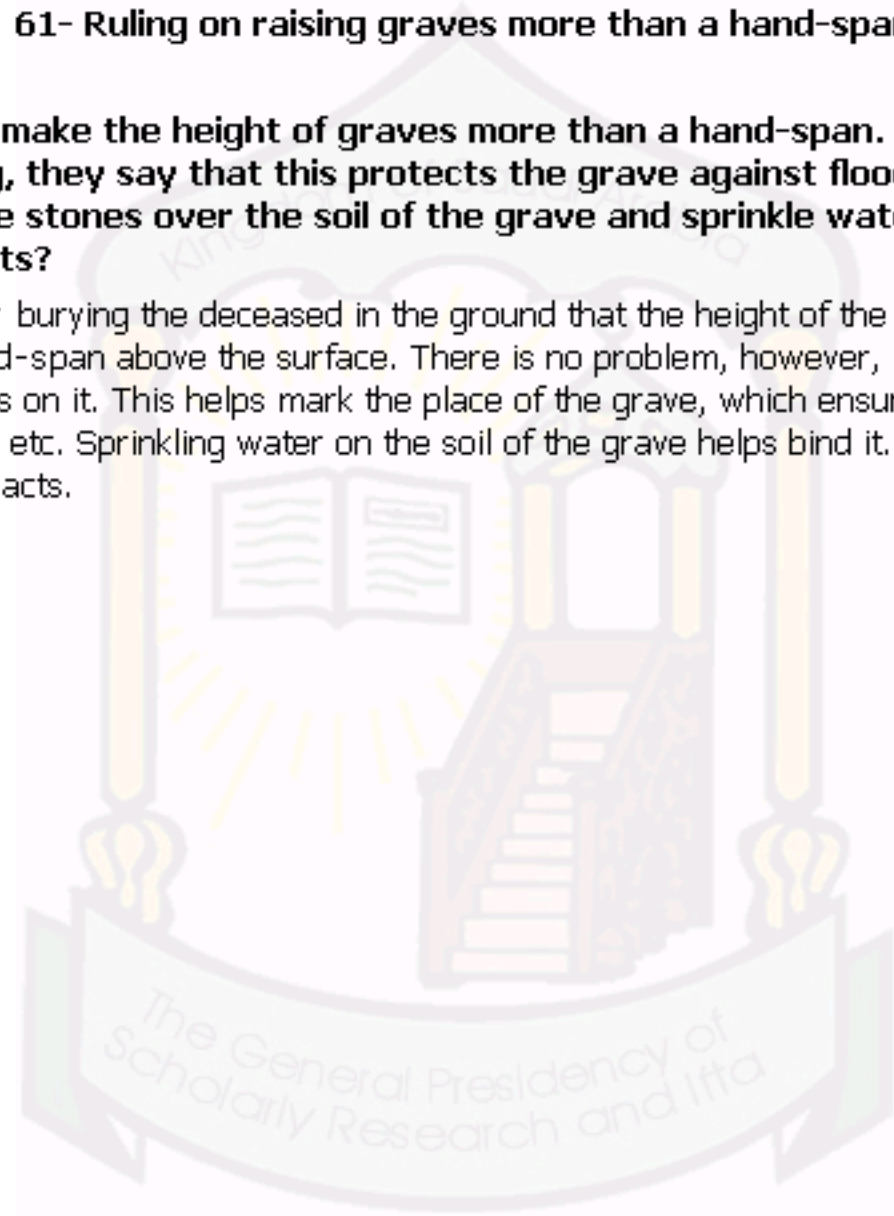
﴿prohibited writing on graves.﴾ This also includes gravestones or any other object. Moreover, the Prophet (peace be upon him) ﴿prohibited building on graves or plastering them.﴾ Thus, all the acts we have mentioned are impermissible.



61- Ruling on raising graves more than a hand-span

Q: Some people make the height of graves more than a hand-span. When I advise them that this is wrong, they say that this protects the grave against flooding. Also, after the burial they place stones over the soil of the grave and sprinkle water on it. What is the ruling on these acts?

A: It is best after burying the deceased in the ground that the height of the grave (the soil) should not exceed a hand-span above the surface. There is no problem, however, if it is slightly raised by placing some stones on it. This helps mark the place of the grave, which ensures that people will not tread on it, sit on it, etc. Sprinkling water on the soil of the grave helps bind it. Therefore, there is no problem in all these acts.





Q: Some people say that the grave should be raised a span over the ground. Is this correct or not? And what is the evidence? And what is the ruling if it is raised more than a span? How does this equate with what was reported from `Aly (may Allah be pleased with him), which was related

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by Muslim: (Let me send you with what the Prophet (peace be upon him) sent me to do: Not to leave a statue without effacing it, or a grave without leveling it to the ground.)

A: Yes, there is nothing wrong with raising graves a span over the level of the ground, according to what was authentically reported from Sa`d ibn Abu Waqqas that his grave was raised about a span, and that the grave of the Prophet (peace be upon him) was also raised as such. The purpose of doing this is to show that they are graves, so that they are not disturbed, trodden on, or sat upon; because if graves are leveled to the ground, their features will disappear. Thus, raising them a span or so above the ground is permissible and is also prescribed in order to show that they are graves, so that they can be protected and not trodden on. As for the Hadith narrated by `Aly, in addition to what was narrated of the same meaning, they are concerned with what is raised more than a span of the hand, such as building mosques, domes, or constructions over graves, because these must be removed. Rather, a grave is to be raised using the same earth that was taken from the Lahd (a crevice on the side of a grave facing the direction for Prayer). This is what should be done, because when the dead person is buried, some of the earth that was removed to dig the Lahd for him will remain, together with some other earth. That is, if the earth was packed tightly together, it accumulates after being dug out, and some of it remains after burying the dead; these remains, therefore, should be put over the grave to mark it as a grave. However, the Prophet (peace be upon him) prohibited us from adding earth to the grave other than what was dug for it. Thus, the earth that remains after burying the dead is put over the same grave to mark it, and no other earth, bricks, or pebbles and so on are to be added.

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The earth that was taken out is enough, and the raised marks should be put on the corners of the grave to show that it is a grave. However, there is nothing wrong with putting some pebbles over it, to protect the earth; some water may be put over it too. There is nothing wrong with any of this.



62- Ruling on building over graves

Q: Is it permissible to build a house, for example, over the grave of a buried person?

A: Building upon graves is not permissible at all, because it is a means of Shirk (associating others with Allah in His Divinity or worship), and one of the abominable methods of Shirk. In an authentic Hadith, the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, because they have used the graves of their Prophets as places of worship.\)](#) It was also authentically reported from Jabir (may Allah be pleased with him) that [\(the Prophet \(peace be upon him\) prohibited the plastering of graves, sitting on them, or building over them.\)](#) Therefore, building domes, rooms, or Masjids (mosques) and so on over graves is not permissible, neither is sitting on them, plastering them, or putting covers or perfumes over them, because all this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and leads to Shirk. Thus, this should be avoided; all Muslims all over the world should avoid performing this bad action, which has prevailed in many countries; and the Masjids that have been built over graves should be removed,

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and the domes that are over the graves should be destroyed as well. This is obligatory upon the Islamic countries, that is, to remove them and to keep the graves bare, with nothing built over them. However, if the grave is more recent and was dug inside a Masjid that already existed, the body inside the grave should be exhumed and moved to the cemetery, because it should not be left inside the Masjid, which should be left as it is, for people to pray in. On the other hand, if the grave was built first and then the Masjid was built over it, the Masjid should be destroyed. It is obligatory upon the responsible leaders of the Islamic countries to carry this out to save people from Shirk, and from invoking the dead and seeking their help, because this is a major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Additionally, building Masjids over graves is a Bid`ah (innovation in religion), and is a means to Shirk, because the Prophet (peace be upon him) said in the authentic Hadith that was narrated by Jundub ibn `Abdullah Al-Bajaly: [\(Those who preceded you used to use the graves of their prophets and righteous men as places of worship, but you must not use graves as mosques; I forbid you to do that.\)](#) The Prophet (peace be upon him) also said: [\(May the Curse of Allah be upon the Jews and Christians, because they have used the graves of their prophets as places of worship.\)](#) And when Um Salamah and Um Habibah told him that they saw pictures and statues in some churches in Abyssinia (Ethiopia), he (peace be upon him) said about

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the Christians: [\(When a pious person among them died, they used to build a place of worship over his grave, and to decorate it with these pictures and statues.\)](#) Then he said: [\(They will be considered \(by Allah\) the worst of creatures \(on the Day of Judgment\).\)](#) Thus he said that they will be the worst of creatures due to their actions, namely, building over graves and decorating them with pictures and

statues. It is, therefore, obligatory upon the Islamic governments, and upon all scholars, to seek to remove these buildings that are built over graves, whether they are Masjids or domes, etc. Then, the graves should be left bare, with nothing built over them. Moreover, there is no problem if the grave is raised a span above the ground, to be marked as a grave, and it should have a Lahd (a crevice on the side of a grave facing the direction for Prayer), and the remaining earth should be thrown over the grave, and raised a span or so in order to show that it is a grave. As for building over it, no Masjid or dome, etc. should be built over it, and the dead person who is buried inside it should not be invoked by saying: "O, sir", "O Abu `Abdullah", "O Muhammad", or any other names, "please forgive me", "let me triumph over someone", "remedy an ill person", or "I am under your protection". Additionally, no one should say: "O Messenger of Allah", "O Abu Bakr", "O Badawy", "O Husayn", "O Abdul-Qadir", or any other person. This is all not permissible; rather, invoking the dead and seeking their assistance is a major Shirk. Therefore, neither the Prophet (peace be upon him) nor any other person among the Sahabah (Companions of the Prophet) or the scholars should be invoked, because this is major Shirk according to all

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scholars who belong to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream).

Moreover, people in the time of Jahiliyyah (pre-Islamic time of ignorance) used to glorify the people buried in graves, invoke them instead of Allah, and seek their assistance; then Allah (Glorified be He) prohibited Muslims from doing this. He (Glorified and Exalted be He) says: [﴿so invoke not anyone along with Allāh.﴾](#) He (Glorified be He) also says: [﴿And whoever invokes \(or worships\), besides Allāh, any other ilāh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirûn \(the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Also Allah (Glorified and Exalted be He) says: [﴿Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾](#) Thus, Allah (Glorified and Exalted be He) described it as Shirk. Thus, invoking the dead, asking them for Shafa`ah (intercession), triumph over enemies, or the recovery of ill people, as well as vowing to them or slaughtering for them, are all considered to be major Shirk and worshipping someone other than Allah, because Allah (Glorified be He) says: [﴿And your Lord has decreed that you worship none but Him.﴾](#) And He (Exalted be He) says: [﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Moreover, the Prophet (peace be upon him) said: [﴿Supplication is worship.﴾](#) Therefore, supplication to the dead is considered worship,

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and is a Shirk, may Allah safeguard us and protect us from it. We supplicate to Allah to make the conditions of Muslims better, to grant them jurisprudence of religion, and to rectify their leaders, so as to eliminate the Shirk that occurred among them, together with its reasons and means.



Q: An enquirer asks: Many people build over graves using bricks, and the building is not very high; it is about two or three spans high. Is this building prohibited?

A: Yes, because the Prophet (peace be upon him) prohibited building over graves, as well as using them as mosques, because this is a means of exceeding the limits placed upon them, and a means of Shirk (associating others with Allah in His Divinity or worship). Therefore, Muslims should not build mosques or any other buildings over graves, because it was authentically reported that the Prophet (peace be upon him) said: [\(May the Curse of Allah be upon the Jews and Christians, because they have used the graves of their prophets as places of worship.\)](#) (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith) In another Hadith that was related by Muslim in his Sahih, Jundub ibn `Abdullah Al-Bajaly (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: [\(Those who preceded you used to use the graves of their prophets and righteous men as places of worship, but you must not use graves as mosques; I forbid you to do that.\)](#) (Related by Muslim in his Sahih)

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Thus, the Prophet (peace be upon him) prohibited using graves as mosques, and said that this action belonged to people who existed before Islam, and whom he dispraised and criticized, and he said that he prohibited this action. Additionally, people had fallen into Shirk because of these buildings and these mosques. That is why the Prophet (peace be upon him) cursed those who build them, because they are a means to Shirk and to worshipping people instead of Allah. Moreover, it was authentically reported from Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father) that his father said: [\(The Prophet \(peace be upon him\) prohibited plastering graves, sitting on them, and building over them.\)](#) Thus, Jabir (may Allah be pleased with him) said that the Prophet prohibited plastering the graves, sitting on them, and building over them; this is considered an obvious prohibition in this respect. Therefore, building over graves is prohibited, as well as sitting on them and plastering them, because this is a means to exceeding the limits set for them and, consequently, worshipping them instead of Allah. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!) This has happened to the Jews and the Christians, as well as the exaggerators of this Ummah (nation based on one creed), who built over graves and glorified those who are buried in them until they were worshipped instead of Allah (Glorified be He), and until they became gods who are worshipped instead of Allah, such as what happened with the grave of Al-Husayn ibn `Aly (may Allah be pleased with him and his father) in Egypt, as well as the graves of Al-Badawy and Al-Jilany in Iraq, in addition to many other graves, until some ignorant people did the same with the grave of the Prophet (peace be upon him) in Madinah, due to their ignorance; when they saw that there is a building over which there is a dome, they thought that they should

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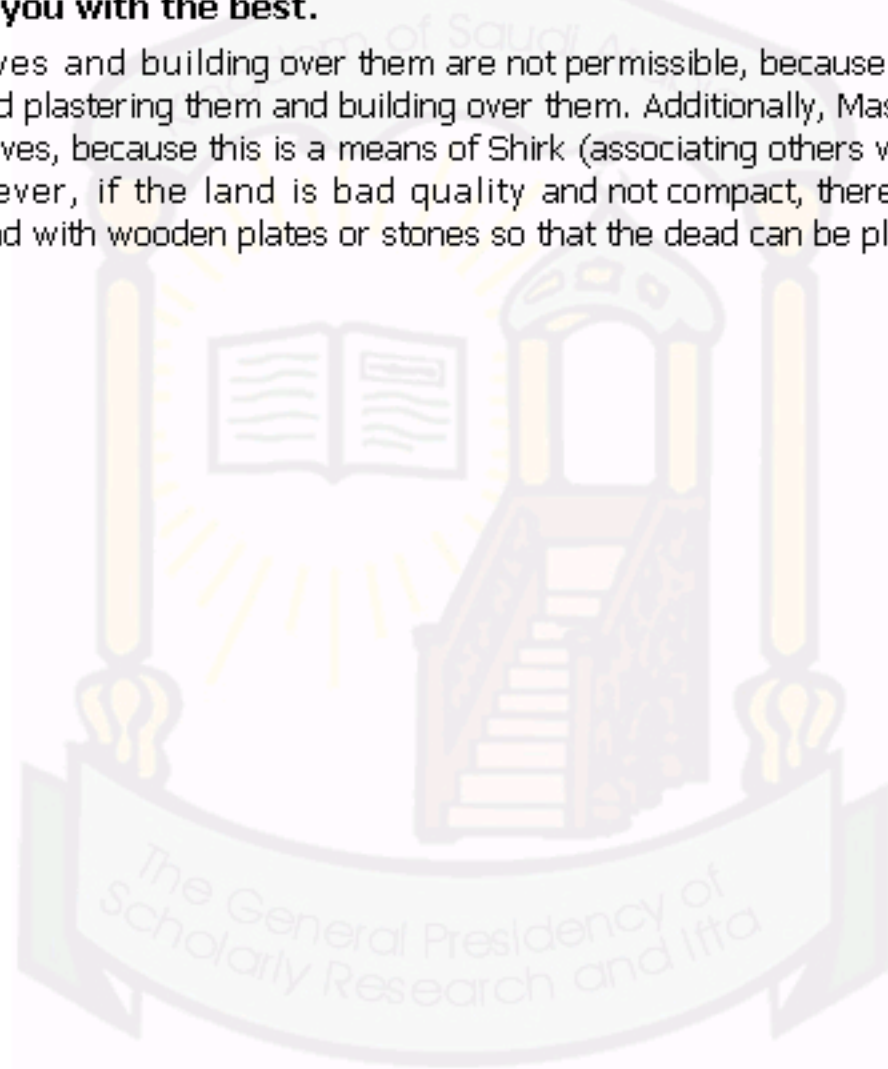
supplicate to him; but the truth is that the Prophet (peace be upon him) was buried in his room in `Aishah's house, and nothing was built over his grave, because they feared that people would exceed the limits with him if he were buried in Al-Baqi`, among all the people. Therefore, he was buried in her house (may Allah please her and be pleased with her), then the dome was put over the room by

some later princes in Madinah before the era of the Saudi state. In short, building over graves is not permissible, and is a means to Shirk, whether the building is a mosque, a dome, or anything else. None of this is permissible, and the graves should be bare, as was the case during the days of the Prophet (peace be upon him) in Al-Baqi` and elsewhere.



Q: An Egyptian questioner who lives in Saudi Arabia asks: What is the ruling on plastering graves? And is it permissible to build them with red bricks or cement if the land is loose or wet? This is prevalent in our country. Please give us the legal opinion in this respect, may Allah reward you with the best.

A: Plastering graves and building over them are not permissible, because the Prophet (peace be upon him) prohibited plastering them and building over them. Additionally, Masjids (mosques) should not be built over graves, because this is a means of Shirk (associating others with Allah in His Divinity or worship). However, if the land is bad quality and not compact, there is nothing wrong with supporting the ground with wooden plates or stones so that the dead can be placed inside it.





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Q: Can graves be built with bricks, cement and steel?

A: Graves may not be built. Rather, they should be holes that are dug, for it was authentically reported from the Messenger of Allah (peace be upon him) that he forbade building and plastering graves. So a grave should be a hole that is dug in the ground with a Lahd (a crevice on the side of the grave facing the direction for Prayer) accommodating the dead body. A grave should be as deep as half the height of a man so that it will be deep enough not to be exhumed by beasts or dogs or to emit a potentially foul odor. If building is required as the soil is too solid to be dug, there is no objection for the body to be placed between stones that were gathered, and then covered by panels or other objects that protect the grave from beasts, dogs or other wild animals, with other stones being placed on such panels for protection, without the need to build, unless a necessity arises.



Q: What is the ruling, in detail, on building over graves?

A: Building over graves is Haram (prohibited). It is not permissible to build over a grave based on the Hadith saying: [\(The Prophet \(peace be upon him\) prohibited plastering, sitting on and building on graves.\)](#)

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This may cause an exaggerated veneration for the dead buried there if a dome or Masjid (mosque) is built over it. This is not permissible. However, there is nothing wrong with surrounding a graveyard - and accordingly a grave - with something protective so that it will not be vulnerable to beasts or people. This is a kind of protection. But, it is not permissible to construct some structure, for example a dome or Masjid, over a particular grave as a sign of veneration because it is the grave of so and so.



63- Ruling on building rooms underground for burying a group of deceased

Q: Is it permissible to build a grave from marble or cement? Also, is it permissible to build rooms underground (in the graveyard) to bury a group of deceased?

A: Building graves, building structures over them, and plastering them are all impermissible. The Prophet (peace be upon him) prohibited these acts and in addition he prohibited sitting on graves. The reason is that these acts are a means to Shirk (associating others with Allah in His Divinity or worship) and exceeding the proper limits. Thus, it is not permissible also to build a Masjid (mosque), or a dome over graves. Yet, burying a group of deceased in one grave is against the Sunnah (action following the teachings of the Prophet) which states that every deceased should be buried alone in a separate grave. This is clear in the action of the Prophet (peace be upon him) in Madinah, the Sahabah (Companions of the Prophet), and those after them followed the Prophet (peace be upon him) in this act. However, in case of necessity, it is permissible to bury two or three deceased in one grave. This is supported by the act of the Prophet (peace be upon him)

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after the battle of Uhud in which he commanded every two or three deceased to be buried in one grave for necessity, since the number of the deceased was great. According to the Sunnah of the Prophet (peace be upon him), every deceased should be buried alone in a separate grave if it is possible; however if it is not possible and there is necessity, there is no problem to bury every two, or three deceased in one grave. In this case, it is better when burying a group of deceased in one grave to place the best of them (in religion, morals, etc.) to be the first in the direction of the Qiblah (Ka`bah-direction faced in Prayer) [then the one who comes next to them], since the Prophet (peace be upon him) did this act.



64- Ruling on raising graves over the ground

Q: In Egypt, graves are built above the level of the ground. The rich there build graves for their deceased relatives, but the poor bury their deceased in old graves that are easy to crack to the extent that the body of the deceased can be seen. This has become a custom. I thought to build graves for the poor in our village, but I hesitated, because the Sunnah (action following the example of the Prophet) is that the body of the deceased should be buried under, not above the ground. I convinced the people of that, but they did not respond. Can I build graves above the level of the ground for the poor in accordance with the custom of my village? Shall I be rewarded if I do this? Appreciate your guidance.

A: According to the Sunnah, the deceased should be buried under the ground. The grave should be dug in the ground as deep as half the height of an average man, i.e. from the feet to a little above the navel.

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Moreover, the deceased should be put in the grave in the direction of the Qiblah (Ka`bah-direction faced in Prayer). However in case of necessity, e.g. the ground is not good (loose), there is no problem to use some structure, like wood or stones, to preserve the grave from collapsing. Thus, the Sunnah is to bury the deceased in the ground, not to build a grave over it. Yet, if you want to do a favor to the deceased among the poor, it is better to make suitable graves according to the Sunnah. As a Muslim, you should spread the Sunnah, call to it, and be patient. Do not approve of the acts of Bid`ah (innovation in religion). One of these acts of Bid`ah, which are done by people out of ignorance, is to construct things over the graves like a dome or a Masjid (mosque). This is one of the acts that can lead to Shirk (associating others with Allah in His Divinity or worship). Domes, Masjids, and other structures, which are built over graves, are unfortunately rampant in Egypt, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq, and others. As a matter of fact, this act has already been done in Makkah Al-Mukarramah (Makkah, the Honored), and Baqi` (the graveyard of Madinah, near the Prophet's Mosque) but the Saudi government, may Allah reward it, removed such structures that were all Bid`ah. The Prophet (peace be upon him) already prohibited building over or plastering the graves. The Prophet (peace be upon him) said: [\(May Allah curse the Jews and Christians for they have taken the graves of their prophets as places of worship.\)](#) It is, therefore, obligatory upon Muslim rulers

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to stop people from building structures over the graves, preventing taking them as Masjids (i.e. building a Masjid around them), performing Salah (Prayer) at them, circumambulating them, calling upon and beseeching the dead for help, and others reprehensible acts, which can lead to Shirk. Actually, supplicating to and beseeching the deceased them for help are forms of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and worshiping other than Allah (Glorified and Exalted be He). Sorrowfully, these acts are done in some

Muslim countries. Therefore, people should be advised not to do so, and should be aware of this.



Q: What is the ruling on graves which are raised above the level of the ground, e.g. two floors high, because of the limited space of the graveyard?

A: Graves should be dug underground. It is better to dig the grave as deep as the height of half a person. This is to be done if it is possible. If not, e.g. the ground is a mountainous (in which it is difficult to bury the deceased therein), two lines of pebble piles can be made to put the deceased between them, then a cover of stones can be placed in the side where the body is placed. They should do their best and exert their effort in this regard. Allah (Exalted and Glorified be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) However, if digging a grave in the ground is possible, it should be done, because this is the Sunnah (action following the example of the Prophet). The deceased should be buried underground. The grave should not be raised more than a hand-span above the surface of the ground, in order to be recognized.

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However placing stones or building structures over the graves without necessity is not permissible. Also, plastering, sitting on, and building over the graves are not permissible. There is no problem in making a grave of stones if necessary as in the example mentioned above. Allah (Glorified and Exalted be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) The example given above of mountainous or stony land clearly shows the permissibility of burying the deceased in stones in case of necessity.



65- Ruling on burial in a coffin

Q: A questioner from Yemen asks: "Is it Haram (prohibited) to bury the dead in coffins, graves, and shrines? If they are located at Masjids (mosques), what should we do? Should we separate them from the Masjid, or leave them as they are? Please guide us, may Allah reward you with the best."

A: The Sunnah (action following the teachings of the Prophet) is to bury the dead in the ground, not in a coffin or any other box. Also, the grave should not be plastered or blacktopped. Also, nothing should be put in it such as objects made of iron, wood, or the like. The Sunnah is to bury the dead in the ground, as the Prophet and the Sahabah (Companions of the Prophet) were buried in the ground. Thus, Muslims should be buried in the ground. It is obligatory to dig a grave for them and to put them in Lahds (crevices on the side of a grave facing the direction for Prayer) in the ground: [﴿Thereof \(the earth\) We created you, and into it We shall return you.﴾](#)

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If the ground is wet and soft, there is nothing wrong with putting the dead in a coffin, or putting boards under them to protect them, so that the ground, stone, or the like does not collapse on them. If there is a necessity, there is nothing wrong with that. However, if the ground is solid, there is no need to put the dead in coffins.

As for burying the dead at a Masjid, this is not permissible. Graves should be outside the Masjids, because placing graves at Masjids leads to worshiping the dead instead of Allah (Glorified and Exalted be He). Also, the Prophet (peace be upon him) said: [﴿Allah cursed the Jews and the Christians that they took the graves of their prophets as places of worship.﴾](#) (Agreed upon by Al-Bukhari and Muslim) Also, he (peace be upon him) said: [﴿Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that.﴾](#) (Related by Muslim in his Sahih on the authority of Jundub ibn `Abdullah Al-Bajaly [may Allah be pleased with him]) This indicates that it is not permissible to take graves as Masjids where Salah is offered. If the matter is as such, it is not permissible to bury the dead at the Masjids, because this leads to taking the graves as places of worship. If there is a grave at a Masjid, the grave should be dug up, and the remains should be exhumed and interred in another grave. If the grave existed in this place before the Masjid, and the Masjid was built on it, it is obligatory to demolish the Masjid. Also no one should offer Salah at this Masjid, because building it involved a sin. Thus, it should be demolished.

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The people should not be misled by the act of building on graves and using them as Masjids that is occurring in some Islamic countries. This act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), although it is done by many people. The Muslim rulers should demolish any Masjids built on graves. They should not allow Masjids to be built on graves, because the Messenger of Allah (peace be upon him) forbade Muslims from doing this. Also, the

people should be informed that it is not permissible to plaster them, or to construct domes or any other kind of building on them, as it was authentically reported from the Messenger of Allah (peace be upon him) on the authority of Jabir (may Allah be pleased with him and his father) that [\(He forbade the Muslims to plaster, sit, and build on the graves.\)](#) (Related by Muslim in the Sahih) It is not permissible to build domes or any other kind of building on the graves, to plaster them, or to take them as Masjids, because these acts are Munkar, although many people in Egypt, Al-Sham (the Levant), Iraq, and other countries do this. This is wrong; may Allah grant the rulers in every place success in demolishing these Masjids, and leaving the graves raised without building Masjids or any other buildings on them, or plastering them, following the teachings of the Messenger of Allah (peace be upon him) in this regard. The dead should be buried in the ground, as the Messenger (peace be upon him) did in Madinah, as well as the Muslims after his death. Building on the graves, taking the graves as a means of worshiping them besides or instead of Allah, seeking their help, making vows, and slaughtering for them

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are considered to be major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Actually, this occurred when Masjids were built on the graves, and many people have done this at well-known graves. These exaggerated acts lead the people to Shirk (associating others with Allah in His Divinity or worship). When Masjids or the like were built on the graves, the act that magnified them, the people thought that they may supplicate to them besides or instead of Allah, seek their help, and circumambulate around them. They fell in major Shirk, and we seek refuge in Allah from that. May Allah protect and guide us.



66 - Ruling on burying in graves that are built over

Q: Please give me an answer with regard to the ruling on a person who is buried by his family in a grave that is built over, although he was not pleased with that, keeping into consideration that all the graves in his town are built up graves. May Allah reward you with the best.

A: Indeed, Allah (Glorified and Exalted be He) has sent down the legislation for His Servants with regard to the burial process. The believer should be buried in a grave inside the earth as He (Exalted be He) says: [\(Thereof \(the earth\) We created you, and into it We shall return you.\)](#) He (Exalted be He) also says: [\(Then He causes him to die and puts him in his grave.\)](#) Thus, the earth should be dug as high as the stature of the person or about this height and the Lahd (a crevice on the side of a grave facing the direction for Prayer) should be dug. Then the dead person should be placed in this Lahd and the bricks should be lined up on him and mudded so that dirt will not reach him. Then the grave should be shoveled and raised as high as about one span from the surface of the earth using the same dirt

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which was dug from the grave. It is not allowed to build a dome, a Masjid (mosque), or anything else on the grave. Likewise, it is not allowed to plaster it, to write on it, or to put on it other dirt different from that which was dug from it, because the Messenger (peace be upon him) prohibited that. He (peace be upon him) said: [\(May Allah curse the Jews and the Christians because they used to take the graves of their Prophets as places of worship.\)](#) He (peace be upon him) also said: [\(Beware of those who preceded you and used to take the graves of their Prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that.\)](#) (Related by Muslim in his Sahih) It is also reported by Muslim in his Sahih on the authority of Jabir (may Allah be pleased with him) that he said: [\(The Messenger of Allah \(peace be upon him\) forbade to plaster, sit, or build on the graves.\)](#) Therefore, all these acts are not allowed: plastering the grave, building on it, or sitting on it.

However, if someone is buried in a grave that is built over, then the sin is upon those who buried him, not upon him, as long as he did not give them the permission to do that and was not pleased with it. If one's family buried him in a grave on which construction has been made or it has been plastered, the sin will be upon those who buried him. As for the dead person, there is no blame on him as long as he was not pleased with it and did not permit it. However, it is an obligation upon one to request in the will to be buried in the right graves; namely, he should request in the will and exert his efforts to get buried in the right graves which are far away from those built up graves.

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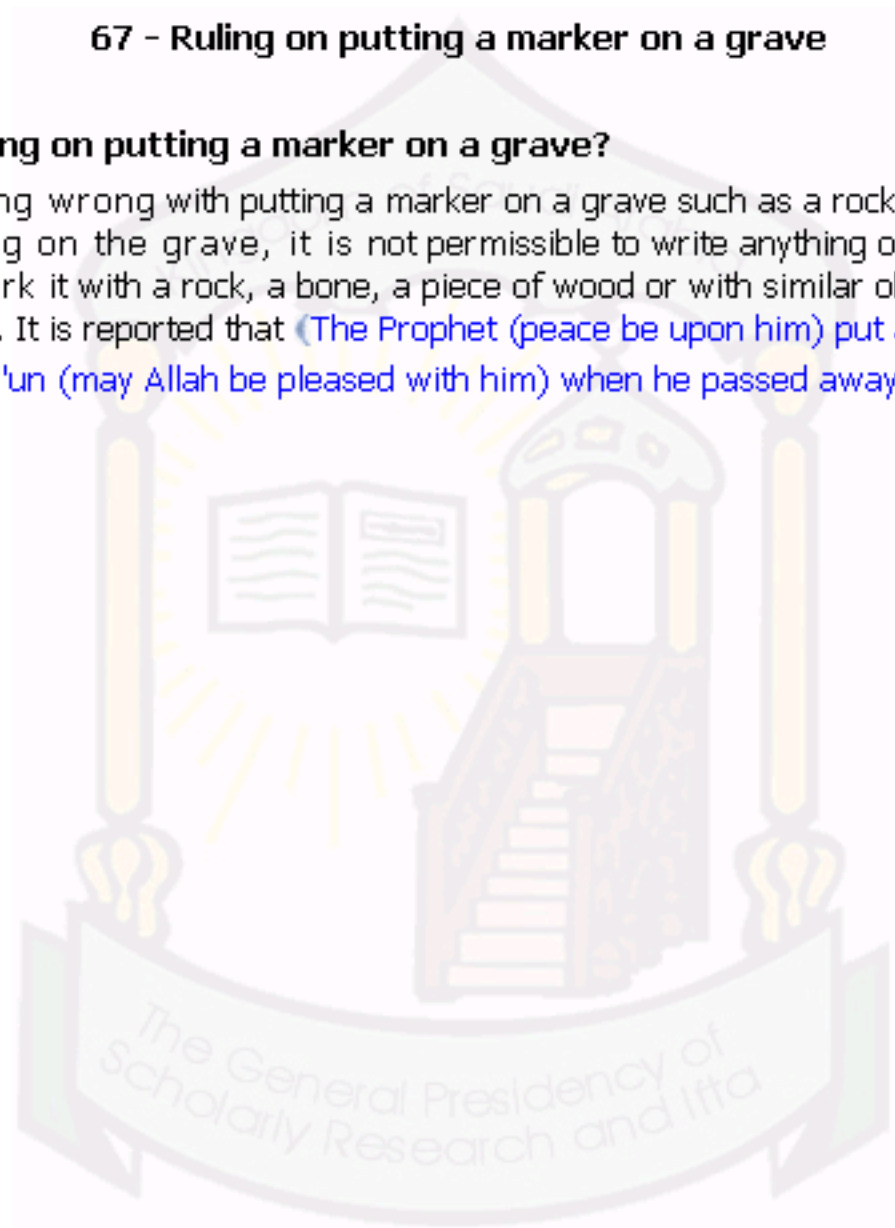
It is an obligation upon such a person to request in the will from his family and relatives to bury him in the right grave and to warn them against doing otherwise.



67 - Ruling on putting a marker on a grave

Q: What is the ruling on putting a marker on a grave?

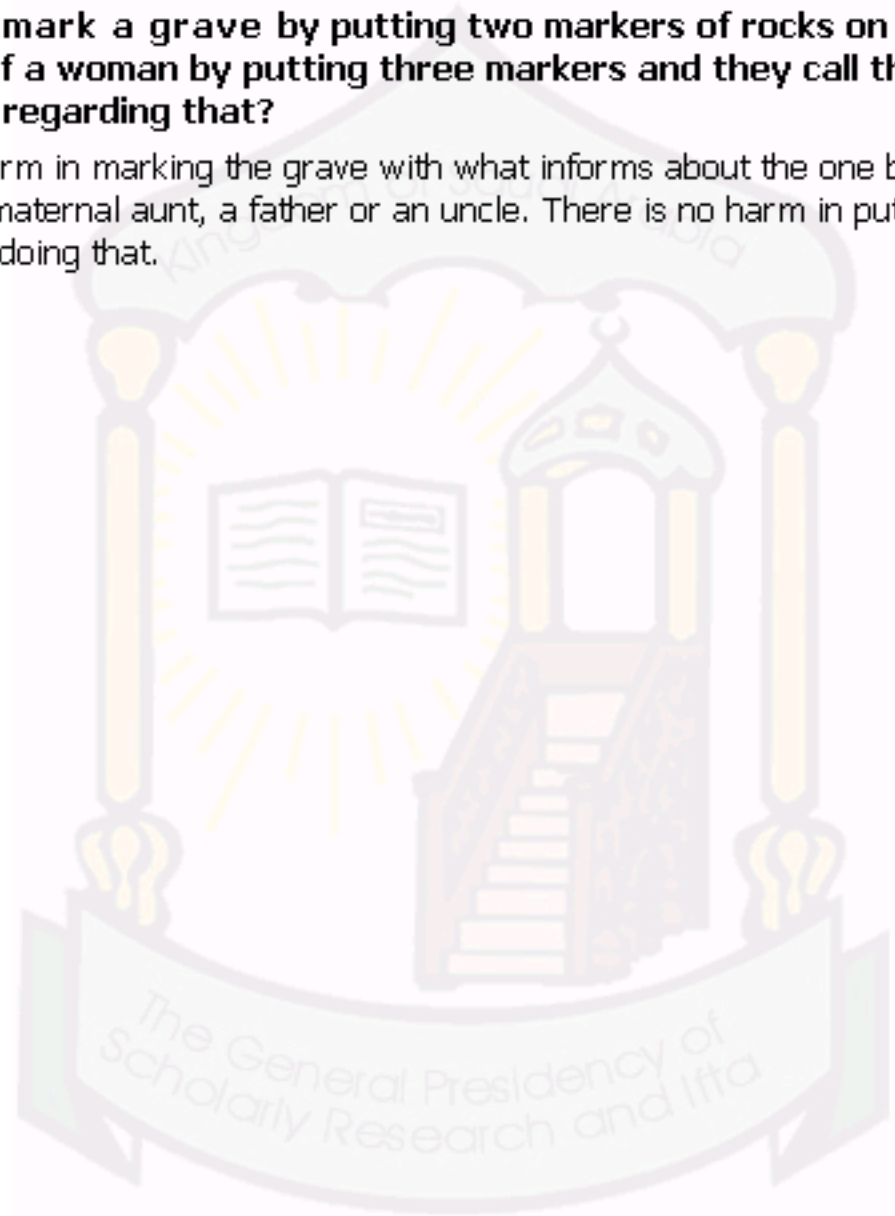
A: There is nothing wrong with putting a marker on a grave such as a rock, a bone, or a piece of iron. As for writing on the grave, it is not permissible to write anything on it; nevertheless, it is permissible to mark it with a rock, a bone, a piece of wood or with similar objects, and there is no harm in doing that. It is reported that [\(The Prophet \(peace be upon him\) put a marker on the grave of 'Uthman ibn Madh'un \(may Allah be pleased with him\) when he passed away.\)](#)





Q: Some people mark a grave by putting two markers of rocks on the grave and they mark the grave of a woman by putting three markers and they call this Shahid (marker). What is the ruling regarding that?

A: There is no harm in marking the grave with what informs about the one being buried therein: a wife, a mother, a maternal aunt, a father or an uncle. There is no harm in putting one or two rocks. There is no harm in doing that.





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68 - Putting distinguishing markers on a grave

Q: Is it permissible to write on graves or put distinguishing markers on them? May Allah reward you with the best.

A: Writing on graves, is not allowed because the Messenger (peace be upon him) prohibited it. Therefore, it is not permissible to write on them or to build a Masjid (mosque), a dome, or anything else on them, the dirt which has been dug from them should be shoveled back in and the grave should be raised as high as about one span above the surface of the earth. Nothing should be added to grave, built on it, or written on it and it should not be plastered. It is authentically reported that the Messenger (peace be upon him) forbade Muslims to plaster, sit on, build on, or write on graves. No additional dirt should be added to that which has been dug from it, because such actions are considered to be excessiveness, and therefore, these acts should be avoided. As for marking graves, there is no harm in doing that. If graves are marked with a specific rock, a piece of iron, a bone, or a board on which there is no writing, then there is nothing wrong with that. It is reported that [\(The Prophet \(peace be upon him\) marked the grave of 'Uthman ibn Madh'un \(may Allah be pleased with him\)\)](#) Thus, the point is that there is no harm in marking graves with a rock, a brick, a board, or anything else.



Q: A questioner from Yemen asks: A man asked me to write on the surface of his wife's grave, which is already built up. He asked me to

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write Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) with paint, and I wrote the verse on the surface of the grave. Am I sinful for doing that?

A: First, it is not permissible to build anything on graves. The Messenger (peace be upon him) prohibited building on, whitewashing, or sitting upon graves. (reported by Muslim in his Sahih), and thus, it is not permissible to build upon graves, because building a dome or anything else upon it leads to exceeding the limits set for them. It is an obligation to bury the dead person in the grave and to raise it approximately one span high above the surface of the ground, and it is not permissible to build anything upon it, whether it is a dome, a room, or anything else. By the same token, it is not permissible to write on it, because the Messenger (peace be upon him) prohibited writing on, building on, sitting on, or whitewashing graves. All these acts have been prohibited by the Prophet (peace be upon him). Writing on a grave might lead to evil, since it might be written on it that this person was such-and-such, and thus, people will be enchanted by him; therefore, it is not permissible to write on it, whether it is a little bit of writing or a lot of writing.



Q: A questioner from Yemen asks: My father (may Allah be merciful to him) passed away, and during my visit to the grave of my father I noticed that some graves have big rocks upon them on which the name of the deceased is written, while there is nothing on the grave of my father except piled earth and small rocks which do not have his name. Am I obligated to make the grave of my father like the grave of other people with regard to writing the name and putting earth on them?

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A: The Sunnah (action following the teachings of the Prophet) concerning the graves is that they should not be raised more than one span above the surface of the ground. They should be raised about one span in order to distinguish them from the regular ground and that people will know that they are graves. As for raising them higher than one span above the ground, it is not allowed to do this. By the same token, it is not allowed to write on them, neither the name of the one buried therein nor anything else, due to what is authentically reported from the Prophet (peace be upon him) that he prohibited the whitewashing of the graves, building on them, and writing on them. Thus, building on the graves and whitewashing them are not allowed because such actions lead to Shirk (associating others with Allah in His Divinity or worship) and excessiveness regarding them. The same ruling applies to building on them. All these acts are not allowed because they lead to Shirk. By the same token, writing on them is not allowed because the Messenger (peace be upon him) prohibited writing on the graves. Therefore, it is not allowed to write on the grave, neither the name of the dead person nor anything else. However, there is no harm in putting a rock as a marker on the grave. There is no harm in putting stones at the edges of the grave to keep the earth on it as there is no harm in putting crushed rocks upon it and spraying water on it to keep the earth on the grave. As for the big rocks, there is no need for them; nevertheless, there is no harm in putting one rock upon the grave to mark it as a grave.

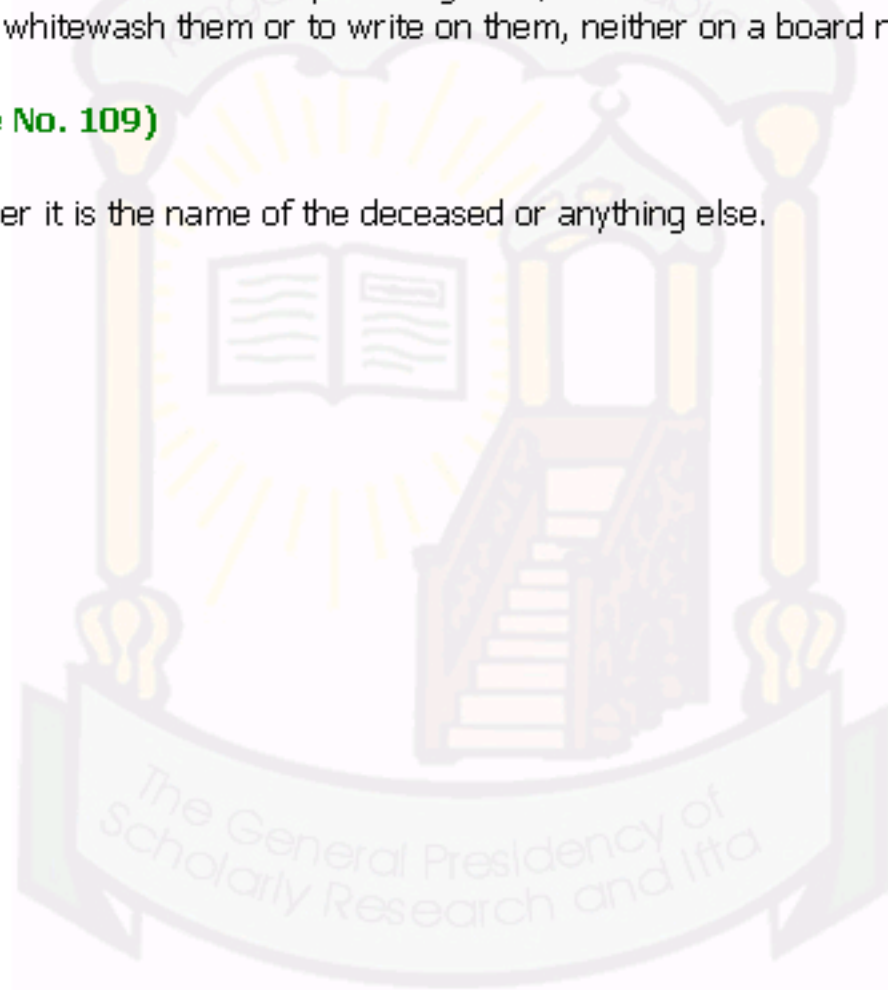


Q: Is it permissible to put a board on the grave of a dead person having his name and the date of his death on it or not?

A: This is not allowed, because the Messenger (peace be upon him) prohibited writing on the graves, putting more earth on them than that which was dug from them, or building upon them. Therefore, it is not permissible to build upon the graves, neither a dome nor a Masjid (mosque), as it is not permissible to whitewash them or to write on them, neither on a board nor

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anything else, whether it is the name of the deceased or anything else.





69 - Putting palm or other branches upon graves

Q: The questioner says: What is the ruling on putting palm branches or the Araak branches upon graves nowadays, since some people argue that putting branches, namely, palm branches, upon graves was solely for the Messenger (peace be upon him), because he knew about the punishment faced by the two persons who were buried in two particular graves? Please guide us with regard to this issue.

A: This is the correct view. It is not allowed for anyone to put palm branches or other branches upon graves, because the Messenger (peace be upon him) did not use to put anything upon the graves of Baqi` (the graveyard of Madinah, near the Prophet's Mosque) nor upon other graves. He did not use to put anything upon the graves; however, he only put palm branches on the two graves which Allah informed him of the punishment of those buried therein, and thus, he put two palm branches upon them and said: [\(They might alleviate their punishment as long as they do not dry.\)](#) With the exception of this incident, he (peace be upon him) did not use to put palm branches upon any other graves, indicating that no palm branches nor other branches should be put on graves, because we do not know if the occupants are being punished. Allah (Glorified be He) informed His Prophet (peace be upon him) about the punishment of those buried in those two graves; and therefore, he put palm branches upon them so that they might alleviate their punishment as long as they did not dry. Accordingly, we are not allowed to legislate a new act with regard to this issue.



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Q: Does putting a tree or a branch of a tree upon the grave alleviate the punishment of the one in the grave, as was done by the Prophet (peace be upon him), or was that particular for him (peace be upon him)? Explain this to us Your Eminence Shaykh.

A: Putting the palm branches upon the graves is not Mashru` (Islamically permissible); rather, it is a Bid`ah (innovation in religion). The Prophet (peace be upon him) did not do this except upon two specific graves which Allah informed him about the punishment of those buried therein; and therefore, he put the two palm branches upon them. He (peace be upon him) did not put the palm branches upon the graves of Baqi` (the graveyard of Madinah, near the Prophet's Mosque) though, nor upon other graves, indicating that putting the palm branches was specific for those two graves which Allah informed His Prophet (peace be upon him) about the punishment of those buried therein. Had it been a Sunnah (action following the teachings of the Prophet), then the Prophet (peace be upon him) would have put them upon all other graves.



70 - Ruling on putting rocks or trees on graves

Q: A female questioner asks about putting rocks, which are called Nasa'ib (markers), on graves; namely, putting one rock on the grave of a man and two rocks on the grave of a woman.

A: It is permissible to put stones or rocks to keep the soil on the grave and it is permissible to put one or two rocks upon the grave without distinguishing between the grave of a man and that of a woman, since there is no difference between the grave of a man and that of a woman. Rather,

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there is no harm in putting a rock at the end of the grave, on top of it, and towards the bottom to keep the soil in place, or as a sign to mark the grave. Specifying the grave of a woman with two rocks and the grave of a man with one rock has no basis in Shari`ah (Islamic law). All graves should be treated in the same way. If there is a rock on top a grave or towards its bottom to keep the soil in place or if the gravel is put on them for the same purpose, it is good.



Q: What is the ruling on planting trees on a grave with the intention of holding the soil together and protecting the grave from drifting because of the strong wind, and what is the ruling on spraying water on the grave to protect it from drifting?

A: There is no harm in spreading some gravel on the grave. It is allowed to put gravel on it to hold it together. It is not allowed to plant trees on graves. There is no need to do that, since people might believe in something with regard to these trees. The Messenger (peace be upon him) put palm branches on graves and they were put on two graves after he (peace be upon him) was informed about the punishment of the two persons buried in those two graves. We, however, do not know the one who is being punished from the one who is not being punished; and thus, it is not ordained for us to put palm branches nor trees on graves. However, if gravel is spread on a grave and water is sprayed on it to hold the earth together, then well and good.

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Q: The questioner asks: "Does putting a tree or a tree branch on a grave alleviate the punishment as it was put by the Prophet (peace be upon him), or was it special to him (peace be upon him) only? Please explain this to us Your Eminence Shaykh."

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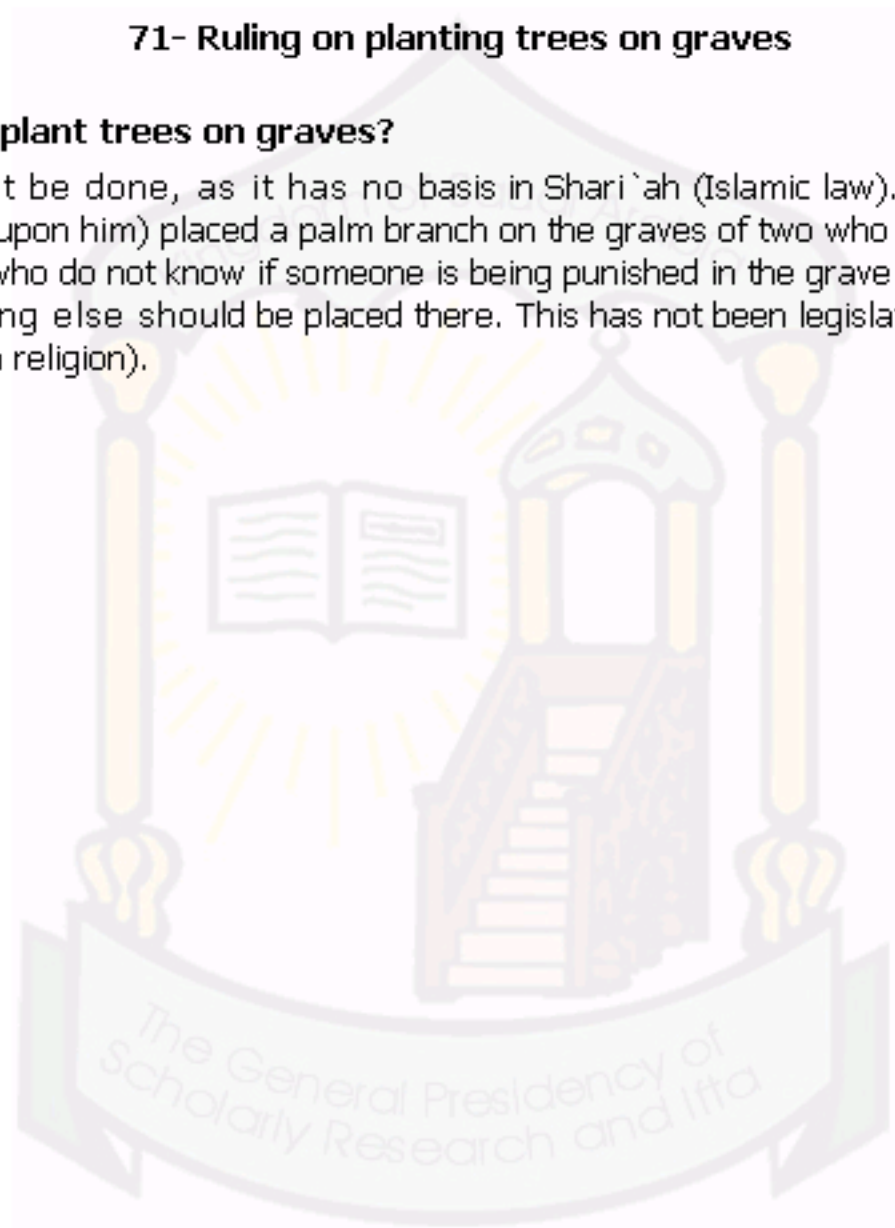
A: Putting palm branches on graves is not legislated; rather, it is Bid`ah (innovation in religion), because the Prophet (peace be upon him) did not do that except on two specific graves after he was informed about the punishment of the two persons buried therein. Thus, he put the two palm branches on them and did not put any palm branches on the graves of those who were buried in Baqi` (the graveyard of Madinah, near the Prophet's Mosque) nor upon other graves. This is an indication that putting palm branches was special to the two graves about which Allah (Exalted be He) informed the Prophet (peace be upon him) concerning the punishment of the two persons buried therein. Had it been Sunnah (action following the teachings of the Prophet), then he (peace be upon him) would have done it with all graves.



71- Ruling on planting trees on graves

Q: Is it allowed to plant trees on graves?

A: This should not be done, as it has no basis in Shari`ah (Islamic law). It is reported that the Prophet (peace be upon him) placed a palm branch on the graves of two who were being punished therein. As for us, who do not know if someone is being punished in the grave or not, neither a palm branch nor anything else should be placed there. This has not been legislated, and therefore it is Bid`ah (innovation in religion).





72 - Ruling on placing clover plants on graves during burial

Q: A questioner asks: Some people place clover plants on the grave after burying the deceased, what is the ruling on doing this?

A: This practice has no basis in Shari'ah (Islamic Law) and has not been legislated. It was the Prophet (peace be upon him) who placed the palm branch on

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two graves per se since he knew that those buried therein were being punished. Therefore, it is not permissible to place palm branches on any other grave, because no one knows if the deceased is being punished or not. Thus, nothing should be placed on graves, be it clover or anything else.



73 - Delaying the burial until distant relatives can arrive

Q: What is the ruling on delaying the burial for one or two days until the distant relatives of the dead person can arrive to attend it?

A: The Sunnah (action following the teachings of the Prophet) is to hasten with the funeral and the burial process and it should not be delayed except for a short period of time such as one or two hours until the relatives arrive to attend it if they live nearby. But it is not permissible to delay it for one or two days, because the Prophet (peace be upon him) said: [\(Make haste with the funeral.\)](#) Thus, the Sunnah is to haste with the funeral and the burial, and it should not be delayed for one day or two days until the relatives arrive from far away. However, the burial should be done and when the relative comes, he may perform the Janazah (Funeral) Prayer at the grave, all praise is due to Allah, and therefore, there will be no need to delay the funeral.



74 - Ruling on burying the dead in coffins

**Q: Is it Haram (prohibited) to bury a woman in a coffin, or is it prohibited for men only?
Thank you very much Your Eminence.**

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A: What is legislated for the dead is to be buried in the dirt and not in coffins. Burying the dead in a coffin was neither done by the Prophet (peace be upon him) nor by his companions (may Allah be pleased with all of them and they may be pleased with Him). Such an act is against the Sunnah (whatever is reported from the Prophet) and it should not be done, because it is in discordance with the Sunnah of our Prophet (peace be upon him) and in disagreement with what was practiced by his companions and by the people of knowledge after them. Therefore, the Sunnah (action following the teachings of the Prophet) is that a dead man should be enshrouded in three white garments. This is the preferable way of enshrouding; however, it is permissible to enshroud the dead person in other than white garments such as a black one, a green one, or a blue one. However, there is no harm if a person is enshrouded in one garment which covers his entire body. A person should not be buried in a coffin, rather, he should be buried in the dirt inside the Lahd (a crevice on the side of a grave facing the direction for Prayer) and covered with bricks which block the Lahd and then dirt should be shoveled on him, as was done by the Prophet (peace be upon him) and Muslims followed that way of burial. As for burying the dead in a casket or in a coffin, this has no basis in Shari`ah (Islamic law), and it should not be practiced.



75 - Burying more than one person in one grave

Q: Is it permissible to bury two dead persons in one grave for any reason?

A: Burying two persons in two separate graves, if possible, is an act of Sunnah (action following the teachings of the Prophet). It is not legislated to bury two persons together in one grave except for a necessity, such as the inability to prepare two graves due to fear or due to the increase in the number of the dead, and thus, there is no harm in burying both of them together, as the Prophet (peace be upon him) buried

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two and three persons in one grave during the day of Uhud (mountain site of the Battle of Uhud [3 A.H./625 A.D.], the second battle between Muslims and the disbelievers of Makkah), due to the increase in the number of the dead and the wounded among the companions. But if it is feasible to bury each dead person in one grave, then this is the legislated act and they should not be buried together unless there is a necessity, increase in the number of the dead, a difficulty faced by those who dig and prepare the graves or there is fear to dig two graves at a time.



Q: Is it permissible to bury more than one person in one grave?

A: If there is a need to do that due to the increase in the number of the dead, then there is no harm in burying two or three persons in one grave. It was reported that on the day of Uhud (mountain site of the Battle of Uhud [3 A.H./625 A.D.], the second battle between Muslims and the disbelievers of Makkah) the Prophet (peace be upon him) buried two and three persons in one grave, due to the increase in the number of casualties and because of the difficulty of burying each person in a separate grave. Therefore, if there is a disaster and the number of the dead increases, then there is no impediment to bury two or three persons in one grave. In that case the best of them with regard to religious commitment should be placed closest to the Qiblah (Ka`bah-direction faced in Prayer) followed by the next best, and so on as was done by the Prophet (peace be upon him) on the day of Uhud. He (peace be upon him) used to place the most righteous person and the person best versed in the Quran closest to the Qiblah.





76 - Digging up a grave to bury a relative

Q: A female questioner says: When a person dies, his family bury him with a relative who died before him and when they dig up this grave they distribute Sadaqah (voluntary charity) for the

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one who died first. This is called Sadaqah or Qurbah (a good deed by which Allah's Pleasure is sought). Is this act Haram (prohibited)?

A: This act has no basis in the Shari`ah (Islamic Law), rather, it is a Bid`ah (innovation in religion) and it is not allowed to be practiced. The Prophet (peace be upon him) said: [\(Avoid innovated matters \(introduced into the religion\).\)](#) And: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\), will have it rejected.\)](#) The Sunnah (action following the teachings of the Prophet) is to bury the dead person alone in a separate grave. The first grave should not be dug up, but a new one should be prepared for the recently dead person. This is the Sunnah that every dead person should have their own grave except when there is a necessity such as the increase in the number of the dead and the difficulty of burying each dead person in a separate grave. In such case, there is no harm to bury two or three persons in one grave due to necessity and the urgent need; otherwise, according to the Sunnah, every dead person should be buried alone in a separate grave. The Prophet (peace be upon him) and Muslims after him used to bury each dead person in a separate grave. On the day of Uhud (mountain site of the Battle of Uhud [3 A.H./625 A.D.] the second battle between Muslims and the disbelievers of Makkah), the number of the casualties increased, and it became difficult for the people to bury each dead person in one grave, so the Messenger (peace be upon him) buried the two or the three in one grave due to the need of doing so. Otherwise, the Sunnah is to bury each dead person in a separate grave. This is the Sunnah of the Prophet (peace be upon him).



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77- Ruling when one of the conjoined twins dies

Q: A questioner from Iraq, Sulaymaniyah Governorate asks: A woman gave birth to a non-identical twins conjoined at the back, if one of the twins or both of them die, how can they be buried? Is it obligatory to separate them? How should the family deal with this situation? May Allah reward you with the best.

A: If something like this happens, then the case should be referred to the specialized doctors. If they are able to separate them successfully, then they should separate them from each other. But if they do not find any way to separate them and both twins die, then they should be buried together. In case one of them dies, then the living one should be separated from the dead one who should be washed and the Janazah (Funeral) Prayer should be performed for him, if he is a Muslim. He should be buried alone in a separate grave, and the living person should remain as he is and should not be harmed because of the dead one, but the doctors should use the means of which they will be able to separate the one who died in order to be buried alone in a separate grave.



78 - Ruling on burying a mother with her son

Q: Is it acceptable to bury a mother and her son in one grave?

A: If there is a necessity to do that, then it is acceptable; otherwise, the Sunnah (action following the teachings of the Prophet) is to bury each dead person in one separate grave.

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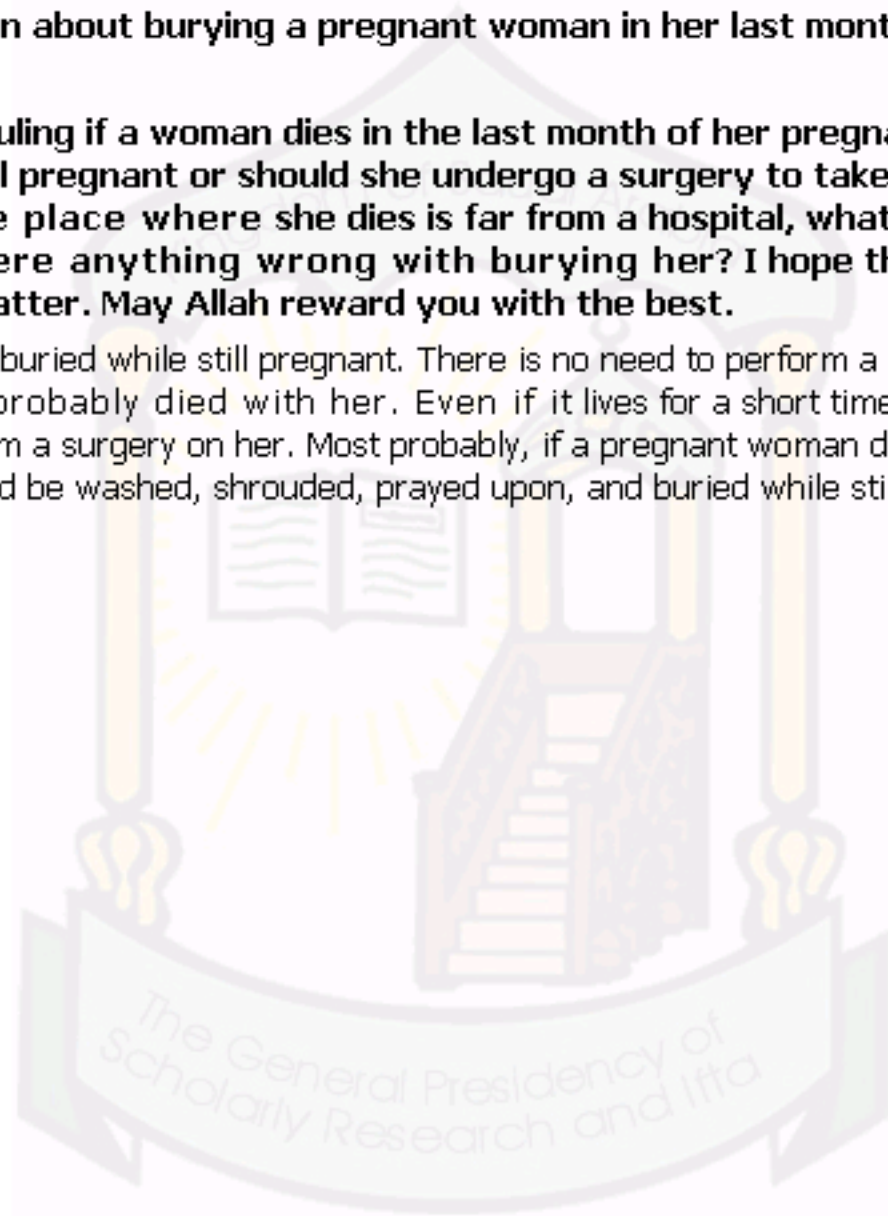
However, if there is a large number of the dead and the hardship is immense, then two or three persons may be buried in one grave, as the Prophet (peace be upon him) did. But if the need is not that urgent and there is enough land and there are people who will bury every dead person in one separate grave without facing difficulties, then the Sunnah is to bury each dead person in a separate grave. This is the Sunnah, unless there is an urgent need or a necessity requiring the burial of two or three in one grave, in which case there is no harm in doing that.



79- A question about burying a pregnant woman in her last month of pregnancy

Q: What is the ruling if a woman dies in the last month of her pregnancy? Should she be buried while still pregnant or should she undergo a surgery to take out the fetus if it is still alive? If the place where she dies is far from a hospital, what is the ruling on this situation? Is there anything wrong with burying her? I hope that you enlighten us concerning this matter. May Allah reward you with the best.

A: She should be buried while still pregnant. There is no need to perform a surgery to take out the fetus, as it most probably died with her. Even if it lives for a short time, this does not make it obligatory to perform a surgery on her. Most probably, if a pregnant woman dies, her fetus dies with her. Thus, she should be washed, shrouded, prayed upon, and buried while still pregnant.





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80- Ruling on burying a person who used to observe Salah with another who used to abandon it in the same graveyard

Q: A questioner asks: "In our country, we bury the people who used to offer Salah (Prayer) with others who used to abandon it. What is your advice concerning this matter?"

A: The graveyard of Muslims should be confined to Muslims. If it is known that the dead person used to abandon Salah in their life, they should be buried in a place other than the Muslim cemetery. This is the most preponderant opinion. They should be buried in a place far away and in an unproductive land. They take the same ruling as the known Kafir (disbeliever) - the Christian, the Jewish, and the communist - i.e. they should be buried in an unproductive land far from the Muslim cemetery. The land should be leveled over them so as not to recognize their graves, and not to harm the people with their carrions. Some scholars stated that the person who did not use to perform Salah, but admitted that it is Wajib (obligatory), is not regarded as a Kafir. Thus, they are buried with the Muslims. Some scholars said that it is the opinion of the majority of the scholars. If they are buried in the graves of the Muslims according to the Fatwa (legal opinion issued by a qualified Muslim scholar) of one of the scholars, there is nothing wrong with this. However, the most correct opinion is that the person who abandons Salah is considered as a Kafir guilty of major Kufr (disbelief that takes the Muslim out of Islam), as the Prophet (peace be upon him) said: [﴿What makes one a disbeliever and a polytheist is abandoning Salah.﴾](#) Also, he (peace be upon him) said: [﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴾](#) When he (peace be upon him) was asked

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if the rulers should be overthrown when they committed an act of open Kufr, he replied: [﴿No, do not fight them as long as they establish Salah among you.﴾](#) When they asked him: Should we fight them? He said: [﴿No, as long as they establish Salah among you.﴾](#) This indicates that abandoning Salah is considered as open Kufr, may Allah protect us, and bestow upon all the Muslims, those who are astray, and the Kafirs sincere repentance.



81- Ruling on burying a person who used to abandon Salah in the Muslim cemetery

Q: A questioner from Jordan asks: What is the ruling on a person who died and used to abandon Salah (Prayer) during their life, but they were monotheists? Is it permissible to perform Janazah (Funeral) Prayer for them? Should they be buried in the Muslim cemetery?

A: If it is known that they used to abandon Salah, they are considered as Kafirs according to the more correct of the two scholarly opinions. It is not permissible to perform Janazah Prayer for them in this case. Some scholars said that if they do not deny its obligation, it is permissible to perform Janazah Prayer for them and to be buried in the Muslim cemetery. However, the most preponderant opinion is that if it is proved by legal evidence that they did not perform Salah, they are considered as Kafirs, as the Prophet (peace be upon him) said: [\(What makes one a disbeliever and a polytheist is abandoning Salah.\)](#) (Related by

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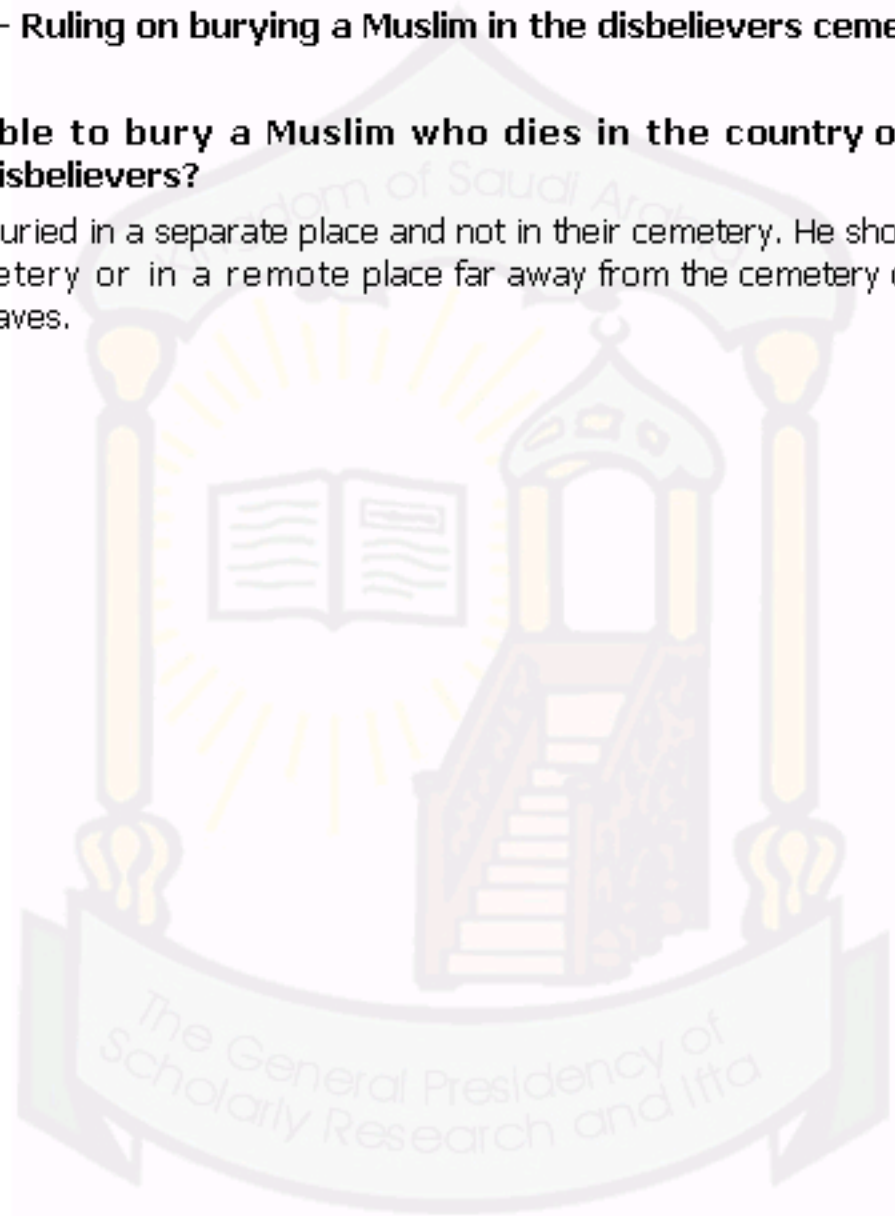
Muslim in his Sahih) Also, the Prophet (peace be upon him) said: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) May Allah protect us.



82 - Ruling on burying a Muslim in the disbelievers cemetery

Q: Is it permissible to bury a Muslim who dies in the country of disbelievers in the cemetery of the disbelievers?

A: He should be buried in a separate place and not in their cemetery. He should be buried either in the Muslims' cemetery or in a remote place far away from the cemetery of the disbelievers and distant from their graves.





83- Ruling on burying a pregnant Christian wife in a Muslim cemetery

Q: A Christian wife of a Muslim man died while she was seven months pregnant. Should she be buried in a Christian or a Muslim cemetery?

A: According to scholars, she should neither be buried in a Muslim cemetery nor in a Non-Muslim one. She should be buried in a separate place. Since she is carrying an honored Muslim fetus in her womb, she should not be buried amongst non-Muslims; and because she did not die as a Muslim, she should not be buried in a Muslim cemetery. She is to be buried in a special place, neither with Muslims nor non-Muslims. Moreover, her grave should be leveled so that it will not be desecrated due to it being in a deserted area where neither non-Muslims or Muslims are buried. She should be buried on

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her left side so that the child's face will be in the direction of the Qiblah (Ka`bah-direction faced in Prayer). This is because the face of the child is towards her back, and thus, his face will be in the direction of the Qiblah if she is buried on her left side. She should not be buried on her right side, because if she is buried on her right side, the face of the child will not be in the direction of the Qiblah. Therefore, the child should be considered with regard to directing his face to the Qiblah when placing her in the grave.



84 - Burying more than one corpse in a single grave

Q: We have a chamber for the dead which is like an underground room where the deceased are buried. After one year this grave is opened and another dead person is placed in it. Are the sinners being punished and the righteous being rewarded in this one grave?

A: The Sunnah (action following the teachings of the Prophet) is to bury each dead person in a single grave if there is enough land making it easy to bury each person in their own individual grave. This is the Sunnah as the Prophet (peace be upon him) used to do in Al-Baqi` (the graveyard of Madinah, near the Prophet's Mosque). They would bury the dead by placing each person in a separate grave; however, if there is a need to do so due to insufficient space, then there is no harm in burying more than one person in a single grave. Each person will be held accountable for their deeds; the righteous will be rewarded according to their good deeds and evil-doers will be punished according to their bad deeds. Allah states: **(and no bearer of burdens shall bear the burden of another.)** Nevertheless, whenever it is possible, then it is prescribed to bury every person individually, one in each separate grave, and they should not be placed together in one grave.



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85- Ruling on burying a dead person in a grave where another person was buried

Q: There is a habit in our town: When a person dies, he is buried in the grave of one of his relatives if a year or more has passed since his relative's death. Is this act permissible?

A: This is a general and indefinite question. If the questioner means that the new dead person is buried with the person who was buried before him, then the new one is moved to another place, this act is not permissible. A dead person should be buried in a separate grave, and it is not permissible to bury them with other dead persons except in cases of necessity, i.e. if a piece of land for burial is unavailable, in case of fear, or if there a large number of dead persons. In such cases, there is nothing wrong with burying two or three persons in the same grave, as the Prophet (peace be upon him) did in the Battle of Uhud. Otherwise, each dead person should be buried alone in a grave. This is the Sunnah (action following the teachings of the Prophet) followed since the time of the Prophet (peace be upon him). If the questioner means digging a grave for his relative, then burying another relative who has died in the grave prepared for the first relative if they permit that - while the first one is still alive - there is nothing wrong with that.



86 - Ruling on a cemetery shifted by floods

Q: A female listener from Yemen asks: "We have huge floods that result in the shifting of land which moves the bones of the dead.

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Some women collected the bones and buried them in the ground. Are these women to be blamed for what they did?"

A: If the floods shift the soil in the cemetery, then it is the responsibility of the ruler and the responsible agencies to review the matter so that the bones will be returned to their graves. They should reinforce the soil around the cemetery so as not to be affected by floods again. It is incumbent upon the ruler- or upon good doers seeking Allah's reward- to return the bones to their places. The bones are to be placed in their respective graves, and if they do not know the grave to which they belong, they can bury them in any place within the cemetery and level the tops of the graves in order to recognize them. Moreover, the entire cemetery should be reinforced with a fence or a wall so they will not be desecrated and to protect it against floods.



87- Ruling on placing flowers on graves

Q: Flowers are placed on graves, particularly, during feasts. Is this permissible?

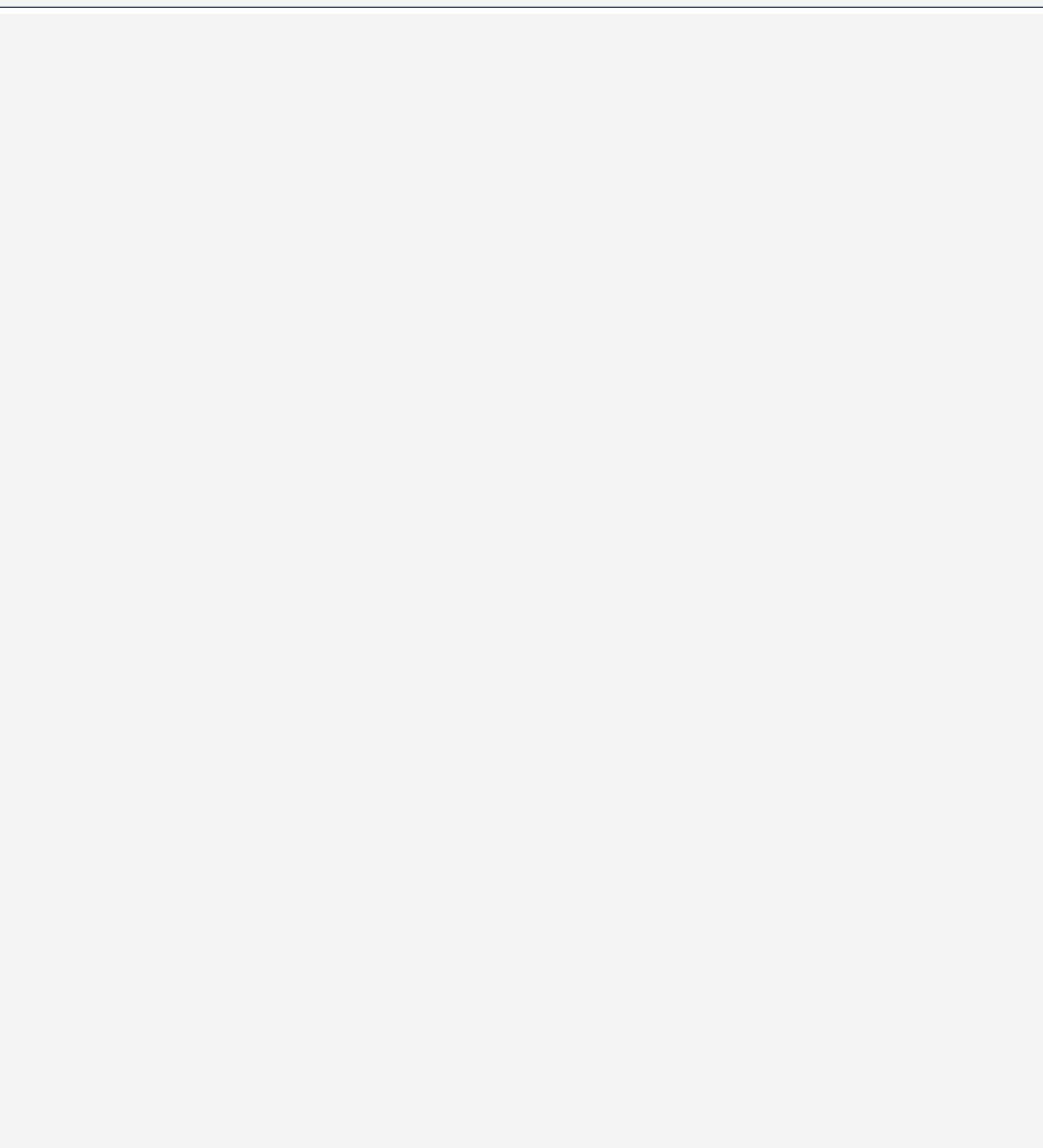
A: This is not permissible and was not legislated. Nothing should be put on graves, be they flowers or anything else. It was the Prophet (peace be upon him) who placed two palm branches on two graves whose inhabitants were being punished. Allah informed His Prophet (peace be upon him) that the two persons buried in these two graves were being punished; therefore, he put the palm branches on them and said: [\(Perhaps, this will alleviate their punishment as long as they do not dry up.\)](#) But he (peace be upon him) did not command putting palm branches on the

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other graves. He (peace be upon him) only placed the palm branches on two graves whose punishment of those buried therein was disclosed to the Prophet (peace be upon him). He said about them: [\(One of them did not protect his body or his clothes from being soiled by his urine, and the other one would go around spreading malicious gossip.\)](#) This points out to us the serious danger of not cleaning oneself from urine and the serious danger of Ghibah (backbiting) and Namimah (tale-bearing), may Allah safeguard us against all of this. Therefore, it is an obligation upon every Muslim man and every Muslim woman to be mindful of purity and to protect themselves from urine soiling the body, clothing and Salah (Prayer) area. Also, by the same token, one must avoid Ghibah, and Namimah. It is an obligation upon every Muslim man and every Muslim woman to beware of Ghibah and Namimah. Ghibah is saying about one's brother what he does not like such as: So-and-so is a miser, so-and-so is such and such, etc., thus, mentioning things which they would not like. Namimah is transmitting bad words from one to another such as saying to someone: So and so said such and such about you, or so-and-so said such and such about so-and-so. This is Namimah and it is one of the major sins and one of the causes of hatred and animosity among Muslims. Therefore, it is obligatory to refrain from it. The Prophet (peace be upon him) stated: [\(A tale-bearer will not enter Paradise.\)](#) The tale-bearer is of the backbiters. He (peace be upon him) said: [\(Mentioning your brother in a manner which he dislikes.\)](#) It was said: "O Messenger of Allah what if that which I say about my brother is true?" He said: "If what you say about your brother is true, then you have backbitten him, and if what you say about him is not true, then you have slandered him.)" Therefore, it is an obligation to be mindful of these things. Allah (Glorified be He) states: [\(neither backbite one another.\)](#)

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He (Glorified be He) also states: [\(And \(O Muhammad صلى الله عليه وسلم\) obey you not everyone Hallaf Mahîn \(the one who swears much and is a liar or is worthless\). \[Tafsir At-Tabari\]\) \(A slanderer, going about with calumnies,\)](#) May Allah grant us well-being.





88- Ruling on adorning graves

Q: A person asks: "What is the ruling on adorning graves?"

A: The ruling on adorning the graves depends on the type of adornment. If it is only soil that is put on the grave with pebbles over it, there is no problem in it. Moreover, this is not considered adornment; on the contrary, it is permissible. Thus, there is no problem in raising the grave with soil by a hand span (above the level of the ground) and putting pebbles over its edges so that people may recognize that it is a grave, and so avoid desecrating it. Yet, adorning the graves by applying plaster, putting perfume on them, building over them, etc., are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) acts and are impermissible. It is reported that the Prophet (peace be upon him) [\(prohibited plastering the graves, sitting on them, or building anything over them.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book]). Moreover, the Prophet (peace be upon him) prohibited writing on graves. Thus, all these acts are prohibited to do them with graves. Consequently, it is prohibited and of Bid`ah (innovation in religion) to build structures, Masjids (Mosques), domes, etc. over graves. Sorrowfully, we see these acts in some Muslim countries. As a matter of fact, these acts not only fall under Bid`ah but lead to Shirk (associating others with Allah in His Divinity or worship). Muslims must abandon these acts;

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rulers of Muslim countries must prevent these acts. Thus, Muslim governments should remove Masjids, structures, domes, etc. which have been built over graves. Yet, if it was not the Masjid that was built over the grave but it was the deceased that was buried in it after the Masjid was built, there is no need to remove the Masjid, but the deceased should be disinterred and transferred to a graveyard to be laid in a grave in the soil. It is also reported that the Prophet (peace be upon him) said: [\(May Allah curse the Jews, and the Christians for they have taken the graves of their prophets as places of worship.\)](#) When some of his wives (Um Habibah, and Um Salamah) told him about a church which they saw in Abyssinia (Ethiopia) in which there were pictures inside it, he (peace be upon him) said: [\(If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection.\)](#) This Hadith tells us that those people will be the worst creatures in the sight of Allah on the Day of Resurrection, because of these acts. Moreover, the Prophet (peace be upon him) said: [\(Do not pray facing the graves \[Except the Qiblah is in the direction of the graveyard\] and do not sit on them \(graves\)!\)](#) Muslim narrated in his Sahih (Authentic Hadith Book) that Jabir (may Allah be pleased with him

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and his father) said that [\(Allah's Messenger \(PBUH\) forbade that the graves should be plastered or they be used as sitting places \(for the people\), or a structures should be built over them.\)](#) So, Muslim scholars must warn people against these acts, admonish, and advice them. Moreover, Muslim rulers should prevent these acts; they should remove the structures, Masjids, domes, etc. which are built

over the graves. Graves must take their natural appearance which was seen at the time of the Prophet (peace be upon him) in Al-Baqi`, namely, dusty graves without structures built over them. This was also seen at the time of the Sahabah (Companions of the Prophet) and is also seen in Saudi Arabia in Al-Madinah (in Al-Baqi`), Makkah and other places. However, after the time of the Prophet (peace be upon him) and the Sahabah (may Allah be pleased with him), Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and some other deviant sects like the Fatimides exaggerated concerning graves by building domes, or Masjids over them. So, we must be aware of these acts. Thus, Muslim [rulers] should order such things, which are against Shar` (Allah's Law), to be removed. As mentioned above, no structures, domes, Masjids, etc. should be built over graves. They should be removed from the graves. Yet, generally there is no problem in visiting the graves to make Salam for the deceased (the formula of this Salam is mentioned in some Hadiths; it includes some Du`a's for the deceased). In addition, visiting the graves reminds one of the Hereafter and serves as an admonition to help one be prepared for it. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) Also, the Prophet (peace be upon him) would teach his Sahabah (Companions) what to say

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when visiting the graves. For instance, he told them to say: [\(Al-Salamu `alaykum ahl-al-diyari min-al-mu'minin wa-al-muslimin wa-Yarhamu Allah Al-Mustaqdimina minnna wal-Musta'khirin wa-inna insha'a Allahu bikum lahiqun \(May peace be upon you O inmates of the abodes of the believers and the Muslims. May Allah have mercy upon those who come first and those who will come last. We- In sha'a-Allah \(if Allah wills\)- shall follow you.\)\)](#) It is recommended to visit the graves, as is understood from the Hadiths. However, visiting the graves should only be for making the Salam (mentioned above), supplicating Allah for the deceased for Him to forgive and have mercy on them, and to remind oneself of the Hereafter. Yet, it is prohibited to visit the graves to seek blessings from the deceased which are there, supplicate them, or ask them for intercession, help, rescue, protection, support, healing, etc. All these acts fall under the realm of major Shirk (associating others with Allah in His Divinity, or worship that takes the Muslim out of Islam) whether the deceased was a laymen, prophet, from the Prophet's Family, righteous people, etc. Therefore, such visits to the graves of Prophet Muhammad, Al-Badawy, Al-Husayn, etc. are prohibited and fall under major Shirk. We mentioned the permissible visit for the graves, for example to make this Salam taught by the Prophet (peace be upon him) to the Sahabah: [\(Al-Salamu `alaykum ahl-al-diyari min-al-mu'minin wa-al-muslimin wa-Yarhamu Allah Al-Mustaqdimina minnna wal-Musta'khirin wa-inna insha'a Allahu bikum lahiqun" \(May peace be upon you O inmates of the abodes of the believers and the Muslims! May Allah have mercy upon those who come first and those who will come last. We- In sha'a-Allah \(if Allah wills\)- shall follow you.\)\)](#) (Related

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by Muslim in his Sahih [Authentic Hadith Book]). Such Hadiths are also found in books of "Bulugh Al-Maram" and "Muntaqa Al-Akhbar". Moreover, Muslim scholars discussed these matters clearly in their books. Now, it is the role of the present-day scholars to spread the truth, and advise people; in the Masjids, in their lectures, in schools, etc. People must be warned against exaggerating concerning graves; they must not build structures over them. They must not vow for the occupants of the graves, invoke them, etc. Sorrowfully, such acts have been spread in many Muslim countries. Buildings, structures, Masjids, domes, etc. over graves leads to Shirk (associating others with Allah in His Divinity or worship). It is also sorrowful to find some people directing acts of worship, which must only be done to Allah, to the occupants of the graves (the deceased), like Du`a', vow, etc. Allah is the only One sought for forgiveness (from sins), healing, etc. So, people must not make Du`a' to the

dead, idols, planets,

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Jinn (creatures created from fire), prophets, righteous people, etc. Thus, we must direct such acts solely to Allah. We must make Du`a' only to Allah. Dead people cannot give help, support, mercy, sustenance, or rescue, etc. This is applied to any grave whether they were for `Abdul-Qadir, Husayn, A-Badawy even prophets. Therefore, one must not go the graves of `Abdul-Qadir, Al-Husayn, Al-Badawy, prophets, etc. to ask them for support, healing, or protection etc. One must avoid doing acts of Shirk. To sum up, people must be aware of these acts, scholars should advise people people against them, and Muslim rulers must order structures domes, Masjids to be remove from over the graves. They should prevent all acts which are against Shar` to preserve Tawhid (belief in the Oneness of Allah/ monotheism) and

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Muslim `Aqidah (creed). We ask Allah to support our rulers, and scholars to do to what pleases Him, and to do what pleases him and to spread the truth. We also ask Allah to support us all, and to save us from misleading others. La hawla wala quwwata illa billah! (there is neither might nor power except with Allah!).



89- Ruling on placing palm branches on graves during the `Eids

Q: During 'Eid (festival) days, we place green palm branches on the graves of the dead. Is there any basis for this in Shari`ah (Islamic Law)?

A: There is no basis for this practice in Shari`ah. The Prophet (peace be upon him) put palm branches on two graves, the inhabitants of which were being punished and Allah informed him about their punishment. He (peace be upon him) said: "As for one of them, he would go around spreading Namimah (tale-bearing)- we seek refuge with Allah against that- and as for the other one, he did not protect himself from urine soiling his body." He (peace be upon him) did not put palm branches on the graves of the Sahabah (Companions of the Prophet) in Al-Baqi` (the graveyard of Madinah near the Prophet's Mosque) or in 'Uhud. This denotes that this is a special case. Thus, one is not permitted to place palm branches on the graves whether on days of `Eid or any other days as doing so is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a Bid`ah (innovation in religion).



90 - Ruling on reading Qur'an over the deceased during burial

Q: I read in the book "Riyadus-Salihin", the section on: "Supplicating Allah for the dead after burial and sitting at the grave for one hour," that: Al-Shafi'i (may Allah be Merciful to him) stated in this section:

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"It is recommended to read some passages of the Qur'an, and if they read the entire Qur'an, then well and good." I request Your Excellence to give us beneficial guidance with regard to this opinion.

A: There is no evidence to support this opinion even if it was authentically reported from Al-Shafi'i, and the correct opinion maintained by the scholars is that it is not recommended to do so. Al-Shafi' (may Allah be merciful to him) was one of the scholars known for his adherence to the Sunnah (whatever is reported from the Prophet); however, everyone can be right or wrong, and every scholar has made mistakes as stated by Malik (may Allah be merciful to him) when he said: "Everyone of us can be right or wrong with the exception of the one buried in this grave; namely, the Prophet (peace be upon him)." Moreover, the Prophet (peace be upon him) stated: [\(All the children of Adam are sinners and the best amongst them are those who frequently repent to Allah.\)](#) Hence, there is no evidence to support the reading of the Qur'an at the grave. The Sunnah (action following the teachings of the Prophet) is not to read at the graves, but to make supplication for the deceased after burial, because after burying the dead, he (peace be upon him) stood at the grave and said: [\(Seek forgiveness for your brother, for he will now be questioned.\)](#) Moreover, when he (peace be upon him) visited the grave of his mother and asked his Lord for permission to ask Allah for her forgiveness, he was not granted permission. Thus, he (peace be upon him) sat at her grave and wept because of the calamity of having been denied permission to ask for her forgiveness. It is recorded that his mother passed away during the pre-Islamic period. On the other hand, when death came to `Amr ibn Al-`As (may Allah be pleased with him), he advised his children and those attending his burial to sit at his grave for a period of time equal to the period of slaughtering the camel and distributing its meat, so that he might entertain

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their company until he remembered how he would answer the messengers of his Lord. This was based on his own Ijtihad (juristic effort to infer expert legal rulings) and there is no reading of the Qur'an included in this advice, but his intention was to make supplication for him and seeking Allah's mercy to be bestowed upon him. The Sunnah of the Messenger (peace be upon him) is very clear in this regard; namely, to ask for forgiveness and steadfastness for the dead after burying them. As for sitting for a period of time equal to the period of slaughtering the camel and distributing its meat, it is based on the Ijtihad of `Amr, however, there is no evidence to support this. What is supported by Shari`ah is only to supplicate for the deceased and seek Allah's forgiveness for them after burial. As for reading some parts or the entire Qur'an at the grave, there is no evidence to support this and thus, it should be abandoned.



91- Ruling on reading Surah Yasin over the deceased

Q: Whenever a Muslim dies, they read Surah (Qur'anic chapter) Yasin at the grave and at home for a period of one week, and after forty days they read it again. Is it permissible to do this? Please guide the people with regard to this practice, as it is wide spread. May Allah reward you with the best.

A: This practice about which the questioner asked is a Bid`ah (innovation in religion) having no basis in Shari`ah (Islamic law). Thus, it is not permissible to read Qur'an over the dead; be it at home, the cemetery, after forty days, or at any other time or place with this intention. Such acts are from the Bid`ahs innovated by people; therefore, what is legislated is to read over the dying person before they

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pass. When one is dying it is recommendable to read Qur'an over them. If Surah Yasin is recited, then well and good as there are Hadiths reported in this regard. The Prophet (peace be upon him) said: [\(Read Yasin for your dead.\)](#) Although the chain of transmission of this Hadith is debated; yet, there is no harm in reading it for the dying person so that he might get the admonition and he might benefit from it before he dies, as the Messenger (peace be upon him) said: [\(Dictate to your dying ones \(to say\), 'There is no god but Allah.'\)](#) He should be dictated by telling him to say: "La ilaha illa Allah (there is no god but Allah)," in order to be his last saying. It is reported in the Hadith: [\(He whose last words are: 'La ilaha illallah' will enter Paradise.\)](#) Thus, one of the means of entering Paradise is to die in the status of truthful and sincere Tawhid (monotheism) and Iman (faith). As for dictating the dead person at the grave, it is a Bid`ah. According to the correct opinion maintained by the scholars, the dead person should not be dictated at the grave. He should not be told: "Remember what you used to say in the worldly life; the testimony that La ilaha illa Allah and that Muhammad is the Messenger of Allah and that you believed in Allah as your Lord, in Islam as your religion, in Muhammad as your Messenger, and in the Qur'an as your leader and guide." This is not reported from the Prophet (peace be upon him). According to the correct opinion maintained by the scholars, this act is not permissible; namely, dictating the dead at the grave

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after burying them. It is a way of dictating the dead person to answer the two angels by saying the two testimonies of faith and what has been mentioned with it. This act has no basis in Shari`ah. As for dictating him before death by telling him to say: "La ilaha illa Allah," it has been already mentioned that it is a Sunnah to do that before death; namely, he should be told to say: "La ilaha illa Allah." If he says it, then nothing else should be said to him so that it will be his last saying.



92 - Ruling on reciting Qur'an at the grave after burial

Q: After burying the dead, one of the relatives starts reciting some Ayahs (Qur'anic verses) over the grave. Is this permissible?

A: This practice has no basis in Shari`ah (Islamic law). What is permissible is only supplication, but reciting the Qur'an is not permissible. It should not be recited at the graves. Once the burial ceremony is completed, the relative of the deceased along with those attending the funeral should stand at the grave and supplicate saying: "O Allah, forgive him, O Allah, keep him firm with the firm word...", and other similar supplications. It is reported that whenever the Prophet (peace be upon him) finished the burial of the dead, he would stand over the grave and say: [﴿Seek forgiveness for your brother, for he will now be questioned.﴾](#) Thus, the Prophet (peace be upon him) commanded the people to seek forgiveness for the deceased after burial. As for reciting the Qur'an at the grave, it should not be done due to the lack of supporting evidence.



Q: What is the ruling on reciting Qur'an during burial?

A: This is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law). Qur'an should not be recited during burial; Qur'an is to be recited in

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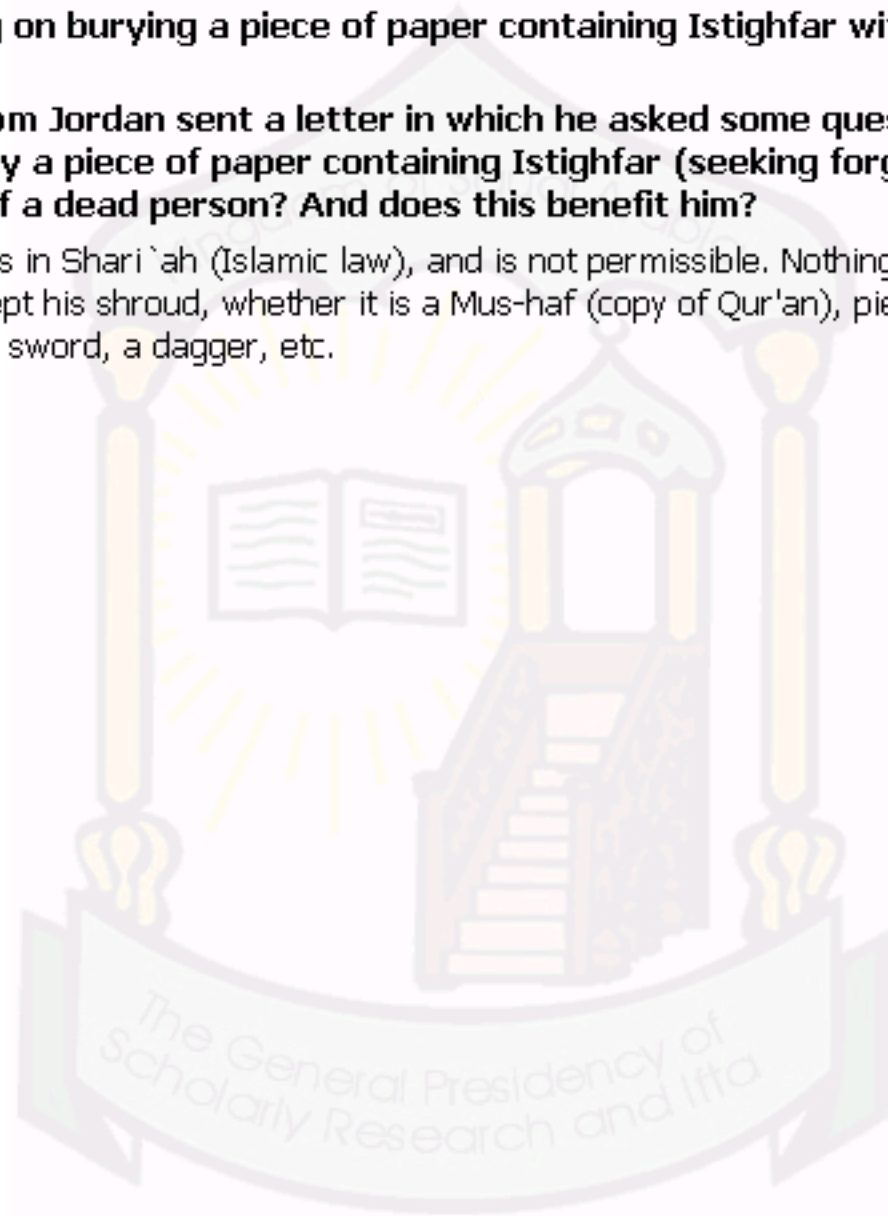
Masjids (mosques) and houses, not at graves, because the Prophet (peace be upon him) said in the authentic Hadith: [\(Offer some of your Salahs \(Prayers\) at your homes. Do not let your homes be like graves.\)](#) He also said: [\(Because the devil escapes from the house in which Surah \(Qur'anic chapter\) Al-Baqarah is recited.\)](#) This shows that graves are not places of praying or reciting Qur'an, and that Salah is to be offered in houses and Masjids.



93- Ruling on burying a piece of paper containing Istighfar with the dead

Q: A listener from Jordan sent a letter in which he asked some questions. He asks: Is it permissible to bury a piece of paper containing Istighfar (seeking forgiveness from Allah) inside the grave of a dead person? And does this benefit him?

A: This has no basis in Shari`ah (Islamic law), and is not permissible. Nothing should be buried with a dead person except his shroud, whether it is a Mus-haf (copy of Qur'an), pieces of paper on which words are written, a sword, a dagger, etc.





**Ruling on saying Du`a' for the deceased after burial by someone and other people say:
'Amen!'**

Q: When the deceased is buried, someone stands at the grave

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and supplicates loudly and the followers (of the funeral) say Ta'min (saying: "Amen") to his Du`a' (supplication); is this permissible or is it Bid`ah (innovation in religion)?

A: There is nothing wrong with this. When the Prophet (peace be upon him) finished burying a deceased, he used to stand at it and say: [\(Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.\)](#) The Sunnah (action following the example of the Prophet) is that all the followers of the funeral should supplicate. Each one says: "O Allah! forgive him. O Allah! Grant him steadfastness at the time of questioning. O Allah! Grant him steadfastness in the Truth." If one said it and the rest said Ta'min, Alhamdu lillah (All praise is due to Allah), there would be nothing wrong with this but it is preferable that each one makes Du`a' with what the Prophet (peace be upon him) said: [\(Seek forgiveness for your brother.\)](#) Everyone should say: "O Allah! Forgive him. O Allah! Grant him steadfastness in the Truth." This is the right of the Muslim over his brother. This is sufficient, Alhamdu lillah. If an individual says: "O Allah! forgive him. O Allah! grant him steadfastness in the Truth" and they say: "Amen!" this will be fine. But it is preferable that each one of them makes Du`a' himself and fulfill the order (of the Prophet, peace be upon him).



95 - Ruling on collective supplication at the grave

Q: What is the ruling on collective Du`a' (supplication) at the grave?

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A: Saying Du`a' collectively at the grave has no basis in the Shari`ah (Islamic law). If a person deliberately says: I make Du'a' (supplication) and you say Amen after me; this has no basis in the Shari`ah as far as we know. Neither the Prophet (peace be upon him) nor the Salaf (righteous predecessors) did it. However, if an individual says Du`a' and the people around him heard him and say: "Amen" unintentionally; there would be nothing wrong with this. If a person made Du`a' after burying someone by saying: "O Allah! Forgive him; O Allah! Have mercy on him; O Allah! Grant him steadfastness with firm words" and some of those who were present heard him and said: "Amen", there would be nothing wrong with this. However, if they agree that someone makes Du`a' and they say: "Amen", this has no basis in Shari`ah and it should not be done, because if the collective Du`a' was done intentionally, this has no basis in Shari`ah. It has never been reported from the Prophet (peace be upon him) nor from the Sahabah (Companions of the Prophet) (may Allah be pleased with them). The latter avoided it and this should not be done. Nevertheless, it will be acceptable if a person makes Du`a' and they hear him and say: "Amen" unintentionally and without assembling or intending to do this.

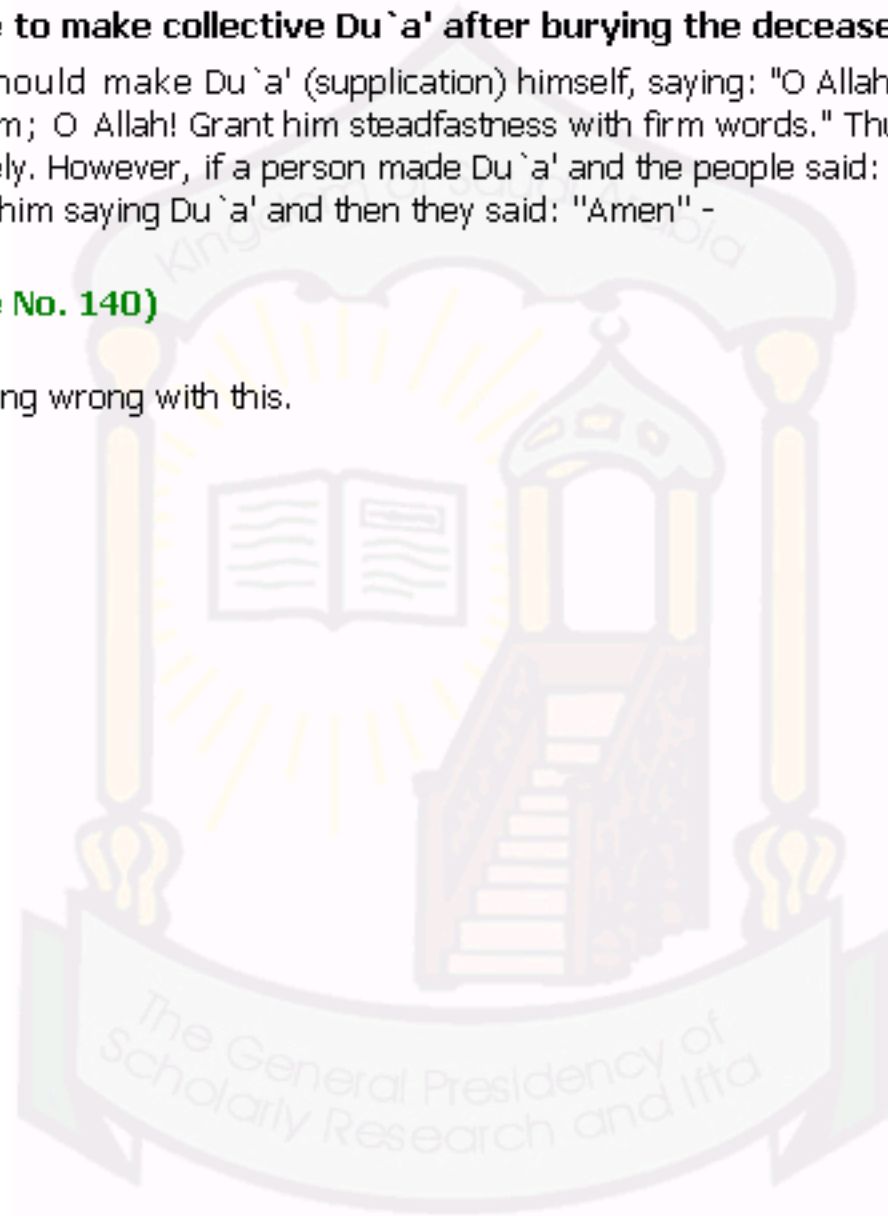


Q: Is it permissible to make collective Du`a' after burying the deceased?

A: Each person should make Du`a' (supplication) himself, saying: "O Allah! Forgive him; O Allah! Have mercy on him; O Allah! Grant him steadfastness with firm words." Thus, they do not need to supplicate collectively. However, if a person made Du`a' and the people said: "Amen" unintentionally - that is, they heard him saying Du`a' and then they said: "Amen" -

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there would be nothing wrong with this.





Ruling on raising the hands while making Du`a' for the deceased at the grave

Q: A questioner asks about raising one's hands and reciting Al-Fatihah (Opening Chapter of the Qur'an) for the deceased with the bereaved family: Is this permissible? Is it permissible to make Du`a' loudly? May Allah reward you with the best.

A: To do so at the grave after burying the deceased is permissible. If they raise their hands while reciting Du`a' (supplication) after the process of burial and asking for steadfastness and forgiveness for the deceased, it would be permissible. `Aishah (may Allah be pleased with her) said that the Prophet (peace be upon him) used to visit the graves and make Du`a' while raising his hands.





97- Ruling on preaching in a cemetery

Q: Is it Sunnah (action following the teachings of the Prophet) to preach in a cemetery to a crowd of people following the funeral?

A: If this is easy to do, it would be good. If it is easy to preach to them and find those who listen to and benefit from such preaching, it would be Mustahab (desirable). This is because it has been authentically reported from the Prophet (peace be upon him) that he preached to people in the cemetery when they came to a grave and the deceased was yet to be buried. He (peace be upon him) sat with his companions and reminded and explained to them the condition of the servant after being buried. They asked him about predestination saying: "Are we performing deeds for something that has already been decreed or still to be decreed?" The Prophet replied: "A decreed matter". It was said, "O Messenger of Allah, why perform deeds then when our matter has already been decreed?"

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He (peace be upon him) replied: ﴿Perform deeds, for every person is prepared (for the path they take); as for the blissful people, it is made smooth for them the path to the deeds of the blissful people; and as for the wretched people, it is made smooth for them the path to the deeds of the wretched people. He then recited the following verses from the Qur'an: ﴿As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴾ ﴿And believes in Al-Husnâ.﴾ ﴿We will make smooth for him the path of ease (goodness).﴾ ﴿But he who is greedy miser and thinks himself self-sufficient.﴾ ﴿And belies Al-Husnâ (See the footnote of the Verse No.6)﴾ ﴿We will make smooth for him the path for evil.﴾﴾ The Prophet (peace be upon him) reminded and preached to them. If it is easy to remind those who are present and preach to them, nothing would be wrong with this and this is good In sha'a-Allah (if Allah wills).



98- Ruling on Talqin to the dead

Q: A questioner from the Sultanate of Oman says in his letter: After burying a dead person, the Khatib (preacher) or Imam (the one who leads congregational Prayer) recites some verses of the Holy Qur'an and then he follows it with a recommendation to the dead. Some of the sayings, which are dictated to the dead include: O Servant of Allah! Do not forget the covenant which is between us and you and by which you abided: Your religion is Islam, your Prophet is Muhammad

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(peace be upon him); and do not be afraid of the two angels because they are Servants of Allah, etc. Was this practice reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet)? Please clarify this matter to us and support your reply with evidence from the Sunnah (acts, sayings or approvals of the Prophet). May Allah reward you with the best.

A: Alhamdu lillah (All praise is due to Allah) and may peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance. Talqin to the dead (standing by their grave in an attempt to remind them to say: "La ilaha illa Allah") after being buried was not authentically reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet, may Allah be pleased with them). However, a Hadith Mawdu` (fabricated Hadith), which was related by Al-Tabarany on the authority of Abu Umamah Al-Bahily was reported in this regard. This Hadith is not authentic; it is rather a fabricated one. A group of narrators from the Levant has reported similar narrations to the same effect. The correct opinion is that it is a Bid`ah (innovation in religion) which is not Islamically permitted. The recompense of the dead is according to the condition on which he died. Talqin is made before the exiting of the soul. The Prophet (peace be upon him) says: [\(Exhort your dying persons to say: 'la ilaha illallah' \(There is no god except Allah\).\)](#) Those who are on the brink of death should be dictated this great phrase, which is: La ilaha illa Allah (there is no god but Allah). The Prophet (peace be upon him) is reported to have said: [\(He whose last words are: La ilaha illallah \(There is no god except Allah\) will enter Paradise.\)](#) If it is said honestly and

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sincerely, believing in what it indicates of the Tawhid (belief in the Oneness of Allah/ monotheism) and disowning Shirk (associating others with Allah in His Divinity or worship) and its people, Allah (Glorified and Exalted be He) will make these from among the causes of his salvation and happiness if he was not insistent on any major sins. Otherwise, he will be under the Will of Allah. Anyone who dies after committing sins, will be under Allah's Will, If Allah wills to forgive him, he will be forgiven and if Allah wills to torture him he will be tortured according to the amount of sins, which he committed before dying. After being purified by Hellfire, Allah will bring him out of the Hellfire and admit him into Paradise if he died on Tawhid according to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). This is the truth which runs contrary to the belief of the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between

belief and disbelief) and those who follow in their footsteps. This is also in disagreement with the belief of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) who claim that anyone who commits a sin will be in Hellfire forever. The Khawarij holds such a person as a disbeliever due to such belief. On the contrary, Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) who are the Sahabah (Companions of the Prophet) and their followers in goodness believe that anyone who dies on Tawhid but has committed sins will not stay eternally in Hellfire, if he happens to enter Hellfire, but will be under the Will of Allah; if Allah wills, He will forgive and pardon him due to his Tawhid, faith, and righteous deeds. If Allah wills, He will punish him according to the amount of major sins he committed before his death, such as fornication, theft, undutifulness to parents, severing the ties of kinship, or devouring usury or similar major sins. Allah (Glorified and Exalted be He) says in His Holy Book in two verses of Surah (Qur'anic chapter) Al-Nisa': [﴿Verily, Allāh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) Allah (Glorified be He) says that He does not forgive anyone who dies on Shirk and He forgives

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anything else other than Shirk to whom He pleases. A transgressor who dies while committing major sins is not a Kafir if he dies on Tawhid. If he dies after committing adultery, showing undutifulness to both parents or to one of them, or devouring usury and he did not desist or believed it was lawful, he would be under the Will of Allah. This also applies to those who backbite and gossip and commit similar sins, they will be under the Will of Allah, according to people of the truth, who are Ahl-ul-Sunnah wal-Jama`ah who disagree with the Khawarij, the Mu`tazilah and those who adopts their explanation for this noble verse. It has been authentically reported through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) that on the Day of Resurrection the Prophet (peace be upon him) will intercede with Allah for the monotheists who enter Hellfire and that Allah will set a limit for him (to intercede for a certain type of people), so Allah will take them out of the Fire; then he will intercede again and Allah will set a limit for him, so Allah will take them out of the Fire; then he will intercede again and Allah will set a limit for him, so Allah will take them out of the Hellfire; and again for the fourth time he will intercede and Allah will set a limit for him, so Allah will take them out of the Fire, and so on. Likewise, prophets, angels, believers, and individuals will intercede also with Allah. A small number of monotheists will remain in Hellfire whom Allah (Glorified be He) takes out of Hellfire by His Grace and Mercy (Glorified and Exalted be He) after torturing them in it for the period determined by Him (Glorified and Exalted be He). This is the doubtless truth which Ahl-ul-Sunnah wal-Jama`ah from among the Sahabah of the Prophet (peace be upon him) and those who came after them believe in.

As for Talqin after being buried, it is a Bid`ah (innovation in religion). For example, a person stands by a grave and says to a deceased: Remember so and so. This has no basis in Shari`ah (Islamic law) but it is the opinion of some scholars. It was not done by the Prophet (peace be upon him) nor his Sahabah (may Allah be pleased with and please them).



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Q: I would like you to give me an idea about Talqin to the dead (standing by their grave in an attempt to remind them to say: "La ilaha illa Allah"); is it valid or a Bid`ah (innovation in religion) to say Talqin to the dead when placing him into the grave?

A: Scholars held different opinions on Talqin, in which it is said to the deceased: O so and so! Remember what you have taken with you from the worldly life, which is La ilaha illa Allah (there is no god but Allah) and Muhammad is the Messenger of Allah. This has been narrated in some Hadiths but they are not Sahih (authentic) ones. This has also been reported in some old narrations that were reported by some narrators from the Levant. The correct opinion is that Talqin is a Bid`ah (innovation in religion). Let it not be said to him: O so and so! Remember what you have taken with you from the worldly life, which is La ilaha illa Allah (there is no god but Allah) and Muhammad is the Messenger of Allah and that you have accepted Allah as your Lord, Islam as your religion, Muhammad as your Prophet, and the Qur'an as your leader. This has no reliable basis in the Shari`ah (Islamic Law). This should be rejected due to the absence of any evidence. However, after finishing the process of burying the dead, it is Mustahab (desirable) for people to stand by the grave and supplicate for the dead that Allah may forgive him and grant him steadfastness. After people have finished burying the dead, it is Islamically prescribed to stand by the grave and make Du`a' (supplication) for the dead that Allah may forgive him and grant him steadfastness. This has been authentically reported in the Sunnah (acts, sayings or approvals of the Prophet). The Prophet (peace be upon him) used to stand by the grave after burying the dead and say: [\(Ask Allah to forgive your brother and supplicate for him to be steadfast, because he is now being questioned.\)](#) This is the Sunnah and it has to be acted upon.



Q: Some people believe that the dead are to be dictated the answer to the questions they shall be asked in the grave. This means that after the deceased has been buried and the people have left, he is to be called by his name; attributed to his mother, and will be questioned by two angels. Then it will be said to him to say such and such.

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Is there any Hadith reported to that effect?

A: The Hadiths reported in this regard are Da`if (weak) and even Mawdu` (fabricated). Some of the Salaf (righteous predecessors) narrated something similar, but it is a weak and incorrect opinion. It is even considered Bid`ah (innovation in religion). Talqin to the dead (standing by their grave in an attempt to remind them to say: "La ilaha illa Allah") is not Islamically permissible. The permissibility of doing so has been reported from some scholars of the Levant but it is a weak opinion. These issues are not amenable to personal opinion. Moreover, it has not been authentically reported from the Prophet (peace be upon him) that he made or commanded Talqin. All the Hadiths narrated concerning this subject are Mawdu`, and not Sahih (authentic). It is Islamically prescribed not to make any Talqin. Rather, after burying the deceased, people should make Du`a' (supplication) for him to be forgiven and granted steadfastness as the Prophet (peace be upon him) used to do. After burying the deceased, the Prophet (peace be upon him) used to stand by the grave and say: [\(Beg forgiveness for your brother and ask that he be made steadfast, for now he is being questioned.\)](#) He (peace be upon him) did not make any Talqin to the dead by saying: Remember the faith that you died believing in: that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah and that you have accepted Allah as a Lord, Islam as a religion, Muhammad as a Messenger and the Qur'an as a guide. The Prophet (peace be upon him) did not do so. Neither he (peace be upon him) nor his Sahabah (Companions of the Prophet) made Talqin for the dead but he (peace be upon him) used to make Du`a' for the deceased after burying him, by saying: [\(Beg forgiveness for your brother and ask that he be made steadfast, for now he is being questioned.\)](#) This is the Sunnah (action following the teachings of the Prophet). The Muslim should say: O Allah! Forgive so-and-so. O Allah! Forgive him.

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O Allah! Grant him steadfastness with the firm word (the Testimony of Faith). O Allah! Grant him steadfastness on the truth. This is the Islamically prescribed course of action.



99- Ruling on believing that the reward for reciting the Qur'an for the dead will reach them

Q: A female questioner residing in Al-Dammam asks: Do dead people benefit from the recitation of Al-Fatihah (Opening Chapter of the Qur'an) or the Qur'an that is dedicated to them?

A: It is not Islamically permissible to recite the Qur'an, Al-Fatihah or any other Surah for the deceased; instead, Du`a' (supplication) should be made for them. It is permissible to make Du`a', give charity and perform Hajj and `Umrah (lesser pilgrimage) on behalf of the deceased. However, there is no basis in Shari`ah (Islamic Law) to recite Qur'an for them. The person who recites the Qur'an does so seeking the reward from Allah (Exalted be He) for himself and makes Du`a' for the deceased, his parents and others that Allah (Exalted be He) may forgive them and have mercy on them. Making Du`a' is required but reciting the Qur'an for the dead has no basis in Shari`ah and is not Islamically permissible. Making Du`a' benefits the dead and so does giving charity on their behalf.



100- Ruling on believing that the dead person knows who prepares him for burial

Q: A questioner from Makkah Al-Mukarramah asks: Does the deceased know who washes him, shrouds him and puts him in his grave?

A: I do not know of any evidence for this. The deceased knows nothing of the worldly life.

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Allah (Glorified and Exalted be He) says about them: **﴿but you cannot make hear those who are in graves.﴾** And: **﴿If you invoke (or call upon) them, they hear not your call﴾** The actions of the deceased have ceased and they cannot hear anyone calling upon them. However, it benefits the deceased if people make Du`a' (supplication) and seek mercy for them. Therefore, it is Islamically prescribed to say, after burying the dead: "O Allah! Forgive him. O Allah! Grant him steadfastness when he is questioned. O Allah! Forgive him and grant him steadfastness with the firm word (the Testimony of Faith)." Such Du`a' benefits the deceased. However, the dead disbelievers in the Battle of Badr are excluded from this because when they died, after they had been thrown into the well of Badr, the Prophet (peace be upon him) spoke to them, saying: **﴿'Did you find what your Lord has promised you true?' `Umar asked him, 'Are you speaking to people who have decayed?' The Prophet (peace be upon him) replied, 'You do not hear what I am saying any better than they do but they cannot respond.'﴾** This is an exception which indicates that these dead people in the Battle of Badr heard the speech of the Prophet (peace be upon him) and that Allah (Exalted be He) enabled them to hear him blame and censure them. This is specific to them. As for the rest of the dead, there is no evidence that they hear anything but they do benefit from Du'a' and people giving charity on their behalf.



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101- Knowledge of the deceased about the conditions of his family

Q: Does the deceased perceive his loved ones in the worldly life and what they have done after he entered the grave and his spirit ascended to its Creator?

A: This has no basis in Shari`ah (Islamic law). When someone dies, his knowledge of the people of the world ceases. Allah (Glorified and Exalted be He) says: [﴿Verily, you cannot make the dead to hear \(i.e. benefit them and similarly the disbelievers\).﴾](#) Allah (Exalted be He) also says: [﴿but you cannot make hear those who are in graves.﴾](#) This means that if someone dies, his righteous deeds cease except in three cases: Sadaqah Jariyah (ongoing charity), beneficial knowledge or a righteous child who makes Du`a' (supplication) for him. He does not know the conditions of people, his family or others.

Q: A questioner from the Arab Republic of Egypt asks: Does the deceased perceive his loved ones in the worldly life and what they have done after he entered the grave and his spirit ascended to its Creator?

A: The deceased does not feel and his deeds have ceased. Allah (Glorified and Exalted be He) says: [﴿but you cannot make hear those who are in graves.﴾](#) And: [﴿Verily, you cannot make the dead to hear \(i.e. benefit them and similarly the disbelievers\)﴾](#) The Prophet (peace be upon him) said:

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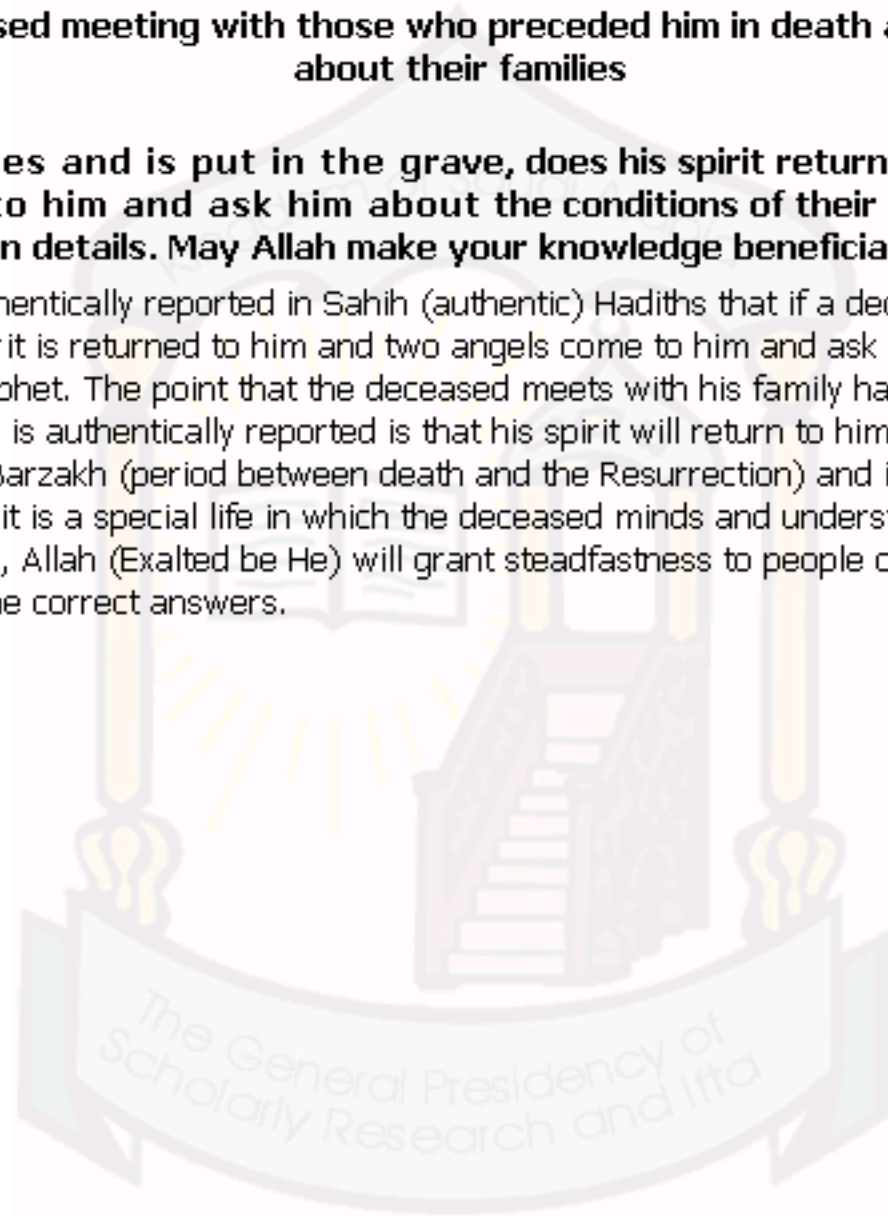
[﴿When a person dies, his deeds come to an end, apart from three: Sadaqah Jariyah \(ongoing charity\), knowledge by which people benefit, or a pious child who supplicates for him \(for the deceased\).﴾](#) The deceased does not perceive the conditions of his family. May Allah help us.



102- The deceased meeting with those who preceded him in death and their inquiring about their families

Q: If a Muslim dies and is put in the grave, does his spirit return to him? Do his dead brothers come to him and ask him about the conditions of their people and families? Please benefit us in details. May Allah make your knowledge beneficial to people.

A: It has been authentically reported in Sahih (authentic) Hadiths that if a deceased person is put in his grave, his spirit is returned to him and two angels come to him and ask him about his Lord, his religion and his Prophet. The point that the deceased meets with his family has no basis in the Sahih Hadiths, but what is authentically reported is that his spirit will return to him until he is questioned. This life is called Barzakh (period between death and the Resurrection) and it is not like the worldly life of people but it is a special life in which the deceased minds and understands what he is asked about. In such a life, Allah (Exalted be He) will grant steadfastness to people of faith and mislead the wrong-doers from the correct answers.





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103- The spirit departs the body at death and returns when the deceased is put in his grave for questioning

Q: Is it true that the spirit of the deceased shades him until he enters his grave and then it enters with him? Is it also true that the deceased feels those who wash him and those who follow his funeral?

A: I know of no basis for this in Shari`ah (Islamic Law). When a believer is put in the grave, his spirit is raised to heaven and to Allah (Exalted be He), then it is commanded to return to its body until the deceased is questioned in the grave (by two angels): Who is your Lord? What is your religion? Who is your Prophet? However, if the spirit of the Kafir (disbeliever) ascended, the gates of heaven will be closed before it. This indicates that the spirit departs the body at death and does not shade it, but leaves it. However, the spirit of the believer is raised to the seventh heaven and Allah (Glorified and Exalted be He) says: "Return to where you came from." He (Exalted be He) returns it to its body until the deceased is questioned about his Lord, his religion and his Prophet. As for the Kafir, the gates of heaven will be closed before him and his spirit will be cast down. May Allah protect us.



104- Knowledge of the dead of the visit of living people

Q: Do the dead perceive the visit of living people? Where is the dwelling place of the spirits?

A: There is no religious evidence indicating such knowledge of the dead, but it is Sunnah (action following the teachings of the Prophet) to

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visit graves and make Du`a' (supplication) for the dead and to greet them with Salam (Islamic greeting of peace). It has been narrated in some Hadiths: [\(When someone says Salam \(Islamic greeting of peace\) to a dead person whom he knew in the worldly life, Allah will return the spirit of the dead person to return the Salam.\)](#) (Narrated and strengthened by Ibn `Abdul-Bar) However, there is doubt about its Sanad (chain of narrators). It is important to say Salam to the dead and to make Du`a' for them whether or not they used to know the visitor, Alhamdu lillah (All praise is due to Allah). To our knowledge, there are no authentically reported Hadiths indicating that the dead perceive someone who visits them. However, if the deceased are Muslim people, the Sunnah is to visit their graves and say Salam to their dwellers, and make Du`a' for them whether or not they used to know each other. A Muslim will be rewarded for visiting and making Du`a' for the deceased. A Muslim should only visit the grave of a Kafir (disbeliever/non-Muslim) for learning a lesson; not for greeting or for making Du`a'. When a Muslim visits the grave of a Kafir relative, he should not say Salam, but visit and pass by his grave for the sake of learning a lesson as the Prophet (peace be upon him) visited the grave of his mother. The Prophet (peace be upon him) asked his Lord for permission to make Du`a' for her but his request was denied. If a person visits the grave of someone who died during Jahiliyyah (pre-Islamic time of ignorance) or while being a Kafir, the former should not make Du`a' for the latter. It is permissible to visit the grave in order to learn a lesson but the visitor should not make Du`a' or say Salam to the dead Kafirs.



105- Ruling on believing that the dead person hears what the people attending his funeral say

Q: I have heard some scholars say that if the dead person is brought to the grave for burial,

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he can hear all that is said by the people who come to bury him. Is this correct?

A: Matters of Barzakh (period between death and the Resurrection) and that of death are great matters of the Ghayb (the Unseen) which no one knows except Allah (Glorified and Exalted be He). What people claim in this regard is unreliable but the Prophet (peace be upon him) is authentically reported to have said: [\(Verily, he hears the sound of their shoes \(hitting the ground while leaving\)\)](#). This is after the deceased is buried and the people depart. This is what has been narrated. To our knowledge, nothing has been narrated with regard to hearing what people say, and it is not permissible to confirm this except with evidence. The Prophet (peace be upon him) mentioned that the dead person hears the sound of their shoes (hitting the ground while walking) when they leave after burying him. It is not permissible for a believer or anyone else to confirm anything about the dead except with evidence.



106- Ruling on spirits meeting and their knowing each other after death

Q: Do the spirits meet with each other after death; even if they lie buried in distant lands, that is, their graves are located in different countries? We have heard that the dwellers of the graves welcome those who died recently who had been righteous. Is this reception limited to the cemetery where the dead person will be buried?

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This is what we have been informed through the dreams several people have had about such a reception taking place.

A: As far as the Shari`ah-based evidence is concerned, I do not know any Ayahs (Qur'anic verses) or Hadiths indicating that spirits meet with and know each other and ask questions.

Also, there are many kinds of dreams. Some believers experience Ru'ya (true dream). People have had numerous dreams indicating the meeting of spirits and that they rejoiced at the spirit of the believer. If the believers rejoice at the spirit of the believer, the unbelievers suffer because of other spirits that are brought to Hellfire. There are many dreams that indicate the meeting of spirits. People also have dreams where the dead person may reveal something to his family members which he did not mention to them. The deceased may say that he is indebted to so-and-so, and when the person is asked the debt is confirmed. The dead person may say (in a dream): You will find something in a certain shop and the living person actually finds it. The deceased may say some things in dreams which are confirmed in reality. This occurs in dreams. Many trustworthy people have said that they saw their fathers, brothers or other dead people in a dream and the latter told them to give so-and-so such and such on their behalf because they are indebted to him. When the person is asked, he answers in the affirmative; that the deceased is in fact indebted. This has occurred in many dreams and such things are possible.



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Q: A questioner from Yemen who resides in Jeddah says: Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar): Do the dead whose spirits are in the Barzakh (period between death and the Resurrection) meet each other? Do they know each other?

A: There is no clear Islamic evidence that confirms this, but there are incidents in which spirits may meet each other. However, we do not know of any Sahih (authentic) Hadiths indicating this. It has been authentically reported from the Prophet (peace be upon him) that he said: [\(The spirit of the believer is a bird that hangs in the trees of Paradise.\)](#) The Prophet (peace be upon him) also said: [\(The spirits of the martyrs are inside green birds, and they have lanterns hanging from the Throne \(of Allah\). They roam freely in Paradise wherever they wish and then take shelter in these lanterns.\)](#) This is authentically reported from the Prophet (peace be upon him). However, there is no authentic evidence that the dead meet with a sleeping person in this life, except Ibn Al-Qayyim and others who mentioned that this does happen and that the spirits may meet. People say a lot of things about such meeting which indicates that it does happen and Allah (Glorified and Exalted be He) has power over all things (Glorified and Exalted be He). The matter of the spirit is strange and unique. It is possible that the spirit is in Paradise and that it may meet with other spirits.

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Many people have told us about incidents and events indicating such meetings. For example, a person told me that his father was indebted to so-and-so. This person saw in a dream another person telling him: "Your father is indebted to me for such and such and to another person for such and such and also to another person for such and such." When he asked the people concerned if this was true, they affirmed all this. This means that true things do happen indicating some sort of meeting, and Allah Knows best.



107- Do the dead see their family members in the worldly life

Q: Can the dead person see his family members in the worldly life? If so, when does he see them? When is he prevented from seeing them?

A: There is no authentic report indicating that the dead see their family members. However, some scholars mentioned that while sleeping, the spirits of the living may meet with the spirits of the dead. The spirit is with Allah (Glorified and Exalted be He); the spirit of the believer is in Jannah (Paradise), whereas that of the Kafir (disbeliever) is being tortured. However, a spirit may be sent to its body in order to return the greetings to those who say Salam (Islamic greeting of peace) at the graves. This spirit may meet with the spirit of someone who is sleeping and talk about some issue as was mentioned by Ibn Al-Qayyim (may Allah be merciful to him) and other scholars. A person may die while being indebted to someone, and thus his spirit may meet with that of some people who are sleeping and tell them that he is indebted to so-and-so for such and such.

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Then when the relevant person is questioned, he confirms it. He may be informed of some things that exist in a certain place during a dream in which the spirit of the sleeper meets with that of the dead person. Such things indicate that spirits may meet, i.e. the spirit of the dead meets with the spirits of the living who are asleep. However, Sahih (authentic) Hadiths do not include anything that indicates that these spirits meet but this has been indicated by real situations that happen to people. The only reference I can recall on this subject is that of Ibn Al-Qayyim (may Allah be merciful to him) in his book "Al-Ruh" which discusses many aspects of this subject. Anyone who is interested in this topic should refer to this book as it is highly beneficial.



108- Do the dead hear the speech of those who visit them

Q: Do the dead know our news? If they can, how does this happen? Do they hear us if we go to the grave and talk to them?

A: This needs to be explained in detail. The dead do not hear everything. Allah (Glorified and Exalted be He) says: [\(Verily, you cannot make the dead to hear.\)](#) Allah (Glorified be He) also says: [\(but you cannot make hear those who are in graves.\)](#)

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The Prophet (peace be upon him) said: [\(When a person dies, his deeds come to an end, apart from three: Sadaqah Jariyah \(ongoing charity\), beneficial knowledge, or a pious child who prays for him \(for the deceased\).\)](#) This includes the ability to hear which also comes to an end except for what has been excluded based on a Nas (Islamic text from the Qur'an or the Sunnah), such as the saying of the Prophet (peace be upon him): [\(If the servant is put in his grave and his companions leave him, he will hear the sound of their shoes \(hitting the ground while leaving\).\)](#) This circumstance is excluded based on the Hadith mentioned. While in his grave, the deceased hears the angels ask: Who is your Lord? What is your religion? This has been revealed by authentic texts. However, there is no evidence that the deceased hears the news of his family. There is a difference of opinion among scholars about the one who comes to greet the deceased and it includes weak reports indicating that if someone he knows greets him, Allah (Exalted be He) will return his spirit to him in order to return the greeting. The strongest opinion is that which is taken from Sahih (authentic) Hadith, in which the Prophet (peace be upon him) said: [\(Whenever someone greets me, Allah returns the soul to my body \(in the grave\) and I return his greeting.\)](#) This is a strong opinion; it holds that if someone who was known to the deceased in the worldly life greets him, his spirit will be returned to his body in order to return the greeting. However, the authenticity of the Hadiths in this regard is doubted, because they involve weakness; therefore, we say that this could be possible if the reports are authentic.



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109- Causes of being saved from punishment in the grave

Q: What are the causes of being saved from punishment in the grave which argue for the doer of them? Is he who is sick with cancer in the abdomen considered a martyr because the one who dies from an intestinal ailment is a martyr? Please benefit us with your answer. May Allah reward you.

A: The causes of safety in the grave are to obey Allah (Exalted be He) and His Messenger (peace be upon him) through steadfast adherence to Allah's Religion and turning away from sins.

Whoever is sick with cancer or any other disease is on a path that brings goodness and he should hope for a great reward. Illness is a Kaffarah (expiation) for sins; if a person is afflicted with a disease it is a Kaffarah for him. Allah (Exalted be He) will expiate the sins of a servant due to that which afflicts him of illness, distress, sadness or even a prick of a thorn. There are numerous causes of achieving martyrdom, including the one who is afflicted with plague, an intestinal ailment, and leprosy, as well as the one who is crushed beneath a fallen building, the one who drowns and the martyr in the Cause of Allah. All these are types of martyrdom.



110- Ruling on the saying: "Buried in his final abode"

Q: A female questioner asks: We often hear people use certain common words, and we wish to know whether it is permissible for a Muslim to say them? For example people say, "For the sake of heaven", "May the eye of heaven protect you",

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"May Allah protect us from your harm" and "He was buried in his final abode."

A: These words are inappropriate: "For the sake of heaven", "May the eye of heaven protect you." The Muslim should state clearly, "May Allah protect you", "May Allah help you" or say, "By Allah" or "By the Attributes of Allah." You should ask Allah (Exalted be He) by His High Attributes and by His Knowledge and the like. For example, the Muslim should say, "I ask you for the Sake of Allah to do such and such."

As for saying: Fal Allah wala Falak (literally, "Omen is from Allah, not from you!" which means, "I take a good omen from Allah not the (bad) words you said"), this is a commonly used expression that should better be avoided. Rather, one may say: "Please speak good words, say what is good, do not say annoying words."

"A person's final abode" pertaining to the worldly life, because it is the last thing he will have in the worldly life, which is the grave. However, it is not his final place as he will be resurrected and recompensed. It is called the last abode because it is the last thing he will have in the worldly life, and its assemblies and dwellings. It is his last abode after which he will be resurrected.



111- Clarifying the possibility of hearing the moans and yells in the graves

Q: A man whose house is located near a graveyard, says that late at night he hears moans coming from the graves. Is this true? Are there true stories in this regard?

A: Yes. A group of Muslim scholars reported the validity of such stories as regards hearing the moans of some people being tortured. We ask Allah for safety. And when the Prophet (peace be upon him) passed by two graves,

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he heard them being tortured, and told the people, saying: [﴿"One of them used to go about with calumnies while the other never saved himself from being soiled with \(his\) urine."﴾](#) We ask Allah for safety. In addition, forty years ago, someone told me that when he visited his paternal aunt at her grave, he heard the sound of screaming coming from her grave, even though a long time had passed since her death. Having being told that, he went to verify this piece of news and found that it was really true. We ask Allah for safety. In this regard, Ibn Rajab mentioned in his book, entitled "Ahwal Al-Qubur" (The Agonies of Graves), some true stories revealed to some chosen people, and that through which Allah (Exalted be He) admonishes His Servants to be aware of the unknown, i.e. the torture of the grave. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!). And we ask Allah for safety.



112- An issue regarding watching the torture of the dead

Q: It is claimed by some people that there happened some matters after the burial of the dead, such as a fire coming out of the grave, a snake emerging from it, or the like. Are such things true? Is it mentioned in some authentic books? May Allah reward you with the best.

A: It is narrated in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) that the Prophet (peace be upon him) passed by two graves, and said: [﴿"They are being tortured, but they are not tortured for a major sin, as one of them](#)

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[never saved himself from being soiled with \(his\) urine﴾](#) [in another narration he (peace be upon him) said: [﴿'...did not take precautions against \(being defiled by\) urine'﴾](#) while the other used to about with calumnies.﴾] So, the torture of the grave is true, and a person may be tortured in their grave. Some of those who are disobedient are to be tortured in their graves, except for those whom Allah (Exalted be He) pardons. The previous narration that is reported to have been said by the Prophet (peace be upon him) is evidence in this regard; it mentions the two dead persons who were being tortured, because one of them did not save himself from being soiled with his urine, being careless about impurity, while the other used to backbite his fellow Muslims. We seek refuge in Allah! In a book by Ibn Rajab (may Allah be merciful to him) entitled "Ahwal Al-Qubur" (The Agonies of the Graves) there are some stories that are mentioned which are related to this kind of torture incurred upon the dead due to their sins. When necessity demands, some people have to exhume the grave to find their lost shovel, or other such things that are used to dig the graves. So, they may disinter the grave, finding the dead being tortured. We ask Allah for safety. They may find the grave on fire, or the neck of the deceased on fire, or the shovel on fire dangling from his neck, and so on. In addition, it is mentioned by Ibn Rajab (may Allah be merciful to him) that Allah (Exalted be He) may let Banu Adam (human beings, descendents from Prophet Adam) know about the torture of the grave. In this regard, I still remember a story told by someone whose name I cannot recall now around thirty or forty years ago; he was told that his paternal aunt was being tortured in the grave according to the talk of some people who heard the torture while standing over there. He told me: "One day, I went to visit her grave

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to verify the truth; when I got closer to the grave, I heard some moans and yells, denoting torture. All things are possible with Allah, Who lets some of His Servants know whatever He wills for the purpose of admonition and intimidation. Similarly, He (Exalted be He) lets them know some of the blessings the dead enjoy inside the graves; for example, an overpowering smell of musk coming out from someone's grave after burial according to the stories of the early Sunni forefathers. Some trustworthy brother told me around thirty years ago that one of them died while traveling, so they dismounted from their riding animals to bury him in a dry place; while digging, they came across a grave of some deceased person where a pervasive musky smell wafted across the air from the

grave, and they found the corpse unchanged. So, they filled and leveled his grave, and dug a grave for their deceased in another place. Thus, such miracles are of the Signs of Allah (Glorified be He), being revealed to some of His Servants to know either the bliss the dead enjoy or the torture they undergo for the purpose of admonition.



113- Ruling on the virtue of dying on Friday

Q: Is it true that whoever dies on Friday is saved from the torture of the grave? Is the reward given to the deceased on the basis of the day of his death or on the basis of the day he was buried? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best.

A: All Hadiths related to this subject are Da`if (Hadiths that fail to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators), especially Hadiths related to a person's death on Friday. It is not true that those who die on Friday will enter Paradise and be saved from entering Hellfire.

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On the contrary, those who die while being pious and righteous, will enter Paradise, whether on a Friday or on any other day. In other words, those who die, while being adherent to the religion of Allah, i.e. Tawhid (belief in the Oneness of Allah/ monotheism), will be among the people of Paradise, no matter anywhere or at anytime they die. If they follow the right path to Allah (Exalted be He), they will be among the people of Paradise and prosperity, but if they die believing in Shirk (associating others with Allah in His Divinity or worship), they will be among the people of Hell, no matter anywhere or at anytime they die. We ask Allah for safety. Furthermore, if they die while they are committing sins, they are left under the Will of Allah, but they will be in Paradise provided they are Muslims, believing in Tawhid. They may be tortured for the sins they have committed without repentance. Allah (Glorified and Exalted be He) says: [﴿Verily, Allāh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) So, Allah (Glorified be He) shows that Shirk is unforgivable if a person died without seeking Allah's forgiveness, unlike other less sins such as committing adultery, drinking alcohol, ingratitude towards parents, and dealing in Riba (usury/interest); such sins are left under Allah's Will. He (Exalted be He) may will to forgive them because of their good deeds, and if He wills He may torture them due to the amount of sins they committed, and after that they will be removed from Hell after being purified and will enter Paradise.



Q: Is it true that those who die on Friday, Monday, or in Ramadan, or on the 9th of Dhul-Hijjah will enter Paradise, and their sins will be forgiven? May Allah reward you with the best. Please

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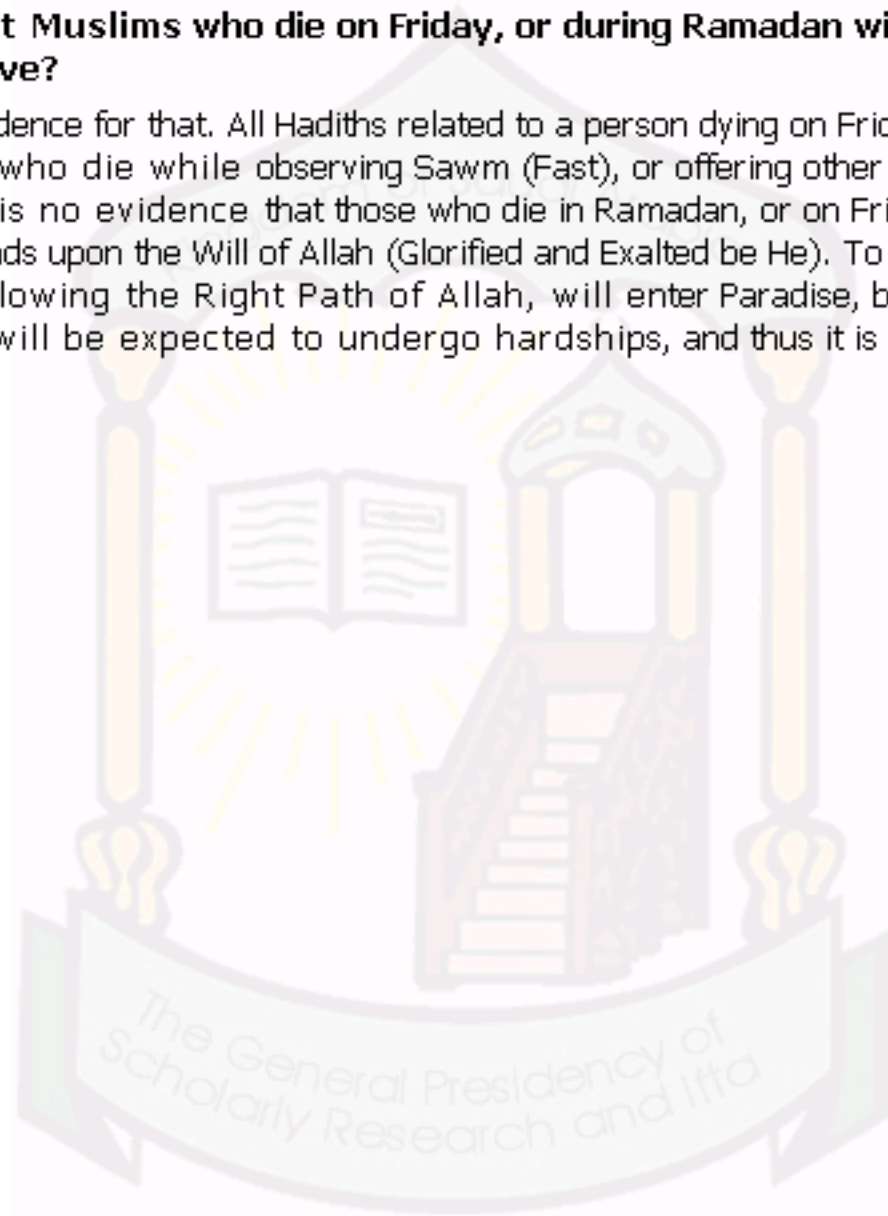
correct people's conceptions regarding this matter. May Allah benefit you.

A: This is not true, and it is groundless. All Hadiths related to this matter (i.e. whoever dies during these days, their sins will be forgiven) are Da`if (Hadiths that fail to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators) and untrue. Yet, it is hoped that those who die while performing acts of worship, such as fasting Ramadan, fasting the Day of `Arafah (the 9th of Dhul-Hijjah), or performing Hajj, will be rewarded for this. Similarly, the early Sunni forefathers used to pray to Allah (Exalted be He) for those who died while performing acts of worship, or after finishing them, or after performing Hajj, or while breaking the Sawm (Fast) of Ramadan, or while fasting the Day of `Arafah, and the like In sha'a-Allah (if Allah wills). It is hoped that this will be so, and we should be optimistic.



Q: Is it true that Muslims who die on Friday, or during Ramadan will be saved from the torture of the grave?

A: There is no evidence for that. All Hadiths related to a person dying on Friday are untrue, but it is hoped that those who die while observing Sawm (Fast), or offering other acts of worship will be rewarded. There is no evidence that those who die in Ramadan, or on Friday will be saved from torture. This depends upon the Will of Allah (Glorified and Exalted be He). To explain, those who die while they are following the Right Path of Allah, will enter Paradise, but those who die while committing sins, will be expected to undergo hardships, and thus it is hoped that they will be pardoned.





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114- An issue about questioning and torturing the dead if they are not buried in a grave

Q: A lot of people believe that if the dead are buried in a place other than the grave they will be saved from the torture of the grave. What is your advice to those people? May Allah reward you with the best.

A: The dead are to be questioned whether they are in their graves, or in any place; in the desert, the sea, or in the belly of a beast of prey. In all cases they will be questioned; their spirits will be questioned. They will be questioned and tortured if they are evildoers, and they will live in comfort and ease if they are pious. Their spirits will enjoy Paradise or suffer Hell. The remaining part of their body will go either to Paradise or to Hell in the way that Allah (Glorified and Exalted be He) Alone wills, but the spirit will suffer largely the torments in Barzakh (period between death and the Resurrection) whereas both the body and the spirit will suffer torment and pain or will feel happy and enjoy Paradise on the Day of Judgment. Thus, those who lead a virtuous life will enjoy Paradise, and those who lead a sinful life will suffer in Hell. In brief, either bliss or torment will apply to both the spirit and the body together, but in Barzakh the spirit either enjoys or suffers the largest part of the bliss or the punishment, respectively. But the body takes its portion, regardless of the place where it lies, whether in the sea, or in any place. Thus, the spirit in general takes its share of the bliss or torture, but in Barzakh it takes the lion's share of the bliss or the torture. On the Day of Judgment, both the spirit and the body of the faithful will enjoy Paradise whereas

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both the spirit and the body of the evildoers will suffer in Hell. We ask Allah for safety! Similarly, those who are disobedient take their share of torture; both their spirit and body will suffer pain, but if they are saved from entering Hell, both their spirit and body will enjoy Paradise. After being removed from Hell, most of the disobedient will enter Paradise; their torture is not eternal, except for the disbelievers. Those who commit sins such as adultery and murder will abide in Hell for a certain period of time, but not forever. As for adulterers and murderers, Allah (Glorified be He) says: **﴿and he will abide therein in disgrace﴾** Concerning the murderer, Allah (Exalted be He) says: **﴿And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath of Allâh is upon him.﴾** This is a limited eternity, unlike the disbelievers whose abode in Hell will be forever. We ask Allah for safety. It is a timeless abode. In this regard, Allah (Exalted be He) says: **﴿Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾** Also, Allah (Glorified be He) says: **﴿Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾** We ask Allah for safety.



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115- Dying before the age of Taklif

Q: Do the boys and girls who die before the age of Taklif (meeting the conditions to be held legally accountable for actions) marry in the Hereafter? What is their destiny?

A: Yes. If they die before the age of Taklif, being Muslims, they enter Jannah (Paradise), according to the consensus of Muslims. There is controversy concerning the children of the Mushriks (those who associate others with Allah in His Divinity or worship). As for the children of Muslims, they enter Jannah. There are no single persons in Jannah, as all of the people in it are married, and can have whatever they want. All of the men in Jannah will have wives of Al-Hur-ul-`Ayn (women of Paradise with large black eyes), and of the women of this world.



116- Ruling on removing old graves to establish buildings instead

Q: I moved to a place where I built a house. There are old graves near the house, which have been there for one hundred and fifty years. With the passage of time, and the growth of the family, it has become necessary to widen the house. This would require removing these graves. Is it permissible to move these graves to another place? Please guide me, because I am caught between two matters: The narrowness of the house, and the great sanctity of the dead.

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May Allah reward you with the best.

A: You should not interfere with the graves; you should avoid and respect them, and be cautious of transgressing against them, because they existed in this place before you came. Thus, they have more right to their places. If there are only a few graves, for example two or three, you may write to us to inform the court, so that we can consider this matter further, In sha'a-Allah (if Allah wills). If there are many graves, avoid them, and do not interfere with them in any way, because they existed in this place before you came. Thus, they have more right to be in this place.



117- The necessity of respecting graves

Q: Roads leading to our country were built in the high mountains. Our grandfathers used to dig the graves beside the villages. Now, some people use these graves as car parks, and they have been destroyed by tractors, to the extent that there is nothing to indicate that they are graves. Please guide us, may Allah reward you with the best.

A: The Muslim cemetery should be respected. It is not permissible to run over graves with cars, or

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to show any kind of disrespect to them by walking over them or putting garbage or the like over them. The people in positions of responsibility in the country should take this matter seriously and prevent the people who commit these acts from harming the graves and showing disrespect to the dead. It is possible to fence the cemetery. Any person who witnesses such an act should raise the matter with the authorities or those in a position of responsibility in their country, such as a prince, ruler, or judge, in order for them to take the necessary action, In sha'a-Allah (if Allah wills). Thus, if the questioner and the other Muslims find any kind of disrespect towards graves, they should raise this matter with the people in positions of responsibility to prevent the dead being harmed. May Allah guide us.



Q: I have a complaint; my house was set for massive expansion, and while digging in the fourth side and after setting up the other sides, I found graves. I immediately went to elderly people who live there asking them about this place. They replied that they knew nothing about that place but it is an old dwelling and a livestock pen. Having been told that, I collected its earth and bones, and buried them in a grave. To tell the truth, this place was a parking area, bearing no sign of a graveyard, and is located 2 km away from my house.

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In doing so, am I considered sinful? If so, what should I do? Please take into account that setting this up cost me a lot, and I lost around 20,000. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best.

A: You should write to us in detail, clarifying the place of the graves and the court to which your estate is affiliated to write to the court to settle this matter In sha'a-Allah (if Allah wills). Alternatively, you may consult the court directly which will ultimately write to us to make the correct decision.



118- Ruling on building a Masjid at the place of an old cemetery

Q: I am a Tunisian citizen, residing in a village where there is a deserted cemetery. This cemetery was only used in the past by our forefathers, but now it is no longer in use because there is another one in the same village. Some philanthropists donated money to build a Masjid (mosque), but they failed to find a suitable place except that cemetery. However, some of them objected, believing that it is not permissible to build a Masjid on a cemetery. Please tell us what to do. May Allah reward you with the best. Is it permissible for us to build a Masjid in the place of that old cemetery?

A: It is not permissible for you to do that. The cemetery should remain as it is; nobody should be buried in it.

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The cemetery's sacredness should not be violated by walking through it, or by throwing garbage into it. It is preferable to fence it, whether by a net or a wall. A Masjid should not be built inside the cemetery. Instead, the people of the district should buy a piece of land upon which they will build the Masjid, but it is not permissible to build it inside the cemetery.



119- Ruling on taking a street across a cemetery

Q: We have a cemetery that is about 200 years old, and it is still in use till now from the second far side. But there is a street intersecting its end and middle. Is it permissible to pass through this street? If not, is it permissible to transfer the bones and remains out of that district?

A: It is *Wajib* (obligatory) to block off this street as graveyards are sacred in general, and the Muslims' graveyards are sacred in particular. Thus, it is not permissible to let cars pass through them or pedestrians to tread on them. This graveyard should be respected, and the route should be completely blocked off; a fence should be erected in order to prevent pedestrians from passing through it and another passage should be found. However, when necessity demands, and it is inevitable to pass through it, then reliable Muslim scholars should be consulted regarding this matter, and if they permit transferring the remains to another place, then there is no problem. It is not permissible for the state or the government to make a decision without deep insight, but they should consult

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those who have knowledge. There may be another alternative road. But if it is not possible to find another outlet, after consulting reliable Muslim scholars, who are known for their commitment to Islam by word and deed, then there is no blame on you to transfer the remains to another cemetery, provided that the remains of every person are buried and marked clearly with a noticeable sign so they will not be violated. It is proved that the Prophet (peace be upon him) is reported to have permitted this when necessity demands.

Q: In our village, there is a cemetery intersecting the public route. What is your advice concerning this matter?

A: It is *Wajib* (obligatory) to build a fence around it to prevent people from passing through it and not to let them violate its sacredness, provided there is a gate to be opened when necessary. The court should be consulted to take the necessary procedures.



120- Ruling on grazing livestock in a cemetery

Q: Is it permissible for shepherds to release their livestock in a cemetery to be grazed? In doing so, are they considered sinful, taking into consideration that they do this intentionally?

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A: It is not permissible to do that. It is Wajib (obligatory) on them to prevent their livestock from passing through the graveyards. The grass should be cut and given to the livestock without violating the sacredness of the dead. The grass should be cut properly without walking on the graves; and it is not permissible to let livestock be grazed inattentively.



Q: We have a graveyard with no enclosure. In it there are various kinds of trees, so livestock graze in it. Moreover, some people relieve themselves in it behind the graves. What is the ruling on these acts done in this graveyard?

A: Any graveyard where the graves are at risk of being trodden on, defecated on, urinated on, having dung thrown on them, or the like by people or animals should be enclosed. The people of this village should co-operate to enclose this graveyard to prevent it being trodden on by animals and people. If the people of this village cannot do so, they may refer the matter to the Ministry of Municipal and Rural Affairs to enclose this graveyard with a wall; it will do so - In sha'a-Allah (if Allah wills) - without delay. This is to protect the graves against desecration.

It is not permissible for a Muslim to urinate or defecate on graves. It is also not permissible to tread or walk on them, or do any act of desecration. Therefore, these trees that cause livestock

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to enter the graveyard to graze in it should be cut down or uprooted. If the trees are left in this graveyard for the livestock, they may graze in the graveyard, and make holes in the graves.



121- Ruling on answering the call of nature in a graveyard

Q: One day I went to the village of Al-Hanakiyyah with a friend of mine to do a certain job; and when we arrived there, my friend went into the house of one of his relatives and I was kept waiting outside. Then I went to a nearby piece of land to answer the call of nature. At that moment, a boy cried out to me, "This is a graveyard, and it is not permissible to do that here!" Please note that there were no signs indicating that it was a graveyard. Please, tell me if I committed a sin. May Allah reward you with the best.

A: It is not permissible to answer the call of nature in a graveyard. The Prophet (peace be upon him) said: [\(Do not pray facing towards the graves, and do not sit on them.\)](#) So, it is not permissible to sit on the grave whether there is a need to do so or not. Graves must be respected, for a Muslim is worthy of respect whether alive or dead. Hence, it is not permissible for anyone to answer the call of nature on a grave. It is also not permissible to stand or sit on a grave.

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All this must be avoided. However, if a person unknowingly answers the call of nature in a graveyard, he will not be considered as having committed a sin.



122- Ruling on walking among graves while wearing shoes

Q: What do you say of the Prophetic Hadiths that forbid wearing shoes when entering a graveyard?

A: The Prophet (peace be upon him) was reported to have witnessed a man walking among graves with his shoes on and ordered him to take them off, saying: [\(O you who have his shoes on! Take them off.\)](#) Accordingly, scholars argue that it is Makruh (reprehensible) to enter the graveyard while wearing one's shoes except when need arises, e.g. when there are thorns in the graveyard or when the weather is hot. If there is no need to wear shoes in the graveyard, it is Makruh to do so. At the same time, it is impermissible to sit, lay or step on a grave, for the Prophet (peace be upon him) forbade such things. A grave must not be plastered or covered with a dome or used as a Masjid (mosque), for all this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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The Prophet (peace be upon him) prohibited abusing a grave or sitting or building on it or using it as a Masjid. He (peace be upon him) said: [\(May Allah curse the Jews and Christians, for they have used the graves of their prophets as places of worship.\)](#) This is because building domes on graves or using them as places of worship is a means to Shirk (associating others with Allah in His Divinity or worship), as was done by the Children of Israel and others. This also takes place in some Muslim countries, where Masjids are established on graves and, hence, such graves are called upon beside Allah. Examples include the graves of Al-Husayn, Al-Badawy and others. So, Muslims must beware of such things and avoid building on graves, whether Masjids or otherwise.



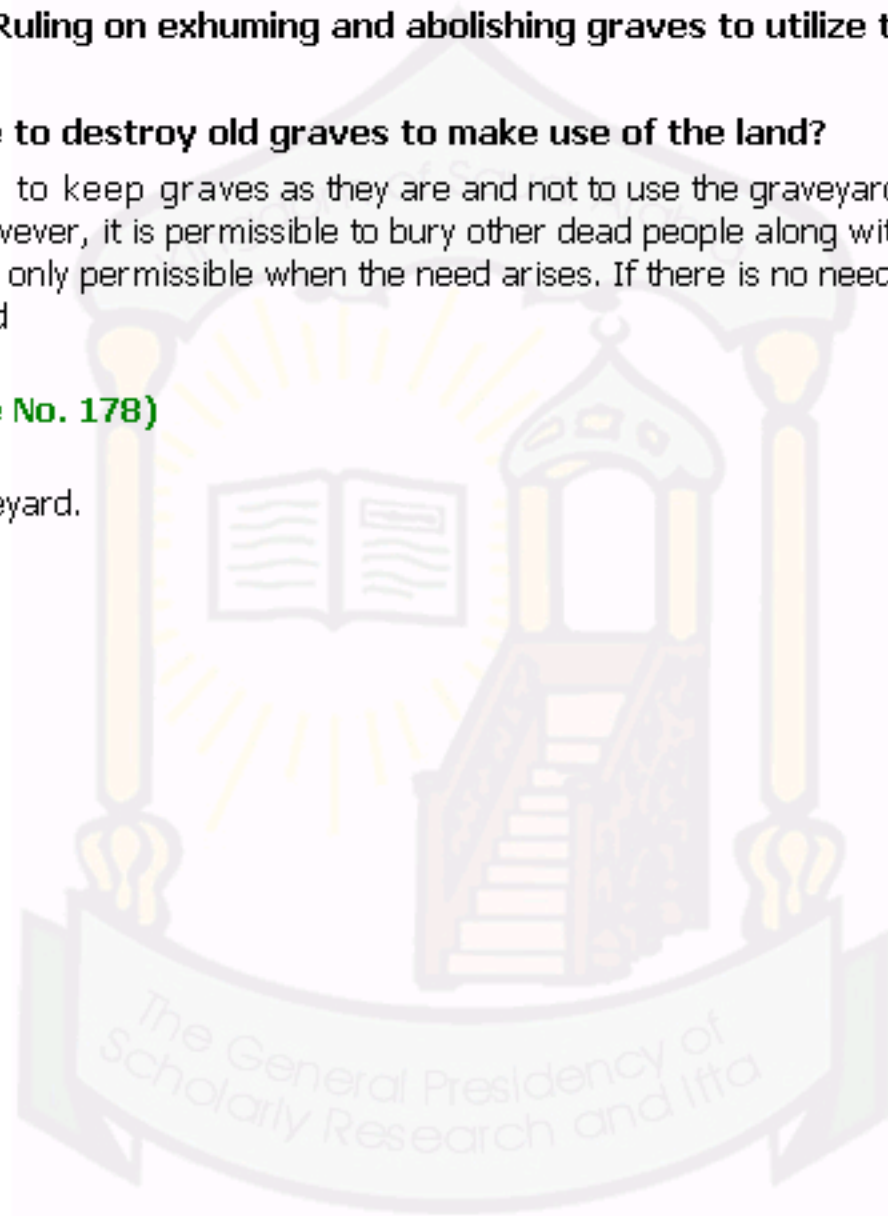
123- Ruling on exhuming and abolishing graves to utilize the land

Q: Is it permissible to destroy old graves to make use of the land?

A: It is obligatory to keep graves as they are and not to use the graveyard for agriculture or any other purpose. However, it is permissible to bury other dead people along with those already buried in graves but this is only permissible when the need arises. If there is no need, it is obligatory to find another piece of land

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and use it as a graveyard.





Q: Is it permissible to exhume graves after one year and bury the exhumed corpses elsewhere in order to make use of the land on which the graveyard is established so long as it is located within the boundaries of the city or village?

A: There is nothing wrong with that but it should only be done when the need arises due to the lack of space. Otherwise, graves must be left untouched and the new dead buried in another place. That is, every buried person should be left unmolested and there should be a new grave for every newly deceased person except in case of dire need, whereupon it is permissible to bury more than one corpse in one grave or exhume graves and bury the dead in another land. All in all, leaving graves untouched is obligatory except in case of necessity.





Q: What is the legal ruling on transferring the bones of the dead to another place for the purpose of building graves of baked brick instead of clay?

A: This is impermissible, for once the deceased is buried in the Shar`y (Islamic legal) way, the grave is not to be exhumed and the bricks from which the grave was made should not be changed. However, if the grave is located in an inappropriate place, e.g. on a road or in a place subject to upland surface water or the like, it should be transferred to the public graveyard away from any danger.

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As is the custom, the dead should be buried in a Lahd (a crevice on the side of a grave facing the direction for Prayer) which is to be blocked with clay bricks, and the hole is to be filled with dust. Exhuming the dead for the purpose of changing the kind of brick from which the grave is built or any similar purpose has no authenticity in religion. Rather, the grave must be left untouched so long as the burial was done in a Shar`y way.



124- Ruling on disinterring a person's remains from their grave and transferring them to another one

Q: My father died when I was a child and was buried in a cemetery belonging to my uncle. After some years, there was a disagreement between my uncle and me so he demanded that I disinter the remains of my father from his cemetery and transfer them to another place. He threatened to do evil to me if I did not do so. So I disinterred the remains of my father and transferred them to a cemetery belonging to me. Did I commit a sin in doing this? Is it a right for a person who owns a cemetery to disinter any deceased he wants from it at any time or this is impermissible? Please give me an answer! May Allah reward you with the best.

A: There is no problem in transferring the remains of the deceased from their grave to another cemetery out of necessity. Applying this to your case, there is no problem in having transferred the remains of your father, as you wanted to avoid harm being done by your uncle. Yet, generally, if the owner of a cemetery only allows specific people (e.g. his relatives, neighbors, tribe, etc.) to be buried in it, those who are not allowed should not be buried in it without permission from the owner. However, if the owner allows

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anyone from Muslims (to be buried in it), there is no problem in burying them in it. To sum up, there is no problem in you having transferred the remains of your father, because there was necessity here, namely, you wanted to avoid the harm that would have been done by your uncle.

However, what your uncle did is not permissible because he allowed your father to be buried in his cemetery (then went back on his word); he is considered to have committed a sin.



Q: I was an employee for a farm owner who was once told that there were two graves on the farm. He asked me to disinter the remains in them and transfer them to another place. Is doing this a sin?

A: If these two graves are not included in a cemetery, there is no problem in disinterring the remains and transferring them to a cemetery (in separate graves). The new graves should be in the Shar`y (Islamically prescribed) way that conserves them against desecration. If these two graves are left on the farm, they may be desecrated or people may tread on them. So, the remains should be transferred from this place. However, if a person wants to have a farm in a graveyard, they should not do so, but should seek another place, and not disinter the remains of the deceased that are in this graveyard.

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The reason is that the deceased of this graveyard have a right to this place (and not to be transferred) because they were there first.



125- Ruling on abolishing a graveyard after passing a forty-year deadline

Q: We have been informed that a graveyard is to be abolished forty years after the last burial, because by that time the bones of the dead have dissolved with no possible distinction between one corpse and another. Please tell us of the ruling on this issue. May Allah reward you with the best.

A: This has no authenticity in religion. However, a group of scholars maintain that if the graveyard becomes so old that the bones of the dead have vanished or turned into dust, it is permissible to bury other dead people there. If some remnants of the bones of the dead remain, it is impermissible to bury other dead people along with the old ones except in case of necessity, e.g. lack of land or the occurrence of an excessive amount of deaths. On the day of the Battle of Uhud ([3 A.H./625 A.D.] the second battle between Muslims and the disbelievers of Makkah), the Prophet (peace be upon him) buried two or three martyrs in one grave. On the other hand, if there is no need to bury more than one dead person in a grave, it is obligatory to bury every corpse alone in a grave and not to bury another one beside it until it vanishes altogether, with no trace of bones or whatever. Again, the Hadith referred to in the question, concerning forty years as a deadline for a graveyard, has no authenticity at all.



126- Ruling on moving the remains of the deceased from the grave to fulfill their will

Q: A brother asks: I have been living in an Arab country for two years. I have a question that constantly troubles me. Before traveling to this country, my mother said to me:

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"If you are here in the village when I die, bury me away from your relatives." And the fate willed that she died when I was abroad. Should I move her remains to another place when I return?

A: No, you should not move her remains as long as she was buried among Muslims. Thus, you do not have to execute this will even if you were there at the time of her death, because it is against Shari`ah (Islamic law). Generally, if a Muslim is buried in a proper place (e.g. safe place, being among Muslims, etc.), there is no need to disinter their remains, even if this is stated in a will. A will that contradicts Shari`ah is not to be executed. However, if she was not buried in a proper place, e.g. among Kafirs (disbelievers), a dangerous place (hit by flood, etc.), a thoroughfare, etc., her remains can be disinterred, and moved to a proper place. Here, I want to draw your attention to the phrase you used: "The fate willed that she...", this is a wrong expression, because fate can neither decide nor decree anything. Rather, it is the Will of Allah, Who determines and decrees. May Allah grant us all success.



127- Ruling on opening a grave after the burial to ascertain the state of the corpse

Q: I know neither my father nor my mother, for they passed away when I was very young. I was brought up with my maternal aunt till I attained maturity.

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I had two brothers and the elder one died at a time when people were still under the influence of ignorance and superstitions. Consequently, people aroused my aunt's doubts assuming that my brother's death was not normal and that he had been kidnapped by the Jinn. Three days after the burial, we opened the grave to find my dead brother inside it and then set it back again. Is there any problem with what we did? If so, should we atone for that? May Allah reward you with the best.

A: It is incumbent on a believer to beware of the whispers of the devil and to avoid following his assistants. Once a person is buried, there is no point in inquiring what happened after his death. All that is possible is to invoke Allah's Forgiveness and Mercy for him, if the deceased was a Muslim. There is no need to open the grave to see whether he was kidnapped by the Jinn or any other ignorant or superstitious claims, for distressful things may be discovered when the grave is opened, e.g. the deceased may be tormented. So, the grave must not be opened after the burial except for a necessary reason, e.g. the gravediggers having forgotten a tool or the like, whereupon it is permissible to open the grave and take back the lost thing. Otherwise, it should not be opened due to ignorant claims or Waswasah (insinuating thoughts from Satan). Rather, people should invoke Allah's Forgiveness and Mercy for the dead. All in all, digging up the grave to see whether the dead person was kidnapped by the Jinn or whether they are being tormented

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or rewarded is impermissible.

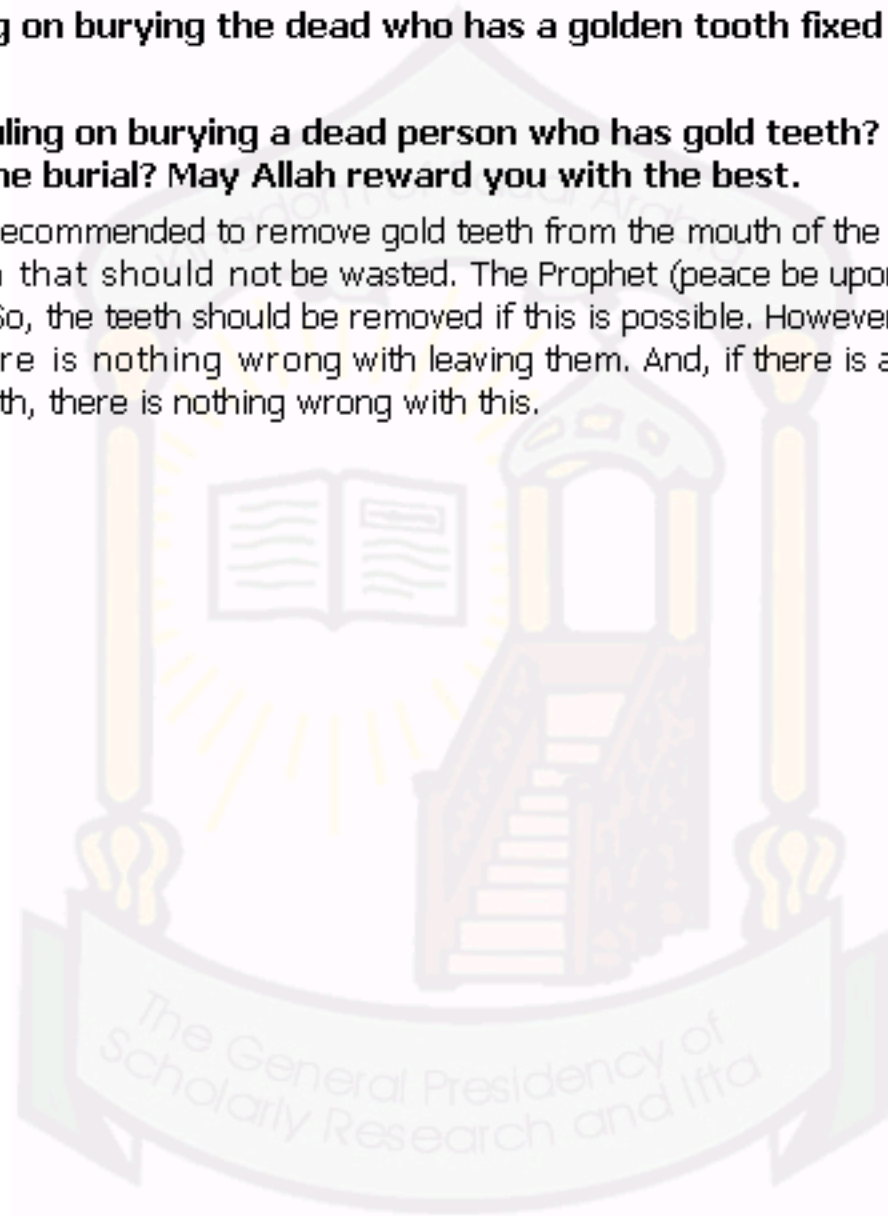
Thanks to Allah (Exalted be He), there is no atonement required for this except repentance and seeking Allah's Forgiveness.



128- Ruling on burying the dead who has a golden tooth fixed in his mouth

Q: What is the ruling on burying a dead person who has gold teeth? Should the teeth be removed before the burial? May Allah reward you with the best.

A: It is Islamically recommended to remove gold teeth from the mouth of the deceased, for they are part of the wealth that should not be wasted. The Prophet (peace be upon him) disliked wasting anything of value. So, the teeth should be removed if this is possible. However, if it is not possible to remove them, there is nothing wrong with leaving them. And, if there is a need to remove them some days after death, there is nothing wrong with this.





129- Ruling on removing harmful trees from the graveyard

Q: Is it permissible to remove harmful trees from the graveyard?

A: It is necessary to remove harmful, chiefly thorny, trees from the graveyard, for they may cause harm to people visiting the graveyard. The same applies to a tree growing on a grave whose occupant is thought by common people to be a Waliy (i.e. pious person who is taken to be capable of offering help and warding off harm) or is called upon instead of Allah (Exalted be He).

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In such a case, it should be removed to prevent any such false beliefs about the deceased buried there. All in all, if a tree causes any kind of harm, e.g. a thorny tree that would harm people visiting the graveyard, it should be removed, even if it grows by means of rain. The same is true of palm leaves that some people put on the graves, for the Prophet (peace be upon him) never put palm leaves on the graves at Al-Baqi` (the graveyard of Madinah, near the Prophet's Mosque) or on any of the graves of his Sahabah (Companions). He (peace be upon him) only once put two palm leaves on two graves in which there were two dead persons whom he knew had been tormented.



130- Belief that growing trees on a grave benefits the deceased

Q: Some common people consider a dead person of high esteem when a tree grows on that person's grave. Does the growth of trees have any relevance to the status of the dead?

A: This has no authenticity in religion, for the growth of trees on a grave has nothing to bear on the status of the deceased. The soil in which the grave is dug may be fertile; consequently plants and trees would grow. But, this is irrelevant to the good or evil of the deceased. It is, rather, related to the nature of the land in which Allah (Exalted be He) created the roots of plants and made it suitable for the growth of plants. If there are seeds in the land, plants will grow when Allah wills and if the land has no seeds, nothing will grow on it.

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All in all, plants may grow on the graves of the good as well as those of the evil, and this bears no reference to the deceased's good or evil. Rather, it is part of the beliefs of the common people and some deviant sects that believe in false creeds.



131- Ruing on making use of the bricks of a graveyard for the benefit of living people

Q: When I was fifteen, I dug a well of water in Syria from which we and some neighbors would drink. I built it from the bricks of a graveyard. Is it considered a sin? If so, what should I do? May Allah reward you with the best.

A: If the bricks were dedicated to the graveyard, i.e. for filling in the Lahd (a crevice on the side of a grave facing the direction for Prayer), you should buy other bricks and return them to the graveyard in place of the ones you used in the well. This applies if the bricks are endowed to be used for the graveyard, whereas the well for which the bricks were taken does not serve the graveyard. On the other hand, if the well is also dedicated to the graveyard, e.g. for washing the dead, then there is no need to return the bricks. It is only necessary to return the bricks if the well is not related to the graveyard but only made for wayfarers. In such a case, one has to buy some other bricks and put them back in the graveyard in place of the ones he used in establishing the well.



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132- Ruling on returning to the house of the deceased after the burial and reciting the Qur'an there

Q: A questioner from Aujalah, Libya asks: When the bereaved family returns to the house of the deceased after the burial, many people accompany them. Then they assemble to recite the Qur'an by dividing it into parts among themselves, whereupon everyone recites one or two parts of the Qur'an within about one hour. After that food that was given in charity is served, which usually consists of a number of sheep having been slaughtered before the burial. This takes place in the first three days after the burial. The question is: Does the reward of such recitation and charity reach the dead person, bearing in mind that those who attend the recitation and eat the food are neither needy nor poor? May Allah reward you with the best.

A: I know no basis for this in religion. Rather, it is a mere Bid`ah (newly-invented practice in religion). It was not the custom of the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet) to assemble in the house of the deceased after the burial to recite the Qur'an or eat food. To the best of my knowledge, this is not an Islamic tradition. However, if this happens incidentally without following a certain rule, i.e. a person invites the people after the burial and serves some food or recites some Ayahs (Qur'anic verses)

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this will not be considered harmful so long as it is not done on a regular basis. However, adopting this custom and assembling regularly after every death to recite the Qur'an and dedicate it to the deceased and then eat food that was previously prepared for that purpose, has no basis in religion. It is but a Bid`ah. The Prophet (peace be upon him) said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) (Related by Muslim in his Sahih on the authority of `Aishah) Moreover, in a third Hadith, the Prophet (peace be upon him) said: [\(Avoid invented practices \(in religion\), for every invented practice \(in religion\) is Bid`ah.\)](#) The Prophet (peace be upon him) used to say in the Jumu`ah (Friday) sermon: [\(Ama Ba'd \(Now then\), the best speech is the Book of Allah, the best guidance is the guidance of Muhammad \(peace be upon him\), the most evil of matters are those which are newly-introduced \(in religion\), and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) (Related by Muslim in his Sahih) Al-Nasa'y

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authentically added: [\(...and every Dalalah is in the Fire.\)](#) So, I advise such people not to do so, and when they finish the burial, everyone should go to his home or his work and invoke Allah's Mercy for the dead. Reciting the Qur'an on the dead has no authentic origin in religion, though a group of

scholars see no problem with it. Still it has no established evidence reported from the Prophet (peace be upon him) or his Sahabah. Allah (Exalted be He) says: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day.﴾](#) He (the Exalted) also says: [﴿And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\).﴾](#) Going through the Ever-Glorious Qur'an and the Prophet's Sunnah (whatever is reported from the Prophet), we find no evidence supporting such actions. Given that everything disputable must be referred to the Ever-Glorious Qur'an and the Prophet's Sunnah, this is not considered part of the guidance of the Prophet (peace be upon him) or his Sahabah. Such actions are also bound to cost the one who offers the food much money, whether or not he is part of the bereaved family. It is also bound to introduce something that Allah (Exalted be He) has not ordained. Allah (Exalted be He) says: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) Therefore, it is incumbent to abandon this custom and occupy oneself with what benefits the dead, e.g. supplicating Allah and invoking His Mercy for them. There is nothing wrong with giving charity on behalf of the dead, bearing in mind that it is not an obligation.

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Giving charity on behalf of the dead benefits them. So, the bereaved family can offer food, clothing or money to the poor, and they will be rewarded for doing so provided the deceased is a Muslim. It is recommended for neighbors and relatives to prepare food and offer it to the bereaved family, who are expected to be under the effect of the calamity they are suffering. The Prophet (peace be upon him) was reported, upon the death of Ja`far ibn Abu Talib (may Allah be pleased with him) in Al-Sham (the Levant) in the Battle of Mu'atah, to have ordered his (the Prophet's) family to prepare food and offer it to the bereaved family. He (peace be upon him) said: [﴿Make food for the family of Ja`far, for they are now occupied with their calamity.﴾](#) That is, the Prophet (peace be upon him) ordered food to be offered to the family of Ja`far because the calamity had turned them from preparing food for themselves. There is nothing wrong with doing so; rather, it is recommended by Shari`ah (Islamic law). The bereaved family on the other hand, is not required to offer food to the people, be that at their own expense or the expense of the dead person's legacy. However, if a guest visits the bereaved family, there is nothing wrong with serving them some food because they are guests but not because of following that custom on such an occasion.



133- Ruling on celebrating death and giving charity on behalf of the dead for a number of days after the burial

Q: One of our conventions in Eritrea is that when a pubescent person dies, whether male or female,

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people assemble for three days after the burial during which they celebrate by slaughtering animals and reciting the Ever-Glorious Qur'an, and they consider this charity given on behalf of the dead person. Moreover, they insist on doing so whether it is right or wrong. What do you advise them to do? May Allah reward you with the best.

A: This is impermissible, for it is Bid`ah (newly-invented practice in religion) and one of the practices of Jahiliyyah (pre-Islamic time of ignorance). Slaughtering and celebrating for three days or so after a person's death and inviting people to such receptions has no basis in religion. What is legally established is to invoke Allah's Mercy and Forgiveness for the dead. Neighbors and relatives of the bereaved family are recommended to make food and offer it to them. When Ja`far ibn Abu Talib (may Allah be pleased with him) was martyred in the Battle of Mu'tah, the Prophet (peace be upon him) ordered his own family to make food for the family of Ja`far. The Prophet (peace be upon him) said: [﴿Make food for the family of Ja`far, for they are now occupied with their calamity.﴾](#) So, if neighbors or relatives make food and offer it to the bereaved family, there will be nothing wrong with this. The bereaved family, on the other hand, should not prepare food or hold a banquet and invite people to it. Also, they should not remain grieving for three or seven days or so, for this has no basis in religion. Rather, it is a mere Bid`ah. We seek Allah's Protection against Bid`ahs and all evil things.



134- Ruling on slaughtering an animal on behalf of the deceased before burial

Q: A questioner asks about the ruling on reciting the Qur'an for the dead; is it

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permissible? If so, does the reward of the animal that is slaughtered before the deceased is buried reach the dead? May Allah reward you with the best.

A: Reciting the Qur'an for the dead has no basis in religion. It is only permissible to invoke Allah's Forgiveness and Mercy for the dead and to supplicate Allah (Exalted be He) to save them from Hellfire and to increase the reward of their good deeds and forgive their bad ones. Reciting the Qur'an on the dead or at graves has no basis in religion, according to the more correct of the two opinions maintained by scholars. It is Bid`ah (newly-invented practice in religion). Slaughtering an animal on behalf of the dead on the day of death, or on the fourth, seventh or fortieth day falls under the same ruling. There is no evidence to support those who believe that this is legal. However, there is nothing wrong with slaughtering an animal or giving charity at any time without specifying a certain day; neither the anniversary of the day of death nor any other, just as circumstances allow. So, it is recommended to give charity on behalf of the dead at any time, whether food, clothes, money or slaughtering an animal, for this is of great benefit. But it should not be done on a specific day pertaining to the date of death and be considered as legally established, for doing so has no authentic basis in religion.

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Of course, there is nothing wrong with slaughtering an animal and dividing its meat among the poor and needy but not as charity pertaining to the day of death.



135- Explaining the opinions of scholars on reciting the Qur'an for the dead

Q: Does the reward of reciting the Qur'an reach the dead? If so, what about the well-known opinion of Al-Shafi`y, who denied this? Malik (may Allah be merciful to him) also said: "I never knew anyone who did so." It is also the opinion of Ahmad not to recite the Qur'an at the graves. That is what I read in Al-Nawawy's "Riyad Al-Salihin". I hope you will give me the final word in this issue. May Allah reward you with the best.

A: Scholars (may Allah be merciful to them all) have differing views on this issue. Some of them maintain that reciting the Qur'an for the dead benefits them, and that this is similar to giving charity and supplicating Allah (Exalted be He) for the dead, the reward of which reaches them. Whereas others, including Al-Shafi`y (may Allah be merciful to him) and a group of scholars, see that the reward of recitation does not reach the dead, for there is no supporting evidence for this. Neither the Prophet (peace be upon him) nor any of his Sahabah (Companions of the Prophet) was reported to have done so. Moreover, analogy does not apply to acts of worship, which are Tawqifiy (bound by a religious text and not amenable to personal opinion). Building upon this, nothing reaches the dead except the things specified in Shari`ah (Islamic law), e.g. supplicating Allah (Exalted be He) for them, giving charity, offering Hajj or `Umrah (minor Hajj) or paying a debt on their behalf. This is what is indicated in religious texts. However, reciting the Qur'an for the dead or offering Prayer on their behalf was not reported in such texts and this is the correct opinion.

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According to the preponderant opinion, nothing reaches the dead except what is indicated in the Shari`ah. The same is true of offering supererogatory Sawm (Fast) on their behalf. However, obligatory Sawm, i.e. fasting Ramadan is offered on behalf of the dead if they passed away without offering it due to illness or traveling during Ramadan or even if they did not make up for the missing fasts out of laziness. The Prophet (peace be upon him) said: [\(If anyone dies while having missed some days of Sawm, his heir must fast on his behalf.\)](#) The same is true of paying debts and offering Hajj and `Umrah on behalf of the dead and invoking Allah's Forgiveness for them, the reward of which reaches the dead and benefits them. However, there is no evidence for reciting the Qur'an and offering supererogatory Sawm on their behalf and, according to the preponderant evidence-based opinion, the reward of these acts does not reach them. May Allah grant us success.



136- An advice on reciting the Qur'an for the dead

Q: Please, Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, I need an answer for the following question so that people may benefit from the ruling: Is reciting the Qur'an for the dead permissible? What is the ruling in the Hadiths on this issue? May Allah reward you with the best.

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A: Reciting the Qur'an for the deceased (or next to the deceased) has no evidence to support it. Therefore, it is not permissible. Primarily, Qur'an is recited among the living, namely you recite it for yourself or for another person to listen and benefit from it, etc. So, reciting it at the grave of the deceased, or next to the deceased before burial or in any other place, then asking Allah to give them the reward of the recitation, is baseless in Shar` (Allah's Law), as far as I know. Muslim scholars have written many books and treatises on this issue. A group of them hold that it is permissible to recite the whole Qur'an even more than one time, and then ask Allah to give the reward of these recitations to the dead. Another group, however, hold that for these acts to be permissible, they should be based on a shar`y text, because they fall under `Ibadat (acts of worship) which are Tawqifiy (bound by a religious text and not amenable to personal opinion). This is supported by the Prophet's saying: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Thus, there is no Shar`y text to support this issue. So, one should return to the original stated principle regarding `Ibadat, namely not performing any `Ibadah (worship) unless it is based on a Shar`y text. Therefore, one should not make these acts for the dead. However, giving in charity in behalf of them, Hajj (pilgrimage to Makkah) and `Umrah (lesser pilgrimage) in behalf of them or paying off their debts, asking Allah to give them the reward, are permissible acts. The reason for the permissibility of performing these beneficial acts for the dead is that they are based on Shar`y texts. It has been authentically narrated that the Prophet (peace be upon him) said: [\(When a person dies, their acts come to an end \(i.e. things which add to their reward cease\), except three things \(which their reward are continuous even after a person dies\): Charity whose benefit is recurring \(Waqf\), or knowledge \(by which people\) benefit, or a pious children, who make Du`a' for him \(i.e. the deceased\).\)](#) Also, Allah (Glorified be He) said: [\(And those who came after them\)](#) meaning those who came after the Sahabah (companions of the Prophet) [\(say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.\)](#) It is clear from this Ayah (Qur'anic verse) that those who came after them made Du`a' to Allah for those who preceded them; an act which is beneficial to those who preceded them.

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By the same token, charity, like Du`a', can be beneficial to the dead. Instead of reciting the Qur'an for the deceased or hiring another person for money to do so then asking Allah to give the reward to the dead, one may give the money in charity to the poor or the needy and then ask Allah to give its

reward to the deceased. It is authentically reported that: (A man said: "O Messenger of Allah, my mother has died and did not made a bequest and I think if she spoke at the time of her death, she would make a will to give in charity on behalf of her. Shall she be rewarded if I made charity in her behalf?" The Prophet (peace be upon him) said: "Yes".) The Prophet (peace be upon him) made it clear here that charity, Hajj , and 'Umrah on behalf of the dead are beneficial to them. The same is applied to repaying the debts of the deceased. Therefore, reciting the Quran asking Allah to give the reward of the recitation for the deceased is baseless and impermissible, according to the most correct opinion. Similarly, performing supererogatory Salah (Prayer), or fasting supererogatory Sawm (Fast) in their behalf, then asking Allah to give the reward of these acts to the dead.



137- Ruling on dedicating the reward of reciting the Qur`an to the dead

Q: Is dedicating the reward of reciting the Qur'an to the dead Bid`ah (innovation in religion) and not confirmed by the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly)? What can benefit the dead?

A: Reciting the Qur'an and dedicating its reward to the dead is a controversial matter among the scholars, as some of them regard it as permissible and Mustahab (desirable). They say that it reaches the dead and benefits them.

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This is known in the Madh-hab of Ahmad and the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah). This is mentioned by the majority of the scholars. Also, it is confirmed and mentioned in detail by Ibn Al-Qayyim (may Allah be merciful to him) in his book "Al-Ruh". Other scholars have said that dedicating the reward of Qur'an recitation to the dead is not prescribed and does not reach the dead. This opinion reported on the authority of Al-Shafi`y (may Allah be merciful to him) and some Salaf (righteous predecessors) is the correct one due to lack of evidence and because the acts of `Ibadah (worship) should be limited Tawqifiy (bound by a religious text and not amenable to personal opinion). Dedicating the reward of Qur'an recitation to the dead is a kind of `Ibadah. Thus, it should not be done, unless there is evidence mentioned in this regard, and we do not have clear evidence supporting the offering of Salah or reciting the Qur'an on behalf of anyone. The most preponderant opinion is that one should avoid the dedication of the reward of Qur'an recitation to the dead or to others. However, there is nothing wrong with making Du`a' (supplication) for them, seeking Allah's Forgiveness and Mercy for them, and paying Sadaqah (voluntary charity) on their behalf. We do not say that dedicating the reward of reciting the Qur'an is Bid`ah or Haram (prohibited), but we say that avoiding it is the most preponderant opinion and to be cautious in this matter. The second opinion is more supported. The scholars who permit it make an analogy between it and making Du`a' and paying Sadaqah. They say that as long as it is permissible to make Du`a' for the dead and pay Sadaqah on their behalf, there is nothing wrong with reciting the Qur'an and dedicating its reward to the dead, offering Salah, and performing Tawaf (circumambulation of the Ka`bah) on their behalf. This opinion is supported with regard to making an analogy between the acts of `Ibadah. However, the legal rule is that an analogy should not be made between the acts of `Ibadah, as they are Tawqifiy. Thus, we say that avoiding dedicating the reward of reciting the Qur'an to the dead is the most preponderant opinion. However, we do not say that doing so is Bid`ah or Haram, but it is a well-known controversial opinion among the scholars.



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Q: Can the reward for reciting Qur'an in a low voice be dedicated to the deceased? What is the evidence for this?

A: There is no evidence for dedicating the reward for reciting the Qur'an to anyone, whether recited in a low or loud voice. As the acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), evidence for permissibility should be offered by those who think it is permissible. Otherwise, the original ruling is prohibition. The Prophet (peace be upon him) said: *«Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.»* He (peace be upon him) also said: *«Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.»* It is not authentically reported from the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet) that they used to offer the reward for the recitation of the Qur'an to anybody else. Reward for the recitation of the Qur'an is due to the person who recites it, rather than being earned by anybody else. However, he can still beseech Allah to forgive and have mercy upon his beloved, like his father, mother or relatives. There is nothing wrong with Du`a' (supplication), Sadaqah (voluntary charity), Hajj or `Umrah (lesser pilgrimage) for the deceased, or even the fatally ill people or the elderly. Yet, offering the reward for the recitation of the Qur'an to the deceased or anybody else has no evidence. The original ruling is prohibition.



138- Ruling on assembling once a year to recite the Qur'an and offering the reward of recitation to the dead

Q: It is a conventional act that a group of about five people assemble once a year and recite

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the Ever-Glorious Qur'an and offer the reward of this recitation to the dead. Is this correct?

A: This is not legally acceptable; rather, it is Bid`ah (newly-invented practice in religion). Scholars (may Allah be merciful to them) differ as to whether the reward of recitation reaches the dead or not. According to the preponderant opinion, it does not reach them, for there is no evidence to support this. Moreover, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion); they are not to be taken by analogy, Istihsan (juristic preference) or personal reasoning. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) So, the correct opinion maintains that reciting the Qur'an for the dead is not legally established. It is not permissible to offer Salah (Prayer), Tawaf (circumambulation of the Ka`bah) or to recite the Qur'an on behalf of one's dead mother, father or other relatives. However, it is recommended to supplicate Allah (Exalted be He) for them in Salah, Tawaf and recitation. This is good for them, provided they were Muslims. It is also recommended to give charity on their behalf, the reward of which will reach them. Moreover, charity benefits other Muslims, chiefly relatives. Supplication for one's parents and for others is of great benefit. Allah (Exalted be He) says that pious people would supplicate Him as saying: [\(Our Lord! Forgive us and our brothers who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.\)](#) This is the supplications of pious people for their righteous ancestors and those who preceded them. Offering Hajj on behalf of a dead person is also acceptable. It is also acceptable to offer Hajj and `Umrah (minor Hajj) on behalf of the disabled

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and the aged. That is, if there are those who are unable to offer Hajj or `Umrah, their children and others can offer it on their behalf. The reward of such acts of worship reaches them, for there are authentic Hadiths supporting this. Some people offer `Umrah on behalf of their dead when they are in Makkah, or for themselves while residing in Makkah, which they start, whether they are pilgrims or residents of Makkah, from Al-Hil (all areas outside the Sacred Sanctuary of Makkah). Some scholars see that this is impermissible, arguing that the Prophet (peace be upon him) did not do so when he was in Makkah after the Liberation of Makkah. However, the majority of scholars maintain that there is nothing wrong with this, arguing that the Prophet (peace be upon him) allowed `Aishah (may Allah be pleased with her) to offer `Umrah when she was in Makkah on the day of the Farewell Hajj, starting `Umrah from Al-Tan`im. The Prophet (peace be upon him) ordered `Aishah's brother, `Abdul-Rahman, to go with her. And, she offered `Umrah from Al-Tan`im while she was in Makkah

at that time. This indicates that there is nothing wrong with going from Makkah to Al-Hil to offer `Umrah. Given that the Prophet (peace be upon him) did not do this himself, does not suggest that it is impermissible, for he may abandon something for a certain reason, e.g. not to cause his followers any hardship, as he would not offer Salat-ul-Duha (supererogatory Prayer before noon) at all times, even though he recommended Abu Hurayrah and Abu Al-Darda' to offer it on a regular basis. Indeed, Salat-ul-Duha is a stressed Sunnah because the Prophet (peace be upon him) recommended offering it in spite of the fact that he would not offer it all the time as `Aishah (may Allah be pleased with her) said.

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That is, the Prophet (peace be upon him) may leave off something desirable so as not to cause his followers any hardship or for other reasons. He (peace be upon him) said: [\(The Sawm \(Fast\) that Allah likes most is that of Prophet Dawud \(David, peace be upon him\), which is to fast every other day.\)](#) However, Prophet Muhammad (peace be upon him) would not offer that kind of Sawm. Therefore, his sayings are more authoritative than his actions; and priority in this regard is given to verbal legislation rather than the practical one. The Prophet (peace be upon him) ordered `Aishah to go to Al-Hil and offer `Umrah. This indicates that there is nothing wrong with going outside Makkah to offer `Umrah for oneself or on behalf of the dead or disabled of one's relatives or others. The Hadith of `Aishah is considered supporting evidence in this regard. It is agreed upon by Al-Bukhari and Muslim. May Allah grant us success.



139- Ruling on calling on a group of Qur'an reciters in the house of the deceased to recite the Qur'an after the burial

Q: A questioner from Algeria asks: What is the ruling on assembling a group of Qur'an reciters in the house of the deceased after the burial and reciting as much of the Qur'an as may be easy for them and then eat? Sometimes they are paid a sum of money for their recitation? What is your opinion on this issue, Shaykh?

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A: This assembly has no basis in religion, and it is a Bid`ah (newly-invented practice in religion). Nevertheless, it is Sunnah (action following the teachings of the Prophet) to visit the bereaved family and offer them condolences and supplicate Allah (Exalted be He) for the deceased to lighten the effect of the calamity. If the bereaved family assemble a group of Qur'an reciters to recite the Qur'an and eat, they will be committing Bid`ah. Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We would consider assembling and eating in the house of the bereaved family after the burial as part of wailing.\)](#) (Related by Imam Ahmad through a good Isnad [chain of narrators]) This means that assembling, eating food and reciting the Qur'an after the burial in the way indicated above has no basis in religion; rather, it is Bid`ah. However, if one visits the bereaved family to offer them condolences and supplicate Allah for the deceased, and during the visit he recites some Ayahs (Qur'anic verses) incidentally, for the benefit of all, not for the purpose of assembly, but for the purpose of exhortation, there will be nothing wrong with this. On the other hand, if the bereaved family call on people or a specific group of reciters to recite the Qur'an and then eat food and take money in return for the recitation, this is considered Bid`ah that has no authentic basis in religion.



140- Ruling on reciting the Qur'an on a dying person

Q: What is the ruling on reciting the Qur'an on someone who is dying? May Allah reward you with the best.

A: The Qur'an is not recited on the dead but on someone who is dying. Reciting Surah Yasin or any other Surah of the Qur'an before the dying person is quite acceptable, so that this may keep them calm and remind them of Allah (Exalted be He). However, it is not permissible to recite the Qur'an on the dead as there is a Prophetic Hadith that reads:

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"When a person dies, (the reward of) their deeds would stop except for three things: Sadaqah Jariyah (ongoing charity), useful knowledge and a child who supplicates Allah for them."



141- Ruling on offering the reward of Khatmah to dead relatives

Q: A questioner from Yemen asks: I complete a Khatmah (one complete reading of the entire Qur'an) and offer its reward to my dead relatives. Is this permissible? And, shall I be given the reward of that Khatmah? Also, what is to be said when dedicating the Khatmah?

A: This has no basis in Shari`ah (Islamic Law). Rather, a person should recite the Qur'an for himself. He can also supplicate Allah (Exalted be He) for the dead. However, offering them the reward of Khatmah or some recited Surahs is a baseless act according to the more correct of the two opinions maintained by scholars. So, it is not permissible to offer the dead the reward of recitation or Salah (Prayer), for recitation and Salah are personal acts of worship, i.e. one can not offer them on behalf of another. However, one can supplicate for his parents, relatives and those whom he likes. This is sufficient. Dedicating the recitation of Qur'an or Salah to the dead is not Mashru` (Islamically permissible).



142- Ruling on reciting the Qur'an and offering Salah near graves

Q: I listened to the program, Nur `Ala Al-Darb (Light on the Way) concerning reciting the Qur'an and offering Salah (Prayer) and supplications near the graves, where His Eminence Shaykh, Ibn Baz declared it impermissible to recite the Qur'an near the graves, and he called upon those who see that it is permissible to provide evidence supporting their opinion. Moreover, I read the book of Al-Ruh (The Soul) by Ibn Qayyim Al-Jawziyyah in which I came across the following Hadith: Al-Khallal said: Al-Hasan ibn Ahmad Al-Warraaq told me that `Aly ibn Musa Al-Haddad, who is a trustworthy narrator, said: I once was with Ahmad ibn Hanbal and Muhammad ibn Qudamah Al-Jawhary in

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a funeral procession. When the deceased was buried, a blind man sat near the grave and started to recite the Qur'an. Ahmad said to him: "O man! Reciting the Qur'an near the grave is Bid`ah (newly-invented practice in religion)." When we left the graveyard, Muhammad ibn Qudamah asked Ahmad ibn Hanbal: "O Abu `Abdullah! What do think of Mubashir Al-Halaby?" He (Ahmad) replied: "He is trustworthy." Then Muhammad ibn Qudamah said: "I have reported something from him." Ahmad asked him to tell him what he had reported, so he (Muhammad) said: "Mubashir told me while we were sitting in the house of `Abdul-Rahman ibn Al-`Ala' ibn Al-Jullah that his father recommended to recite near the grave after the burial the opening and closing Ayahs of Surah Al-Baqarah and said: I heard Ibn `Umar as recommending this." Then Ahmad replied: "Go back and ask him to revise the matter comprehensively." Al-Hasan Al-Za`farany said: "I asked Al-Shafi`y about the ruling on recitation near a grave, and he replied: "There is nothing wrong with it." In fact, I have quoted these two texts verbatim from the book of "Al-Ruh" by Ibn Al-Qayyim. There are also many narrations and opinions in that book which consider it permissible to recite the Qur'an near a grave. I eagerly ask the respected Shaykh to clarify the point. May Allah grant you success and reward you with the best.

A: I read what the questioner mentioned and the texts he quoted from the book "Al-Ruh" and read them in the original as well. However, what the questioner has to bear in mind is that legal proofs are exclusively taken from the Ever-Glorious Qur'an and the Prophet's Sunnah (whatever is reported from the Prophet) as well as Ijma` (consensus of scholars). The personal opinions of the Prophet's Companions, on the other hand, should be seen

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against the background of the Qur'an and the Sunnah. Moreover, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). None of these acts is considered permissible or acceptable except that which is ordained by Shari`ah (Islamic Law) [represented in the Qur'an and the Sunnah]. Neither the Prophet (peace be upon him) nor any of the Rightly-Guided Caliphs was reported to have recited the Qur'an or offered Salah near a grave. What Ibn `Umar (may Allah be pleased with him) did is an act of Ijtihad (juristic effort to infer expert legal rulings). The same is true of some other Salaf (righteous predecessors) who came after Ibn `Umar. Generally

speaking, Ijtihad may be right or wrong, and disputable issues must be referred to the Qur'an, the Sunnah and Ijma`. Moreover, it is well-known that the Qur'an is to be recited in Masjids (mosques) and houses but not in the graveyard. Also, Salah is not to be offered in the graveyard. Graves can be visited and supplications can be offered but a grave is not to be taken as a place for Salah or recitation whether before or after the burial. The Prophet (peace be upon him) said: [\(May Allah curse the Jews and Christians, for they have taken the graves of their prophets as places of worship.\)](#) He (peace be upon him) also said: [\(Offer some of your \(voluntary\) Salahs \(Prayers\) in your homes. Do not let your homes be like graves.\)](#) This indicates that graves are not places for Salah and that homes should not be left [\(like graves.\)](#) Rather, one should offer some voluntary Salahs at home. The Prophet (peace be upon him) said: [\(Do not pray facing towards the graves, and do not sit on them.\)](#) All these are authentic

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Hadiths reported from the Prophet (peace be upon him). In yet another Hadith, the Prophet (peace be upon him) said: [\(Do not make your houses graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.\)](#) All in all, a graveyard is not a place for offering Salah or reciting the Qur'an, but these acts can be done in Masjids and at home. Graves are only to be visited to supplicate Allah for those buried there and to be reminded of death and the Last Day, which would free one's heart from the strictures of worldly matters. When he visited the graveyard, the Prophet (peace be upon him) would say: [\(Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We pray to Allah for well-being for ourselves and for you.\)](#) He (peace be upon him) never taught his Companions to recite the Qur'an in a graveyard. `Aishah (may Allah be pleased with her) said: When the Prophet (peace be upon him) visited the graveyard, he would say: [\(Peace be upon you, O dwellers of the abodes of the believers. We shall, by the Will of Allah, follow you. O Allah! Forgive the people of Baqi` Al-Gharqad.\)](#) So, the Prophet (peace be upon him) would not offer Salah or recite the Qur'an near a grave. Indeed, following the steps of the Prophet (peace be upon him) leads to all that is good.

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Allah (Exalted be He) says in the Ever-Glorious Qur'an: [\(Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow\)](#) The Rightly-Guided Caliphs also would not recite the Qur'an in the graveyard. And, the Prophet (peace be upon him) said: [\(You must follow my Sunnah \(way\) and that of the Rightly-Guided Caliphs. Adhere to them and clench your teeth on them \(i.e., hold fast to them\).\)](#) Ibn `Umar, however, had some acts of Ijtihad in which he contradicted the Sunnah (action following the example of the Prophet). Examples include washing his eyes from within during Wudu' (ablution), which is contrary to the Sunnah. He would trim his beard what goes beyond a fistful of hair, which is also contrary to the Sunnah. These are merely acts of Ijtihad on the part of Ibn `Umar. But the Prophet (peace be upon him) said: [\(Act against the Mushriks \(those who associate others with Allah in His Divinity or worship\); trim the moustache closely and grow the beard.\)](#) (Related by Al-Bukhari in his Sahih) The Prophet (peace be upon him) also said: [\(Trim the moustache closely, and let the beard grow to be contradictory to the Mushriks.\)](#) (Agreed upon by Al-Bukhari and Muslim) Ibn `Umar would also wipe his ears with water in Wudu' other than that with which he had wiped his head, and the Sunnah is to wipe the ears with the same water. All in all, Ibn `Umar (may Allah be pleased with him) had acts of Ijtihad that contradicted the Sunnah.

The same is true of reciting the Qur'an near the grave during the burial, which Ibn `Umar did out of Ijtihad but it is also contrary to the Sunnah. Imam Ahmad (may Allah be pleased with him) followed Ibn `Umar when he was told of the latter's opinion out of Ijtihad as well. Therefore, he (Ahmad) accepted the recitation of the blind man near the grave after he had told him that it was Bid`ah. In fact, the first opinion of Ahmad, i.e. that it is Bid`ah and, hence, impermissible, is the correct one, for it is supported by many authentic proofs reported from the Prophet (peace be upon him). Moreover, reciting the Qur'an or offering Salah near the graves may pave the way for associating them with Allah (Exalted be He) in worship. People may think that recitation or Salah near the graves has a special merit or brings more reward and, hence, take them as Masjids and supplicate to them or ask them for help or take them as intercessors to draw them close to Allah (Exalted be He), which leads to Shirk (associating others with Allah in His Divinity or worship). La hawla wala quwwata illa billah (there is neither might nor power except with Allah).



Q: Dear Shaykh, I hope you establish a school of which knowledge seekers would avail for you highly appreciate the efforts of Ibn Taymiyah and Ibn Al-Qayyim. Besides, you call for referring controversial issues to the Ever-Glorious Qur'an and the Prophet's Sunnah (whatever is reported from the Prophet). Please provide a comment on this point.

A: Indeed, Shaykh of Islam Ibn Taymiyyah, Ibn Al-Qayyim, Imam (initiator of a school of jurisprudence) Al-Shafi`y, Imam Malik, Imam Abu Hanifah, Imam Ahmad, Imam Al-Thawry, Imam Ishaq ibn Rahawayh, Imam Al-Awza`y, and others

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(may Allah be Merciful to them all) enjoy a great status in our opinion and that of other scholars, and no knowledgeable person can deny their status or Jihad (striving in the Cause of Allah) or the degree of knowledge they reached. However, this is not to say that we have to agree with any of their opinions that may have been incorrect. So, every Imam or scholar has some errors and, hence, every opinion is liable to be accepted or rejected except that of the Prophet (peace be upon him), for he only spoke the truth. Imam Malik (may Allah be Merciful to him) said: "The opinions of anyone of us are liable to be accepted or rejected except for the occupant of this grave - meaning the Messenger of Allah (peace be upon him)." Imam Al-Shafi`y (may Allah be merciful to him) said: "Scholars unanimously agree that once one becomes aware of the Prophet's Sunnah, he is not allowed to leave it for any other opinion." Al-Shafi`y maintains that this is the consensus of scholars. Indeed, this is quite right, for it is incumbent on the whole Muslim nation to give priority to what Allah (Exalted be He) and His Messenger (peace be upon him) said concerning controversial and consensual issues over the opinion of anyone else. As is the case in consensual issues, which are respected and given priority without caring about anything that differs with them, so also the Qur'an and the Sunnah must be respected, honored and put into effect, neglecting any opinion that contradicts them.



143- Refuting doubtful matters concerning the permissibility of offering the reward of reciting the Qur'an for the dead

Q: In your answer to a question concerning the permissibility of reciting the Qur'an or offering the reward of recitation for the dead, Your Eminence referred to a difference of opinion among scholars in this issue. You also said that there is no clear-cut evidence

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on it. I hope you can clarify the issue commenting on the following points: If it is permissible to offer Hajj and give charity on behalf of the dead, does this not include all obligatory and supererogatory rites of Hajj? For example, when one offers two Rak`ahs in Maqam Ibrahim (the Station of Ibrahim) during Hajj, this means offering the whole two Rak`ahs, including recitation, for the person on whose behalf Hajj is offered as is the case in the other rites. Moreover, it is permissible to supplicate Allah (Exalted be He) for the dead, bearing in mind that supplication is the core of worship. Given that the Qur'an is a mercy and cure for the believers, is not a dead person more in need of such mercy, taking into account that the Qur'an contains many Ayahs (Qur'anic verses) of supplications? If it is impermissible to recite the Qur'an for the dead, should we avoid reciting the Ayahs that contain supplications and invoking mercy for them? I hope you shed more light on this point. May Allah reward you with the best.

A: I thank the questioner for his interest in such important legal issues and ask Allah (Exalted be He) to grant us and him more and more of all that is good. Dear questioner, acts of worship are not subject to analogy; rather, they are Tawqifiy (bound by a religious text and not amenable to personal opinion) as has already been established by scholars. Personal reasoning and abstract analogical premises do not work when dealing with acts of worship. Instead, such acts are understood

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from the texts of the Qur'an and the Sunnah (whatever is reported from the Prophet), and nothing can be analogized with another in the absence of a convincing argument. The Prophet (peace be upon him) declared it permissible to offer Hajj on behalf of the dead, the disabled and the aged. Also, the Salah (Prayer) offered during Tawaf (circumbuation of the Ka`bah) is part of the rites of Hajj and not an independent act of worship, so its reward will reach the person on whose behalf it is offered as part of Tawaf and Hajj. So, Prayer and recitation are not offered for the dead independently from the other rites. It is impermissible to offer Salah or observe supererogatory Sawm (Fast) in behalf of the dead because doing so has no basis in Islamic Shari`ah (Law) and because acts of worship are dealt with along Tawqifiy lines. The Prophet (peace be upon him) said: **«Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.»** In a Qur'anic Ayah more inclusive than this Hadith, Allah (Exalted be He) says: **«Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?»** The Prophet (peace be upon him) said: **«Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.»** So, it is incumbent on Muslims to follow

what their Prophet (peace be upon him) came with and not to invent any new practices in matters of worship. All the rites of Hajj were legally established. If one offers Hajj in behalf of a dead or disabled person, the reward of Hajj will reach that person as if they had offered it themselves whether it is obligatory or supererogatory Hajj,

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as is legally ordained. But this is not to say that we can offer Salah and Sawm on behalf of the dead by analogy with the supererogatory Salah offered during Hajj which is done in behalf of the dead, for this is not an acceptable analogy. Indeed, Hajj is an independent act of worship that is not to be analogized with supererogatory Sawm or Salah. Instead, we have to adhere to the legal rulings as they have been ordained. The same is true of the Qur'an that is recited during the two supererogatory Rak'ahs of Tawaf, which is subordinate to Tawaf and it is not to be analogized with ordinary recitation. So, it is not permissible to recite the Qur'an and offer its reward for the dead or recite at the grave; for all this lacks a supporting evidence. Though a group of scholars consider it permissible by analogy with Hajj, supplications and giving charity in behalf of the dead, yet as has been mentioned above analogy does not work here, for we have to adhere to Shari'ah rulings and should not introduce anything that Allah has not ordained. Moreover, if analogy is left open for the choice of the people in this regard, they may introduce Bid'ahs (newly invented practices in religion) and go beyond limits. Therefore, I have stressed and am still stressing the idea that the preponderant opinion is that it is impermissible to recite the Qur'an or offer Salah or Sawm in behalf of the dead, except for obligatory Sawm, e.g. the Sawm of Ramadan and Kaffarah (expiation) and Sawm of fulfilling a vow, because the Prophet (peace be upon him) said: [\(If anyone dies while missing some days of Sawm, his heir must observe Sawm on his behalf.\)](#) He (the Prophet) was asked more than once about the ruling on observing Sawm on behalf of a dead person who dies while having missed some days of Sawm, and he declared it permissible.

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Adhering to the ruling stated by the Prophet (peace be upon him), we have to say: [\(It is permissible to fast on behalf of a dead person who missed obligatory Sawm.\)](#) The Prophet (peace be upon him) ordained this. Even Ramadan, like Kaffarah and the Sawm of fulfilling a vow can be made up for by the heir if the dead person missed it and did not make up for it even without an excuse. Some scholars consider it permissible only in Sawm observed for fulfilling a vow, but the correct opinion is that it is not specific of that kind of Sawm but also includes Ramadan and other obligatory Sawm. It is related in the Sahihs of Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: [\(If anyone dies missing some days of Sawm, his heir must observe Sawm on his behalf.\)](#) This includes the Sawm of Ramadan, Kaffarah, and fulfilling a vow. The opinion that it is specific to a Sawm observed for fulfilling a vow lacks any supporting evidence on which to rely. However, the Prophet (peace be upon him) did not extend this to Salah or recitation of the Qur'an; hence, they are not to be offered on behalf of the dead. Supplication, on the other hand, is recommended to be offered for the dead because Allah (Exalted be He) applauds His pious servants as saying: [\(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith"\)](#) So, supplication is recommended to be offered for the living and the dead alike, and Allah (Exalted be He) ordained Janazah (Funeral) Prayer for the supplications

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it contains. Last of all, I hope you are not confused. I also hope you are convinced with the Sunnah

and adhere to what is ordained by Shari`ah; that you adhere to it and do not deviate from it or add anything irrelevant to it, for Shari`ah is Tawqifiy. May Allah grant us success.

Note: It is impermissible to call anyone "Mawlana (our lord)", because the Prophet (peace be upon him) said: [\(A slave must not address his master: 'Mawlay \(my lord\)', for Allah Alone is the Lord.\)](#) (Related by Muslim in his Sahih). So, a believer should avoid using this word while addressing people. However, some scholars consider it permissible, relying on the Prophetic Hadith concerning the slave, which reads: [\(Let him say: 'Sayyidi \(My master\) and Mawlay \(my lord\)'\)](#) So long as it is permissible for a slave to call his master "Mawlay", according to such scholars, this can be extended by analogy to other people. But it is preferable to confine this to the slave and not to extend it to others, for we have to adhere to Shari`ah etiquette and cautiously protect our religion and avoid doubtful matters. So, one can call others by name or say "O brother!", "Shaykh so-and-so", or the like in order to be on the safe side.



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144- Issue on whether the reward of reciting the Qur'an in behalf of the dead reaches them

Q: Those who recite the Qur'an for the dead consider it an act of charity in their behalf. Does the reward of this recitation reach the dead?

A: This is a controversial issue among scholars. Some maintain that the reward of recitation reaches the dead as in the case of giving charity, supplication, offering Hajj or `Umrah (lesser pilgrimage) and paying up a debt on their behalf. So long as the dead avail of all such acts, according to this opinion, the same will apply to reciting the Qur'an. Others consider this incorrect due to the lack of a supporting evidence, bearing in mind that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) none of which should be done except in the light of legal evidence, and there is no room in this regard for personal reasoning, analogy or preferences. What Allah (Exalted be He) has ordained in the Ever-Glorious Qur'an and the Prophet (peace be upon him) in his Sunnah (whatever is reported from the Prophet) is the standard upon which we should act. Any other source is not worthy of attention if it contradicts the Qur'an or the Prophet's Sunnah. And, this is the correct opinion. Neither Prayer nor Qur'anic recitation can be offered on behalf of the dead, for there is no supporting evidence for this. The Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) did not do this for their dead relatives, and we have to follow in their steps.

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Building upon this, we should not offer the reward of Qur'anic recitation, Salah (Prayer) or Sawm (Fast) for the dead, except for a dead person who missed the Sawm of Ramadan and did not make up for it, in which case it is acceptable to fast on his behalf. The Prophet (peace be upon him) said: [\(If anyone dies while having missed some days of Sawm, his heir must observe Sawm on his behalf.\)](#) But this cannot be extended by analogy to Salah or Qur'anic recitation, for acts of worship are not subject to analogy. In fact, analogy can apply to matters other than acts of worship. A believer has to offer acts of worship the way Allah (Exalted be He) has ordained them without inventing anything new in the religion. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith). He (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) would say in Jumu`ah (Friday) Khutbah (sermon): [\(The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil matters are those invented in religion; and every invented practice in religion is misguidance.\)](#) (Related also by Muslim). So, a believer should act upon Shari`ah (Islamic law) rulings and not introduce anything new in the religion. One can offer Salah and recite the Qur'an for himself, seeking the reward from Allah. However, it is impermissible to pray or recite the Qur'an in behalf of someone else whether living or dead. This is according to the correct opinion, and, hence, it should be avoided. Though some

scholars consider it permissible, we should remember that it is the legal evidences, not the opinions of people that count.

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Allah (Exalted be He) says: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#) And: [﴿And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\).﴾](#) If we refer the present issue to Allah (Exalted be He) and His Messenger (peace be upon him), we will find no evidence in the Ever-Glorious Qur'an or the Prophet's Sunnah on the permissibility of offering the reward of Salah, Sawm, or reciting the Qur'an for someone else. It is only declared permissible in the Sunnah to give charity in behalf of the dead and to invoke Allah's Forgiveness and Mercy for them. All this is useful for the dead, according to the consensus of Muslim scholars. The same is true of Hajj and `Umrah, both of which are permissible to be offered on behalf of the dead, disabled, aged and those suffering from incurable diseases. It is equally permissible to pay a debt on behalf of the dead. But it is not permissible to offer Salah or supererogatory Sawm or recite the Qur'an on behalf of the dead. If we adhere to legal evidence, we should not do so. May Allah grant us success.



Q: Is it permissible to recite the Qur'an near a grave? And, what is the legally established rule in this regard?

A: Reciting the Qur'an near a grave has no basis in religion; rather, it is a Bid`ah (innovation in religion). Allah (Exalted be He) has ordained neither reciting the Qur'an nor offering Salah (Prayer) near graves. The Prophet (peace be upon him) said:

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«Do not make your houses graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.» This indicates that the graveyard is not a place for offering Salah or reciting the Qur'an. Instead, it is to be visited in order to derive lessons and remember death and the Hereafter and invoke Allah's Forgiveness and Mercy for the dead. The Prophet (peace be upon him) said: «Visit the graves as doing so reminds you of the Hereafter.» The Prophet (peace be upon him) would teach his Sahabah (Companions of the Prophet) to say upon visiting the graves: «Peace be upon you, O dwellers of the abodes of believers and Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you.» In a Hadith reported by `Aishah he (peace be upon him) said: «May Allah forgive us and you. Indeed, you are our ancestors and we are your successors.» So, visiting the graves is intended for deriving lessons and remembering the Hereafter, and one can do the dead a favor by supplicating Allah (Exalted be He) to forgive them and be Merciful to them. Reciting the Qur'an near the grave does not benefit the dead because their deeds have come to an end. It is only useful for the dead that one supplicates to Allah (Exalted be He) for them and gives charity or offers Hajj or `Umrah (lesser pilgrimage) on their behalf or pays their debts. But it is not permissible to recite the Qur'an near their graves, for this is a Bid`ah, and even offering the reward of recitation for them has no basis in religion. Some people recite the Qur'an and offer the reward of recitation for their dead parents, and this is not permissible according to the correct opinion because there is no supporting evidence. Offering Salah on behalf of the dead also falls under the same ruling because it has no basis in religion.

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Of course, there is nothing wrong with supplicating Allah (Exalted be He) and invoking His Mercy for the dead. It is also permissible to offer Hajj and `Umrah and give charity in their behalf, for this would benefit them. But again, offering Salah or reciting the Qur'an near the grave is Bid`ah.



Q: A questioner asks: "When I visit the graves, I find some people reciting the Qur'an near the graves of their dead relatives. Is it permissible to recite the Qur'an near the graves?"

A: It is impermissible to recite the Qur'an near the graves, for there is no supporting evidence to do so. Moreover, the Prophet (peace be upon him) said: [\(Do not make your houses graves, for verily Satan flees from the house, in which Surah Al-Baqarah is recited.\)](#) This indicates that graves are not to be used as Masjids (mosques) or places for reciting the Qur'an. It is only permissible to visit the graves and greet the dead as saying: "Peace be upon you, O dwellers of the abodes of believers and Muslims, and if Allah pleases, we shall follow you. We ask Allah for well-being for ourselves and for you. May Allah forgive those who have preceded us and those who will follow. O Allah, forgive them and be Merciful to them." This is what is legally ordained. However, it is incorrect to recite the Qur'an or offer Salah (Prayer) near the graves or believe that to supplicate Allah there is better and

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more likely to be answered than elsewhere. So, one has to invoke Allah's Mercy and Forgiveness for them and then leave at once.



Q: Is it permissible to recite the Qur'an for the dead in a graveyard?

A: It has been already mentioned that it is not permissible to recite the Qur'an for the dead or at graves, for neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) used to do so. When one visits the graves, he has only to greet the dead by saying: [﴿Peace be upon you O dwellers of the graves. May Allah forgive us and you. You have preceded us and we are to follow you.﴾](#) He can also say: [﴿May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you.﴾](#) [﴿May Allah be Merciful to those who have preceded us and those who will follow.﴾](#) This is what the Prophet (peace be upon him) said and taught his Sahabah to say. Reciting the Qur'an at the graves or offering Salah (Prayer) near them or circumambulating around them is Bid`ah (innovation in religion). It is even worse to call on the dead instead of Allah (Exalted be He), ask them for help, or offer them a sacrifice or Nadhr (vow); all these things are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). So, if a person calls: "O Waliy of Allah (i.e. pious person)! Help me," or, "O my lord (for someone other than Allah), grant me victory," or, "Heal my disease," and so on,

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which grave-worshippers usually say, this is considered major Shirk. May Allah protect us from this. Therefore, one must beware of all such evils.



Q: I have been informed that the reward for reciting the Qur'an does not reach the dead person except when it is done by their children. Does this mean that if one recites the Qur'an and offers the reward of recitation for a person, whether living or dead, the reward will not reach them? And, is one rewarded for doing so?

A: According to the correct opinion, the reward of recitation for the dead does not reach them. Shaykh of Islam Abu Al-`Abbas Ibn Taymiyyah (may Allah be Merciful to him) maintained that scholars consensually agree that it is impermissible to be paid in return for reciting the Qur'an for the dead and such recitation does not reach them. The reason for this is that it is not intended for Allah's Pleasure, but for receiving a payment. Even if the one who recites takes no money in return for the recitation, the reward will not also reach the dead, for there is no supporting evidence to confirm this. Indeed, nothing is accepted except what has been legally ordained. This is because acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), in which there is no room for personal reasoning. Legal evidence indicates that the reward for giving charity, supplications, offering Hajj and `Umrah (lesser pilgrimage) and paying debts on behalf of the dead does in fact reach them. However, reciting the Qur'an or offering Salah (Prayer) in behalf of the dead has no basis in religion; and nothing is considered true unless it has legal evidence. Therefore, according to the preponderant opinion, it is not permissible to recite the Qur'an, offer Salah or observe Sawm (Fast) on behalf of the dead except if they have missed an obligatory Sawm. The Prophet

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(peace be upon him) said: [\(If anyone dies while having missed some days of Sawm, his heir must fast on his behalf.\)](#) So, if anyone dies while having missed obligatory Sawm, e.g. the Sawm of Ramadan or Kaffarah (expiation), it will be useful for him if his heir makes up for the missed Sawm on his behalf. On the other hand, offering supererogatory Sawm or Salah or reciting the Qur'an on behalf of the dead is baseless, for there is no supporting evidence to confirm such acts. The dead only benefit from what is ordained by religious texts, e.g. supplications, giving charity, offering Hajj or `Umrah and paying debts; the reward for which reaches the dead. This is according to what is reported from the Prophet (peace be upon him). Again, there is no supporting evidence on the permissibility of reciting the Qur'an in behalf of the dead whether this is done by the deceased's children or anyone else and, hence, it should be abandoned.



Q: What is the ruling on reciting the Qur'an for the dead whether this is done by their children, relatives or any other person? Is the case the same if it is done in return for money?

A: Reciting the Qur'an for the dead has no basis in religion. Rather, it is Bid`ah (innovation in religion), according to the correct opinion. A Muslim should not be taken in by those who consider it permissible without any supporting evidence or convincing argument. So, it is impermissible to recite the Qur'an and offer its reward for the dead whether before the burial or at the grave. Reciting at the graves falls under the same ruling as offering Salah (Prayer) near them, which is impermissible because it is a means of Shirk (associating others with Allah in His Divinity or worship). Therefore, it is impermissible to recite the Qur'an or perform Salah near the graves or to sit there for the purpose of supplicating. When visiting the graves, one has to greet the dead and supplicate Allah (Exalted be He) for them and then leave at once. The Prophet (peace be upon him) said: [\(Visit the graves, for it](#)

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[reminds you with the Hereafter.](#)) The Prophet (peace be upon him) would teach his Sahabah (Companions of the Prophet) to say upon visiting the graves: [\(Peace be upon you, O dwellers of the abodes of believers and Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you.\) \(May Allah be Merciful to those who have preceded us and those who will follow.\)](#) When he (peace be upon him) visited the graves, he would say: [\(Peace be upon you, abode of people who are believers. What you were promised came to you, and tomorrow you will receive it; and God willing we shall join you. O Allah! Grant forgiveness to the inhabitants of Baqi` al-Gharqad.\)](#) The Prophet once passed by some of the graves of people of Madinah and said: [\(Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You have preceded us and we are to follow you.\)](#) This is the Sunnah (action following the example of the Prophet). Calling on the dead [instead of Allah] or asking them for help is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Again, reciting the Qur'an and offering its reward to the dead before they are buried or on the grave has no basis in religion. However, it is legally acceptable to invoke Allah's Mercy and Forgiveness for the dead, and give charity, offer Hajj and `Umrah and pay debts on their behalf. Allah is the One Who is sought for help.



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145- Ruling on making a ceremony for receiving condolences by reciting the Qur'an and ending the ceremony with reciting Surah Al-Fatihah and offering it for the soul of the Prophet (peace be upon him)

Q: In some districts of the governorate of Hadramawt the bereaved family makes a ceremony for receiving condolences by reciting the Qur'an over one or three days in the Masjid (mosque) for men and at home for women. The ceremony ends with reciting Surah Al-Fatihah (Opening Chapter of the Qur'an) and offering it for the soul of Prophet Muhammad (peace be upon him), his Sahabah (Companions) and all the dead who are relatives of the dead person for whom the ceremony is performed. During the ceremony they distribute some coffee and cigarettes to those who are attending. The question is: What is the ruling on such an act? May Allah benefit you.

A: The act that is described in the question is Bid`ah (innovation in religion). It is sufficient to offer the bereaved family condolences and to ask Allah (Exalted be He) to inspire them to have patience and Ihtisab (confident anticipation of Allah's Recompense) and to invoke Allah's Forgiveness and Mercy for the dead. There is nothing wrong if the bereaved family serves coffee or perfume to those who are offering condolences. However, assembling for a specific ceremony over one or more days during which they recite the Qur'an and end the recitation with Surah Al-Fatihah has no basis in religion, for neither the Prophet (peace be upon him) nor his Sahabah (Companions) used to do so. Rather, scholars stated that such an act is

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Bid`ah. It is only permissible that one visits the bereaved family at home or meet them in the Masjid (mosque) or in the street and offer them condolences as saying: "May Allah endow you with good condolences and ward off your calamity and forgive your dead." And, the bereaved person says in return: "May Allah reward you with the best," or: "May Allah accept from you." This is quite enough. And all praise is due to Allah (Exalted be He).



146- Ruling on the bereaved family going to the graveyard and giving charity in behalf of the dead

Q: After the end of the burial, the bereaved family calls upon someone to recite the Qur'an for three days. Fifteen days after the death of the person, they go to the graveyard bringing with them bread and then give it as voluntary charity in behalf of the dead. Is this correct and permissible? May Allah reward you with the best.

A: This is not permissible, for reciting the Qur'an for the dead over a week or any number of days is Bid`ah (innovation in religion). However, it is permissible to invoke Allah's Forgiveness and Mercy for the dead and to give as much charity as possible at any time, even years after the death. All this benefits the dead. The same is true of offering Hajj and `Umrah (lesser pilgrimage) and paying debts on behalf of the dead. However, calling upon someone to recite the Qur'an for a week or so in the house of the dead person or at the grave has no basis in religion, for Allah (Exalted be He) has not ordained it. Moreover, had it been legally permissible, the Prophet (peace be upon him) and his Sahabah (Companions) would have

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stated it clearly. Furthermore, it is incumbent on Muslims to abide by legal rulings and not to invent anything new into the religion. Giving charity near the graves also has no basis; and doing so is Bid`ah. Instead, graves are to be visited for the purpose of invoking Allah's Mercy and Forgiveness for the dead. The Prophet (peace be upon him) said: [\(Visit the graves as it reminds you of the Hereafter.\)](#) He (peace be upon him) would teach his Sahabah to say upon visiting the graves: [\(Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you.\)](#) When the Prophet (peace be upon him) visited the graves, he would say: [\(May Allah be Merciful to those who have preceded us and those who will follow.\)](#) This is the Sunnah (action following the example of the Prophet). However, visiting the graves to distribute food as a kind of voluntary charity has no basis in religion.



147- Ruling on slaughtering animals and reciting Qur'an for the dead before burying him

Q: A brother from Egypt asks: "Is it Halal (lawful) to recite Qur'an for the dead? And does the reward of slaughtering done by the bereaved family before burying the dead reach him in his grave? Please benefit us, may Allah reward you with the best."

A: First of all, using a name like Abdul-Naby (slave of the Prophet) is not permissible. Therefore, your father's name

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is wrong, because all names should reflect servitude to Allah, because there is Ijma` (consensus of scholars) that no one should show servitude to anybody or anything but Allah. Thus, no one should use names like Abdul-Naby, Abdul-Ka`bah, or Abd-`Umar. Rather, names should be: Abdullah, Abdul-Rahman, Abdul-Latif, and so on, using the Names of Allah (Glorified and Exalted be He). Therefore, your father must change his name, if he is still alive. His name should be Abd-Rabbul-Naby (Slave of the Lord of the Prophet), or Abdullah or Abdul-Rahman.

Concerning reciting Qur'an for the dead, it has no basis in Shari`ah (Islamic law). That is, it is not permissible to recite Qur'an in this way, whether for the dead or at his grave, because this is a Bid`ah (innovation in religion). It is only permissible to recite Surah (Qur'anic chapter) Ya Sin, or any other Surah, when a person is on the deathbed, because the Prophet (peace be upon him) said: [\(Recite Surah Ya Sin for your dead people\)](#) which means while they are dying, because a dying person can be called dead. The Prophet (peace be upon him) also said: [\(Dictate to your dying ones \(to say\) La ilaha illa Allah \(there is no God but Allah\).\)](#) This means that whoever is about to die should be urged to say La ilaha illa Allah, so that this will be the last thing that he says; La ilaha illa Allah. However, it is not prescribed to recite Qur'an for the dead after their death, or at their graves. The believer, therefore, should behave according to Shar`y (Islamically lawful) manners, adhere to what Allah has prescribed to His slaves, and recommend his brothers to do this, because Allah (Glorified and Exalted be He) says: [\(By Al-'Asr \(the time\).\)](#) [\(Verily, man is in loss,\)](#) [\(Except those who believe \(in Islâmic Monotheism\) and do righteous good deeds, and recommend one another to the truth \[i.e. order one another to perform all kinds of good deeds \(Al-Ma'ruf\) which Allâh has ordained, and abstain from all kinds of sins and evil deeds \(Al-Munkar which Allâh has forbidden\], and recommend one another to patience \(for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd\).\)](#)

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Similarly, slaughtering for the dead is also not permissible. That is, there is no evidence for performing a funeral ceremony and slaughtering an animal, or distributing the slaughtered animal as a Sadaqah (voluntary charity) for the dying person. However, there is nothing wrong with offering Sadaqah for the dead after his death, in the form of money, food or distributing a slaughtered animal among the poor, as long as it is not while dying [or at his funeral], but after his death, because the Sadaqah benefits the dead. However, having a belief that one must slaughter an animal at the death

of a person or when a person is dying has no basis in Shari`ah.



148- Ruling on offering the reward of the Qur'an to the dead

Q: My mother passed away two years ago, and I am poor and have no money to offer Sadaqah (voluntary charity) for her, and I have not memorized many Du`a's (supplications) to say for her, but I want to recite Qur'an, with the intention of giving the great reward that Allah has promised for those who recite Qur'an to her. Is it permissible for me to recite Qur'an in this way? Benefit me, may Allah reward you with the best.

A: A: You should offer beneficial Du`a's for her, such as asking Allah to let her enter Jannah (Paradise) and to save her from Hellfire, and invoking Allah's forgiveness and mercy for her. These are beneficial Du`a's. You can also offer Sadaqah for her with any amount of money you can, even with one dirham, a little food, or some clothes. All this can benefit her. However, offering the reward of reciting Qur'an to her or presenting Qur'an to her is considered a matter of

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controversy among scholars, most of whom see nothing wrong with it, and that it benefits her, while some others think that it was not reported from the Prophet (peace be upon him), and thus, there is no reason to offer it. This is also the case concerning offering Salah (Prayer) for the dead. Thus, it is not permissible to perform Salah for her or to offer Qur'an for her. This is the opinion maintained by some scholars, and it is the one that seems to be correct with regard to the evidence. Thus, it is preferable to offer Du`a' for her and to invoke Allah's mercy on her, as well as offering any possible Sadaqah for her, even with a little money. Moreover, Du`a' is easy and clear, and all praise is due to Allah. You can say: O Allah, forgive my mother, admit her to Jannah, and save her from Hellfire; O Allah, forgive her, raise her rank in Jannah and reward her with the best for what she did for me. You should offer as many beneficial Du`a's as you can.



149- Ruling on hiring someone to recite Qur'an for the dead after burying him

Q: One of the habits in our village is that people recite Qur'an as much as possible for a person after his death for three days, and one of the relatives of the dead person hires someone who is known for being good at reciting Qur'an to recite Qur'an in return for a sum of money, and then this recitation is dedicated to the soul of the dead. What is the ruling on this recitation? And does it reach the soul of the dead? Please benefit us, may Allah reward you with the best.

A: This recitation is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law), and nothing was reported in Shari`ah showing that this is Mustahab (desirable) or permissible. Therefore, this should be abandoned, because

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the reciter who is hired does not aspire Allah's reward, but is reciting Qur'an in return for money, and there is Ijma` (consensus of scholars) that it is not permissible to rent someone to recite Qur'an. Thus, the person who is hired to recite Qur'an, for the dead or the living, aspires a reward from people, and is not reading for Allah's sake. Rather, he is reading for the sake of money. Therefore, any such actions that are intended to be dedicated to the dead is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is not permissible; and the one who is hired to recite Qur'an has committed a great Munkar and something that is Haram (prohibited) by Ijma`. Besides, this action has no Thawab (reward from Allah) so as to be given to someone else, and is therefore not permissible. It is rather prescribed to offer Du`a' (supplication) to Allah for the dead and to offer condolences to his family. However, arranging for some people to recite Qur'an or hiring people for this purpose, so as to give the reward to the dead, has no basis in religion, and this renting is Munkar and Batil (null and void).



Q: Some people in our region hire a reciter to recite Qur'an for the dead, especially in the blessed month of Ramadan, in return for ten Omani Riyals for each Khatmah (one complete reading of the entire Qur'an). Is trading with the words of Allah (Glorified and Exalted be He) permissible? And is this sum of money Halal (lawful)? How do you advise those who commit this if it is contrary to the true religion? Please make this clear, because we now have a doubtful matter. Secondly, does this benefit the dead? Because some people say the event in which the Prophet (peace be upon him) passed by two graves while the people buried in them were tormented is evidence for it. Thirdly, does reciting Qur'an for the dead on part of their relatives benefit them or not? Because this is common here, especially after three days from burying the dead, in addition to slaughtering animals for the dead after their death, and turning the house of the dead person's family

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into a place of a wedding party, where there is no fear of Allah and no lesson to be learnt. Please save us from these Bid`ahs (innovations in religion), may Allah reward you, because our society reflects the Ayah (Qur'anic verse): (We found our fathers following a certain way and religion, and we will indeed follow their footsteps.)

A: The issue of reciting Qur'an for the dead was discussed before, and it was stated that there is no evidence concerning reciting Qur'an for the dead, or hiring someone to recite some Ayahs. This has no basis in Shari`ah (Islamic law) and is not permissible, and the money paid in return for this hiring is not Halal. Additionally, some scholars mentioned that there is Ijma` (consensus of scholars) about this; and the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful to him) mentioned that there is Ijma` that it is not permissible to take fees in return for reciting Qur'an, and that this is prohibited without any controversy. Thus, taking a certain sum of money in return for reciting some Ayahs, a Juz' (a 30th of the Qur'an) or more or less, for the dead or for any one else, is not permissible. Rather, money may be taken in return for teaching children or people how to recite Qur'an. In this case, one can take money, but reciting Qur'an and taking money in return for letting people listen to some Ayahs and then dedicating the reward to the dead has no basis in Shari`ah; it is rather, as mentioned by the Shaykh of Islam, prohibited by Ijma` without any controversy. That is, taking fees in return for reciting only. However, there is nothing wrong with taking fees for teaching children or other people, because the Prophet (peace be upon him) said: **(The most lawful thing that you can take fees in return for is**

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the Book of Allah,) which means in return for teaching it to people, because in this case there is no problem with taking fees. As for the bereaved family slaughtering animals and making banquets after the death of someone, whether on the day of his death, after three days, ten days, a month, forty days or one year, it is all a Bid`ah that is not permissible. They should rather offer Sadaqah (voluntary charity) on behalf of the dead, in the form of food, whether cooked or uncooked, such as rice and so on, which is distributed among the poor; there is nothing wrong with this. However,

cooking food for other people, making a funeral ceremony for the dead, inviting people to it and making banquets are all considered Bid`ahs. Rather, if the bereaved family wishes to offer Sadaqah for the poor with some dirhams and so on, at any time for the sake of the dead, this Sadaqah can benefit the dead, and it has a great reward. Thus, there is a difference between offering Sadaqah to the poor and making funeral ceremonies and gathering people to eat in the house of the dead by slaughtering animals for them, because this has no basis in Shari`ah. On the contrary, the Sunnah (action following the teachings of the Prophet) is that the neighbors or relatives cook some food for the bereaved family, because it was authentically reported from the Prophet (peace be upon him) that when the death announcement of Ja`far ibn Abu Talib on the day of the battle of Mu'tah was offered, that is, when he was killed and the news of his death (may Allah be pleased with him) was announced in Madinah, the Prophet (peace be upon him) ordered his family to cook some food for Ja`far's family. He (peace be upon him) said: [\(Something has occupied them.\)](#) Therefore, it is Mustahab (desirable) for the neighbors or the relatives of the dead to cook

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some food for the bereaved family, who are occupied with their disaster. However, it is not prescribed for the bereaved family to cook food for others and to invite them; but there is no problem if they received some food from their neighbors and they invite people to eat it if this food is more than they need.



150- An issue about offering the reward of reciting Qur'an for the dead

Q: Is it permissible to recite the Noble Qur'an and to dedicate its reward for the dead?

A: There is no evidence for this, and I do not know of any evidence concerning dedicating the reward of reciting Qur'an for the dead or the living. Rather, one should recite Qur'an for himself, and invoke Allah's forgiveness for, and mercy on, the dead. However, only money, or performing Hajj or `Umrah (lesser pilgrimage) can be dedicated for the dead. These are the only things that one can offer for the dead as Sadaqah (voluntary charity). One can also fast on behalf of the dead if he had some days to fast. There is nothing wrong about this. However, there is no evidence concerning reciting Qur'an and giving its reward for the dead as far as I know, and it should therefore be abandoned.





151- Ruling on specifying a certain day for reciting Qur'an on behalf of a dead person

Q: What is the ruling on reciting Qur'an for the sake of the dead on any day of the week, such as

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reciting Surah (Qur'anic chapter) Al-Baqarah on Friday for example, and dedicating it to the soul of a person? Is this permissible?

A: There is no evidence about reciting Qur'an for the dead. This opinion is maintained by some scholars, but there is no evidence about it. Therefore, it is better to abandon it. Rather, you may offer good Du`a' (supplication) for the dead, offer Sadaqah (voluntary charity) in the form of money for him, or perform Hajj or `Umrah (lesser pilgrimage) for him. All these actions are good. However, there is no evidence about reciting Qur'an on behalf of the dead, and therefore it should better be abandoned, and one should offer supplications for the dead instead, and recite Qur'an for oneself. One can say: 'O Allah forgive him, have mercy upon him, multiply his good deeds, save him from Hellfire, and so on.' You may also bring out money as Sadaqah for him, or perform Hajj or `Umrah on his behalf. All these are good actions.



152- An issue on whether the Thawab of reciting Qur'an reaches the dead

Q: A questioner from Sudan asks: Does the Thawab (reward from Allah) of reciting Qur'an reach the dead?

A: This has no basis in Shari`ah (Islamic law). Offering Du`a' (supplication) for the dead reaches him, however reciting Qur'an and dedicating the Thawab to the dead has no basis in Shari`ah, and is not prescribed. Rather, one should recite Qur'an and seek the Thawab for himself. As for the dead, one may supplicate to Allah to forgive them and have mercy upon them, offer Sadaqah (voluntary charity) for them, or perform Hajj or `Umrah (lesser pilgrimage) on their behalf. These deeds can reach them

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and benefit them, but reciting Qur'an for them or performing Salah (Prayer) for them has no basis in Shari`ah. No one should pray on behalf of the dead or recite Qur'an for them, because there is no evidence about this, and all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), because the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Moreover, it was not reported that the Prophet (peace be upon him) or the Sahabah (Companions of the Prophet) used to recite Qur'an for the dead.



153- Clarification of what benefits the dead

Q: What action best reaches the dead, Shaykh?

A: Du`a' (supplication) and Sadaqah (voluntary charity); that is, offering Du`a' for him and bringing out Sadaqah on his behalf. These are the things that Allah greatly benefits him with.





154- Some issues concerning the ruling on reciting Qur'an for the dead

Q: Does the reward of reciting Qur'an reach the dead? I mean when a Muslim completes a Khatmah (one complete reading of the entire Qur'an) and then says: I dedicate this to my dead father, does the Thawab (reward from Allah) reach him? And what about reciting Al-Fatihah (Opening Chapter of the Qur'an)?

A: None of this has any basis in Shari`ah (Islamic law); that is, dedicating the Thawab of reciting Qur'an to the dead has no basis in religion. Rather, one should only supplicate to Allah for the dead. When one recites Qur'an, the Thawab goes to the one who read, and not to the dead or to any other person. Rather, one should supplicate to Allah

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for the dead person, saying: 'O Allah! Forgive him and have mercy on him, O Allah! Multiply his good deeds.' All this is permissible, in addition to bringing out Sadaqah (voluntary charity) for him in the form of money. However, there is no evidence about dedicating the Thawab of reciting Qur'an to the dead, and this is not prescribed. Rather, the one who recites Qur'an should seek to obtain the Thawab from Allah for himself, and he may supplicate to Allah for his father or for any other Muslim. Offering Du`a' (supplication) or Sadaqah for one's father is good, as well as performing Hajj or `Umrah (lesser pilgrimage) on his behalf if he is dead.



Q: A Sudanese brother who resides in Libya asks: Is it permissible to recite the Holy Qur'an for the dead? Is this Makruh (reprehensible) or is it permissible?

A: Qur'an should not be recited for the dead, because this person's life has ended in the best way as he has gone to Allah. He cannot benefit from having Qur'an recited for him. One may recite Surah (Qur'anic chapter) Ya Sin for a dying person, according to the opinion maintained by a number of scholars, which means before his death. However, this should not be done after a person's death, because he has already gone to Allah, and this cannot benefit him. One may only supplicate to Allah to forgive him and have mercy on him if he is a Muslim.





155- The reason behind reciting Surah Ya Sin for a dying person

Q: What is the reason behind reciting Surah (Qur'anic chapter) Ya Sin for a dying person?

A: It is recited for a dying person so that he may benefit from it, by asking Allah to forgive him, or to grant him a good end, or to benefit from the lessons in it. There is doubt in the Sanad (chain of narrators) of this Hadith, but there is no problem if

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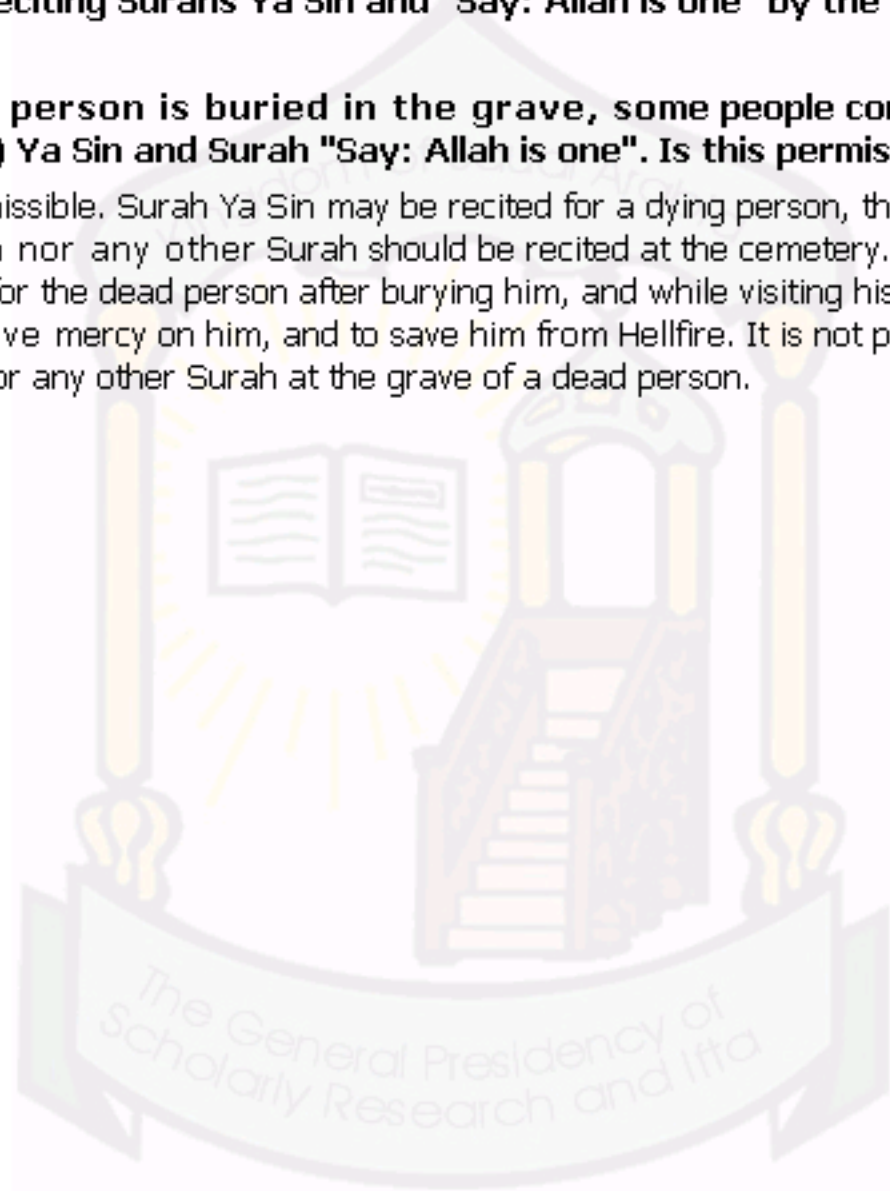
someone recites it on the demise of another.



156- Ruling on reciting Surahs Ya Sin and "Say: Allah is one" by the grave of the dead

Q: When a dead person is buried in the grave, some people come and recite Surah (Qur'anic chapter) Ya Sin and Surah "Say: Allah is one". Is this permissible?

A: This is not permissible. Surah Ya Sin may be recited for a dying person, that is, before his death, but neither Ya Sin nor any other Surah should be recited at the cemetery. Rather, people should supplicate to Allah for the dead person after burying him, and while visiting his grave, asking Allah to forgive him, to have mercy on him, and to save him from Hellfire. It is not prescribed, however, to recite Surah Ya Sin or any other Surah at the grave of a dead person.





157- Ruling on reciting Al-Fatihah for the dead at his grave

Q: What is the ruling on reciting Al-Fatihah (Opening Chapter of the Qur'an) for a dead person at his grave?

A: This is a Bid`ah (innovation in religion). Qur'an should not be recited at the cemetery. Rather, when someone visits the grave of a dead person, he should say: "Peace be upon you", mentioning his name, "may Allah forgive you; may Allah have mercy on you and us; peace be upon you, the inhabitants of the graves, may Allah forgive you and us." As for reciting Qur'an, however, it is not prescribed to recite Al-Fatihah or any other Surah at the cemetery, because this is a Bid`ah. It is also not permissible to pray at the graves; one should only greet the dead ones by saying: [Peace be upon you, the inhabitants of](#)

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[these houses, believers and Muslims; and, In sha'a-Allah \(if Allah wills\), we will join you; may Allah grant you and us well-being; may Allah forgive us and you,﴾](#) as the Prophet (peace be upon him) used to teach his Companions. It is also not permissible to perform Salah (Prayer) at the graves, circumambulate them, or recite Qur'an beside them, because performing Salah and reciting Qur'an in this way are Bid`ahs, while circumambulating the graves with the intention of getting closer to the dead one is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). However, if a person mistakenly thinks that circumambulating graves is a Qurbah (a good deed by which Allah's Pleasure is sought) and an act of obedience to Allah, it is considered a Bid`ah, just like performing Salah at the grave - may Allah safeguard us. Moreover, if a person performs Salah for the dead who is buried in the grave so as to get closer to him, this is considered an act of major Shirk; we seek refuge with Allah from it.



158- Ruling on completing a Khatmah for the dead

Q: A questioner from Libya says: I am asking about the Khatmah (one complete reading of the entire Qur'an) that is performed for a dead person by his family, and is considered a Sadaqah (voluntary charity). Some people recite the entire Qur'an, and then they all have lunch together to which anybody can attend and consider this a Sadaqah. What is the ruling on this? May Allah reward you with the best.

A: As far as I know, completing a Khatmah for a person has no basis in Shari`ah (Islamic law). Some scholars think that this is permissible, but I do not know of any basis for it, because the Prophet

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(peace be upon him) said: [«Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.»](#) He (peace be upon him) also said: [«Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.»](#) Thus, gathering to recite Qur'an for someone has no basis in religion. Rather, each person should recite Qur'an for himself, seeking to obtain the Thawab (reward from Allah) for himself. One may recite individually, or two or three persons may study Qur'an together. There is nothing wrong with this. They should seek Thawab from Allah (Glorified and Exalted be He), and not seek the Thawab for someone else or recite Qur'an for someone in particular. Thus, there is nothing wrong with studying Qur'an, because the Prophet (peace be upon him) used to study Qur'an with Jibril (Gabriel, peace be upon him) each night in Ramadan. However, gathering to recite a Khatmah for a certain person has no basis in Shari`ah, and thus must be abandoned.



159- Ruling on some of the habits that are done for the dead

Q: When someone dies in our village, people perform a funeral ceremony for him for three days. Some sheep are slaughtered, the women cry in a very loud voice, and shots are fired while the dead person is carried to his grave. What is the ruling on this, respected Shaykh?

A: All this is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); crying in a loud voice is Munkar; making banquets is Munkar; and shooting

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is Munkar. All this has no basis in Shari`ah (Islamic law). Rather, one should have patience, Ihtisab (confident anticipation of Allah's Recompense), and all praise is due to Allah. However, there is nothing wrong with crying as long as it is not with a loud voice, because the Prophet (peace be upon him) said: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure,\)](#) when his son Ibrahim died. The Prophet (peace be upon him) also said: [\(Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this \(pointing to his tongue\), or He may show mercy.\)](#) Additionally, the Prophet cursed the women who wail in a loud voice, and prohibited wailing, as Abu Musa Al-Ash`ary (may Allah be pleased with him) said that [\(the Prophet \(peace be upon him\) rid himself of the Saliqah, the Haliqah, and the Shaqqah.\)](#) This refers to the woman who, when grieved, becomes a Saliqah (which means that she wails loudly), a Haliqah (which means that she shaves her hair), and a Shaqqah (which means that she tears her garments). The Prophet (peace be upon him) also said: [\(He is not one of us who strikes his cheeks, tears his garments, or says what people used to say during Jahiliyyah \(pre-Islamic time of ignorance\)\)](#) during times of

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grief. Additionally, Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider gathering at the bereaved family's house and serving food at the time of burial as wailing.\)](#) Thus, they did not cook food for people or have a gathering. However, it is a Sunnah (action following the teachings of the Prophet) for their relatives to send them some food, because when the news of the death of Ja`far was announced when he was killed in Al-Sham (The Levant), the Prophet (peace be upon him) said to his family: [\(Prepare some food for the family of Ja`far because something has occupied them.\)](#)



Q: The questioner from Jordan says: "My father and mother died a long time ago and, everyday, I recite as much Qur'an as I can and then I recite Al-Fatihah (Opening Chapter of the Qur'an) and say: 'O Allah, send the Thawab (reward from Allah) of what I recited to the souls of my parents. Is this permissible?'"

A: This is not permissible, and was not reported in the Sunnah (whatever is reported from the Prophet). Offering the reward of reciting Qur'an to someone else is not permissible; you may rather offer Sadaqah (voluntary charity) for them, supplicate Allah (Exalted be He) for them, or perform Hajj or `Umrah (lesser pilgrimage) on their behalf; but dedicating the reward of reciting Qur'an, Sawm (Fast) or Salah (Prayer) to someone else has no basis in Shari`ah (Islamic law), and it is said that this must be abandoned. However, it is permissible for you, my brother, to do your best in supplicating Allah (Exalted be He) for them, asking Him to have mercy on them and to forgive them. You can also offer Sadaqah, or performing Hajj or `Umrah on their behalf. All these actions are good. May Allah grant you success.



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160- Clarifying some of the deeds that benefit the dead

Q: Does the Thawab (reward from Allah) of good deeds reach the dead, respected Shaykh?

A: The good deeds that are done by the living, of which there is a Nas (Islamic text from the Qur'an or the Sunnah) stating that they benefit the dead, such as offering Sadaqah (voluntary charity) for them, do benefit them. Offering Du`a' (supplication) and Istighfar (seeking forgiveness from Allah) also benefit the dead, as well as performing Hajj and `Umrah (lesser pilgrimage) in their behalf.



161- Issue on gathering reciters and cooking food for the sake of a dead person

Q: The questioner says: "When someone dies in our village, a number of reciters, or students who memorize Qur'an, come to his house and recite Qur'an with the intention of dedicating the Thawab (reward from Allah) to the deceased person. Afterwards, they supplicate Allah (Exalted be He) for the dead person, and then these reciters are offered a meal, given money, or both. This is also done for an ill person, with the hope that he will recover, or for someone who builds a new house, so that Allah (Glorified and Exalted be He) blesses his house. What is the ruling on this?"

A: This has no basis in Shari`ah (Islamic law). No one should recite Qur'an for the dead, and people should not be gathered to eat and then recite Qur'an for the dead, because all this has no basis in Shari`ah and is not permissible. Instead, it is Mustahab (desirable) to visit the bereaved family and offer condolences to them. There is no evidence, however, on gathering people to recite Qur'an, to eat or even to talk,

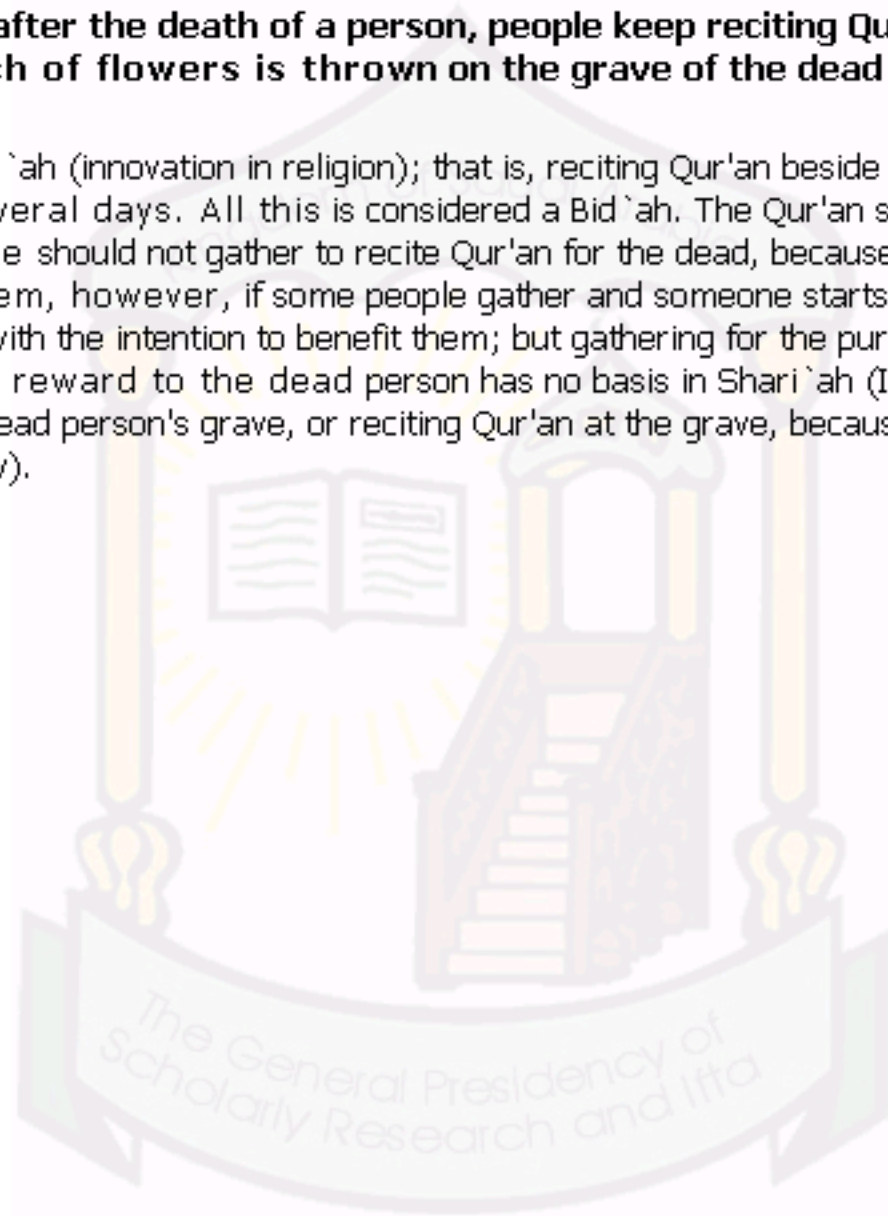
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as well as preparing food for others, because the Prophet (peace be upon him) did not use to do this when someone died, and Jarir ibn `Abdullah (may Allah be pleased with him), one of the well-known Sahabah (Companions of the Prophet) said: [\(We used to consider sitting with the bereaved family and making food for mourners after burial as a sort of wailing.\)](#) There is no problem, however, if people visit the bereaved family to offer them condolences and are offered a cup of coffee or a cup of tea. But gathering on purpose and making tents and so on, or inviting reciters are all sorts of Bid`ah (innovation in religion) which have no basis in Shari`ah.



Q: Additionally, after the death of a person, people keep reciting Qur'an for three days, and then a bunch of flowers is thrown on the grave of the dead person. What is the ruling on this?

A: This is also a Bid`ah (innovation in religion); that is, reciting Qur'an beside the grave, whether for one day or for several days. All this is considered a Bid`ah. The Qur'an should not be recited at graves, and people should not gather to recite Qur'an for the dead, because these are all Bid`ahs. There is no problem, however, if some people gather and someone starts reciting Qur'an for the others to listen to with the intention to benefit them; but gathering for the purpose of reciting Qur'an and dedicating its reward to the dead person has no basis in Shari`ah (Islamic law), as well as gathering at the dead person's grave, or reciting Qur'an at the grave, because this is all contrary to Shar`ah (Islamic law).





Q: A questioner from Baqiq asks: "Is it permissible to recite Qur'an for a dead person? And is it permissible for someone to perform Salah (Prayer) for the dead? Is offering Sadaqah (voluntary charity) and performing Hajj and `Umrah (lesser pilgrimage)

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sufficient for him? Please guide us. May Allah reward you with the best.

A: There are no legal evidence showing that reciting Qur'an or performing Salah for a dead person is permissible. However, it is permissible to offer Sadaqah for the dead, to supplicate Allah (Exalted be He) for him, or to perform Hajj and `Umrah (lesser pilgrimage) for him. This is what was reported in the Hadiths. There is no legal evidence, however, on reciting Qur'an or performing Salah on behalf of a dead person, with the intention of offering the reward to him, even though this opinion is maintained by some scholars.



Q: Does reciting Qur'an for a dead person benefit him in his grave?

A: There is no evidence for this. The Qur'an should not be recited in behalf of the dead. Rather, it is prescribed that one should supplicate Allah (Exalted be He) to forgive them and have mercy on them, as well as offer Sadaqah (voluntary charity) for them; but there is no evidence on reciting Qur'an and dedicating its Thawab (reward from Allah) to them, even though this opinion is maintained by some scholars.





Q: If someone recites Qur'an at home and intends that the Thawab (reward from Allah) goes to a deceased person, does it actually reach him? May Allah reward you with the best.

A: There is no evidence that it is permissible to recite the Qur'an for the dead. The preponderant opinion is that it is neither Mustahab (desirable) nor permissible. One should rather recite Qur'an, seeking the reward for himself, and supplicate Allah (Exalted be He) for his relatives and others.

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However, there is no evidence that reciting the Qur'an and intending the reward for doing so to be given to someone else. The opinion that seems most correct according to the lawful evidence is that it is not permissible, despite the fact that it was permitted by some scholars. Our opinion regarding this issue is that one should not recite Qur'an on behalf of another, dedicating the reward to him; however, one should recite Qur'an seeking the reward for oneself, and then supplicate Allah (Exalted be He) for his fellow Muslims.



162- Ruling on sons reciting Qur'an for their dead father

Q: Does the reward of reciting the Qur'an by the sons of a deceased person reach him when they intend it to be for him? And, is offering Du`a' (supplication) for him better, or reciting Qur'an? May Allah reward you with the best.

A: The Qur'an should not be recited for others, whether living or dead; but everyone should recite for himself, and the Thawab (reward from Allah) goes to him, because there is no Shar`y (Islamically lawful) evidence that someone may recite Qur'an for someone else or on behalf of another person. Abul-`Abbas, the Shaykh of Islam, Ibn Taymiyyah, (may Allah be merciful to him) mentioned that there is no controversy among scholars concerning the issue of reciting Qur'an for the dead; that is, no one should recite for another. He said: There is no controversy among scholars that this is forbidden, but offering Sadaqah (voluntary charity) and Du`a' are required. That is, it is good to supplicate Allah (Exalted be He) for a dead person, saying: "O Allah forgive him; O Allah have mercy on him; O Allah save him from Hellfire; O Allah accept his good deeds", or to offer Sadaqah for him, because this benefits him, according to the saying of the Prophet (peace be upon him): [\(If a human being dies, all his deeds terminate except](#)

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[three things: Sadaqah Jariyah \(ongoing charity\), beneficial knowledge, or a righteous child who supplicates to Allah for him.\)](#) Additionally, Allah (Exalted be He) says that the Salaf (righteous predecessors) used to supplicate Allah for their predecessors; He (Exalted be He) says: [\(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.\)](#) Therefore, Du`a' is prescribed for the living and the dead by Ijma` (consensus of scholars), without controversy. Moreover, the Janazah (Funeral) Prayer is considered Du`a' for the dead, because Muslims supplicate Allah (Exalted be He) for the dead person after the third time they offer Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); that is, all that is said after the third Takbir is considered Du`a' for the dead, and this is of great benefit and good for him.



Q: A questioner asks: My father is dead. Is it permissible for me, after reciting Qur'an, to say: "O Allah, by the blessing and the virtue of this Surah (Qur'anic chapter), present it to my father", and then I offer Sadaqah (voluntary charity), intending it to be for him? Is this action permissible?

A: There is no evidence that reciting Qur'an can be offered as Sadaqah, but you may supplicate Allah (Exalted be He) for him while you recite Qur'an, and at any other time, saying: "O Allah, forgive him, O Allah be merciful to him". However, there is no evidence that offering Sadaqah by Ayahs (Qur'anic verses) or by reciting Qur'an is permissible. Instead, you should supplicate Allah (Exalted be He) for your father, saying: "O Allah, forgive him, O Allah be merciful to him, O Allah save him from Hellfire and multiply his good deeds; O Allah reward him with the best for what he did for us."

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You may offer Sadaqah with money for him, perform Hajj or `Umrah (lesser pilgrimage) for him, or pay his debts; all this is good and can benefit him. Nothing has been reported from the Prophet (peace be upon him) that serves as evidence for reciting Qur'an or performing Salah (Prayer) for the deceased.



Q: Is it permissible to recite Qur'an on behalf of a dead person?

A: This is not legislated by Shari`ah (Islamic law), because all the deeds of a dead person come to an end by his death except Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a righteous child who supplicates Allah (Exalted be He) for him, as reported from the Prophet (peace be upon him). Thus, reciting Qur'an for a dead person does not benefit him, because he does not hear it and he does not benefit from it after death.





163- Ruling on reciting a certain Surah at the cemetery

Q: Is reciting Qur'an for a dead person beside the grave considered a Bid`ah (innovation in religion), especially Al-Fatihah (Opening Chapter of the Qur'an) and Surah (Qur'anic chapter) Al-Baqarah? Please note that I read in the book entitled "The Soul", written by Ibn Al-Qayyim, about reciting Qur'an while burying the dead, and shortly after burying him; and there was an example mentioned on this about some of the Salaf (righteous predecessors) who requested in their will that people recite Qur'an beside their graves at the time of their burial. `Abdul-Haq said: It was narrated that `Abdullah ibn `Umar ordered that Surah Al-Baqarah be recited beside his grave. Someone else who maintained this opinion is Al-Mu`ala ibn `Abdul-Rahman, while Imam (initiator of a School of Jurisprudence) Ahmad denied this at first, because no Athar (narrations from the Companions) reached him in this respect, but he changed his opinion afterwards. Please benefit us concerning this issue. May Allah reward you with the best.

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A: Reciting Qur'an beside graves is a Bid`ah, which should not be done, and so is performing Salah (Prayer) beside the graves, because the Prophet (peace be upon him), as well as the Rightly-Guided Caliphs, did not do this and did not recommend it. These actions should be done at homes and Masjids (mosques). The Prophet (peace be upon him) said: [\(Perform some of your \(supererogatory\) Salahs at your homes. Do not let your homes be like graves.\)](#) This shows that one should not perform Salah or recite Qur'an at the cemetery, because these actions are specific to Masjids and homes. The inhabitants of the graves should be visited and greeted with Salam (Islamic greeting of peace), and one should offer Du`a' (supplication) for them, because the Prophet (peace be upon him) used to stand beside the grave and say: [\(Ask Allah to forgive your brother, and beg steadfastness for him, for he is being questioned now.\)](#) Thus, he (peace be upon him) did not recite Qur'an beside his grave. What is reported about `Abdullah ibn `Umar is not reliable - if it is correct -, because acts of worship should be learnt from the Prophet (peace be upon him) or from the Qur'an, and are not established by the opinion of any of the Sahabah (Companions of the Prophet) except the Rightly-Guided Caliphs, because the Prophet (peace be upon him) said about them: [\(You must follow my Sunnah \(way\) and that of the Rightly-Guided Caliphs. Adhere to them and clench your teeth on them \(i.e., hold fast to them\).\)](#) Therefore, what is reported from the Rightly-Guided Caliphs is reliable unless it contradicts the Sunnah of the Prophet (peace be upon him), but what is reported from Ibn `Umar or any of the Sahabah

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or others concerning acts of worship, is not reliable, because acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), that is, they can only be taken from the Qur'an or the authentic Sunnah of the Prophet (peace be upon him). Thus, what is narrated by Ibn Al-Qayyim about some scholars is not reliable, and one should depend in this respect on the Qur'an and the Sunnah only. Whatever contradicts them is considered Bid`ah. Therefore, no one should

pray or recite Qur'an beside the graves, or perform circumambulation around them, or supplicate the dead inside them instead of Allah (Exalted be He) or seek their help, because supplicating a dead person, seeking his assistance, or vowing to him is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Additionally, supplicating Allah (Exalted be He) beside a grave is also a Bid`ah, as well as reciting Qur'an beside the grave.



164- Whether Imam Ahmad retracted his statement on the prohibition of reciting Qur'an beside the grave

Q: Did Imam Ahmad really retract this statement?

A: This has been reported, but its credibility is not known, yet whether he changed his mind or said that, he can be right or wrong like all other scholars; and Ibn `Umar is better than Ahmad. Therefore, the reliable sources are the Qur'an and the Sunnah (whatever is reported from the Prophet), because Allah (Glorified and Exalted be He) says in His Glorious Book: **﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾** He (Exalted be He) also says: **﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾**

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And, He says (Glorified and Exalted be He): **﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾** Therefore, these acts of worship and issues are great, and should be learnt from the Glorious Qur'an and the purified Sunnah.



165- Reciting Al-Fatihah when visiting graves

Q: Is it permissible for me to recite Al-Fatihah (Opening Chapter of the Qur'an) upon reaching the grave, or should I recite it after visiting it?

A: It is not prescribed to recite Al-Fatihah or any other Surah (Qur'anic chapter). It is prescribed for the believer who visits graves to greet the inhabitants with Salam (Islamic greeting of peace), but reciting Al-Fatihah or any other Surah has no basis in Shari`ah (Islamic law), because the Prophet (peace be upon him) said: [\(Perform part of your Salahs \(supererogatory Prayers\) at your home; do not make them like graves,\)](#) which means that graves are not places of performing Salah or reciting Qur'an. He (peace be upon him) also said: [\(As the devil escapes from the house where Surah Al-Baqarah is recited.\)](#) Therefore, the Qur'an is to be recited in Masjids (mosques) and houses, but not at graves. Thus, neither Al-Fatihah nor any other Surah should be recited beside the graves. The Hadiths that are narrated by some people

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about reciting Qur'an beside the graves, and that it benefits the dead, are all incorrect and have no basis in Shari`ah (Islamic law). Rather, the Sunnah (action following the teachings of the Prophet) for whoever visits the graves is to greet their inhabitants by the prescribed Salam (Islamic greeting of peace). The Prophet (peace be upon him) used to teach his Sahabah (Companions of the Prophet) to say upon visiting the graves: [\(Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We ask Allah to grant us and you well-being.\)](#) He (peace be upon him) did not teach them to recite Al-Fatihah or any other Surah of the Qur'an; he just used to teach them to say: [\(Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We ask Allah to grant us and you well-being.\)](#) And, when the Prophet (peace be upon him) visited the graves, he used to say: [\(Peace be upon you, the abodes of believers. We shall, by the Will of Allah, follow you.\)](#) And, in another narration: [\(May Allah have mercy upon those who have preceded us in death and those who will come after us.\)](#) These are the supplications that should be said upon visiting the graves: "Peace be upon you, the abodes of believers. May Allah have mercy upon those who have preceded us in death and those who will come after us. We ask Allah to grant us and you well-being; may Allah forgive us and you", and so on. This is the Sunnah; while reciting the Qur'an has no basis in Shari`ah, and is not permissible whether before, during or after the visit.



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166- Ruling on hiring people to recite Qur'an for the souls of the dead

Q: What is the ruling on reciting Qur'an, especially Al-Fatihah (Opening Chapter of the Qur'an) and Surah (Qur'anic chapter) Ya-Sin for the souls of the dead? And, what is the ruling on the actions of those who get people to recite Qur'an for the souls of the dead in return for large sums of money? Also, is the Hadith: "Recite Ya-Sin for your dead ones" authentic?

A: This action is not permissible, namely, hiring someone to recite Qur'an for the dead. Moreover, the one who recites in return for money receives no Thawab (reward from Allah) to present to the dead, because he just recites to get the money, so he has no Thawab to give it to another. Additionally, the Sunnah (action following the teachings of the Prophet) is that no one can dedicate the recitation to the dead, because there is no evidence for this. It was not reported that the Prophet (peace be upon him), or the Sahabah (Companions of the Prophet) used to do this. However, some scholars stated that this is permissible if it is done without any money changing hands. That is, if it is done as a donation; which means if the person recites the Qur'an and donates its reward to a dead person or to any living person. Some scholars, however, stated that this is permissible and that there is nothing wrong with it, because it is similar to Sadaqah (voluntary charity) and Du`a' (supplication), but the apparent meaning of the Shar`y (Islamic legal) evidence is that this should not be done and that it might be a Bid`ah (innovation in religion) because there is no evidence for it. Therefore, it is preferable for the believer to abandon this to be on the safe side, and he should, instead, do good to his loved ones who have passed away by supplicating Allah (Exalted be He) for them, offering Sadaqah on their behalf, and performing Hajj or `Umrah (lesser pilgrimage) for them. This is all prescribed and there is nothing wrong with it; however, there is no evidence for reciting Qur'an or offering Tasbih (saying: "Subhan Allah [Glory be to Allah]") and granting the reward to the dead.

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It is preferable for the believer to abandon this, because the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Thus, it is not permissible to hire a reciter, because reciting Qur'an in return for money entails no reward, so how can it be dedicated to another person? There is nothing to be dedicated. Additionally, there is Ijma` (consensus of scholars) on the prohibition of taking money in return for reciting Qur'an, which was mentioned by Abul-`Abbas, Ibn Taymiyyah (may Allah be merciful to him). He said: There is no controversy among scholars concerning the prohibition of taking money in return for reciting Qur'an. Therefore, one should avoid this. May Allah grant us all success.



167- Ruling on offering Tahlil for a dead person 70,000 times

Q: What is the ruling on reciting Surah (Qur'anic chapter) Ya-Sin beside the grave either before or after burying a dead person, offering Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") seventy thousand times for the dead, making a ceremony and slaughtering the best cow for the sake of the dead person on the third day, and then having ceremonies, slaughtering and eating on the fifteenth day and after a month of his death, regardless of the orphans and the rest of the inheritors? What does Your Eminence think is the ruling on these actions? May Allah reward you with the best.

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A: All these actions are forms of Bid`ah (innovation in religion) which have no basis in Shari`ah (Islamic law), because Surah Ya-Sin should not be recited for the dead or beside the graves. It is recited when the person is dying, that is, before he dies, as reported in the honorable Hadith. This is so, despite the fact that there is doubt in its Sanad (chain of narrators); nevertheless, some scholars ranked it as Sahih (authentic). Therefore, there is nothing wrong with reciting it for a dying person, but reciting it for a person after his death or beside the grave has no basis in Shari`ah; it is not prescribed and it is a Bid`ah. The same applies for offering Istighfar (seeking forgiveness from Allah) and Du`a' (supplication) for him seventy thousand times, and having ceremonies and slaughtering for the sake of Allah on the third day after death, on the fifteenth day, after a month or more, on the fortieth day or after a year, because all these are Bid`ahs that are not permissible. This is so, whether they do it by their own money or from the money of the inheritors, because the Prophet (peace be upon him) and the Sahabah (may Allah be pleased with them) never did that, and well-being is found in following them, because Allah (Glorified and Exalted be He) says: [\(Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow\)](#) And, the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Therefore, no Istighfar or Du`a' should be offered for a dead person, whether seventy thousand, ten thousand, one thousand or two thousand times, or any specific number. Rather, one may invoke Allah's forgiveness for, and mercy on them and all dead Muslims, and offer Sadaqah or Ud-hiyah (sacrificial animal offered by non-pilgrims) for them. There is nothing wrong with this. However, it is a Bid`ah to have ceremonies by slaughtering animals on a certain day, whether the day of death; or three days

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ten days, fifteen days, a month, or a year after it. Muslims should prohibit one another from doing this, and they should exhort one another, and whoever knows what is right must inform those who do not know; Muslims should advise and recommend one another so as to eliminate Bid`ahs and decrease evil, because Allah (Glorified and Exalted be He) describes the winners by saying: [\(By Al-'Asr \(the time\).\)](#) [\(Verily, man is in loss,\)](#) [\(Except those who believe \(in Islâmic Monotheism\) and do righteous good deeds, and recommend one another to the truth \[i.e. order one another to perform](#)

all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ Allah (Glorified and Exalted be He) also says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ Moreover, taking the costs of slaughtering animals from the money of orphans or inheritors is Zhulm (injustice), and if people agree to do it, their action is considered ignorance, a Bid`ah, and a typical practice of Jahiliyyah (pre-Islamic time of ignorance). Therefore, Muslims should avoid this and advise one another.



Q: An inquirer from Yemen, says: Your Eminence, in our country when someone dies, the occasion is commemorated in his house for three or seven nights by what is called Tahlil (saying "La ilaha illa Allah [there is no God except Allah]). It is called this because Tahlil is made in three sets, each one comprising of saying Tahlil a hundred times on each of these nights. Before making Tahlil of the first set, Surah Ya-sin is recited in congregation by the attendees. After the hundredth time, a long Du`a' (supplication) is made after which Surah Al-Fatihah (Opening Chapter of the Qur'an) is recited over the deceased, the pious and the Prophet

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(peace be upon him). Your Eminence, please direct us concerning the permissibility of this.

A: Dear brother, this is a Bid`ah (innovation in religion) and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is a Bid`ah that has no basis in the Shari`ah (Islamic law) and must be forsaken. Upon the death of a person, one is to offer condolences and make Du`a' (supplications) for the family of the deceased, asking Allah to grant them patience and to reward them. One should also make supplications for the deceased, asking Allah to forgive him if he was a Muslim. These deeds are Munkar, and are all considered Bid`ah that has no basis in the Shari`ah and the Prophet (peace be upon him) did not do them and neither did his Sahabah (Companions of the Prophet, may Allah be pleased with them).



Q: An inquirer asks: In our country, when someone dies we hold what is called Tahliil (saying "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying "Allahu Akbar [Allah is the Greatest]"), reciting Surah Ya-Sin and Al-Mulk and donating their reward to the deceased. The recitation is made in congregation after it is split into two groups, with each group reciting an Ayah (Qur'anic verse). What is the validity of this deed?

A: This is a Bid`ah (innovation in religion). Reciting Surah Ya-Sin and Al-Mulk after the death of a person or holding such gatherings as described in the question are all Bid`ah and impermissible. Rather, one is to make Du`a' (supplications) for the deceased, asking Allah (Exalted be He) to forgive him and have mercy upon him and give in charity on his behalf. However, holding such a gathering in the house of the deceased, in the cemetery or any other place is Bid`ah that has no basis in the Shari`ah (Islamic law). The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#)



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168- Ruling on slaughtering and reciting the Qur`an for the sake of a deceased

Q: Is it permissible to slaughter an animal and recite the Qur`an for the sake of a deceased?

A: This question needs a detailed answer. If by slaughtering, one means offering a sacrifice on behalf of the deceased, then this is permissible. This is a permissible act from the living to the dead. There is no harm if one sacrifices an animal on behalf of the dead and gives charity from it to the poor. But if the sacrifice is directed to the deceased with the intention of drawing closer to him and gaining his pleasure, then this is considered Shirk (associating others with Allah in His Divinity or worship). It is tantamount to the sacrifices made to idols by those who worship them. This is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). But there is no harm in making a sacrifice on behalf of the deceased with the intention of drawing closer to Allah (Exalted be He) and gaining His Pleasure or as Sadaqah (voluntary charity) that is distributed among the poor on behalf of the deceased, or if one gives money or food as Sadaqah on behalf of the deceased. This, in fact, benefits the deceased. The Prophet (peace be upon him) said: [\(When a human dies, his acts come to an end, except for three: Sadaqah Jariyah \(ongoing charity\), knowledge by which people benefit, or a pious child who prays for him \(for the deceased\).\)](#) [\(A man said: 'O Messenger of Allah! My mother passed away and did not leave a will. Would she earn a reward if I give charity on her behalf?' The Prophet \(peace be upon him\) replied: 'Yes.'](#)) Such an act entails a great reward. Reciting the Qur`an by the grave of a deceased person is Bid`ah (innovation in religion). It is not permissible to recite the Qur`an or offer Salah (Prayers) by graves. This is not only a Bid`ah but also a means to Shirk. For this reason, the Prophet (peace be upon him) said: [\(Offer some of your \(voluntary\) Salahs at your homes. Do not let your homes be like graves.\)](#)

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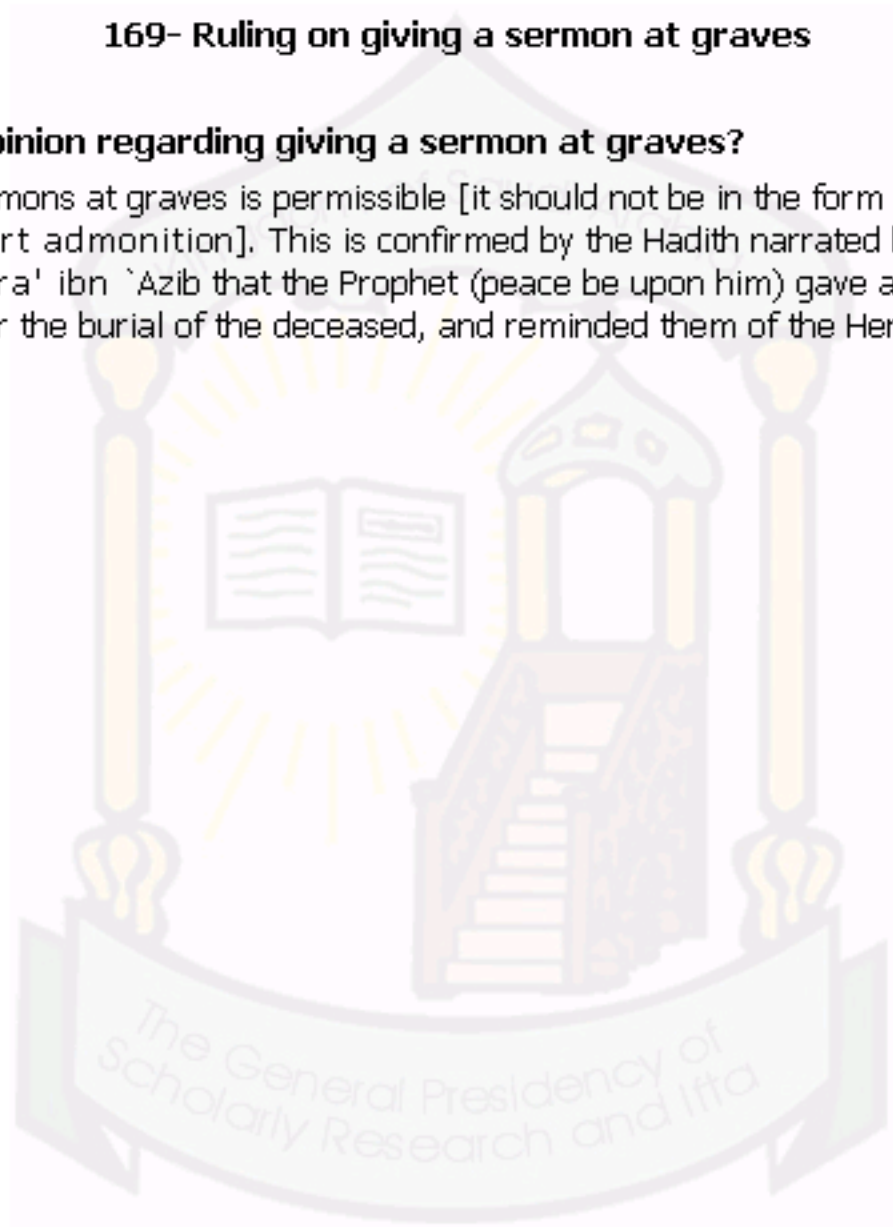
This indicates that it is neither permissible to offer Salah by a grave nor recite the Qur`an there. The words "Offer some of your Salahs at your homes and do not let them be like graves because Satan flees from the house where Surah Al-Baqarah is recited" indicates that the Qur`an is to be recited at a person's home. A grave is not a place where the Qur`an is to be recited nor is it suitable for praying. The home is where Nafilah (supererogatory) Salahs are to be offered and the place where the sick who cannot go to the Masjid (mosque) also offer their Salahs. Moreover, the Qur`an is to be recited at home, and all this is good. The graves are visited for the purpose of supplicating Allah (Exalted be He) for the dead, asking Him to grant them mercy, and to show benevolence to them by supplicating Allah for them. It is a Bid`ah to offer Salahs, slaughter an animal or recite the Qur`an by a grave.



169- Ruling on giving a sermon at graves

Q: What is your opinion regarding giving a sermon at graves?

A: Giving short sermons at graves is permissible [it should not be in the form of the Friday Khutbah; it should be a short admonition]. This is confirmed by the Hadith narrated by `Aly and the Hadith narrated by Al-Bara' ibn `Azib that the Prophet (peace be upon him) gave a sermon to the people who were waiting for the burial of the deceased, and reminded them of the Hereafter.





170- Reciting Ya-Sin over a dead non-praying Muslim

Q: My brother passed away. He was an upright person i.e. he did not harm anyone, lie or do anything prohibited. Everyone vouches for his good morals and conduct. He was beloved by everyone but he did not

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observe Salah (Prayer) or Sawm (Fast). Please take into account that he was a singer. [At the end of the letter the inquirer says] I recite Surah Ya-Sin over my brother following the words of the Prophet (peace be upon him) who said: (Ya-Sin is the heart of the Qur`an. Whosoever recites it, wishing to gain the Good Pleasure of Allah and the Hereafter, Allah will forgive him. Recite it over your dead.) However, I heard on your program that a dead person will not earn any reward from this recitation. Please direct me. May Allah reward you with the best.

A: The matter is grave indeed for someone who did not observe Salah. Scholars maintain different opinions concerning his Kufr (disbelief that takes the Muslim out of Islam). If the person acknowledged that Salah is an obligatory religious duty, but neglected to observe it, a group of scholars maintain that such a person is a sinner and his sin is even greater than Zina (sexual intercourse outside marriage) and stealing. However, he is not considered a Kafir (disbeliever) and the final verdict rests with Allah (Exalted be He) Who may either forgive or punish him. This is so if he acknowledged that Allah is One, was a Muslim who worshipped none other than Allah and acknowledged that Salah is a Faridah (obligatory act) but neglected it. Another group of scholars maintain that by not observing Salah, such a person committed major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) even if he did acknowledge that Salah is an obligation due to the saying of the Prophet (peace be upon him) in an Sahih (authentic) Hadith: (The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).) (Related by Imam Ahmad and the Authors of the Sunan through authentic Isnad [chain of narrators]) The Prophet (peace be upon him) also said

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in another Hadith: (Between a person and Shirk and Kufr is abandoning Salah.) (Related by Imam Muslim in his Sahih through Jabir ibn `Abdullah [may Allah be pleased with him and his father]) This is also supported by other Hadiths on this same topic. `Abdullah ibn Shaqiq Al-`Uqayly, the great Tabi` (one of the Followers, the generation after the Companions of the Prophet), may Allah be merciful to him, said: (The Companions of the Prophet (peace be upon him) did not deem neglecting anything as Kufr except for Salah.) This means that the Companions of the Prophet (peace be upon him) deemed that forsaking Salah is among the acts that constitute Kufr even if a person does not deny its obligation. This is the most correct opinion with the most manifest evidence. Therefore, we advise you not to make Du`a' (supplication) for your brother nor give charity on his behalf because his apparent status is that he was not a Muslim. Moreover, you are not to supplicate Allah against

him nor call him names; leave the matter to Allah (Exalted be He). Whether or not Qur`anic recitations reach a deceased person and benefit him is a controversial matter among scholars. Some of them maintain that Qur`anic recitations benefit the dead if they are recited over him i.e. recited for his benefit by donating its reward to him. However, other scholars maintain that there is no evidence for this and that the recitations do not reach the deceased because Qurbahs (good deeds by which Allah's Pleasure is sought) and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), and therefore none of them are to be done except if there is evidence. Nothing has been reported from the Prophet (peace be upon him) nor from his Companions that serves as evidence for reciting the Qur`an over the dead. The Hadith of Ma`qil ibn Yasar on Surah Ya-sin is Da`if (weak).

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Even if it were Sahih (authentic), its purport is to recite Ya-Sin over the dying. The Hadith says: [\(Recite Ya-Sin over your dead\)](#) which means those on the verge of death so that they may benefit from it and remember Allah at such moments, and perhaps Allah will make their end good. Therefore, the meaning of the Hadith is: Recite Ya-Sin for the dying i.e. those on the verge of death. However, this is a Hadith Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). The Prophet (peace be upon him) said: [\(Dictate to your dying ones \(to say\), 'There is no god but Allah.'\)](#) (Related by Muslim in his Sahih) It means: "Dictate to your dying ones to say the Testification of Faith so that they depart this life upon this statement, and it is their last words before their death: it is "La ilaha illa Allah (there is no god but Allah." The Prophet (peace be upon him) said: [\(Anyone whose last words are: `La ilaha illallah' \(There is no god but Allah\) will enter Jannah \(Paradise\).\)](#) This indicates that the Hadith means those who are on the verge of death and from this it is known that there is no evidence for reciting the Qur`an for the dead; the opinion that seems most correct is that the recitation does not reach them. However, the dead benefit from charity given on their behalf, making Du`a' for them, performing Hajj or `Umrah on their behalf and settling any debts they may have accrued. The Muslim scholars unanimously agree that the dead benefit from these acts. But offering Salah on their behalf and reciting the Qur`an for them does not reach them according to the correct opinion maintained by scholars. If the deceased is a Muslim, he will benefit from the former; otherwise, he will not and whoever has neglected Salah falls under the same ruling as a Kafir according to the correct opinion maintained by scholars.



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171- Reciting Surah Ya-Sin and Al-Mulk during burial

Q: What is the ruling on reciting Surah (Qur'anic chapter) Ya-Sin and Al-Mulk audibly during burial?

A: Surah Ya-Sin, Al-Mulk or any other Surah is not to be recited during burial; it is not permissible to recite the Qur`an either during or after the burial. However, Ya-Sin is to be recited for someone who is on the verge of death. It is recommended to recite Surah Ya-Sin for someone who is dying so that he may listen to it and benefit from it. There is likewise no objection to reciting any other Qur`anic Surah or Hadiths for a dying person since this is closer to invoking the greatness of Allah (Exalted be He), showing his devotion to Allah and making Du`a' to Him (Glorified and Exalted be He).



Q: What is the ruling on reciting the Qur`an for a deceased person a few days after burial? Does the deceased benefit from this recitation, especially from Surahs Ya-sin, Tabarak, Al-Ikhlās? Or, is making Du`a' (supplication) for him by asking Allah to have mercy on him and forgive him more beneficial? What was narrated from the Prophet (peace be upon him) concerning this?

A: It has been mentioned that the Muslim should make Du`a' for the dead and ask Allah to forgive them. There is no basis in the Shari`ah (Islamic law) for reciting Qur`an for the dead by their graves or in any other place. Some scholars maintain that this is permissible while others maintain that it is recommended. They said that the recitation reaches the deceased and benefits them.

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However, there is no evidence to substantiate these opinions; a person must do good to the deceased by making Du`a' for them and asking Allah to have mercy on them and to forgive them, performing Hajj or `Umrah on their behalf and settling their debts. This is what must be done for the deceased and this is what has been mentioned in Sahih (authentic) Hadiths. Likewise, it is permissible to supplicate Allah to forgive a deceased person and have mercy on him, settle his debts and perform Hajj or `Umrah on his behalf. There is no basis in Shari`ah (Islamic law) for reciting the Qur`an on behalf of the dead or reciting Ya-Sin or Tabarak for them in any place or by the grave and therefore, it is impermissible to do this. However, it is permissible to recite Ya-Sin next to a dying person before he dies so that he may benefit, receive advice from it and remember Allah (Exalted be He). Reciting the Qur`an for a dying person benefits him before his death. But after his death, the matter is over. Some people recite the Qur`an inside the grave after it has been dug or pronounce the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) inside the grave, but all these acts are Bid`ah (innovation in religion) and have no basis in Shari`ah. All of these acts have been invented by people. Allah is the One sought for help.



172- Reciting Surat al-Ikhlās eleven times after each Salah and dedicating the reward to a deceased person

Q: My father, may Allah have mercy on him, passed away two months ago. Our custom in Sudan is for the son to recite Surat al-Ikhlās eleven times after each Salah (Prayer) for his deceased father and dedicate its recitation to the soul of his departed father. Is there any evidence for this? Please advise us, may Allah reward you with the best.

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A: There is no evidence for this and it is a Bid`ah (innovation in religion). If the people in your country are used to doing this, these customs do not justify introducing Bid`ahs. It is obligatory to abandon this Bid`ah and be wary of committing it. It is sufficient to make Du`a' (supplications) for your father and to give charity in his behalf. This is what is permissible since Du`a', giving Sadaqah (voluntary charity) and making Hajj or `Umrah (lesser pilgrimage) in his behalf will all benefit him by the will of Allah. We advise you to make a lot of Du`a' for your father, asking Allah to forgive him and have mercy on him. This also applies to giving Sadaqah on his behalf if possible even if it is minimal. Allah (Glorified and Exalted be He) will reward you for this and will compensate you greatly for what you spend. He will also reward you for making Du`a' for your father. The Prophet (peace be upon him) said: [﴿When a man dies, his acts come to an end, except for three: an ongoing charity, or knowledge \(by which people\) benefit, or a pious child, who prays for him \(for the deceased\).﴾](#) What reaches a person after his death are: the Du`a' of his children whether males or females. Children include both males and females as in Allah's saying: [﴿Allāh commands you as regards your children's \(inheritance\): to the male, a portion equal to that of two females﴾](#) Therefore, the term 'child' refers to both males and females; the Prophet (peace be upon him) said: [﴿Or a pious child, who prays for him \(for the deceased\).﴾](#) This includes both males and females. Among one's dutifulness to parents after their death is to make Du`a' for them. One of the Sahabah (Companions of the Prophet) asked the Prophet (peace be upon him) about this, saying: [﴿O Messenger of Allah! Is there anything by which I can be dutiful to my parents after their death?﴾](#) The Prophet (peace be upon him) replied:

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[Yes, by praying for them, asking Allah to forgive them, fulfilling their will after their death, maintaining relations with the relatives with whom kinship is established through them and honoring their friends﴾](#) The Prophet (peace be upon him) mentioned five things: Praying for them means making Du`a' for them and this includes the Janazah (Funeral) Prayer; asking Allah to forgive them; fulfilling their will after their death and if this includes a will that does not contradict the Shari`ah (Islamic law) then he is to execute it; maintaining relations with relatives with whom kinship is only established through them such as honoring paternal and maternal uncles, paternal and maternal aunts, being kind to them and maintaining kinship with them- all of these are among the deeds by which you can be dutiful to your parents. Moreover, a person is to honor their friends, if they had friends, you are to honour them as much as you are able to by offering kind words, visiting them,

inviting them to your house, being generous as their host and being generous to them if they are poor. All of the above are among what a person can do to honour his parent's friends. We turn to Allah for His help.



173- Reciting Al-Fatihah after each Salah for the soul of the Prophet (peace be upon him)

Q: The inquirer from the Republic of Yemen says: "Is it permissible to recite Al-Fatihah (Opening Chapter of the Qur'an) after each Salah (Prayer) for the soul of the Prophet (peace be upon him), or is it

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a Bid`ah (innovation in religion)? Your Eminence, how do we recognize a Bid`ah?

A: This Bid`ah has no basis in the Shari`ah (Islamic law). A Bid`ah is defined as anything that has not been legislated by Allah. The Prophet (peace be upon him) said: *(Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.)* It means that the matter will be rejected. The Prophet (peace be upon him) said: *(Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.)* And: *(Every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah (deviation from what is right).)* Thus, any act of worship conducted through means not legislated by Allah is a deviation from what is right. This recitation on the soul of the Prophet (peace be upon him) is either particular or absolute; this is what Allah legislated. You send peace and blessings upon the Prophet (peace be upon him) by saying: "O Allah! Bless Muhammad and the family of Muhammad as You blessed Ibrahim (Abraham) and the family of Ibrahim. And show grace to Muhammad and the family of Muhammad as You did to Ibrahim and the family of Ibrahim, in the worlds, for You are truly the Most Praiseworthy and Noble. O Allah! Reward him for the good he has shown us." This is how one should send peace and blessings upon the Prophet (peace be upon him) in abundance, make Du`a' for him and give tribute to him and follow his Sunnah (acts, sayings or approvals of the Prophet). You must be careful to follow his Sunnah and be upright in regards to his religion and act upon his legislations. As for reciting what Allah has legislated, it is sending peace and blessings upon the Prophet (peace be upon him) and to make Du`a' for him and

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so forth from the good Du`a'.



174- Reciting Surat al-Ikhlās for the soul of the deceased

Q: I wish to know the ruling on reciting Surat al-Ikhlās for the soul of a deceased person at any time or place.

A: We do not know of anything indicating that reciting Surat al-Ikhlās for a deceased person has any basis in the Shari`ah (Islamic law); the Salaf (righteous predecessors) did not report anything on this. However, it is permissible to recite from the Qur`an and dedicate its reward to your father or any other person. The majority of scholars maintain that there is nothing wrong with this. As for specifying a particular Surah (Qur`anic chapter) for some people, we do not know if there is a basis for it in Shari`ah. Neither do we know of the basis for the permissibility of dedicating the reward of the Qur`anic recitation for a deceased person. However, some scholars who permit it derive this permissibility by making qiyas (analogy) between it and Sawm (Fast), Du`a' (supplication) and Sadaqah (voluntary charity). This is an aspect of what has been mentioned by the majority of scholars on the permissibility of reciting the Qur`an for the soul of a parent or others. As for specifying Surat al-Ikhlās, Surat al-Kafirun, or any other Surah, or verse and dedicating its reward to certain people, we do not know of its basis in the Shari`ah. This is included in the general ruling maintained by the scholars who permit dedicating the reward of the Qur`an to the deceased. The better course of action is not to do this due to the lack of any report on this by the Salaf other than making Du`a' for them and giving Sadaqah in their behalf.



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175- Raising the hands and reciting al-Fatihah for the deceased when offering condolences

Q: The inquirer from Sudan who resides in Riyadh says: "Our custom is that when a person passes away, people attend a funeral reception for receiving condolences. Upon entering, a person raises his hands saying: "Recite Al-Fatihah (Opening Chapter of the Qur'an) for the soul of the deceased person". The rest of the attendees raise their hands and recite Surat al-Fatihah and Surat al-Ikhlās. Your Eminence, what is the ruling on this?"

A: This recitation and raising of the hands is a Bid`ah (innovation in religion) that has no basis in the Shari`ah. It is impermissible to do this without evidence. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) The Prophet (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) And: [\(Every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) The Prophet (peace be upon him) did not do this and neither did his Sahabah (Companions). There is no objection to attending a funeral reception to offer condolences, but if a person attends for the sake of the food that is prepared on this occasion, then it is impermissible. Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider gathering at the house of the deceased and preparing food after burial as tantamount to](#)

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[wailing.\)](#) However, there is no harm if a person visits the family of the deceased to offer his condolences only, greet them and offer his condolences. There is also no objection to drinking coffee or tea. But it is impermissible for the family of the deceased to prepare food for those coming to offer their condolences.



Q: The inquirer says: "I am asking about reciting Al-Fatihah (Opening Chapter of the Qur'an) for the soul of a deceased person. Is this permissible?"

A: This is baseless. Neither Al-Fatihah nor any other Surah (Qur'anic chapter) is to be recited for the soul of the dead. There is no basis in the Shari'ah (Islamic law) for reciting Al-Fatihah or any other Surah for the dead. But one is to make Du'a' (supplications) for them, ask Allah to grant them His Mercy and Forgiveness and give Sadaqah (voluntary charity) in their behalf. This is what is permissible. One may also perform Hajj or 'Umrah (lesser pilgrimage) in their behalf. However, there is no basis in the Shari'ah for reciting the Qur'an for them.





Q: What is the ruling on reciting Al-Fatihah (Opening Chapter of the Qur`an) for the soul of the deceased person?

A: There is no basis in the Shari`ah (Islamic law) for this. Some scholars recommend it but the correct opinion is that it is not recommended to recite Al-Fatihah or any other Surah (Qur`anic chapter) for the deceased or others. Nothing has been reported from the Prophet (peace be upon him) on this. It is impermissible to recite the Qur`an for the dead or others so that they may earn its reward. The Qur`an is to be recited so that one may benefit from it and act upon it, and not so that someone else may earn its reward. It is to be recited so that one may act upon it, for the knowledge it contains and to benefit from it. As for reciting the Qur`an so that

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someone else other than you may be rewarded for it, there is no evidence for this and you are to desist from doing so. However, you are to recite the Qur`an to act upon it, and understand its meanings, so that you may earn a reward from Allah for reciting and acting accordingly.



Q: What is the ruling on reciting Al-Fatihah (Opening Chapter of the Qur'an) for the deceased at their graves? May Allah reward you with the best.

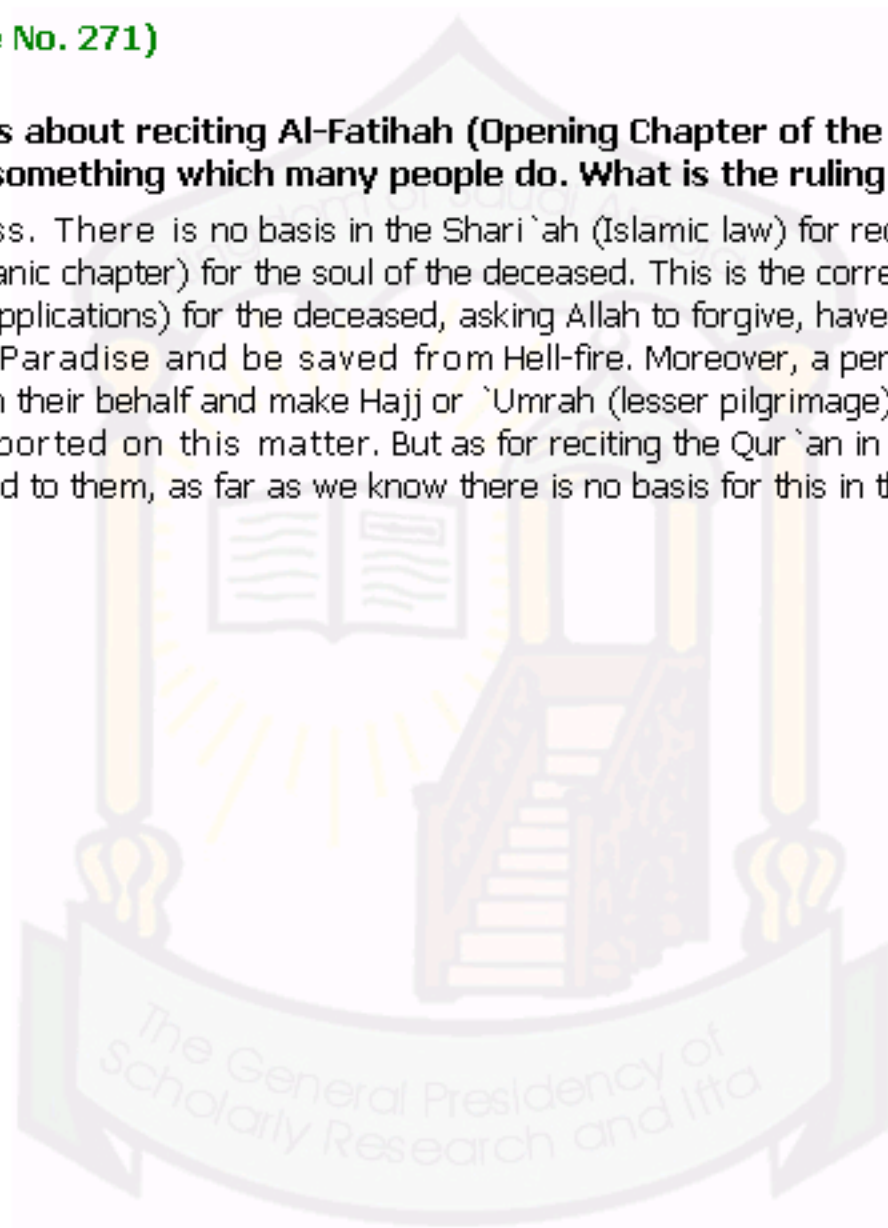
A: There is no basis in Shari`ah (Islamic law) for this; it is not permissible to recite Al-Fatihah or any other Surah (Qur`anic chapter) at the grave. Reciting the Qur`an at a grave is a Bid`ah (innovation in religion). The Sunnah (acts, sayings or approvals of the Prophet) is to visit graves to greet their inhabitants and make Du`a' (supplications) for them. The Prophet (peace be upon him) said: [\(Visit graves as they remind you of the Hereafter.\)](#) The Prophet (peace be upon him) used to teach his Sahabah (Companions) to say the following when visiting graves: [\(Peace be upon you, O inhabitants of the graves from among believers and Muslims. And if Allah wills, we shall follow you; we ask Allah for our well-being as well as yours.\)](#) [\(May Allah have mercy upon those who come first and those who come last.\)](#) This is the Sunnah. A person is to make Du`a' (supplications) for them and greet them, but there is no basis in the Shari`ah for reciting the Qur`an for them and therefore it is impermissible to recite the Qur`an for the dead or at their graves. The Prophet (peace be upon him) did not do this and neither did his Sahabah (may Allah be pleased with them).



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Q: A woman asks about reciting Al-Fatihah (Opening Chapter of the Qur'an) for the soul of the deceased, something which many people do. What is the ruling on this?

A: This is baseless. There is no basis in the Shari`ah (Islamic law) for reciting Al-Fatihah or any other Surah (Qur`anic chapter) for the soul of the deceased. This is the correct opinion. A person is to make Du`a' (supplications) for the deceased, asking Allah to forgive, have mercy on them and to make them enter Paradise and be saved from Hell-fire. Moreover, a person is to give Sadaqah (voluntary charity) in their behalf and make Hajj or `Umrah (lesser pilgrimage) in their behalf. This is what has been reported on this matter. But as for reciting the Qur`an in behalf of the dead and dedicating its reward to them, as far as we know there is no basis for this in the Shari`ah and this is the correct opinion.





Q: A fellow sister asks about the ruling on reciting Al-Fatihah (Opening Chapter of the Qur'an) for a deceased person and when is it to be recited?

A: There is no basis in the Shari`ah (Islamic law) for reciting the Qur`an for the deceased; it is impermissible to recite Al-Fatihah or any other Surah (Qur`anic chapter) for them. When a person dies, his deeds are interrupted by death; the Prophet (peace be upon him) said: [\(When a man dies, his acts come to an end, except for three: an ongoing charity, knowledge \(by which people\) benefit, or a pious child, who prays for him \(for the deceased\).\)](#) The word 'child' mentioned in the Hadith refers to both males and females; 'knowledge' refers to the knowledge he leaves behind to students or propagated among the people, in books he may have authored or bought and distributed among the people and from which they benefited; and an ongoing 'Sadaqah' or endowment he may have established, the proceeds of which are spent on various forms of charity, in charitable projects

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such as a building that is retained and the proceeds of which will be spent for the benefit of Muslims, to administer Masjids (Mosques), for the poor, for charitable projects and the like. Finally, the Hadith refers to a pious son who prays for the deceased person, male or female. The word 'child' refers to both males and females as Allah (Glorified and Exalted be He) says: [\(Allâh commands you as regards your children's \(inheritance\)\)](#) It refers to both males and females. Therefore, the words of the Prophet (peace be upon him): [\(or a pious child\)](#) refer to either a daughter or a son who prays for him (the deceased). The supplications of a son or daughter made for a deceased parent benefits them. Therefore, a children whether sons or daughters should make Du`a' to a deceased parent in abundance, ask Allah to forgive them, have mercy on them, forgive their sins and grant them a high status in the Hereafter. This is how a child, whether a son or daughter, should make Du`a' for their parents. But there is no basis in the Shari`ah for reciting Al-Fatihah for the dead and therefore it is impermissible to recite it or any other Surah. This is the correct opinion as maintained by scholars. Some scholars said that the reward of the recitation reaches the deceased. But there is no evidence for this and therefore it is preferable and more religiously precautionous to desist from doing this and to limit oneself to making Du`a', giving Sadaqah, and making Hajj or `Umrah (lesser pilgrimage) on their behalf since all of these acts will benefit him.



Q: The inquirer from Egypt says: "When visiting graves, some people are accustomed to recite Al-Fatihah (Opening Chapter of the Qur'an), Al-Ikhlās, Al-Falaq, and Al-Nas. Does the reward

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reach the dead? What is the opinion of Your Eminence on distributing bread, fruits, and vegetables in the cemetery? Do scholars permit this? May Allah reward you with the best.

A: It is impermissible to recite the Qur`an by graves because it is a Bid`ah (innovation in religion). It is impermissible to specify the graves by which to recite Al-Fatihah or any other Qur`anic chapter. For this reason, the Prophet (peace be upon him) said: [\(Do not make your houses graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.\)](#) This demonstrates that graves are not places where one may recite the Qur`an but rather, houses or Masjids (Mosques) are where one is to recite the Qur`an and where one may offer Salah (Prayers). Masjids are where one is to offer obligatory Salahs and recite the Qur`an while houses are where one is to offer supererogatory Salahs and recite the Qur`an. One is not to offer Salahs nor recite the Qur`an at graves; whoever visits a grave is to make Du`a' (supplications) for the deceased, and ask Allah to forgive them and grant them His Mercy. Visiting graves also serves to remind one of the Hereafter and that he will join the dead and remain in the grave until the day when he will meet his Lord.



Q: The inquirer from Egypt says: "Is it permissible for me to recite the Qur`an at my father's grave and to recite Al-Fatihah (Opening Chapter of the Qur'an) for him? And does the reward of my recitation reach him or should I limit myself to making Du`a' (supplications) for him?"

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A: You are not to recite the Qur`an by your father's grave and it is impermissible to recite the Qur`an by graves. However, it is sufficient to make Du`a' for him; the Prophet (peace be upon him) made Du`a' for the dead and taught his Sahabah (Companions) to do this and asked them to say the following upon visiting graves: *(Peace be upon you, O inhabitants of the abode of the dead, believers and Muslims. We ask Allah to grant us well being as well as you.)* In another phrasing, he said: *(May Allah have mercy upon those who come first and those who come last.)* This is the Sunnah (acts, sayings and approvals of the Prophet). As for reciting the Qur`an by a grave, it is impermissible and a Bid`ah (innovation in religion).



176- Acts that benefit the dead

Q: A letter from fellow brothers includes the following: What are the acts that benefit the dead? May Allah reward you with the best.

A: The acts that benefit the dead are many and include invoking Allah for the dead, asking Him to forgive them, have mercy on them, save them from Hell-fire, and double the reward for their good deeds. Invoking Allah for the dead is among the most important deeds that bring one closer to Allah and gain His pleasure. Allah (Glorified and Exalted be He) legislated praying the Janazah (Funeral) Prayer because it includes supplications and asking Allah to forgive the deceased. Giving Sadaqah (voluntary charity) in behalf of the deceased because one is a relative or brother in religion benefits the deceased. This is either by giving out money,

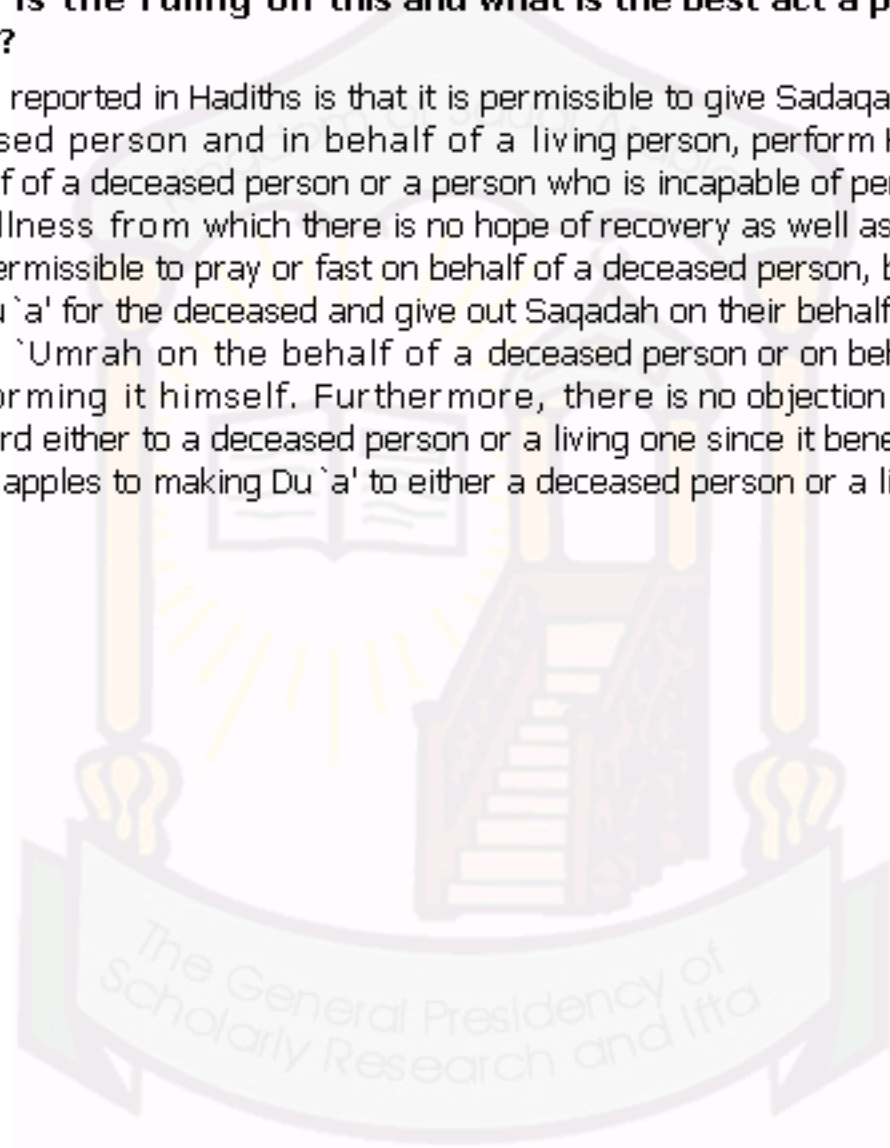
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food, clothes or the like. A Sadaqah benefits a deceased person according to the consensus of Muslim scholars. It is also based on prophetic Hadiths. Likewise, making Hajj or `Umrah (lesser pilgrimage) on the behalf of a deceased person benefits him as does settling his debts. All of these acts benefit the deceased. The Prophet (peace be upon him) said: **(When a man dies, his acts come to an end, except for three: an ongoing charity, knowledge (by which people) benefit, or a pious child who prays for him (for the deceased).)** We advise all of our Muslim brothers to make Du`a' for their fellow Muslims, relatives, parents and to ask Allah to grant them His Mercy. A person may also give out Sadaqah in their behalf as this will benefit them.



Q: Your Eminence, many people ask about dedicating the reward of good deeds to the deceased. What is the ruling on this and what is the best act a person can do for his deceased parents?

A: What has been reported in Hadiths is that it is permissible to give Sadaqah (voluntary charity) in behalf of a deceased person and in behalf of a living person, perform Hajj or `Umrah (lesser pilgrimage) in behalf of a deceased person or a person who is incapable of performing it himself due to old age or an illness from which there is no hope of recovery as well as make Du`a' for them. However, it is impermissible to pray or fast on behalf of a deceased person, but what is permissible is that one make Du`a' for the deceased and give out Saqadah on their behalf. There is no objection to making Hajj or `Umrah on the behalf of a deceased person or on behalf of a person who is incapable of performing it himself. Furthermore, there is no objection to giving Sadaqah and dedicating its reward either to a deceased person or a living one since it benefits both the living and the dead. The same applies to making Du`a' to either a deceased person or a living one.





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Q: Your Eminence, what is the best act that a person can do, the reward of which will reach a person after their death?

A: The Sunnah (acts, sayings or approvals of the Prophet) is to make Du`a' (supplications) for the deceased and give Sadaqah (voluntary charity) on his behalf; all of this benefits the deceased. The Sunnah is likewise to make Du`a' for one's relatives as well as others, asking Allah to forgive them, and grant them His mercy, give Sadaqah, make Hajj or `Umrah on his behalf. All of these are good deeds. A person asked the Prophet (peace be upon him): [«O Messenger of Allah! Is there any deed by which I can be dutiful towards my parents \(after their death\)?»](#) The Prophet replied: "Yes, by supplicating for them, asking Allah to forgive them, fulfilling their will after their death, honouring their friends and maintaining the ties of kinship that cannot be maintained except through them.)" [«A man said: "O Messenger of Allah! My mother passed away, do I earn a reward if I gave a Sadaqah on her behalf?" The Prophet replied, "Yes.»](#) The Prophet (peace be upon him) said: [«When a man dies, his acts come to an end except for three: an ongoing charity, knowledge \(by which people\) benefit, or a pious child who prays for him \(for the deceased\).»](#) Allah (Exalted be He) says: [«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith"»](#) The Janazah (Funeral) Prayer was legislated for the very reason it contains Du`a' for the deceased and asking Allah to forgive them.



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177- Ruling on giving Sadaqah on behalf of a dead friend

Q: The questioner says that her friend passed away. Does the reward of giving Sadaqah (voluntary charity) on her friend's behalf from her private money reach her deceased friend, who is survived by a son?

A: There is no problem if a woman gives Sadaqah on behalf of a friend or a relative. The Prophet (peace be upon him) said: [\(When a person dies, his work comes to an end except for three: an ongoing charity ...\)](#) Any charity that a person gives or an endowment that a person establishes will benefit him. Likewise, if another person gives to charity on his behalf, this benefits him, as does making Du`a' (supplications) for him. Therefore, if the questioner gives Sadaqah on behalf of her deceased friend or relative, makes Du`a' for her, or performs Hajj or `Umrah on her behalf, all of these are good acts from which the deceased will benefit.



178- The meaning of Sadaqah Jariyah

Q: What is the meaning of Sadaqah Jariyah (ongoing charity) on behalf of the deceased? What is the knowledge from which a person may benefit?

A: Sadaqah Jariyah means an ongoing charity that remains after a person passes away and may continue depending on its nature. The Prophet (peace be upon him) said: [\(When a person dies,](#)

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[his work comes to an end except for three: an ongoing charity, knowledge through which others may benefit, or a pious son who prays for him \(the deceased\).\)](#) If a person establishes a house, the proceeds of which are directed towards charitable deeds, given as Sadaqah (voluntary charity) to the poor, used to help students gain knowledge, used to make Hajj or `Umrah, or used for slaughtering sacrifices, all of these are Sadaqah Jariyah. Plots of land rented out for cultivation, the proceeds of which are spent on charitable deeds, are likewise Sadaqah Jariyah. Also, renting out a shop and spending its proceeds on charitable deeds is Sadaqah Jariyah. A person may likewise set aside a certain sum of money in his home each year, a hundred or a thousand riyals for instance - to give away as Sadaqah to the poor. So whoever owns the house - even if they purchase it - should give away this Sadaqa Jariyah. As for beneficial knowledge, this means teaching students or people in general; people will benefit from the knowledge of students who succeed them. Therefore, a person will receive a reward for the knowledge he imparts to others, who benefited from it, and for teaching and instructing people, reminding them of Allah, etc. He will receive a reward for his work and so will they. The Prophet (peace be upon him) said: [\(He who leads a person to doing a good deed will earn a reward similar to that of he who did it.\)](#) So he will receive the reward for teaching others and guiding them to what is good. The bounties of Allah are many. If a person authors beneficial books,

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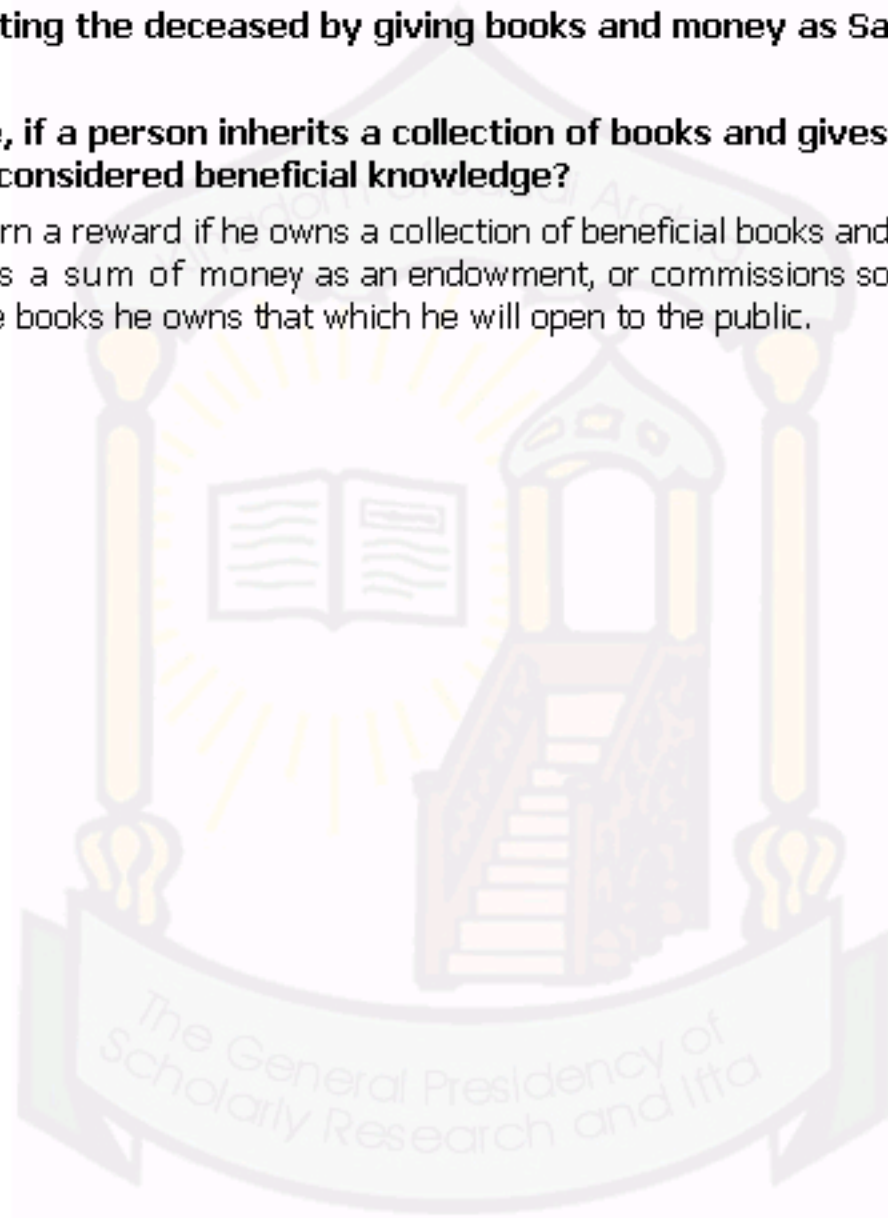
then this falls under imparting knowledge. The Imams (may Allah be merciful to them) who leave behind beneficial books, will receive their reward. This includes Al-Bukhari , Muslim , Abu Dawud , Al-Tirmidhy , Al-Nasa'y and others. Likewise, every Muslim who leaves behind a useful book which he authored and from that others will benefit, will receive a reward.



179- Benefitting the deceased by giving books and money as Sadaqah Jariyah

Q: Your Eminence, if a person inherits a collection of books and gives it to an educational institution, is this considered beneficial knowledge?

A: A person will earn a reward if he owns a collection of beneficial books and gives them to a public library, designates a sum of money as an endowment, or commissions someone to administer a library containing the books he owns that which he will open to the public.





Q: A questioner from Madinah says: Does the reward of Sadaqah Jariyah (ongoing charity) and the reward of giving money to charity reach the deceased?

A: Yes, the reward of Sadaqah Jariyah reaches the deceased. If a person gives away Sadaqah on behalf of the deceased with a sincere intention such as supplying water, giving away money and the like, this is considered Sadaqah Jariyah. The Prophet (peace be upon him) said: [«When a person dies, his work comes to an end except for three: an ongoing charity, knowledge through which others benefit, or a pious son](#)

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[who prays for him \(the deceased\).»](#)





Q: What are the things that a living person can do for the deceased to benefit them? Is it permissible to make a complete recitation of the entire Qur'an or to give out Sadaqah (voluntary charity) on behalf of the deceased?

A: It is permissible to give out Sadaqah on behalf of the deceased. It is also permissible to make Du`a' (supplication), perform Hajj or `Umrah, or settle any debts on behalf of the deceased. All of these acts will benefit him. However, there is no evidence that reciting the Qur'an on behalf of the deceased will benefit them, and as such it is impermissible. According to the correct opinion maintained by scholars, it is impermissible to recite the Qur'an specifically for the purpose of sending the reward to the deceased. But giving out Sadaqah benefits the deceased, according to the Ijma` (consensus of scholars). Similarly, making Du`a' by asking Allah to forgive the deceased and have mercy on them, elevate their status in Paradise, and forgive their his sins benefits the deceased according to the Ijma`. The same applies if a person performs Hajj or `Umrah on behalf of the deceased and settles any debts they may have.

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Q: A questioner asks: My father passed away and I want to give out Sadaqah Jariyah (ongoing charity) on his behalf. Is it him or me who will receive the reward?

A: If you give out Sadaqah Jariyah on his behalf, both of you will receive its reward.

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If you give out a sum of money on his behalf, or establish a house, shop, palm trees, or plot of land as an endowment on his behalf and spend the proceeds of the harvested crops on the interests of Muslims, on the poor, to administer Masjids (mosques), or in teaching the Qur'an, all of these acts are good and your father will be rewarded for them. Similarly, you will earn a reward for establishing an endowment on behalf of your father. The bounties of Allah are manifold; He will reward you and your father greatly. Any Sadaqah (voluntary charity) will reach your father. The Prophet (peace be upon him) said: *«When a man dies, his acts come to an end except for three: an ongoing charity, knowledge (by which people) benefit, or a pious son who prays for him (for the deceased).»* A man asked the Prophet (peace be upon him): *«O Messenger of Allah! My mother passed away and did not leave a will. Will she receive a reward if I give out Sadaqah on her behalf? The Prophet (peace be upon him) replied: Yes.»* You may give out Sadaqah on behalf of your parents and your Muslim relatives. We give you glad tidings that you will receive a reward for establishing an endowment or making any other form of Sadaqah.



180 - Things that benefit the deceased and things that must not be done

Q: Making Du`a' (supplication) is the best thing that one can do for the deceased. Does the reward of making Tasbih (saying "Subhan Allah [Glory be to Allah]), Adhkar (invocations and Remembrances said at certain times on a regular basis), reciting the Qur'an, offering Salah (Prayer), observing voluntary fasts, and giving Sadaqah (voluntary charity) in the form of clothes and food and the like reach the deceased? Please note that the reward of these acts is

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donated to the deceased, and the one who did them has no share in the reward as mentioned in one of the episodes of the "Nur `ala al-Darb" program. However, the person doing these charitable acts plans to continue doing them on behalf of the deceased, such as reciting Surah Al-Ikhlās ten times and make the intention of sending its reward to the deceased. Afterwards, he will recite it ten times for himself. Please note that the deceased did not reach the age of Taklif (meeting the conditions to be held legally accountable for actions) before his death.

A: There is Ijma` (consensus of scholars) that giving Sadaqah on behalf of the deceased benefits them. This includes giving out clothes, money, or food. Likewise, a person may invoke Allah for the deceased (whether the deceased was an adult or not) by asking Him to forgive them and grant them mercy, elevate their status in Paradise, and save them from Hellfire. Invoking Allah for the deceased and giving out Sadaqah on their behalf benefits them. A minor benefits equally from such acts that are done on his behalf. Other deeds that benefit the deceased include performing Hajj or `Umrah. As for reciting the Qur'an and making Tasbih (saying: "Subhan Allah" [Glory be to Allah]) and Tahlil (saying: "La ilaha illa Allah" [There is no God except Allah]), we do not know of any evidence to substantiate their permissibility. There is no evidence that their reward reaches the deceased. Therefore, it is better and more religiously precautionous not to do such acts. Some scholars claim that the reward of such acts reaches the deceased, but as far as I know there is no evidence for this. However, what is known from evidence found in Islamic law is the permissibility of making Du`a', giving to charity, and performing Hajj or `Umrah on their behalf. Other deeds which a person can do on behalf of the deceased include settling their debts, fasting on their behalf - whether it is the Sawm (Fast) of Ramadan, a votive Sawm, or an expiatory Sawm - these will benefit the deceased because the Prophet (peace be upon him)

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said: **(If anyone dies in a state (that he had to complete) some fast days, his heir must fast on his behalf.)** A person may fast on behalf of another who passed away without having performed a votive fast, the fast of Ramadan or an expiatory fast. However, as far as we know, there is no evidence for making up for a voluntary Sawm or Salah on behalf of the deceased. The available evidence pertains to the unperformed obligatory fasts which are desirable to make up for on behalf of the deceased. If this is not possible, one may feed a poor person for each missed day with half a Sa` (1 Sa` = 3 kg.

approx.) of food. If it is not possible to make up for the fasts of a man who did not fast due to travel and who passed away before making up for them or the fasts of a woman with unperformed fast days due to menstruation and who neglected to make up for them before her death, then it is permissible for his/her relatives or others to make up for the unperformed fast days on their behalf. If this is not possible, they may feed a poor person for each missed fast day with half a Sa` of food.

It will benefit the deceased if a relative or any other person makes Du`a' or performs Hajj or `Umrah on their behalf and both will earn a reward. May Allah grant us success.



181- Ruling on sending the reward of Istighfar to the deceased

Q: What is the ruling on sending the reward of Istighfar (seeking forgiveness from Allah) to the deceased? Your Eminence, which is better: putting up a water cooler as an endowment for the deceased or spending the money on helping a foreign pilgrim (through the expatriate office) who recently embraced Islam? May Allah grant you success.

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A: It is not permissible to say Istighfar and send its reward for the deceased. However, one may say this Du`a' (supplication): "O Allah! Forgive him." However, there is no basis in the Shari`ah (Islamic law) if a person makes Istighfar and says: "O Allah! Send the reward [of this supplication] to the deceased." But one is to say: "O Allah! Forgive so-and-so. O Allah! Have mercy on him. O Allah! Save him from Hellfire." Apart from these supplications, a person may do a charitable deed and send its reward to the deceased, such as providing those in the Masjid (mosque) who are fasting, as well as others, with water - this is a deed through which one gains the pleasure of Allah. Additionally, one may help those who are on Hajj and in need. All of these are good deeds, are of great benefit, and entail a great reward. As for choosing between them, Allah Alone knows which is better. However, a lot of people will benefit by putting water in a Masjid in contrast to helping a person on Hajj, which will benefit only one individual.



182 - Ruling on making Du`a' and asking Allah to forgive the deceased

Q: A questioner asks: What are the Du`a's (supplications) that are made for the deceased and what is the best Du`a' among them? May Allah reward you with the best.

A: The Prophet (peace be upon him) commanded us to ask for forgiveness from Allah for the deceased. Furthermore, when he had finished burying the deceased, he would stand by the grave and say: [\(Seek forgiveness for your brother, and ask Allah to make him steadfast as he is being questioned.\)](#) Allah (Glorified be He) says: [\(And those who came after them\)](#) i.e. those who came after the Sahabah (Companions of the Prophet) [\(they say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed."\)](#)

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Making Du`a' for the deceased includes asking Allah to forgive them, to have mercy on them, to make them enter Paradise and save them from Hellfire. These are the Du`a's which Allah legislated to be made for the deceased. Moreover, one may ask Allah to double their good deeds and elevate their status in Paradise. These are good Du`a's from a Muslim to the deceased.



Q: A brother asks: For what deeds done by a living person do the rewards reach the deceased? Please guide us, may Allah reward you with the best.

A: Making Du`a' (supplication), giving Sadaqah (voluntary charity) on behalf of the deceased, performing Janazah (Funeral) Prayer for them, performing Hajj or `Umrah on their behalf, and settling any debts they may have; all of these acts benefit the deceased. performing Hajj or `Umrah on his behalf and settling his debts -if any-; all of these acts benefit the deceased.





183- Ruling on asking those present to forgive the deceased

Q: When somebody dies, some people say to those present "absolve him". Is it better to say, "Make Du`a' (supplication) to Allah to forgive him" instead of saying this?

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A: It is a Sunnah (action following the teachings of the Prophet) to ask forgiveness for the deceased by saying "Ask Allah to forgive him" or "Ask Allah to have mercy upon him". If there are no disputes between those present and the deceased, there will be no need for absolution. However, if there are differences and disputes, a person may ask those present to absolve and forgive him.



184- The merits of dutifulness to parents

Q: A questioner from Yemen says: My father (may Allah be merciful to him) died. Though I saw him observing Salah (Prayer) and doing good deeds, I still want to do something good to increase his good deeds and decrease his sins. What may this deed be? May Allah reward you with the best. Is it the recitation of the Qur'an and giving the reward to him, offering Sadaqah (voluntary charity), or making Du`a' (supplication) for him? May Allah reward you with the best.

A: Dutifulness to parents is one of the greatest and most important obligations. Allah (Glorified and Exalted be He) says: [\(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.\)](#) He (Glorified be He) also says: [\(give thanks to Me and to your parents. Unto Me is the final destination.\)](#) Thus, dutifulness to parents is one of the best and most important Qurbahs (good deeds by which Allah's Pleasure is sought). The Prophet (peace be upon him) was asked: [\('O Messenger of Allah, is there anything left by way of honoring and showing dutifulness toward my parents with which I may honor them and show dutifulness toward them after their death?'](#) The Messenger of Allah (peace be upon him) said: 'Making Du`a' for them, seeking forgiveness for them, executing their will after their death,

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[maintaining the ties of kinship which cannot be reached except through them, and showing respect and kindness toward their friends.'](#) All of these are rights due to them. We advise you to make more Du`a' for your parents and offer Sadaqah, much or a little, to the poor and the needy, especially those from your relations, on behalf of your parents and yourself. If your father left a will, like bequeathing one third or quarter of his estate to charitable ways, including sacrifices, Hajj or Sadaqah, you should execute it. Further, you should maintain good kinship relationship with your relatives, including your uncles, cousins, and grandfathers. You can do good to them in the form of gifts, Sadaqahs, Du`a', and visits. You should do the same with your father's friends, if any; you should maintain good relationships with them. All of these are rights due to your parents. As for reciting the Qur'an for them, this is not Mashru` (prescribed in Islam). The Shar` (Law) does not legislate reciting the Qur'an for the dead. You can recite the Qur'an for yourself and ask Allah to accept it from you and give you a reward for it. But you cannot give the reward for reciting the Qur'an to others because this is not Mashru`. However, you can still make Du`a', offer Sadaqah, and make Hajj and `Umrah (lesser pilgrimage) for your parents after their death. You can also honor their friends by paying Sadaqahs and visits to them. You can honor your relatives, including your uncles, aunts, and other relatives on both sides. All of these are ways of being dutiful to the parents. May Allah grant success to everybody.



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185- The deceased being affected by his child's sin

Q: Some of my siblings, brothers and sisters, fail to observe some Salahs (Prayers). Will this affect my dead father given that some of my sisters are married?

A: If he had failed to teach and order his sons and daughters to offer Salah, he would have been called to account for this. But you can still ask Allah to forgive him. If there was no failure on his part and he did his best to duly teach and discipline them as well as ordering them to do good deeds and they failed to do good after his demise, it is they rather than he who would be responsible for their failure to observe Salah or do other good deeds. He would have been responsible only if he had failed to teach and discipline them during his lifetime. You can still ask Allah to forgive him and have mercy upon him. In this case, he would be responsible for failure in his duty and would take the consequences. Again, you have to advise one another to do good deeds, and do your best to perform the Rights of Allah and observe the congregational Salah. Also, you should advise your sisters, guide them to good deeds and order them to observe Salah on time and follow other charitable ways of disposition, like offering Zakah (obligatory charity), observing Sawm (Fast) during Ramadan, maintaining the ties of kinship,

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honoring the neighbor, and preserving the tongue against idle talk. Moreover, you have to advise all of your siblings, brothers and sisters, to fear Allah, obey Allah and his messenger, do good deeds, avoid evil deeds, make more Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and Dhikr (Remembrance of Allah), recite the Qur'an, honor their neighbors, and maintain the ties of kinship. Such acts are good deeds. Allah (Glorified and Exalted be He) says: **(By Al-'Asr (the time).) (Verily, man is in loss,) (Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).)** One of the best articles of faith is mutual advice to do good deeds. Allah (Glorified and Exalted be He) says: **(Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.)** Allah (Glorified and Exalted be He) also says: **(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)** You have to cooperate with your siblings, relatives, and neighbors to perform good deeds, have Taqwa (fear/wariness of offending Allah), obey Allah and his Messenger, perform congregational Salah, be dutiful to parents, maintain the ties of kinship, and preserve the tongue against idle talk. All of these are kinds of mutual advice to do good.



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186- The best deed to be done for the dead

Q: My father died and I want to know the deeds whose reward can be given to him. Can the reward of the recitation of the Qur'an or `Umrah (lesser pilgrimage) be given to the dead? Please advise me. May Allah benefit you.

A: The deceased stands in need of Du`a' (supplication) and Sadaqah (voluntary charity). The best deed to be done for the dead is making Du`a' for him by asking Allah to forgive and have mercy upon him, and raise his rank in Jannah (Paradise), and other beneficial supplications as well as offering Sadaqah on his behalf in the form of money, food, clothes, and other property. Hajj or `Umrah may be performed on behalf of the deceased. All this benefits the deceased. If the deceased owed somebody a debt, it should be repaid immediately from his estate, if any. Otherwise, his offspring and relations should repay such a debt for him as such repayment will be the best Sadaqah to be offered for him. As for the recitation of the Qur'an, there is nothing in Shar` (Law) that indicates it is Mashru` (Islamically prescribed). Some scholars are of the opinion that the recitation of the Qur'an may benefit the deceased, but there is no evidence in support of this view. Therefore, it is preferable not to use the recitation of the Qur'an to benefit the dead for there is no evidence cited on the authority of the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet), which indicates that the reward for the recitation of the Qur'an can be given to the deceased. Thus, it is better not to use the recitation of the Qur'an to benefit the deceased.

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Still, one may make Du`a' for the deceased by asking Allah to forgive him and have mercy upon him, offer all kinds of Sadaqah for him, make Hajj and `Umrah on his behalf, and repay his debt. All such things benefit the dead. Allah will reward both the deceased and the person who performed the act of worship. It is authentically reported that the Prophet (peace be upon him) said: [\(When a man dies, his acts come to an end but three: recurring Sadaqah, beneficial knowledge, or a pious son who prays for him \(for the deceased\).\)](#) It is also authentically reported that [\(a man asked the Prophet \(peace be upon him\): 'My mother died. Will I be rewarded if I offer Sadaqah on her behalf?' The Prophet \(peace be upon him\) said: 'Yes.'](#)) Thus, giving Sadaqah on behalf of a deceased person and making Du`a' for him is something beneficial for him according to the Ijma` (consensus of scholars). Allah is the One sought for help.



187- Du`a' for the deceased

Q: A listener wonders: Does the deceased benefit from Du`a' (supplication) made by a member of his family, like his mother, father, or brother? Does he know the one making Du`a' for him?

A: Du`a' benefits the deceased as Allah says that Muslims from later generations will make Du`a' for Muslims from the earlier generations: [﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith"﴾](#)

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Again, Du`a' benefits the deceased as the Prophet (peace be upon him) said, [﴿When the son of Adam dies, all his deeds come to an end, except for three: ongoing charity, beneficial knowledge, or a righteous son who will pray for him.﴾](#) Allah prescribed Janazah (Funeral) Prayer for Muslims, in which a person makes Du`a' for the deceased after the third Takbirah (saying: "Allahu Akbar [Allah is the Greatest]"). They ask Allah to forgive and have mercy upon the deceased. Thus, Du`a' and Sadaqah (voluntary charity) benefit the deceased, according to the Ijma` (consensus of scholars). A deceased person benefits from the Du`a' of his relatives and others. He also benefits from Sadaqah, Hajj, and `Umrah (lesser pilgrimage) made on his behalf. This increases his good deeds and makes his scales heavy. However, whether he knows those who make Du`a' for him or not is only known by Allah (Glorified and Exalted be He).



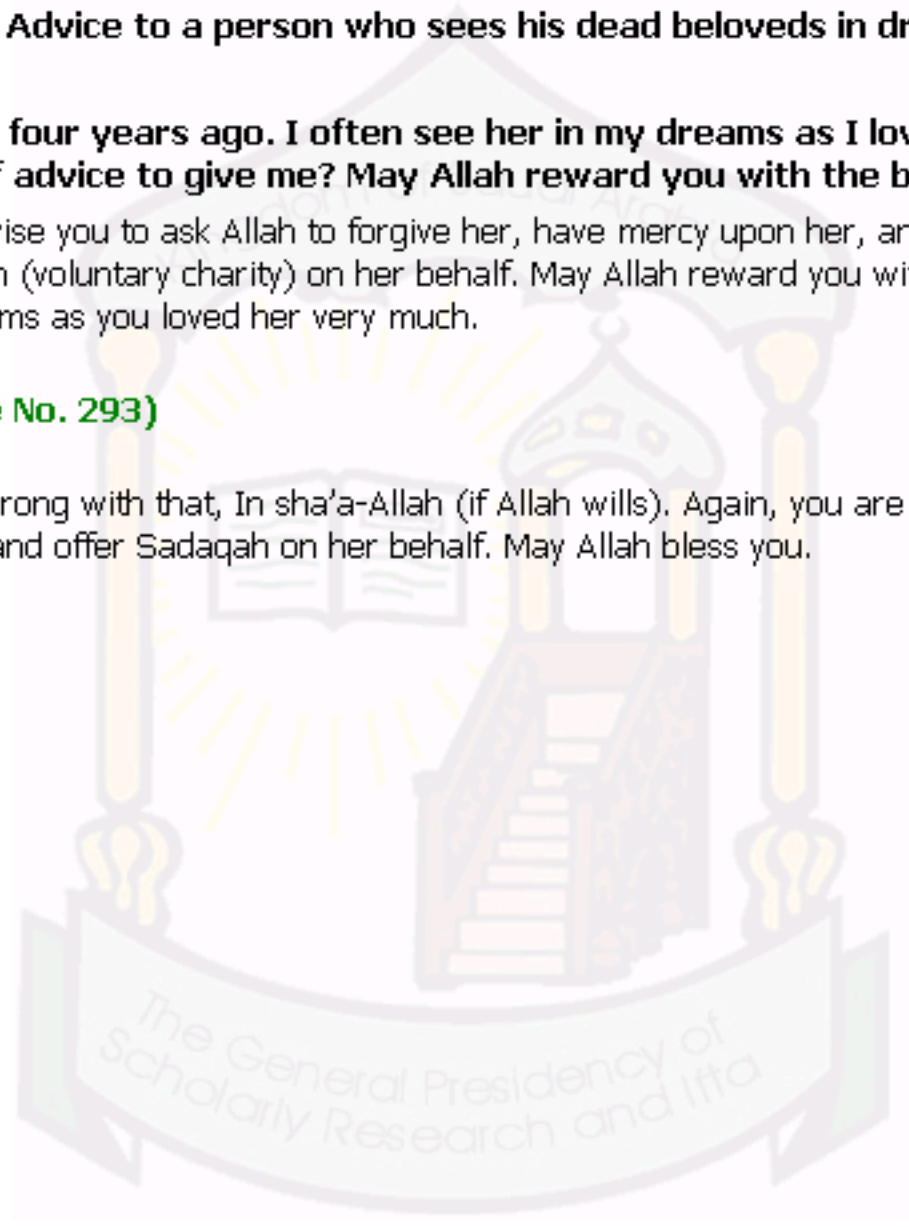
188- Advice to a person who sees his dead beloveds in dreams

Q: My sister died four years ago. I often see her in my dreams as I loved her very much. Is there a piece of advice to give me? May Allah reward you with the best.

A: Yes, Yes, we advise you to ask Allah to forgive her, have mercy upon her, and raise her rank, and also offer Sadaqah (voluntary charity) on her behalf. May Allah reward you with the best. You often see her in your dreams as you loved her very much.

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There is nothing wrong with that, In sha'a-Allah (if Allah wills). Again, you are recommended to ask Allah to forgive her and offer Sadaqah on her behalf. May Allah bless you.





189- Sadaqah on behalf of a sinner after his demise

Q: A questioner says: An uncle whom I loved very much died (may Allah be merciful to him). He used to drink Khamr (intoxicant) very much, but he was good-hearted, considerate, and charitable. Is there some deed, such as the recitation of the Qur'an, `Umrah (lesser pilgrimage), and the like, that I may do so that he will be forgiven? Please advise me. May Allah reward you with the best.

A: If he used to offer Salah (Prayer) during his lifetime, offering Sadaqah (voluntary charity), supplicating to Allah to forgive and have mercy upon him during Sujud (prostration), at the end of Salah and at anytime as well as making Hajj and `Umrah (lesser pilgrimage) on his behalf will benefit him. But, if he used to drink Khamr and did not use to offer Salah, he would be considered a Kafir (disbeliever). Allah forbid! If he used to offer Salah, drinking Khamr would be considered a sin rather than Kufr (disbelief) or Riddah (apostasy). However, it will be considered a major sin which has a serious effect. In an Sahih (authentic) Hadith, the Prophet (peace be upon him) said: [Allah pledged that](#)

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[anyone who drinks intoxicants will be made to drink the mud of Khabal.](#) They asked, 'O Messenger of Allah, what is the mud of Khabal?' He said, 'the juice of the people of Hellfire.' May Allah save us from this. About Khamr, the Prophet (peace be upon him) also said: [Verily ten have been cursed in respect of Khamr: Khamr itself, the person who drinks it; the person who serves it; the person who squeezes it; the person who hires another to squeeze it; the person who carries it; the person to whom it is carried; the person who sells it; the person who purchases it; and the person who devours its price.](#) Allah forbid! The Prophet (peace be upon him) also said: [A person is not a believer while drinking Khamr.](#) This is a tremendous admonition indicating that drinking Khamr is a grave sin that has serious effects. But he should not be declared to have been a disbeliever, though he committed a major sin. Rather, he can be declared to have been a Fasiq (someone flagrantly violating Islamic law). If he used to offer Salah and there was nothing that could cause him to be declared a Murtad (apostate), you can supplicate to Allah to forgive him and offer Sadaqah on his behalf so that Allah will forgive him.



190- Children giving Sadaqah on behalf of the deceased

Q: Is offering Sadaqah (voluntary charity) on behalf of a parent considered a kind of dutifulness? Do I have to utter my intention? Will I get a reward for this?

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A: Yes, giving Sadaqah on behalf of a dead parent or relative is a kind of dutifulness. You will get a reward for this. You do not have to utter the intention. It is enough to just have the intention to offer the Sadaqah to the poor on behalf of your parent. All praise be to Allah. You will get a reward.



191 - An issue on acceptance of Du`a' offered by children for the dead

Q: I heard that Du`a' (supplication) offered by the wife for her deceased husband is accepted. Accordingly, is the Du`a' of children accepted in accordance with the Hadith that reads: (When a slave (of Allah) dies, their acts come to an end, but three...) and mentioned from among them the righteous child who offers Du`a' for their parents?

A: Of course. The Du`a' offered by every Muslim is accepted as long as it contains no sin or severance of family relations. Accordingly, Du`a' offered by the wife, parents, children, and others is accepted. Allah (Glorified and Exalted be He) promised His Response to such Du`a', as He (Glorified be He) says: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).)

According to the Hadith mentioned, the Du`a' offered by the righteous child, wife, father, or mother is accepted. He (peace be upon him) said: (When a slave (of Allah) dies, their acts come to an end, but three: Sadaqah Jariyah (ongoing charity),

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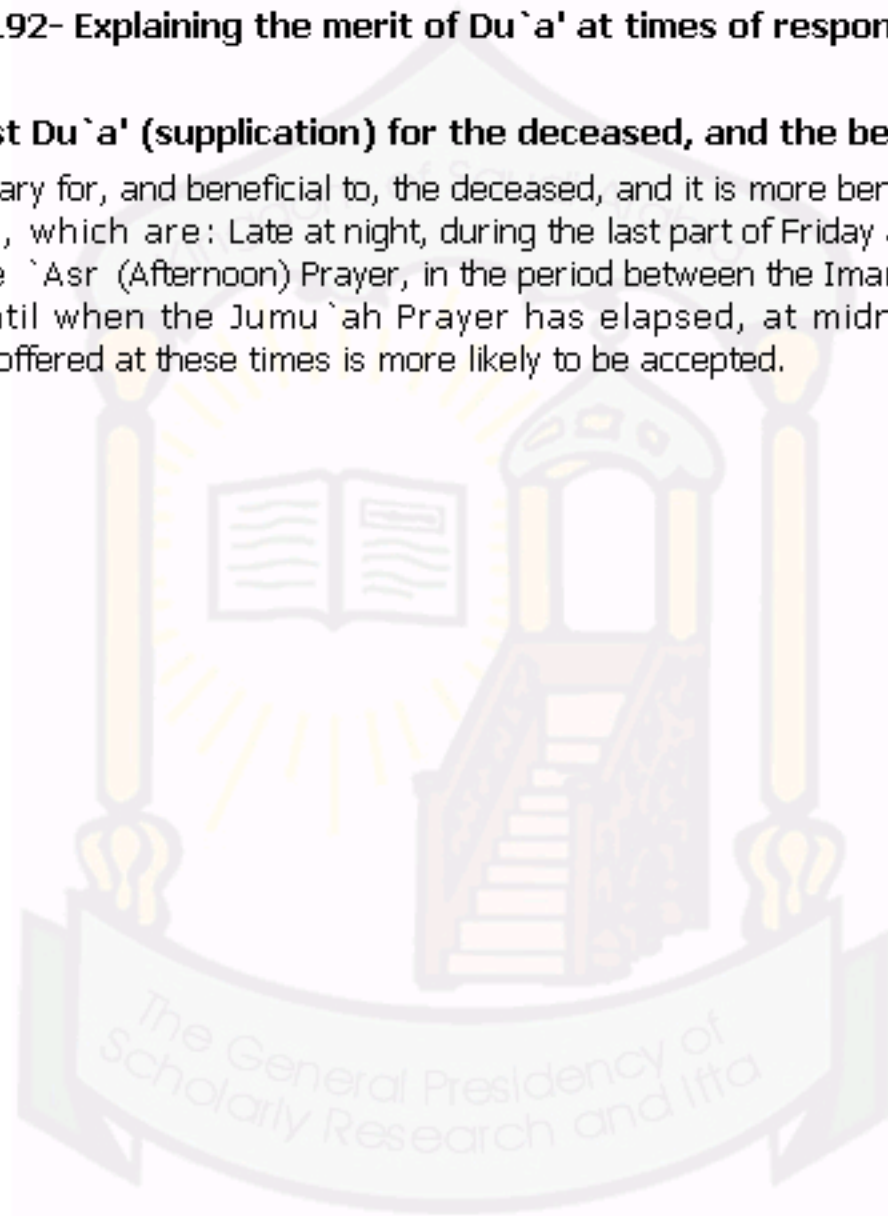
useful knowledge, or a righteous child who offers Du`a' for them.) Not only is the Du`a' of the righteous child in particular accepted, but also the Du`a' offered by father, mother, brothers, or others is hoped to be accepted. The Du`a' offered by a righteous person, whether relative or not, is hoped to be accepted, for Allah (Glorified be He) says: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) And He (Glorified and Exalted be He) says: (And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).)



192- Explaining the merit of Du`a' at times of response

Q: What is the best Du`a' (supplication) for the deceased, and the best time to offer?

A: Du`a' is necessary for, and beneficial to, the deceased, and it is more beneficial when offered at times of response, which are: Late at night, during the last part of Friday after Jumu`ah (Friday) Prayer, during the `Asr (Afternoon) Prayer, in the period between the Imam (preacher) sitting on Minbar (pulpit) until when the Jumu`ah Prayer has elapsed, at midnight, and during Sujud (prostration). Du`a' offered at these times is more likely to be accepted.





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193 - Ruling on giving Sadaqah on behalf of the Muslim dead in general

Q: I want to give dates as Sadaqah (voluntary charity) on behalf of the dead, whether known to me or not. Is Sadaqah on behalf of a deceased person who is not one of our relatives permissible?

A: Of course. Muslims are brothers. The Prophet (peace be upon him) said: [\(He who is competent amongst you to benefit his brother should do so.\)](#) Muslims are brothers, and they should benefit each other with Sadaqah and Du`a' (supplication). A Muslim who gives his Muslim brother a Sadaqah in the form of money, food, or clothes will have his reward from Allah (Glorified and Exalted be He).



194- Ruling on wearing the deceased father's clothes

Q: A person from Egypt asks, "Is it permissible for me to wear my deceased father's clothes? Please note that some of them are still in very good condition."

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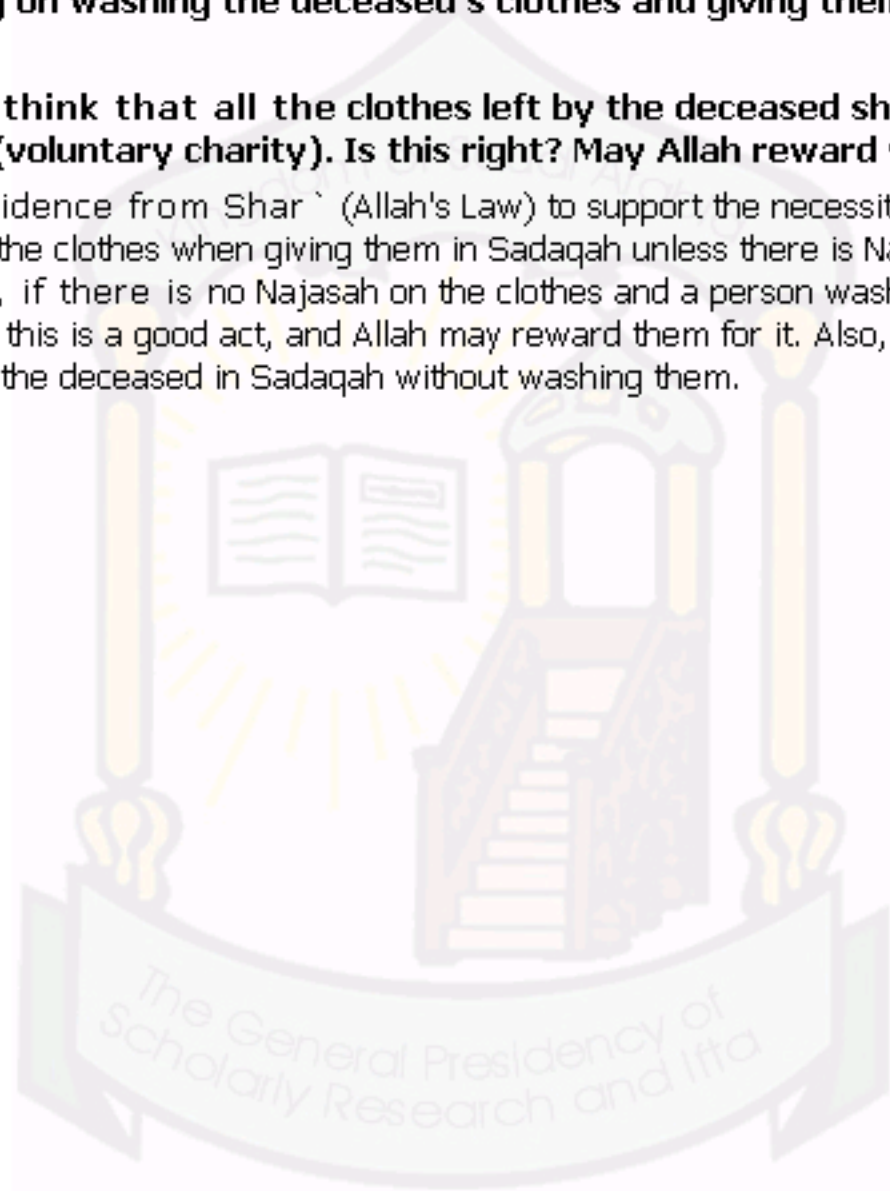
A: If you are the only heir to your father's property, you are free to wear them, sell them, or give them in Sadaqah (voluntary charity). However, if there are other heirs, you must seek their permission and consent to do so. If they do not give consent, the clothes should be included in the inheritance.



195- Ruling on washing the deceased's clothes and giving them in Sadaqah

Q: Many people think that all the clothes left by the deceased should be washed and given in Sadaqah (voluntary charity). Is this right? May Allah reward you with the best.

A: There is no evidence from Shar` (Allah's Law) to support the necessity of this act. It is not a necessity to wash the clothes when giving them in Sadaqah unless there is Najasah (ritual impurity) on them. However, if there is no Najasah on the clothes and a person washes them before giving them to the poor, this is a good act, and Allah may reward them for it. Also, there is no problem in giving the clothes of the deceased in Sadaqah without washing them.





196 - Explaining that types of Sadaqah on behalf of the deceased are not limited to a certain number

Q: What are the seven types of Sadaqah (voluntary charity) whose reward passes to the deceased in their grave?

A: If we contemplate for a while, we will know that a deceased person in their grave benefit from a Sadaqah Jariyah (ongoing charity) such as a Waqf (endowment)

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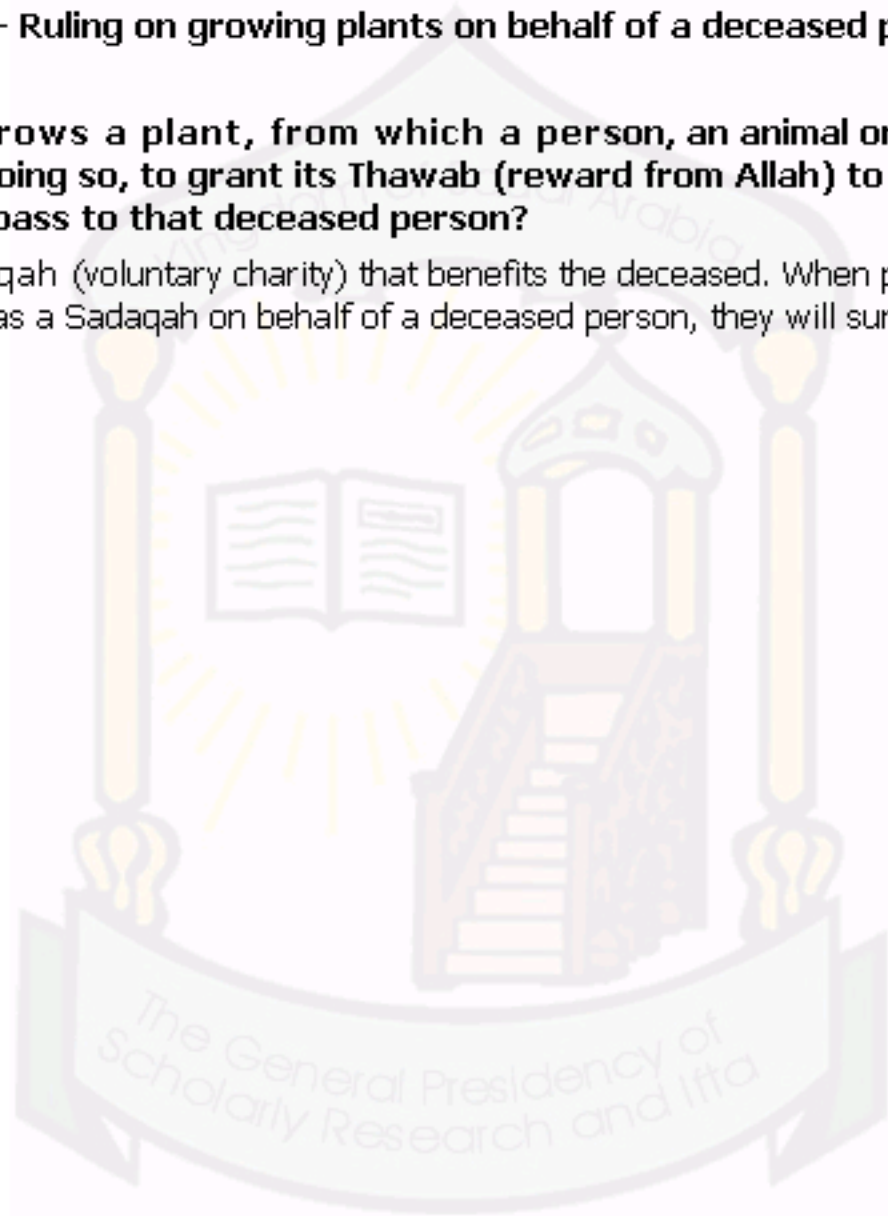
they assigned for themselves, a Sadaqah allocated for them by one of their relatives or others, and knowledge they used to educate people. So the reward of their teaching people the Qur'an or another beneficial knowledge will continue to benefit them after death. The same applies to the reward for Waqf, such as copies of the Qur'an or other books they bought and distributed among people. Generally, after one's death one will continue to gain the reward for everything they did for the sake of Allah. Sadaqah is not limited to seven types as the asking person has stated.



197 - Ruling on growing plants on behalf of a deceased person

Q: If a person grows a plant, from which a person, an animal or a bird eats, and he intends, when doing so, to grant its Thawab (reward from Allah) to a deceased person, does the Thawab pass to that deceased person?

A: This is a Sadaqah (voluntary charity) that benefits the deceased. When plants, datepalm trees, and fruits are given as a Sadaqah on behalf of a deceased person, they will surely benefit from it.





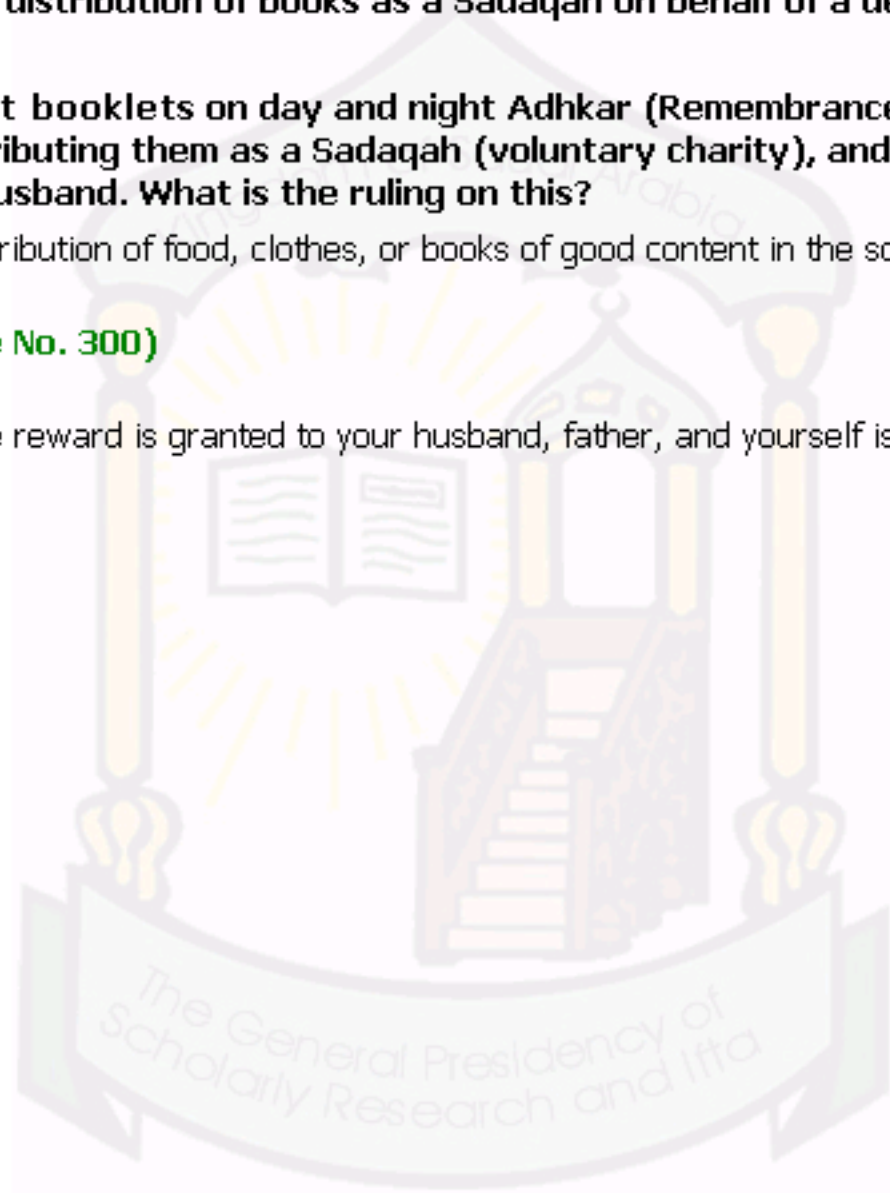
198 - Ruling on distribution of books as a Sadaqah on behalf of a deceased husband

Q: I have bought booklets on day and night Adhkar (Remembrances of Allah) with the intention of distributing them as a Sadaqah (voluntary charity), and to grant its reward to my deceased husband. What is the ruling on this?

A: This is good. Distribution of food, clothes, or books of good content in the scholarly opinion

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as a Sadaqah whose reward is granted to your husband, father, and yourself is good.

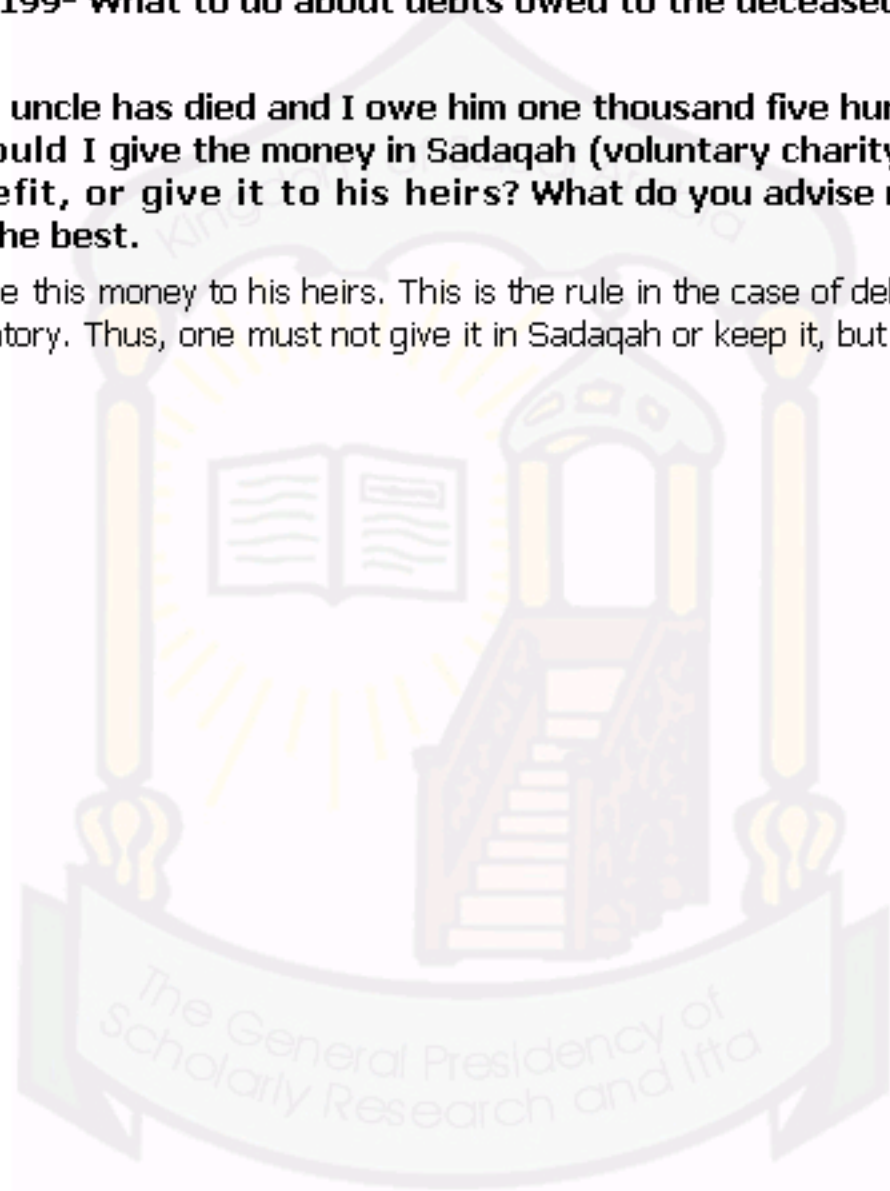




199- What to do about debts owed to the deceased?

Q: My (maternal) uncle has died and I owe him one thousand five hundred pounds. What should I do? Should I give the money in Sadaqah (voluntary charity), use it to perform Hajj for his benefit, or give it to his heirs? What do you advise me to do? May Allah reward you with the best.

A: You should give this money to his heirs. This is the rule in the case of debt owed to a deceased person; this is obligatory. Thus, one must not give it in Sadaqah or keep it, but give it to the heirs.





200- Ruling on the wife paying Sadaqah and making Du`a' for her deceased husband

Q: A questioner from Bahrain says: "Is it correct that the wife is not permitted to pay Sadaqah (voluntary charity) on behalf of her deceased husband, ask Allah to be merciful to him, or to supplicate to Allah for him, Your Eminence? If this is correct, what are the reasons for this? Please give us the legal opinion.

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A: This opinion is considered to be a mistake, stemming from ignorance, and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). On the contrarary, it is prescribed for her to pay Sadaqah on his behalf, to make Du`a' (supplication) for him, to seek forgiveness from Allah for him, and to perform Hajj on his behalf. All of these are good acts. Allah created intimacy and cordiality between them. Allah (Glorified be He) says: [\(And do not forget liberality between yourselves.\)](#) The wife should not forget her husband, and he should not forget her if she dies before him. It is prescribed for everyone of them to be benevolent toward the one who dies earlier by paying Sadaqah on their behalf, making Du`a' for them, seeking forgiveness from Allah for them, performing Hajj on their behalf, paying their debts, and other acts of good. The person who says that this should not be done, their saying is considered as Batil (null and void) and Munkar, and can not be uttered by a reasonable person.



201- Ruling on paying Sadaqah on behalf of the deceased parents or one of them

Q: What is the ruling on paying Sadaqah (voluntary charity) on behalf of the deceased father, mother, wife, or any other person? Will the deceased person be rewarded for this Sadaqah?

A: Yes. There is nothing wrong with paying Sadaqah on behalf of the deceased father, mother, or wife. This is a good act that benefits the deceased. When the Prophet (peace be upon him) was asked concerning this matter, he said: "Yes." A person said: [\(My mother died suddenly without having made any will. Would she have a reward if I gave charity on her behalf? He \(the Prophet\) said: Yes.\)](#) He (peace be

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upon him) said: [\(When a man dies, his acts come to an end, except three: recurring charity, or knowledge \(by which people\) benefit, or a pious son who prays for him \(for the deceased\).\)](#) Also, he was asked about performing Hajj on behalf of the dead person, and replied that there is nothing wrong with that. A woman asked him: [\(May I perform Hajj on behalf of my father, who is an old man? He said: Yes, perform Hajj on behalf of your father.\)](#) Also, Abu Razin Al-`Aqily asked him about performing Hajj on behalf of his father, who is an old man. He said: [\(Perform Hajj and `Umrah on behalf of your father.\)](#) It is also permissible to perform Hajj on behalf of the deceased.



202 - Ruling on assigning one Sadaqah for both parents after their death

Q: I want to assign any Sadaqah Jariyah (ongoing charity) for my parents after their deaths, such as constructing a Masjid (mosque), a religious institute for Noble Qur'an education, or suchlike. Can I assign one project for both of them, or do I have to assign one project for each?

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A: There is no harm if you assign one project for both of them, as well as for yourself. As the giver of Sadaqah (voluntary charity), you should let yourself or any of your relatives be included, for, Alhamdu lillah (All praise is due to Allah), Allah's Bounty is spacious. It is permissible to assign the project for your father, mother, both of them, or even you along with them. All of this is good.



203- Ruling on paying Sadaqah on behalf of people other than the parents after death

Q: A listener from Jordan asks: "My maternal uncle died, and I wanted to pay Sadaqah (voluntary charity) on his behalf, but some people told me that it is not permissible to pay Sadaqah on behalf of any deceased person except your father. As for the other people such as the maternal or the paternal uncle, they told me that the Sadaqah you pay on their behalf does not reach them. What is your opinion concerning this matter, Your Eminence?"

A: The person who said that is mistaken and ignorant, as paying Sadaqah on behalf of the father, the mother, or any other person reaches and benefits them. It is out of Allah's (Glorified and Exalted be He) Grace that paying Sadaqah on behalf of the dead and making Du`a' (supplication) for them benefit them. There is nothing wrong with paying Sadaqah on behalf of your paternal or maternal uncle, your brother, or any other person, as this is a pleasant act. The Prophet (peace be upon him) said: [﴿When a man dies, his acts come to an end, except three: recurring charity, or knowledge \(by which people\) benefit, or a pious son who prays for him \(for the deceased\).﴾](#) A person asked the Prophet: [﴿O Messenger of Allah! My mother](#)

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[died in my absence, leaving no will. Will it benefit her if I give in charity on her behalf?﴾](#) The Prophet (peace be upon him) said: ["Yes".﴾](#) Paying Sadaqah on behalf of the living and the dead, making Du`a' for the living and the dead, and performing Hajj and `Umrah on behalf of the dead or the aged lead to much goodness. We deduce that paying Sadaqah on behalf of the living and the dead, whether it be the paternal or maternal uncle, brother, or father involves great goodness and benefit.



204- Ruling on slaughtering animals and holding a banquet in behalf of the deceased

Q: What is the ruling on slaughtering animals after burial as a Sadaqah (charity) in behalf of the deceased? This is customary among the Bedouins here in Egypt.

A: It is not permissible for the bereaved family to hold a banquet after the burial regardless of what is served [of lawful food]. However, when a person has just died, it is permissible for the relatives of the deceased or the neighbors to prepare food and give it to the family of the deceased. The family of the deceased must not gather the consolers and prepare food for them or hold a banquet. It is reported that when Ja`far ibn Abu Talib (may Allah be pleased with him) died in Al-Sham (The Levant), in Jordan to be exact, the Prophet (peace be upon him) asked his wives to prepare food and send it to the family of Ja`far. He said: [\(Prepare food for Jafar's family for the sadness because of bereavement](#)

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[would preoccupy them.](#)) Thus, it is in accordance with the Sunnah (whatever is reported from the Prophet) when a person dies that the neighbors and the relatives prepare food and give it to the family of the deceased. Therefore, preparing food by the deceased's family and gathering people to eat is not acceptable; actually, it is a Bid`ah (innovation in religion). Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We -the Sahabah- would consider gathering at the house of the bereaved for offering condolences and preparing food for the gathering \(by the bereaved\) the same as wailing after the death of a person.\)](#) This Hadith clearly supports what we have just said, that the family of the deceased must not gather the consolers and prepare food for them. However it is recommended when a person dies that the neighbors or the relatives prepare food and send it to the bereaved family because of their being preoccupied with the bereavement. As for slaughtering animals for the poor to receive the meat as a Sadaqah in behalf of the deceased, there is no problem in this act. However, there is no specific time for it; thus, no time should be specified for it. Therefore, what some people do by making it on the day of the deceased's death, thinking that it is superior to slaughter on this day, is wrong. Moreover, the poor should not be gathered for this purpose. They may be gathered only to distribute the meat to them (as a Sadaqah). It can be done at any time, e.g. a time when you want to help a poor person. Also, it is not limited to meat; it can be money, clothes, etc. This is beneficial for the deceased, and the person who does it for them will be rewarded. It is reported that the Prophet (peace be upon him)

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was asked about this when a man came to him and said: [\(O Messenger of Allah, my mother died suddenly, and I think that if she had spoken \[before dying\], she would have made a will to give in Sadaqah in behalf of her. If I give Sadaqah in her behalf, will she get the reward?\)](#) He replied: "Yes.) So, giving Sadaqah in behalf of of the deceased is beneficial, according to Ijma` (consensus of scholars). However, it should not be on the day in which the deceased died so that it may not be taken as a habit to be done on that day or thought it is recommended to do so. Therefore, you can

distribute it on any day. No days should be specified for this purpose. Thus, to specify the seventh day after the deceased's day of death, or the fortieth day, is wrong. Finally, making a Ma'tam (gathering for receiving condolences), or a memorial banquet in which sheep, goats, etc. are slaughtered, are baseless in Shari`ah (Islamic law). Moreover, they fall under Bid`ah (innovation in religion), so they are impermissible.



205 - Ruling on slaughtering an animal as a Sadaqah on behalf of a deceased person

Q: Does slaughtering an animal fall under the category of Sadaqah (voluntary charity)? Is it permissible for me to slaughter an animal as a Sadaqah on behalf of a deceased person? Could you please guide me, may Allah reward you with the best.

A: There is no doubt that slaughtering for the sake of Allah to get closer to Him is one of the best types of Sadaqah. In fact, it is one of the best good deeds. Allah (Glorified and Exalted be He) says: **(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice)** meaning my slaughtering of a sacrificial animal

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(my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).)
"He has no partner. And of this I have been commanded, and I am the first of the Muslims." And:
(Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).)
(Therefore turn in prayer to your Lord and sacrifice (to Him only).) Getting closer to Allah through the slaughtering of animals contains great goodness. Accordingly, Allah (Glorified and Exalted be He) prescribed that Ud-hiyah (sacrificial animal offered by non-pilgrims) be slaughtered in the days of Nahr (Sacrifice, 10th, 11th, 12th, and 13th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). Every year, the Prophet (peace be upon him) used to slaughter two horned rams, which were white with black markings; one on behalf of himself and his household, and the other on behalf of every Muslim admitting the Oneness of Allah from among his Ummah (nation based on one creed). Based on this, we learn that there is no blame if a man slaughters an animal and intends, in doing so, to get closer to Allah and to benefit and do good to the poor. He (peace be upon him) would sometimes slaughter an animal and distribute its meat among the female friends of his wife Khadijah (may Allah be pleased with her). Similarly, giving a Sadaqah in the form of money, clothes, or food such as dates, rice, or suchlike is a good deed if observed only for the sake of Allah (Glorified and Exalted be He) and in the manner prescribed by Him (Glorified and Exalted be He). However, slaughtering to get closer to the dead, such as slaughtering to Al-Badawy, Al-Husayn, or `Abdul-Qadir Al-Jilany to intercede for the person, cure his illness, fulfill his need, or provide him with provisions, is Shirk (associating others with Allah in His Divinity or worship) and is not permissible. For that, the Prophet (peace be upon him) said: **(Allah has cursed he who slaughters to other than Allah.)** Slaughtering to the dead to intercede for one,

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fulfil one's need, cure an illness, provide a person with good provision, or preserve one's farm or livestock, is Shirk. Some ignorant people may commit this act, which falls under major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Slaughtering to idols, engraved pictures of great people, jinn, planets, or angels, or invoking them, beseeching them for help, or vowing to them all fall under the same category of major Shirk. We seek refuge in Allah from this! But there is no harm if one slaughters an animal as a Sadaqah on

behalf of one's father, mother, or sisters for the sake of Allah, wishing for its Thawab (reward from Allah) to pass to them, whether dead or alive.

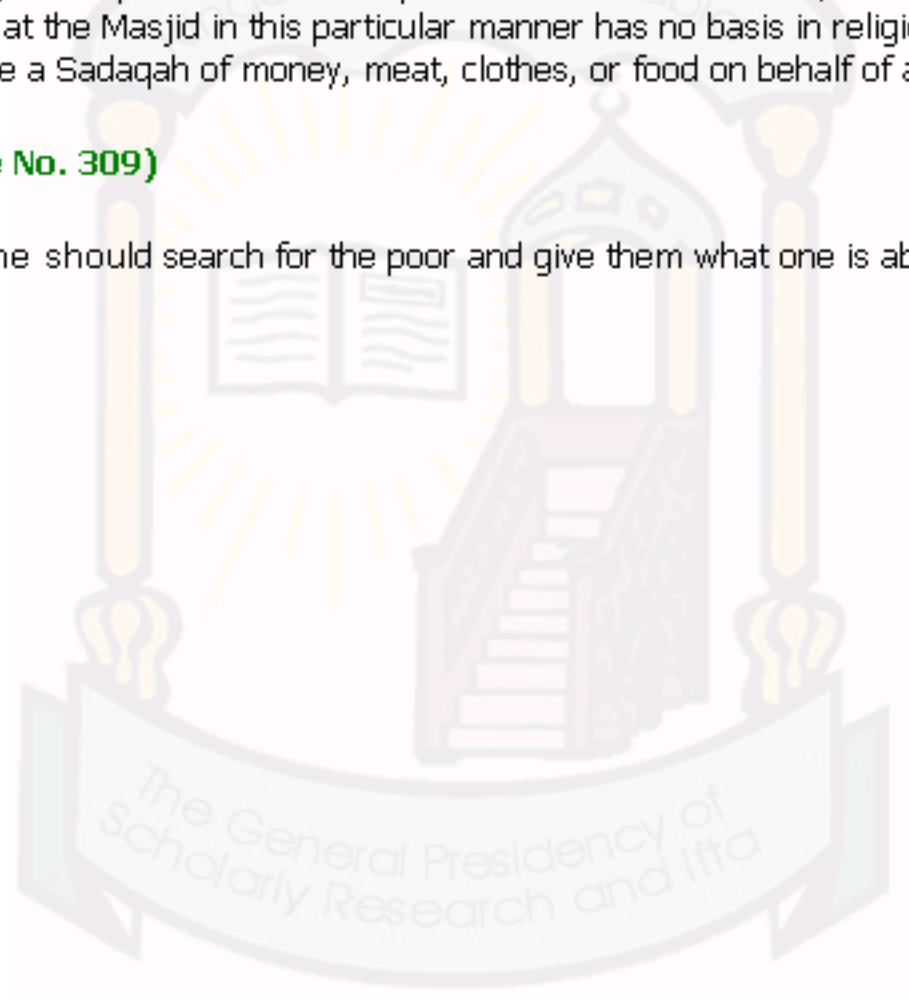


Q: When one of my relatives dies, we slaughter an animal, distribute its meat at the Masjid (mosque), and eat from it. Is what we do correct, or would you guide us to another act?

A: This has no basis in religion. However, if you give this meat, money, or food as a Sadaqah (voluntary charity) to the poor and the needy on behalf of the deceased, he will benefit from it. But what you have done at the Masjid in this particular manner has no basis in religion. Nevertheless, it is recommended to give a Sadaqah of money, meat, clothes, or food on behalf of a deceased person.

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In this respect, one should search for the poor and give them what one is able to allocate for that purpose.





206 - Ruling on slaughtering an Ud-hiyah on behalf of a deceased person and others

Q: If one intends to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims), or prepares a dinner with the meat of a goat or a cow and grants the reward of this to a deceased person's soul, what procedure should he follow? What is the ruling if the person intended to receive the reward is alive? What should be done for such a person if he is alive? Is it correct to slaughter an Ud-hiyah for `Eid-ul-Adha (the Festival of the Sacrifice) every year? How often should one observe it during one's lifetime?

A: This has no limit; a person may slaughter an Ud-hiyah on behalf of a living or deceased person from among their family. He may slaughter an Ud-hiyah on behalf of himself, his living parents, and his household that includes his wife and children. He may also slaughter on behalf of his deceased father, mother, maternal aunt, maternal uncle, and the like. It is good for him to slaughter an Ud-hiyah every year, for this has no limit. Ud-hiyah is Sunnah every year, as the Prophet (peace be upon him) used to slaughter two rams as an Ud-hiyah; one on behalf of himself and the household of Muhammad, and the other on behalf of any Muslim admitting the Oneness of Allah from among his Ummah (nation based on one creed). If one intends to slaughter an animal other than Ud-hiyah, it is recommended that he slaughter a camel, a cow, or a goat (or more than one) during Ramadan or any other month, whether he intends a Sadaqah (voluntary charity) on behalf of himself, his deceased or living parents, or others. If one gives such Sadaqah to gain the reward from Allah, and distributes it among the poor and the needy, he will receive great benefit and reward for doing so.

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The Prophet (peace be upon him) said: [\(Charity extinguishes \(i.e., removes\) the sins as water extinguishes fire.\)](#) Allah (Glorified be He) says: [\(but if you remit it by way of charity, that is better for you if you did but know.\)](#) And He (Glorified and Exalted be He) says: [\(Those who spend their wealth \(in Allâh's Cause\) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.\)](#) Sadaqah in the form of money, slaughtered animals, clothes, and food is good if given for the sake of Allah and getting closer to Him (Glorified and Exalted be He) on behalf of living and deceased people during Ramadan and other months. Similarly, Ud-hiyah has its reward when slaughtered during its allotted days; the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah). Ud-hiyah is prescribed for Muslims. A Muslim slaughters it on behalf of himself, his household, and any of his brothers and beloved people.



207- Ruling on the bereaved family having to offer a sacrifice if this is requested in a will

Q: Does the bereaved family have to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) in `Eid-ul-Adha (the Festival of the Sacrifice) on behalf of the deceased?

A: They do not have to do that, though they will be rewarded if they do so voluntarily, just like giving Sadaqah (voluntary charity) on behalf of the deceased.

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Otherwise, they do not have to offer an Ud-hiyah on behalf of the deceased unless the deceased left a request in his will for the heirs to do so. If the deceased left a house or a farm, the heirs have to execute his will using one-third or less of the property he left. Again, if the deceased did not request in his will that his heirs offer an Ud-hiyah, they do not have to do so, but if they do so voluntarily as a way of Sadaqah, they will be rewarded. The Prophet (peace be upon him) was reported to have said: *«When the son of Adam dies, all his deeds come to an end, except for three: ongoing Sadaqah, beneficial knowledge, or a righteous son who will pray for him.»* On another occasion, a man asked him: *«O Messenger of Allah! My mother died. Will she be rewarded if I give in Sadaqah on her behalf? He said: 'Yes.'»* This proves that if a person gives Sadaqah on behalf of their mother or father, or any other person, they will be rewarded.



208- Sadaqah on behalf of a deceased Kafir

Q: Does a deceased Kafir (disbeliever) receive the reward of Sadaqah (voluntary charity) given to the poor by his children or relatives on his behalf?

A: Whoever dies as a Kafir does not receive the reward of acts such as Sadaqah given on their behalf. Offering Du`a' (supplication) for this person is also of no benefit. Kufr (disbelief) nullifies these acts, thus these acts should not be offered for the benefit of deceased Kafirs.

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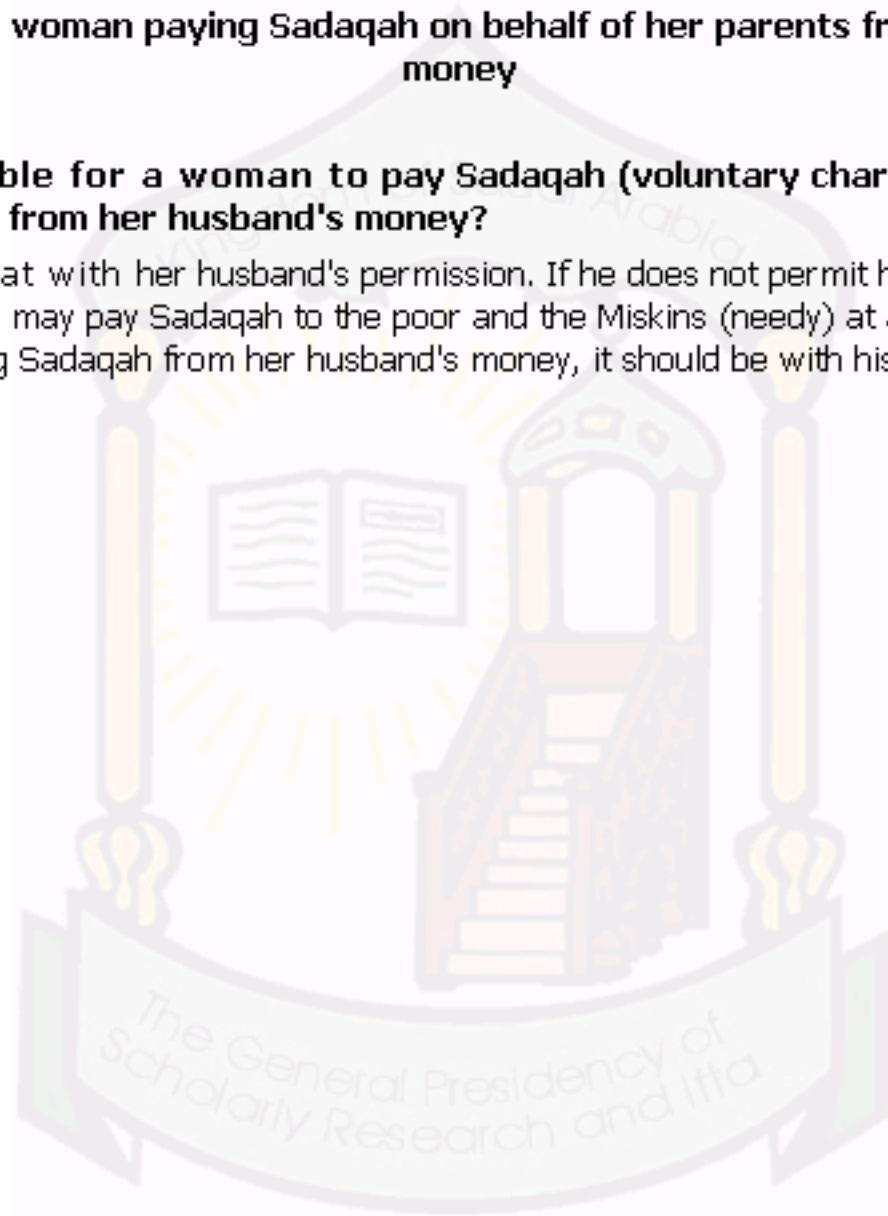
The following Qur'anic verses indicate that Kufr nullifies one's good deeds (these acts will be of no benefit for them in the Hereafter). Allah (Glorified and Exalted be He) states: **«But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.»** In a Sahih (authentic) Hadith, the Prophet (peace be upon him) stated: **«When a disbeliever accomplishes any good deed, he is rewarded for it in this world.»**



209- Ruling on a woman paying Sadaqah on behalf of her parents from her husband's money

Q: Is it permissible for a woman to pay Sadaqah (voluntary charity) on behalf of her deceased parents from her husband's money?

A: She may do that with her husband's permission. If he does not permit her, she should not pay that Sadaqah. She may pay Sadaqah to the poor and the Miskins (needy) at any time from her own money. As for paying Sadaqah from her husband's money, it should be with his permission.





210- Ruling on sharing the reward of Sadaqah

Q: Do I receive the same reward as that of my deceased father if I give Sadaqah (voluntary charity) on his behalf? I hope you can tell me about the charitable ways in which I can spend on behalf of the deceased. Is Du`a' (supplication) better than giving Sadaqah?

A: Giving Sadaqah on behalf of a deceased person is Mashru` (Islamically prescribed), beneficial, and useful for the deceased. It is authentically narrated in the Two Sahih (authentic Books of Hadith [i.e. Al-Bukhari and Muslim]) that the Prophet (peace be upon him) was asked about this matter, as

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a man said to him: [\(O Messenger of Allah! My mother died. Will she be rewarded if I give Sadaqah on her behalf? He said: 'Yes.'\)](#) Giving Sadaqah on behalf of the deceased benefits them. It is also likely that the giver of the Sadaqah receives a reward equal to that of the deceased, for he is a benevolent donor. The Prophet (peace be upon him) was reported to have said: [\(Anyone who calls people to goodness shall receive a reward equal to that of those who do it.\)](#) If a Mu'min (believer) calls for an act of goodness or does an act of goodness for other persons, he is likely to get a reward equal to theirs. If, for example, a person gives Sadaqah on behalf of his father, mother, or others, the person on behalf of whom Sadaqah is given will receive a reward and the giver of Sadaqah will receive a reward. Likewise, if a person performs Hajj on behalf of his father or mother, he will be rewarded and so will be his father or mother. It is likely that his reward will be equal to or greater than theirs, on account of his good deed, maintenance of the ties of kinship, and dutifulness to parents. Allah is Oft-Gracious. The Shari`ah (Islamic law) rule in this regard is that the person who does benevolent acts for others will receive a great reward, and if a person does a favor on behalf of another person, he is likely to receive a reward equal to that which the person on behalf of whom the favor is done will receive. The Prophet (peace be upon him) was reported to have said: [\(When the son of Adam dies, all his deeds come to an end, except for three: ongoing Sadaqah, beneficial knowledge, or a righteous son who will pray for him.\)](#) O dear worshipper of Allah, when you give Sadaqah on behalf of your parents and do a favor to other Servants of Allah, you will have a great reward. If you teach or guide others to something good and they act upon that, they will receive a reward and you will receive a similar reward as well.



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211- Making Du`a' for the deceased does not replace paying Sadaqah

Q: Does making Du`a' (supplication) replace paying Sadaqah (voluntary charity), Shaykh `Abdul-`Aziz?

A: Making Du`a' is an independent matter, which involves immense goodness. However, it does not replace paying Sadaqah. Both making Du`a' and paying Sadaqah are prescribed. Du`a' may be made for the parents or any other person, as it includes all people. Likewise, the Sadaqah is considered as a kind of benevolence, goodness, and `Ibadah (worship). Thus, none of them substitutes the other. The children and others should do both of them; they should make Du`a' for their parents, relatives, beloved ones, and friends, and pay Sadaqah on their behalf. All of this is pleasant. Making Du`a' may be better in some cases, and paying Sadaqah may be better in other cases. Du`a' is available for all, and does not cost anything, all praise be to Allah. Sadaqah may cost its payer, but its reward is great, especially when it is paid to the people deserving it, such as the poor and the Miskins (needy). Paying Sadaqah and making Du`a' are greatly rewarded.



212- Ruling on abstaining from giving Sadaqah out of the pension the deceased left

Q: A child of my sister died in a car accident. He did not leave money except the pension, which his father receives. His father does not give his mother any sum of money to give Sadaqah (voluntary charity) on behalf of their dead son. When she asks him to give Sadaqah on their son's behalf, he replies that he does.

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She does not have money to give Sadaqah on his behalf. Is she a sinner? What should she do? May Allah reward you with the best.

A: She is not to blame and there is nothing wrong with her not giving Sadaqah on behalf of her son. Also, the father is doing nothing wrong, as long as he gives Sadaqah on behalf of his son. However, if they are poor, they are worthier of the Sadaqah and the pension to support themselves and their children. However, if they can give Sadaqah on his behalf, even if little, it will benefit him. But they are not obliged to give Sadaqah on his behalf unless he requested that in his will and left money, in which case his will should be executed using one-third or less of his money. If he did not leave a will, his mother and father are not obliged to give Sadaqah on his behalf and the pension the deceased left is to be distributed among the heirs, namely, his father, his mother, his children, and his wife, if he had one, according to their respective shares. If the state confines the pension to one of the parents or both of them, the state should consider this matter.



213- Ruling on a wife giving Sadaqah on behalf of her parents from her husband's money

Q: Is it permissible for a wife to give Sadaqah (voluntary charity) on behalf of her deceased mother from her husband's money, bearing in mind that her husband accepts this?

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A: There is nothing wrong with her giving Sadaqah on behalf of her parents from her own money or her husband's money if he permits her. She may give as much Sadaqah as Allah enables her on behalf of her Muslim parents, sisters, maternal/paternal aunts, or children. Many reports are authentically narrated from the Prophet (peace be upon him) that indicate this. For instance, a man came to the Messenger of Allah and asked him: [\(My mother died and did not make a will. I think that if she had spoken she would have given Sadaqah. Will she be rewarded if I give Sadaqah on her behalf? He said: 'Yes.'\)](#) The scholars unanimously agree that giving Sadaqah and offering Du`a' (supplication) benefit the deceased. If a person gives Sadaqah on behalf of his Muslim parents or supplicates to Allah for them, they benefit from this whether the Sadaqah is from their own money or from the money of another person who permits them to do so. If a woman's husband, brother, father, or uncle gives her money and allows her to give it as Sadaqah on behalf of her deceased mother, this is permissible, if the deceased is Muslim. But if the deceased is a Kafir (non-Muslim), it is not permissible to give Sadaqah on his behalf. This right is particular to Muslims.



214- Ruling on performing Hajj or `Umrah on behalf of the deceased and their benefiting from the righteous deeds

Q: Is it correct that the reward of the `Umrah or Hajj reaches the deceased, and raises

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their rank in Jannah (Paradise)?

A: Performing Hajj or `Umrah on behalf of the deceased is regarded as one of the best deeds that greatly benefits them. The Messenger of Allah (peace be upon him) was asked many times about this matter, and he told a questioner: [\(Perform Hajj on behalf of your father.\)](#) He told another female questioner: [\(Perform Hajj on behalf of your father.\)](#) Also, he told another one: [\(Perform Hajj on behalf of your mother.\)](#) (He (peace be upon him) heard a person saying: Labbayk (here I am) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed Hajj on your own behalf? He said: No. He said: Perform Hajj on your own behalf, then perform it on behalf of Shubrumah.) The people are divided into categories, some of whom have performed the obligatory Hajj and `Umrah. If a person has already performed the obligatory Hajj, this Hajj performed on their behalf is regarded as supererogatory for them. It is good that a person performs Hajj or `Umrah on behalf of his brother, father, or any other Muslim. If a person did not perform the obligatory Hajj or `Umrah, the Hajj or `Umrah performed on their behalf is considered as obligatory for them. In any case, they will be rewarded for Hajj or `Umrah. The deceased

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will be rewarded, and the person who performs Hajj or `Umrah on their behalf will also be rewarded for his good deed for another Muslim. As for paying Sadaqah (voluntary charity) and making Du`a' (supplication), a person may pay Sadaqah on behalf of his Muslim brother, and this person and the deceased will be rewarded for it. When a person makes Du`a' for their Muslim brother, they will be rewarded for it, and the dead will benefit from it.



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Q: Is it true that righteous deeds done on behalf of a deceased person benefit them and exalt their rank in Paradise?

A: The righteous deeds that Allah permits to be done on behalf of the deceased, such as performing Hajj or `Umrah (lesser pilgrimage), paying off a debt, making Du`a' (supplication), or giving Sadaqah (voluntary charity) benefit both the deceased and the living person performing the deed.





215- The `Ibadahs that should not be done on behalf of the deceased

Q: Are there any deeds that should not be done on behalf of the deceased?

A: Yes. It is not prescribed in the Shari`ah (Islamic law) that offering Salah (Prayer), reciting the Qur'an, or observing voluntary Sawm (Fast) on behalf of the deceased benefits them.





Q: Your Eminence, some people confuse many matters. Please clarify matters for the Muslims in this episode.

A: It is mentioned in Shari`ah (Islamic law) that the deceased benefit from having Hajj and `Umrah performed on their behalf,

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having Sadaqah paid on their behalf, having Du`a' (supplication) made for them, forgiveness being sought from Allah for them, having their debts paid, having Sawm (Fast) observed on their behalf if they had to observe obligatory Sawm in Ramadan, expiatory Sawm, or Sawm for not fulfilling a vow. As for observing voluntary Sawm, Salah (Prayer), or circumambulation on their behalf, there is no evidence to support these acts as far as I know. As for reciting the Qur'an on behalf of the deceased, there is no evidence to support that, although some scholars believe that the deceased benefit from having the Qur'an recited on their behalf. As for the acts of worship, they are regarded as Tawqifi (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) said: [«Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.»](#) Also, the Prophet (peace be upon him) said: [«Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.»](#) As far as I know, there is no evidence in Shari`ah prescribing for the Muslim to offer Salah, to observe voluntary Sawm, to recite the Qur'an, to circumambulate, or to perform Wudu' (ablution) on behalf of another person. However, it is mentioned in Shari`ah that a person may perform Hajj or `Umrah or pay Sadaqah (voluntary charity) on behalf of another person, make Du`a' (supplication) for them, seek forgiveness from Allah for them, and supplicate to Allah for them to enter Jannah (Paradise).

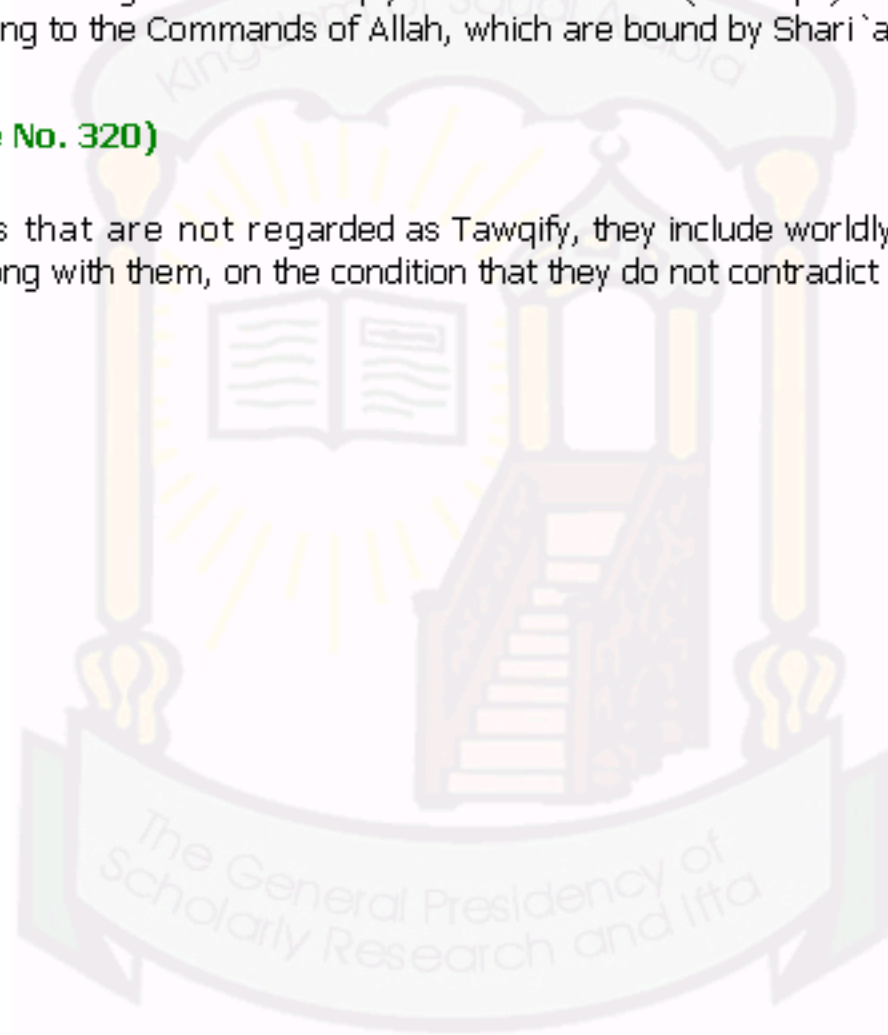


Q: Your Eminence, I think it is important to clarify the matters that are regarded as Tawqify (bound by a religious text and not amenable to personal opinion), and those that are not regarded as Tawqify, so there is no confusion between the two matters.

A: The matters that are regarded as Tawqify are the `Ibadahs (worships) and everything related to obeying and submitting to the Commands of Allah, which are bound by Shari`ah (Islamic law).

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As for the matters that are not regarded as Tawqify, they include worldly matters and dealings. There is nothing wrong with them, on the condition that they do not contradict Shari`ah.





216- Performing `Umrah on behalf of the deceased

Q: Is it permissible to perform `Umrah (lesser pilgrimage) on behalf of the deceased or dedicate its reward to them? If yes, I hope you can tell me what I should say when making the intention. May Allah grant you success.

A: Undoubtedly, it is permissible to perform `Umrah, as well as Hajj, on behalf of the deceased or those who are unable to access Makkah due to their old age. You can perform `Umrah on behalf of whomever you want of your deceased Muslim brothers and sisters. When you enter Ihram (ritual state for Hajj or `Umrah), you do so on behalf of the deceased or the disabled and yourself. You make the intention to perform the `Umrah on behalf of the person in question and it is best to say: Allahumma labbayka `Umrah (O Allah! In response to Your Call I perform `Umrah) on behalf of so-and-so. However, if you do not say "on behalf of so-and-so" but intend it for him, this is sufficient. It is reported that the Prophet (peace be upon him) used to pronounce his intention while performing the rites. It is reported that he (peace be upon him) said in the Farewell Hajj: [\(Allahumma labbayka Hajj wa `Umrah \(O Allah! In response to Your Call I perform Hajj and `Umrah\).\)](#) It is Mashru` (Islamically permissible) to define the rite which one wants to do when making the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). Also, if a person performs it

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on behalf of others, it is preferable for him to name them. It is reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that the Prophet (peace be upon him) heard a man saying: [\(O Allah! Here I am in response to Your call on behalf of Shabrumah. The Prophet \(peace be upon him\) asked him, 'Have you ever performed your own Hajj?' He replied, 'No,' whereupon the Prophet \(peace be upon him\) told him, 'You must perform Hajj on behalf of yourself first, and then on behalf of Shabrumah.'\)](#) That denotes that it is better to name, while making the Talbiyah, the person on behalf of whom you perform Hajj.



Q: A questioner from Ha'il asks: What is the ruling on performing `Umrah (lesser pilgrimage) on behalf of my deceased mother? Is this permissible or not? Are there prerequisites for performing it? May Allah reward you with the best.

A: Performing `Umrah or Hajj on behalf of deceased parents is a Qurbah (a good deed by which Allah's Pleasure is sought) and an act of obedience. If parents did not perform Hajj or `Umrah, it is obligatory that Hajj be performed on their behalf if they left money. If they did not, it is still recommended, in Shari`ah (Islamic law), for their children to perform Hajj and `Umrah on their behalf. To perform `Umrah on behalf of parents is a kind of piety and dutifulness toward them. It is not permissible to perform Hajj or `Umrah on behalf of living parents unless they are disabled due to being, for example, old-aged. In this case there is no impediment to performing Hajj or `Umrah on their behalf.





Q: Is it permissible for me to perform `Umrah (lesser pilgrimage) and give charity on behalf of my deceased relative? Appreciate your guidance, may Allah guide you.

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A: Yes, you will be rewarded if you perform `Umrah and give charity on behalf of your deceased relative. This is because this practice is a form of benevolence to your fellow Muslim. The `Umrah, charity and Du`a' (supplication) you make for your deceased relative will definitely reward him greatly. So, keep on offering such charitable acts, so that Allah (Exalted be He) may reward you with the best and grant you good. If you have not performed `Umrah, you have to begin by performing `Umrah for your own self and then for your deceased relative. If you have performed `Umrah for your own self, you can perform `Umrah on behalf of your deceased relative. It is good to give money, food, etc. in charity on behalf of your deceased relative. Similarly, it is great to ask Allah (Exalted be He) to forgive him and be merciful to him.



217- Ruling on offering Salah on behalf of deceased parents

Q: Is it permissible for me to offer an additional Rak`ah (unit of Prayer) in each obligatory Salah (Prayer) or to perform Hajj on behalf of my deceased father?

A: Allah (Glorified and Exalted be He) prescribed for His Slaves dutifulness and benevolence to their parents by paying Sadaqah (voluntary charity) on their behalf, making Du`a' (supplication) for them, and doing any kind of good deeds that benefit the living and the deceased. However, offering Salah on behalf of the parents is not prescribed, and there is no text supporting this. Thus, it is not prescribed that the son offers Salah on behalf of his father; rather, he is permitted to make Du`a' for him, pay Sadaqah, and perform Hajj on his behalf if he is dead or is not able to perform Hajj due to old age, terminal illness, or the like.

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Also, he may do any kind of good deeds that benefit his father, such as slaughtering an animal and performing `Umrah (lesser pilgrimage) on his behalf, treating his friends and relatives kindly, and other kinds of good deeds. However, to offer an additional Rak`ah in each obligatory Salah on his behalf is not Mashru` (Islamically permissible). Offering an additional Rak`ah in the Salah nullifies it. If he offers the Zhuhr (Noon) Prayer consisting of five Rak`ahs, for example, with the fifth Rak`ah on behalf of his father or mother, the Salah becomes Batil (null and void). This is considered to be a mistake, Bid`ah (innovation in religion), and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), even if he offers it separately. This is not permissible because it is not prescribed by Allah to offer Salah on behalf of our fathers or mothers. This is Munkar. A person asked the Prophet (peace be upon him): [\(O Messenger of Allah is there anything left that I can do to honor my parents after they die? He said: "Yes." Invoke Allah for them, ask for forgiveness for them, carry out their last wishes, honor their friends, and uphold the ties of kinship that you would not have were it not for them.\)](#) This is what the Prophet (peace be upon him) clarified in this regard. A person may make Du`a' for their parents in the Janazah (Funeral) Prayer or make Du`a' for them at any time. Allah (Glorified be He) says: [\(And invoke Allâh for them.\)](#) A person may supplicate to Allah to forgive their parents, to be merciful to them, to save them from the Hellfire, to reward them with the best in their life, to accept their righteous deeds, to protect them, to grant them good health, and to help them carry out their will after their death

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if they left a will that does not contradict the Shari`ah (Islamic law). Children should carry out the will of their parents, because Allah (Glorified and Exalted be He) prescribed that, and doing good deeds is a way of helping. If parents leave in their will a request for their children to do the deeds that Allah loves such as paying Sadaqah, building Masjids (mosques), slaughtering animals on their behalf, or the like, the children should carry out this will. However, if parents leave a will that contradicts Shair`ah, the children should not carry it out. If a father leaves in his will a request for his children to build a Masjid or a dome on his grave, which is considered to be Bid`ah and Munkar, the children should not carry out this will, as it contradicts the Shari`ah. If the father leaves in his will a request

for his children to break the ties of kinship with their paternal uncle or brothers, this will is considered to be Batil and involves breaking the ties of kinship, and the children should not carry it out. However, they may carry out the request of a will that does not contradict Shari`ah, such as paying Sadaqah on behalf of their father, building a Masjid as a donation, slaughtering an animal, or performing Hajj on their behalf. We conclude that they should carry out the will of their parents if it does not contradict Shari`ah. However, if it contradicts Shari`ah, they should not carry it out. Also, they should treat the friends of their parents kindly. The Prophet (peace be upon him) said in the Hadith: [\(The finest act of goodness is the kind treatment of a person to the loved ones of his father.\)](#) The best act of goodness is treating the beloved ones and the relatives of a person's father kindly, as well as maintaining the ties of kinship that cannot be maintained except by them, such as treating their paternal uncles, paternal grandfather,

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maternal uncles, great uncles, and the like kindly. This is what is meant by maintaining the ties of kinship with the relatives of parents.



218- Ruling on offering Salah and Sawm on behalf of the deceased

Q: Do offering Salah (Prayer) and observing Sawm (Fast) on behalf of the deceased benefit them?

A: It is not prescribed to offer Salah or to recite the Qur'an on behalf of the deceased. As for Sawm, it is prescribed to offer the obligatory Sawm on behalf of the deceased if they had to complete some days of Sawm, but they did not observe them out of carelessness. In this case, one of the relatives of the deceased may observe Sawm on their behalf, as the Prophet (peace be upon him) said: **(If anyone dies in a state (that he had to complete) some days of Sawm, his heir must observe Sawm on his behalf.)** Thus, the son, daughter, wife, or one of the relatives of the deceased may observe the obligatory Sawm on their behalf. This is a good act that benefits the deceased. Some people asked the Prophet (peace be upon him) about the types of Sawm, and he said: **(Do you not think that if your mother owed a debt that you would pay it off for her? Fulfill her debt to Allah for Allah is more deserving that what is owed to Him should be paid.)** The Prophet likens this Sawm - whether the Sawm of Ramadan, the expiatory Sawm, or the Sawm offered for not fulfilling a vow - to a debt. All of these types of Sawm are observed on behalf of the deceased according to the correct opinion maintained by scholars. Some scholars have said:

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It is prescribed to observe especially the Sawm offered for not fulfilling a vow, but it is a weak opinion, as the Hadiths Sahih (authentic Hadiths) indicate the contrary - that it is prescribed to observe Sawm on behalf of the deceased, even the Sawm of Ramadan. Thus, `Aishah (may Allah be pleased with her) said that the Prophet (peace be upon him) said: **(If anyone dies in a state (that he had to complete) some days of Sawm, his heir must observe Sawm on his behalf.)** (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith) It is also authentically reported on the authority of many of the Sahabah (Companions of the Prophet) that **(They asked the Prophet (peace be upon him) whether they observe Sawm on behalf of the person who died and had to complete the Sawm of a month, or two months, as others said. The Prophet (peace be upon him) said: 'Observe Sawm on his behalf.'**) He likened it to a debt, but he did not clarify whether he meant the Sawm of Ramadan, the expiatory Sawm, or the Sawm offered for not fulfilling a vow. This means that this matter is general and includes the expiatory Sawm, the Sawm offered for not fulfilling a vow, and the Sawm of Ramadan. It is related in Musnad (Hadith compilation) Ahmad, with authentic Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that **(A woman said: 'O Messenger of Allah! My mother died and had to observe the Sawm of Ramadan. Should I observe this Sawm on her behalf?' He said: 'Observe Sawm on behalf of your mother. Do you not think that if your mother owed a debt that you would pay it off for her? Fulfill her debt to Allah for Allah is more deserving that what is owed to Him should be paid.)** The meaning is clear concerning Ramadan, and the Sanad of the Hadith is authentic. However, if the deceased person did not observe Sawm due to illness, rather than out of carelessness, no one is obliged to observe Sawm on their behalf, according to the majority of the scholars. It is not obligatory to make up for Sawm on their behalf, nor to

feed Miskins (needy) on their behalf, because they had legal excuse, and Allah said: [\(and whoever is ill or on a journey, the same number \[of days which one did not observe Saum \(fasts\) must be made up\] from other days.\)](#) If the deceased had a terminal illness before death and died without making up for the days on which they broke Sawm, their heirs are not obliged to feed Miskins or to observe Sawm on their behalf.



Q: Is it permissible to offer Salah (Prayer) or to observe Sawm (Fast) on behalf of the deceased?

A: It is permissible to observe Sawm on behalf of the deceased if the deceased was in debt; meaning they had to make up for the Sawm broken in Ramadan, the expiatory Sawm, or the Sawm offered for not fulfilling a vow. The Prophet (peace be upon him) said: [\(If anyone dies in a state that he had to complete some days of Sawm, his heir must observe Sawm on his behalf.\)](#) This means that one of their relatives may observe Sawm on behalf of the deceased for the days which they had to observe. This is done if the deceased recovered after illness, but did not make up for the days on which he broke Sawm out of carelessness. Also, a person may observe Sawm on behalf of a deceased woman who broke Sawm in Ramadan due to menstruation or postpartum period, but died without making up for these days out of negligence. Also, it is prescribed that any of the relatives of the deceased should observe Sawm on their behalf for the Kaffarah (expiation) of Zihar (a man likening his wife to an unmarriageable relative), of having sexual intercourse in the daytime during Ramadan, and of killing. However, if the deceased broke Sawm due to a legal excuse such as illness, and died while they were sick, no one is obliged to observe Sawm on their behalf. Also, it is not prescribed for a person to observe voluntary Sawm on behalf of the deceased.

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One of the relatives of the deceased may observe Sawm on behalf of the deceased if they did not make up for the days on which they broke Sawm in Ramadan out of negligence. If the deceased did not make up for the days on which they broke Sawm in Ramadan, many persons may divide these days among them, as everyone of them may make up for some days on behalf of the deceased. As for the expiatory Sawm, it is obligatory that only one person observes Sawm for two months consecutively, such as observing the expiatory Sawm for having sexual intercourse in the daytime during Ramadan on behalf of the deceased if they were unable to free a slave. Also, it is Mustahab (desirable) that one of the relatives of the deceased observes expiatory Sawm for killing on behalf of the deceased if they failed to free a slave. This is the case with the expiatory Sawm, which should be consecutive.



Q: Is it permissible to recite Qur'an, or fast the Day of `Arafah (9th of Dhul-Hijjah) or the Day of `Ashura' (10th of Muharram) for the purpose of granting the reward to the deceased? What do you advise us to do? May Allah reward you with the best.

A: One should not grant the voluntary Sawm (Fast), recite Qur'an, or perform Salah (Prayer) for the deceased. There is no evidence in the Sunnah (acts, sayings, or approvals of the Prophet) to support these actions as far as I know. However, it is permissible to make up for the obligatory Sawm not yet fulfilled by a person before their death [e.g. Ramadan]. This is supported by the Hadith in which the Prophet (peace be upon him) said: [\(If anyone dies in a state \(that he had to complete\) some days of an obligatory fast, his heir must fast on his behalf.\)](#) Performing voluntary Salah and reciting Qur'an on behalf of the deceased are not Mashru` (Islamically prescribed) as far as I know. However, it is permissible to give in Sadaqah (voluntary charity) and perform Hajj or `Umrah (lesser pilgrimage) on behalf of the deceased, and supplicate to Allah for them. Finally, it is also permissible to repay a debt owed by the deceased.



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Q: Is it permissible for a Muslim to recite the Qur'an, observe supererogatory Sawm (Fast), and give Sadaqah (voluntary charity) to the poor on behalf of the deceased? Also, is it permissible to supplicate to Allah for the deceased during Salah (Prayer)?

A: Regarding Sadaqah, it is permissible and Sunnah (action following the teachings of the Prophet) as indicated in the authentic Hadiths. It is reported that when the Prophet (peace be upon him) was asked about this matter, he informed the questioner that it was permissible to do so. This denotes that Sadaqah given by others for the sake of the deceased benefits the deceased Muslims according to the consensus of Muslim scholars. The deceased Muslims benefit from the Sadaqah given by their children or others on their behalf. The same applies to supplicating to Allah for the deceased and asking Him to forgive them, as this benefits them. With regard to the recitation of the Qur'an for the benefit of the deceased, this is a controversial matter among scholars. Some scholars hold that the deceased receives the Thawab (reward from Allah) of the recitation, whereas others hold that the deceased gets nothing from such recitation. This is because this is not reported to have been done by the Prophet (peace be upon him) or the Prophet's Companions (may Allah be pleased with them). Therefore, it is better not to recite the Qur'an for the dead. This is preferable to be on the safe side. Instead, one can recite the Qur'an for oneself and supplicate to Allah for one's deceased relatives on completing the recitation of the Qur'an or during the recitation. One can supplicate to Allah to forgive and have mercy upon one's dead relatives. As for reciting the Qur'an and dedicating the Thawab for the deceased, it is better to abandon such a practice, as there is no evidence supporting its permissibility. Nothing is reported to indicate that the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) did such a thing. On the other hand, some scholars see that it is permissible like Sadaqah. They hold that it is permissible to recite the Qur'an and dedicate the Thawab of the recitation to one's father, mother, or any other person, but it is better not to do so. As for Salah, it is not permissible for a Muslim to perform supererogatory Salahs or observe supererogatory Sawm on behalf of the deceased, as there is no Islamic evidence to support such a practice. Nothing is reported to indicate that the Prophet (peace be upon him) or his Companions

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observed supererogatory Sawm or offered supererogatory Salah on behalf of the deceased. Therefore, no one should do so.



Q: Is it permissible to offer Salah (Prayer) or observe Sawm (Fast) on behalf of the deceased? Do the deceased get the reward of such acts of worship just like the living ones or are they only rewarded? Explain this point, may Allah reward you the best.

A: Regarding Salah, it is not to be offered on behalf of the deceased. Neither the Prophet (peace be upon him), nor his Companions (may Allah be pleased with them) ever did this. On the other hand, Sawm can be offered on behalf of the deceased if they die having missed some days such as Sawm for breaking a vow, an expiatory Sawm, or a compensatory Sawm, which they did not observe out of negligence after having regained their health. In such cases, one can observe Sawm on behalf of the deceased. This Prophet (peace be upon him) stated: [\(If anyone dies owing Sawm, their heir should fast on their behalf.\)](#) (Agreed upon by Al-Bukhari and Muslim) It is also related in Al-Musnad through an authentic Isnad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that: [\(A woman came to the Messenger of Allah \(peace be upon him\) and said: 'O Messenger of Allah! My mother died and a Sawm of Ramadan is due on her; should I fast on her behalf?' He \(the Holy Prophet\) replied: 'Observe Sawm on behalf of your mother.'\)](#) A great number of people sought the Prophet's opinion about observing Sawm on behalf of their dead mothers and fathers and he (peace be upon him) told them it was permissible to do so. As for supererogatory Sawm, it is not permissible to observe supererogatory Sawm on behalf of one's parents. One can observe Sawm on behalf of the deceased if they have missed an obligatory Sawm. Therefore, it is permissible for a son, a sister, an aunt, or a brother to observe Sawm on behalf of the deceased as the Prophet (peace be upon him) stated: [\(If anyone dies owing Sawm, their heir should fast on their behalf.\)](#) It is worth mentioning that the word "heirs" in the abovementioned Hadith refers to

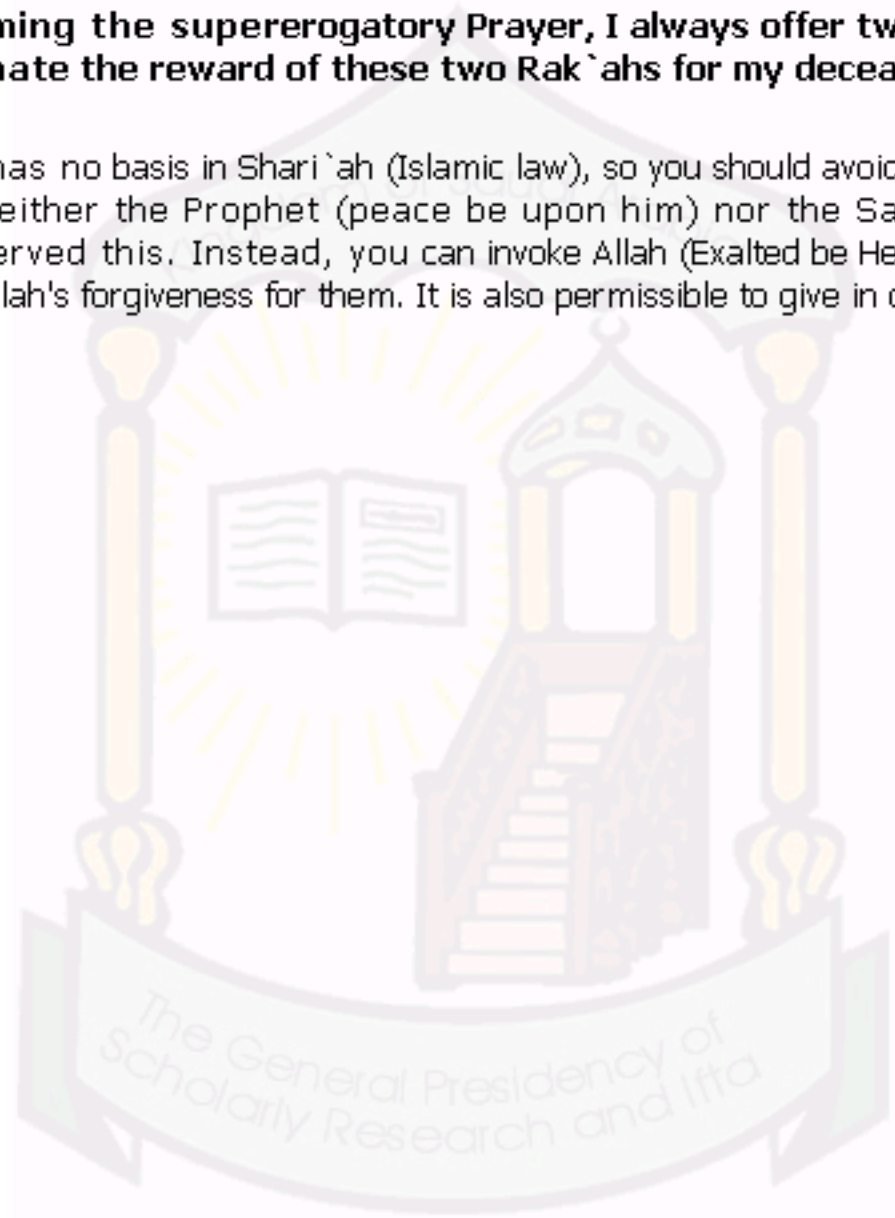
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the relatives of the deceased including the father, the son, the brother, the uncle, etc. As for Salah, no one is permitted to offer it on behalf of the deceased.



Q: After performing the supererogatory Prayer, I always offer two Rak`ahs (units of Prayer) and donate the reward of these two Rak`ahs for my deceased parents. Is this permissible?

A: This practice has no basis in Shari`ah (Islamic law), so you should avoid doing this. It is worth mentioning that neither the Prophet (peace be upon him) nor the Sahabah (the Prophet's Companions) observed this. Instead, you can invoke Allah (Exalted be He) for your parents and relatives and seek Allah's forgiveness for them. It is also permissible to give in charity on their behalf.





Q: Two years ago, my son died at the age of twenty five. Since his death, I have offered two supererogatory Rak`ahs after the performance of the obligatory Salahs (Prayers) and the Sunnah Ba`diyyah/Qabliyyah (supererogatory Prayer performed regularly before/after an obligatory Prayer) and grant their reward to my dead son; is it permissible for me to do so? Does my dead son get the reward of such an act of worship?

A: This is a Bid`ah (innovation in religion) which a Muslim is not permitted to do. Offering Salah (prayer) in behalf of another person is a Bid`ah. You can ask Allah to forgive him and bestow mercy on him. Also, you can give charity for him. You will be highly rewarded by Allah for doing so. It is not permissible for you to offer Salah or observe Sawm (Fast) on his behalf. The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Neither the Prophet (peace be upon him) nor the Sahabah (the Prophet's Companions) would offer Salah on behalf of any other person.

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Also, they never observed Sawm in behalf of any other person. This is not permissible unless that person dies before fulfilling an obligatory Sawm, a vow of Sawm, or a Sawm of Kaffarah (expiation). In this case, one can observe the obligatory Sawm on behalf of a person who dies before fulfilling this obligatory Sawm out of negligence and remissness, not out of an illness with which such a person could not observe Sawm. Therefore, it is a Bid`ah to offer Salah and observe Sawm on behalf of another person when there is no obligation for doing so. It is not permissible for a Muslim to offer supererogatory Salah or observe supererogatory Sawm on behalf of another person.



Q: I have a friend who was undutiful to his father before the latter died. After his father died, my friend began to offer two supererogatory Rak`ahs (units of Prayer) on behalf of his father everyday and invoke Allah (Exalted be He) for him so as to expiate for his disobedience to his father. Is his practice permissible? May Allah reward you with the best.

A: As far as I know, the practice of offering Salah (Prayer) on behalf of the deceased has no basis in Shari`ah (Islamic law). However, it is prescribed for your friend to invoke Allah (Exalted be He) for his father in his prostration, late at night and at all times. He can invoke Allah (Exalted be He) to grant his father forgiveness, mercy, safety and a double reward. Also, he can give money in charity on behalf of his father. Moreover, he can offer Hajj (pilgrimage) and `Umrah (lesser pilgrimage) on behalf of his deceased father. These are the permissible ways of benefiting his deceased father. Offering Salah or observing Sawm (Fast) for his deceased father has no basis in Shari`ah, as far as we know. Rather, he should frequently invoke Allah (Exalted be He), give in charity and offer charitable deeds for his deceased father.



Q: Do the dead receive the reward of the Salah (Prayer) offered by others and granted to them? Is the same applicable for any food, drink, and recitation of the Qur'an whose reward is granted to the dead? What should the donor say on offering such things?

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May Allah reward you the best.

A: It is not permissible for a living person to offer the reward of Salah to the dead, but it is permissible for them to give charity on the behalf of any deceased. As for Salah, there is no religious evidence on the permissibility of offering the reward of Salah to the dead. It is permissible for a living person to give charity on behalf of the dead, invoke Allah and perform Hajj for them, as all these acts benefit the dead.



219- Ruling on gathering the relatives to have tea or coffee with the intention of giving charity for the dead

Q: A questioner from Al-Ta'if says: Some people make coffee and invite some relatives to have the coffee with some cakes, saying that this is a charity for their deceased. Is such practice permissible? Is it a charity whose reward reaches the dead or not? Can a person attend such events? May Allah reward you the best.

A: It is permissible for them to do this with their relatives and neighbors in case they are poor. In such a case, this is regarded as a charity for the dead. On the other hand, if these relatives and neighbors are rich, it is not regarded as a charity as charity is given only to the poor, but it is deemed as a gift and an act of generosity with one's relatives and neighbors. Charity is given only to the poor.

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220- Ruling on dedicating a particular place for receiving condolences

Q: Is it lawful for the family of the deceased to receive condolences after the burial in a place dedicated for this purpose for three days and to serve food to those offering condolences?

A: This practice has no basis in Islam. As for offering or receiving condolences, there is no particular place for doing so. One can offer condolences to the family on the street, in the mosque, or at the graveyard before or after the burial. Regarding the practice of serving food and other things, it is not permissible as it is a practice of the pre-Islamic period of ignorance. It is also lawful for the family of the deceased to sit at home where people can come to offer condolences, without serving food or anything else. It is permissible for one to visit the deceased person's family by day or night to offer condolences. With regard to the custom of serving food as an act of hospitality to visitors coming to offer condolences, it has no basis in Islam and is rather a practice of the pre-Islamic period of ignorance. Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider sitting with the family of the deceased and making food for mourners after burial as sort of wailing.\)](#)

However, it is lawful for the neighbors and relatives of the deceased person's family to make food for them. This is because when the Prophet (peace be upon him) was informed of the death of Ja`far ibn Abu Talib (may Allah be pleased with him) in the Battle of Mu'tah, he (peace be upon him) said to his wives: [\(Make food for the family of Ja`far as something \(i.e. the death of Ja`far\) has taken their entire attention.\)](#) If relatives or

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neighbors make food for the family of the deceased because they are overcome by grief, this is commendable and there is nothing wrong in doing so. What is wrong is that the deceased person's family prepare food for the consolers. However, there is nothing with their cooking for themselves or for their guests provided that it is not done to revive a custom, or for the sake of the deceased. It is permissible for the family of the deceased to prepare food for themselves when no one brings them food. Also, they may make additional food for their guests.



221- When it is allowed to start offering condolences

Q: A questioner from Riyadh says: When can one start to offer condolences to the family of a dead person? Is it directly after the death or after the burial?

A: Offering condolences to the bereaved family begins immediately after the death, before the Janazah (Funeral) Prayer and the burial. One can offer condolences to the bereaved family as soon as the person dies, even before the deceased is washed and shrouded. Therefore, offering condolences to the bereaved family begins as soon as the death happens but there is no final time limit for it (beyond which condolences to the dead person's family are not to be given).



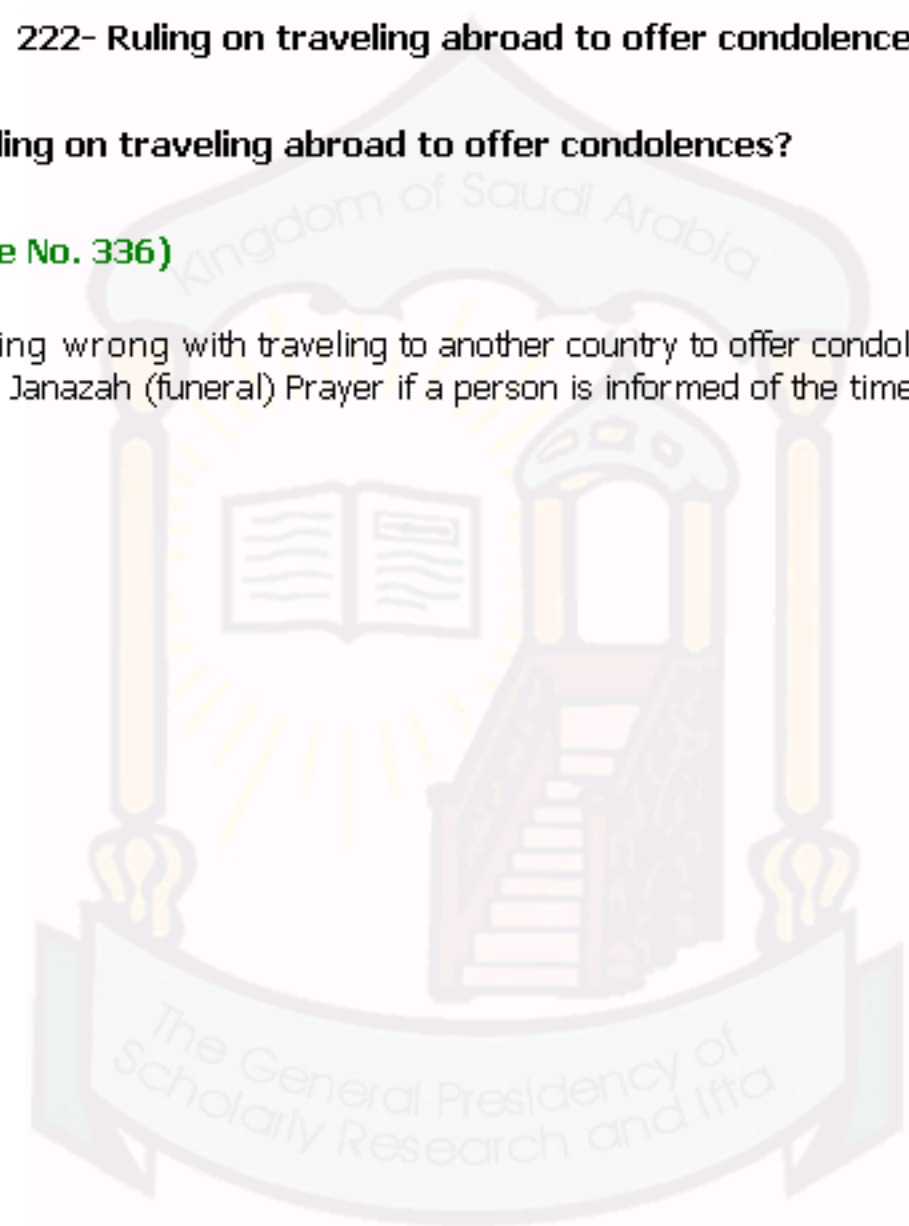


222- Ruling on traveling abroad to offer condolences

Q: What is the ruling on traveling abroad to offer condolences?

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A: There is nothing wrong with traveling to another country to offer condolences to the bereaved family or attend the Janazah (funeral) Prayer if a person is informed of the time of the Prayer.





223- Ruling on offering condolences three days after death

Q: Your Eminent Shaykh. Should condolences be offered in a certain place? Also, what is the ruling on delaying offering condolences for more than two or three days?

A: There is no specific place or number of days in or during which condolences should be offered. There is nothing wrong with offering condolences anywhere, i.e. the street, the Masjid (mosque), the graveyard, the house, or on the phone. Likewise, there is no limit to the days during which condolences can be offered. Condolences may be offered on the first, second, third, or fourth day after death. However, it is Musthab (desirable) and better to hasten to offer condolences, as the loss is more painful when it first occurs.





224- Ruling on visiting the deceased's house after the burial

Q: Is it permissible to visit the deceased's house after burying them? What is the explanation of the saying of the Prophet (peace be upon him): (Prepare food for the family of Ja`far ?)

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May Allah reward you with the best.

A: It is Mashru` (Islamically permissible) to visit the house of the deceased to offer condolences to the bereaved family. However, if you run into one of the bereaved family in the street, the Masjid (mosque), or any other place away from the house, and offer them condolences, this will be sufficient. It is not necessary to go to the house of the deceased to offer condolences to the bereaved family; what is important is to offer the condolences. It is Mashru` to go to the house of the deceased to offer condolences to the bereaved family as a way of consoling them, as well as to take lessons from the death. The Prophet (peace be upon him) said: (The likeness of the believers in their mutual love, mercy, and compassion is that of the body. If any one part of the body is affected, the entire human body complains of fever and sleeplessness.) In another place, the Prophet (peace be upon him) said: (A believer for another believer is like a building whose different parts enforce each other.) The Prophet then clasped his hands with the fingers interlaced. Yet, if you run into one of the bereaved family in the street, Masjid, or another house, it is sufficient to offer condolences to them at this time. Alhamdu lillah (All praise is due to Allah).



225- Ruling on traveling for offering condolence

Q: What is the ruling on traveling for offering condolences?

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A: There is nothing wrong with a person traveling to offer condolences to their brother or father, all praise be to Allah. Also, the telephone is sufficient for offering condolences, but traveling and visiting the bereaved family at home is preferable in this respect. It is a kind of consolation, calming down, and reassurance for the bereaved family, and making Du`a' (supplication) for the deceased.



226- Women traveling to offer condolences

Q: Is it permissible for my wife to go to offer condolences to a family in our village or to neighboring villages with a group of women by car?

A: There is no problem in doing so. Thus, she may go to offer condolence to her brothers, and sisters, relatives, etc. in the village or in the neighboring village. However, if the distance is considered travel, a Mahram (spouse or unmarriageable relative) should join her. Yet, if no Mahram is available, she may join a group of women. Offering condolences is a Mustahab (desirable) act which can be done by men and women. It is a consolation and a relief for the bereaved family. You can donate money to the bereaved family when giving condolence if they are poor, or are in need of money, e.g. the person who supports them with money has died. Thus, there is no problem in doing so. Offering condolences can be at the time of the person's death or at a later time, whenever it is convenient. Finally, the person offering their condolences should not participate in doing something for the

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bereaved family, which is against Shari`ah (Allah's Law) like holding a gathering for receiving condolences. However, as mentioned above, there is no problem in helping the bereaved family with money, clothes, etc. if they are poor.



227- Ruling on eating with the bereaved family

Q: What is the ruling on going to the venue where condolences are being given several times, or passing the night with the bereaved family, or eating with them if I go to them while they are having a meal?

A: There is no objection to eating with them if food is sent to them, but you cannot prompt them to serve food to anyone. There is nothing wrong with eating with them if food is sent to them, and you arrived and so ate with them, or they invited you to eat with them. Likewise, if you go without an invitation, to give them your condolences or for some other need, while they are eating, there is nothing wrong with eating with them. However, it is preferable not to go to eat with them unless you are used to doing so because, for example, you are a relative of such a family. In such a case, there is nothing wrong with eating with them with or without an invitation.



228- Ruling on the bereaved family offering condolences for days

Q: A Muslim sister asks: It is a habit in our country that when a person dies, the bereaved family offers condolences for seven days without leaving the place. The acquaintances come to visit the place of condolences for three days during which animals are slaughtered throughout this period.

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What is the ruling on this? May Allah reward you with the best. Please advice and guide us.

A: The offering of condolence has no specific period. The Sunnah (action following the teachings of the Prophet) for the believing male and the believing female is to offer condolence in whatever way is possible, be it on the road or at home after death; before and after the Janazah (Funeral) Prayer; and before and after the burial of the dead. This condolence has no specific time or place. Rather, the male believer can offer condolences to his Muslim brothers. Likewise, the Muslim sister can offer condolence to her Muslim sisters, relatives, and neighbors. As for their stay in the house for exchanging condolences for seven or three days, this has no basis in Shari`ah (Islamic law). Rather, the members of the bereaved family have to go out to fulfill their needs and practice their businesses. Yet, they can exchange condolences with the persons who come across them on the road, workplace, or at home. Yet, if they stayed at home during the usual periods of staying, then there is no harm if their Muslim brothers come to exchange condolences with them. However, making a banquet and slaughtering animals for the sake of the dead is a Bid`ah (innovation in religion) and an act of Jahiliyyah (pre-Islamic time of ignorance) which has no basis in Islamic Shari`ah. Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) says: [\(We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing.\)](#) Hence, it is impermissible for the bereaved family to make food for people on account of death. Yet, there is no harm if their neighbors and relatives provide them with foods as a gift. Rather, it is Mustahab (desirable) that neighbors or relatives provide the bereaved family with food as a gift, as they are preoccupied with their calamity. This was the act which the Prophet (peace be upon him) did and commanded his household to do

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(peace be upon him) when he was informed from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) about the death of his cousin Ja`far (may Allah be pleased with him), son of Abu Talib. The Prophet (peace be upon him) said to his household: [\(make food for the family of Ja`far as they have been informed about what will preoccupy them\)](#) Thus, if the neighbors or relative make food for the bereaved family, then this is Islamically permissible. If the bereaved family invite their neighbors and guests to eat from this food, then there would be no harm in doing so, as it would be a lot of food that needs to be consumed. Thus, if they invite their neighbors and some of their relatives to eat with them, then there is no harm in doing so. Also, if someone visit them and they make food for him, then there would be no harm in it as it is not for the sake of the dead but for

the sake of the guest. May Allah grant us success.

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Q: It is the custom of our country to receive condolences for more than three days on account of the far distance and because some people know about the death after three or more days. Thus, receiving condolences may go on for seven days. What is the ruling on this?

A: The period of receiving condolences has no specific time or period, not three days or more. This is because the death may be known after the elapse of four or five days. This means that receiving condolences has no specific period. Thus, if the comforter offers condolences after three, four, or five days- that is when he was informed about the death- then there is no harm in doing so. Yet, the limit of the mourning for a female relative of the deceased is three days. This is because the

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Prophet (peace be upon him) said: [\(It is not permissible for a woman to mourn more than three days unless for her husband.\)](#) Thus, mourning of the dead person's relatives for more than three days is impermissible. Visiting for offering condolences is not confined to three days. Also, making food for the bereaved family by their neighbors and relatives has no a specific period of time. Hence, there is no harm if any neighbor prepares food for the bereaved family as they are preoccupied with their calamity. This act has no a specific period of time in Shari`ah (Islamic law) as far as we know.



229- Ruling on refering to the deceased as "the late forgiven or pardoned"

Q: We often hear people refer to a deceased as: so and so the late forgiven or so and so the late pardoned. What is the ruling on saying so? Are such expressions correct? What is your advice for people?

A: It is better to say in this case: "may Allah forgive them"; "may Allah be merciful to them". However, it is impermissible to deem them as "the late forgiven" or "the late pardoned". This is the view of the people of knowledge. Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) say: it is impermissible to witness that a certain person deserves Paradise or Hellfire, except for those for whom Allah witnessed in His Noble Book or for whom His Messenger (peace be upon him) witnessed. Among those Allah witnessed in His Noble Book that they are of the people of Hellfire is Abu Lahab.

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Among those the Messenger (peace be upon him) witnessed that they would enter Paradise are Abu Bakr Al-Siddiq, `Umar, `Uthman, `Aly, and the rest of the ten Sahabah (companions of the Prophet) who received glad tidings from the Prophet that they are of the people of Paradise as well as others of those the Messenger (peace be upon him) witnessed that they would enter Paradise or Hellfire. This is the testification which will be considered. Yet, the person to whom neither Allah nor His Messenger testify of being admitted to Paradise or Hellfire, we do not testify to them by entering Paradise or Hellfire. However, Ahl-ul-Sunnah (adherents to the Sunnah) wish Paradise for the well-doer and fear Hellfire for the wrongdoer. The opinion that seems most correct is that saying: "the late forgiven" or "the late pardoned" give the meaning of testifying for a person of being admitted to Paradise or Hellfire, as the titles indicate this. This also means that every person is pardoned and forgiven and so will enter Paradise, which is a kind of impudence and impiety. Yet, what should be said in this respect are phrases as: "may Allah have mercy upon them" or "may Allah forgive them". This is what should be stated in this respect.



230- Ruling on burying a deceased at night

Q: Is it permissible for a deceased to be buried at night? What are the times in which it is prohibited to bury a deceased?

A: There is no problem in burying a deceased at night. Thus, if it is possible for a deceased to be washed, shrouded, and Janazah (Funeral) Prayer be performed at night, there is no problem to do so. It is reported that the Prophet (peace be upon him) buried some deceased at night; even he himself was buried at night. Also, Abu Bakr Al-Siddiq, `Umar, and `Uthman were buried at night. To sum up, there is no problem in burying a deceased at night if it is possible

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and the Shar`y (Islamic legal) procedures can be carried out. As for the prohibition by the Prophet (peace be upon him) on burying at night, scholars explain that it is so if there will be a dereliction of the Shar`y measures that have to be carried out for the deceased, (e.g. washing, shrouding, Janazah Prayer, etc.)

With regard to times in which the deceased should not be buried, they are mentioned in the following authentically reported Hadith. Muslim relates that `Uqbah ibn `Amir (may Allah be pleased with him) said: [\(The Prophet \(peace be upon him\) prohibited us to offer Salah \(except for an obligatory Salah or occasional Salahs offered for specific reasons like Tahiyat-ul-Masjid\) or bury any deceased in the following times; 1\) When the sun rises until it is clear \(i.e. until it is a spear length above the horizon, not until it is fully above the horizon\) \[about ten minutes after sunrise\]; 2\) When the sun is in the middle of the sky till it inclines westerly \(i.e. when the sun is at its height at midday till it passes the meridian \[about ten minutes before the call to Zhuhr \(Noon\) Prayer\]\); and 3\) When the sun inclines toward sunset until it sets \(i.e. when the sun begins to set, taking the length of a spear above the horizon, until it sets completely; at this time the sun turns very yellow \(dull in radiance\) \[about twenty minutes to half an hour before sunset\]\).](#) Thus, during these three times Janazah Prayer should not be performed, and the deceased should not be buried, but people should wait until the time passes.



231- Issue on referring to a deceased as "the forgiven one"

Q: A Muslim sister asks about some expressions, which refer to a deceased such as: "The forgiven one". Is this permissible or not?

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A: The explicit meaning of the Islamically lawful evidence is that this is impermissible. Rather, this should not be affirmed as Allah (Exalted and Glorified be He) knows the facts. Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) used to say: "It is not permissible to testify for a certain person of being admitted to either Paradise or Hellfire except a person to whom Allah and His Messenger (peace be upon him) testified to. But we wish Paradise for the well-doers and fear Hellfire for the wrongdoers." It is often said: "Believers are forgiven"; "believers in Paradise"; and "disbelievers in Hellfire". As for those who say: "So and so is forgiven or in Paradise, this is impermissible, except the ones to whom Allah has testified that they are forgiven or will be admitted to Paradise, such as the ten Companions who received glad tidings of being admitted to Paradise; Abu Bakr Al-Siddiq, `Umar, `Uthman, `Aly, `Abdul-Rahman ibn `Awf, Al-Zubayr ibn Al-`Awwam, Sa`d ibn Abu Waqqas, Talhah ibn `Ubaydullah, Abu `Ubaydah ibn Al-Jarrah, and Sa`id ibn Zayd. These are the ones to whom the Prophet (peace be upon him) testified that they (may Allah be pleased with them) will be admitted to Paradise. This means that we testify to the ones to whom the Prophet (peace be upon him) testified that they will be admitted into Paradise. The same is also applied to the ones to whom Allah or His Messenger testified that they will enter the Hellfire such as Abu Lahab. As for us, we do not testify for a certain person nor say: So and so, the son of so and so will enter Paradise or Hellfire. Rather, we should say: If one is a believer and dies on a state of belief, they will be considered from the people of Paradise; but if a person is a disbeliever and die on a state of disbelief they will be considered from the people of Hellfire.



232- Ruling on some customs in receiving condolences

Q: What is your view regarding the common customs in condolences, such as making banquets, reading the Qur`an, and commemorating the fortieth day of death and the annual anniversary, and the like?

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We ask Your Eminence to guide us in this respect?

A: These customs have no basis or origin in Shari`ah (Islamic law). Rather, they come under the category of Bid`ah (innovation in religion) and acts of Jahiliyyah (pre-Islamic time of ignorance). This is because the bereaved family hold banquets when someone dies and invite their neighbors, relatives and the like. They also revive it through wailing and reading the Qur`an, etc. This is an impermissible Bid`ah. The same is also applied to holding this banquet after forty days from death, or every week, month, or year. All these acts are from the Bid`ahs of Jahiliyyah which Allah (Exalted and Glorified be He) did not make permissible at all. Rather, the Islamically permissible acts for the bereaved family are patience, Ihtisab (confident anticipation of Allah's Recompense), and receiving condolences for what afflicted them. This means that they offer condolences and accept what Allah (Exalted and Glorified be He) has predestinated for them. They have to seek Ihtisab from Allah (Exalted be He). Yet, there is no problem if they make the common food to fulfill their physical needs. There is no harm also if they make food for any guest that comes to visit them. But if they make food for the sake of the deceased person in order to set up obsequies to gather people to read the Qur`an or to read Hadiths and poetry, or to weep and wail with them, all these acts are newly-invented practices (in religion). Also, such acts have no basis in the Islamic Shari`ah (law). Yet, it is permissible for their relatives, neighbors, and the like to make food and send it to the bereaved family as they are preoccupied with their affliction. Thus, if the neighbors or some of their relative have made them food on the second or third day of death and sent it as a kind of support in their affliction

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and help against the affliction since they are preoccupied and have no time for cooking, then this is Islamically permissible. It was authentically reported from the Prophet (peace be upon him) that when he was informed about the death of Ja`far ibn Abu Talib (may Allah be pleased with him) in Mu'tah, Al-Sham (the Levant), and he received the news in Madinah, the Prophet (peace be upon him) commanded his household to make food for Al Ja`far. He said: [\(Make food for the family of Ja`far as they have been informed of the news that will preoccupy them.\)](#) This means: Send food from the household of the Prophet (peace be upon him) to the bereaved family of Ja`far as they have been informed of a matter that will preoccupy them from making food. This matter is permissible and there is no harm in doing it.



Q: When someone dies in our country, the relatives stay in the house of the deceased for five or more days to receive condolences. They read Al-Fatihah (Opening Chapter of the Qur`an) and raise their hands to their face and then say in one voice: "May Allah compensate you for your calamity". They also say to the bereaved family: "May Allah increase your reward." What is the ruling on such a custom, and is it valid or a Bid`ah (innovation in religion)? Please provide us with an answer, may Allah reward you with the best.

A: This custom is a Bid`ah and has no basis in the Islamic Shari`ah. The Prophet (peace upon him) and his Companions never did this act at all. Hence, a believer should be cautious against these

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Bid`ahs as they are all evil. For this, the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: [\(Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah \(deviation from what is right\).\)](#) He (peace be upon him) also said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) The Prophet (peace be upon him) used to say in the Friday Khutbah (sermon): [\(To proceed: The best book is the Book of Allah; the best guidance is the guidance of Muhammad \(peace be upon him\), and the worst of matters are the newly-introduced ones and every Bid`ah is Dalalah \(deviation from what is right\).\)](#) (Related by Muslim in his Sahih [authentic Book of Hadith]) Thus, the bereaved family should receive condolences for their deceased and people should make Du`a (supplication) to Allah to compensate and console them, and forgive their deceased if he is a Muslim. As for their staying to receive condolences, recite the Qur`an, and consume foods and drinks, this has no basis in the Islamic Shari`ah. Yet, if people visit the bereaved family during the usual time, which they spend indoors to offer them condolences without committing any Bid`ah; just a normal gathering of people and the bereaved family serve them tea for example, there is nothing wrong with this. It is authentically reported from the Prophet (peace be upon him) that when he was informed about the death of Ja`far ibn Abu Talib (may Allah be pleased with him) during the Battle of Mu'tah, the Companion said: He sat motionless and the marks of sorrow were clear on his face (peace be upon him). Thus, this means that

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there is no harm in sitting down upon hearing bad news. But intending to introduce a specific system for this occasion, such as preparing food, setting up obsequies, gathering the reciters to recite the Qur'an in a certain way, supplicating with certain Du`a' (supplications), raising their hands, and the like, all these acts have no basis in the Shari`ah. Yet, if the bereaved family stay in their homes during noon, afternoon, or sunset times and their neighbors or relatives pass by them to exchange condolences or meet them in the Masjid (mosque) or at the graveyard, then all this is permissible, and praise be to Allah. Also, there is no basis in Shari`ah for reading Al-Fatihah (Opening Chapter of the Qur`an) or any other Surah from the Qur`an for the deceased. But if the Qur`an reciters are gathered to recite the Qur'an on the basis of custom and not for the sake of the deceased, but because they are gathered, then there is no harm in doing so. Yet, considering the calamity as an

occasion for reciting the Qur'an has no basis in Shari'ah.



233- Ruling on making Da`wah in condolences gathering violating Shari`ah

Q: When someone dies here in Sudan all the people gather after the burial. Is it permissible for a Da`y (caller to Islam) to go to such gatherings, call them to Islam, denounce their acts, and teach them? This Da`y goes to them with the intention of calling to Allah, pointing out truth from falsehood, though he does not sit or eat with them. Rather, his aim is to proclaim the calling to Allah as they are gathered, and then leaves without sitting with them. I ask about this because some Muslim brothers think this act is impermissible as it entails Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Please clarify this issue in detail,

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may Allah reward you with the best.

A: The presence of Du`ah in the gatherings, which violates Shari`ah (Islamic Law) for the sake of Da`wah (call to Islam) and guiding people is a required matter as it is an opportunity that should be seized. The Prophet (peace be upon him) used to pass by the gatherings of disbelievers in Mina and call them to Islam and ask them to protect him until he proclaims the Messages of Allah. The Prophet once went to Sa`d ibn `Ibadah to visit him in Madinah because he was sick. During that time, he passed by a gathering that contained some Jews. There were also some pagans and some Muslims. Then, the Prophet stopped and called them to Allah (Exalted and Glorified be He) and urged them to do goodness. Thus, if the Du`ah visit some deviating gatherings, such as those who gather after the death of someone and have funerals in the house of the bereaved family, they should teach them. The Da`y should say: This act is impermissible because the bereaved family should not set up a funeral, make food or gather people. But if their neighbors or relatives send them food, then there is nothing wrong in doing so, as the Prophet (peace be upon him) did when he was informed about the death of Ja`far ibn Abu Talib (may Allah be pleased with him) on the Day of Mu'tah. The Prophet commanded his household to send food to the family of Ja`far. He said: **(they have been informed about what will preoccupy them.)** There is no harm in doing this. Rather, doing so is Islamically permissible. However, it is not permissible for the bereaved family to set up funerals, make food, and gather people. This is an act of Jahiliyyah (pre-Islamic time of ignorance). This is also true with gatherings for celebrating the Mawlid (the Prophet's birthday)

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anywhere. The Du`ah should go to the gatherings and say: The Mawlid celebration is impermissible as the Shari`ah does not recommend celebrating it. The Prophet (peace be upon him) did not celebrate his or anyone else's birthday. Besides, neither the Rightly-Guided Caliphs, the Companions, the Tabi`un (Followers, the generation after the Companions of the Prophet), nor those who follow them in piety and righteousness celebrated the Mawlid. The Du`ah should do so until the people become aware of these Bid`ahs and avoid them. There is no harm in all this. Yet, it will be a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) when the Da`y attend to take part in such celebrations. However, if he attends to make Da`wah and guidance then leaves without taking part, he will be rewarded from Allah. And Allah is the One

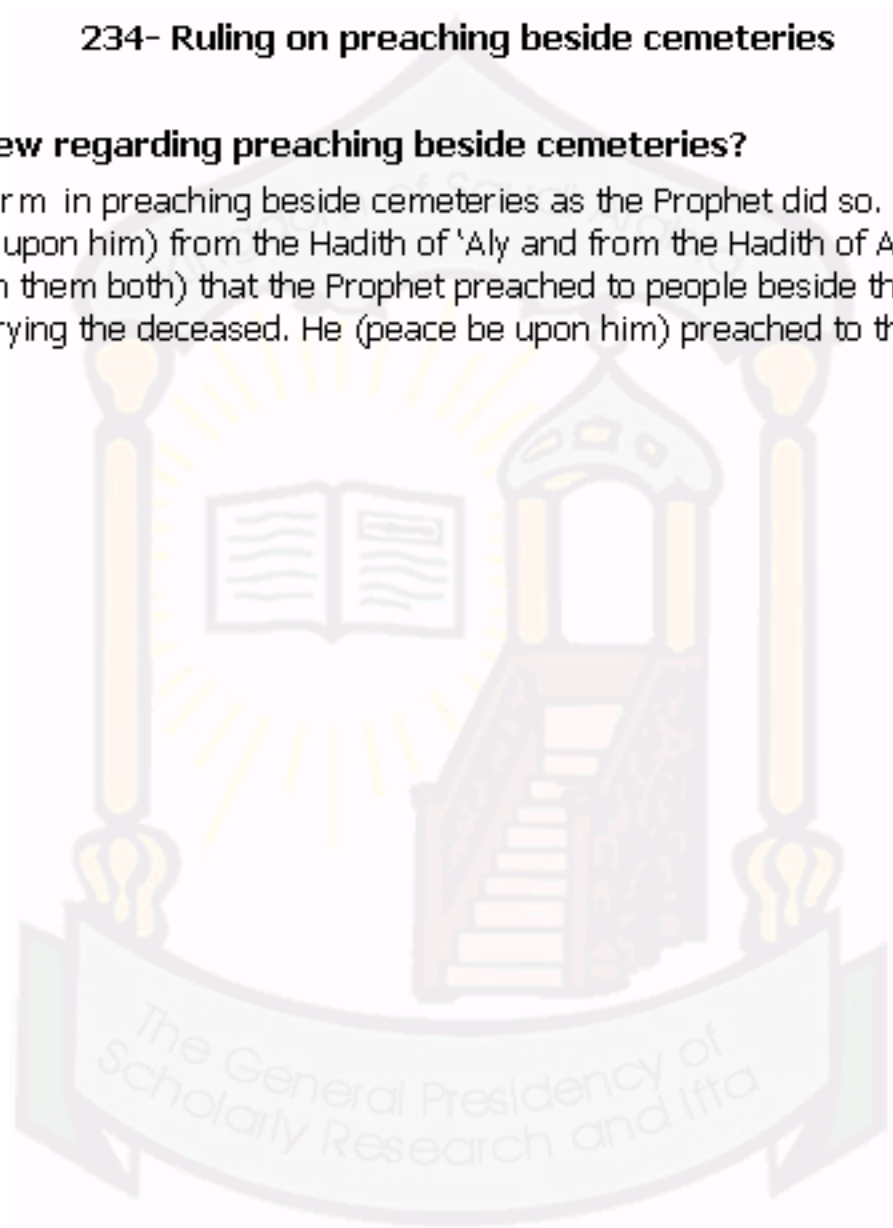
sought for help.



234- Ruling on preaching beside cemeteries

Q: What is your view regarding preaching beside cemeteries?

A: There is no harm in preaching beside cemeteries as the Prophet did so. It is reported from the Prophet (peace be upon him) from the Hadith of 'Aly and from the Hadith of Al-Bara' ibn `Azib (may Allah be pleased with them both) that the Prophet preached to people beside the cemetery while they were waiting for burying the deceased. He (peace be upon him) preached to them reminded them of Allah.





Q: A questioner says: What is the opinion of Your Eminence in preaching beside cemeteries?

A: Preaching beside cemeteries is Mustahab (desirable), if this is possible. This is because the Prophet (peace be upon him)

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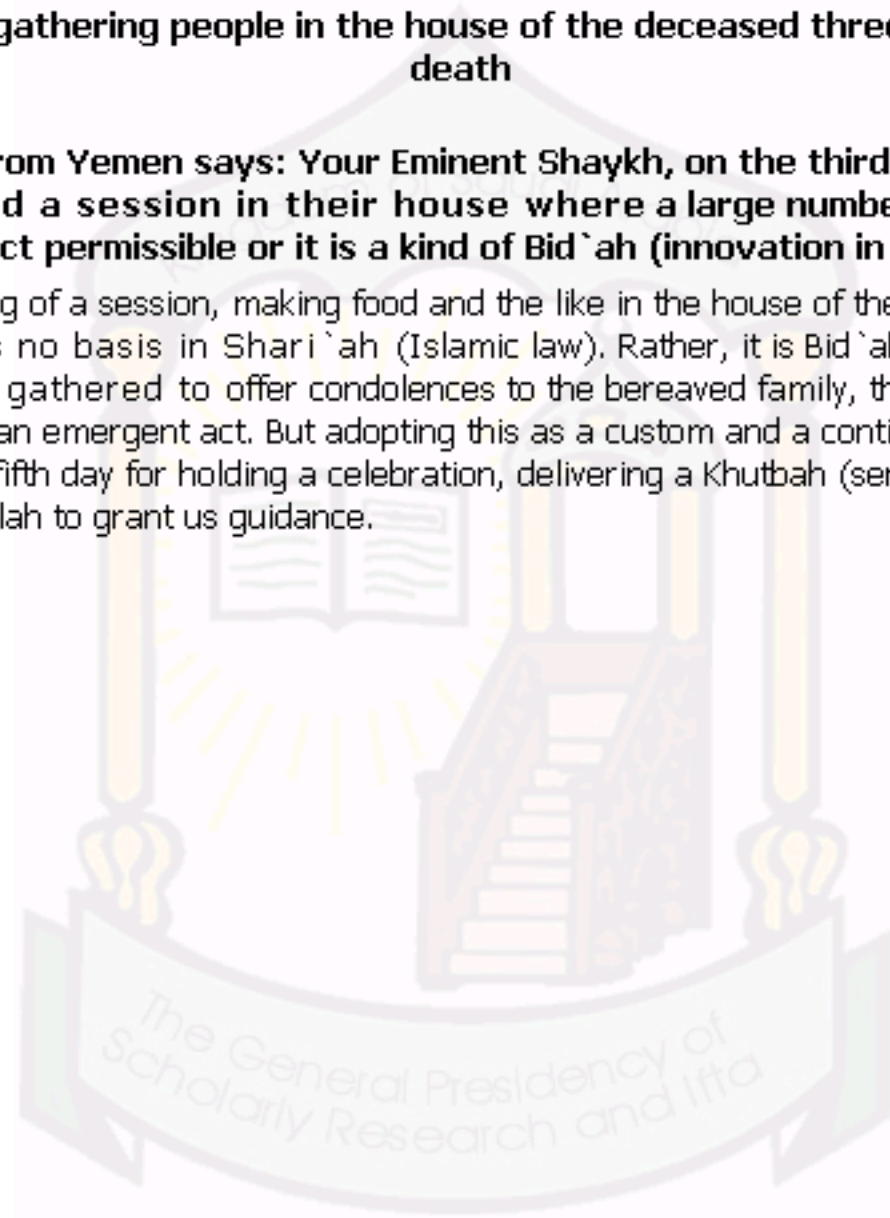
preached beside cemeteries. It is reported in the Hadith of 'Aly (may Allah be pleased with him) from the Hadith of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Prophet (peace be upon him) preached to them beside cemeteries. Thus, if people of knowledge came to cemeteries to preach to people and remind them of Allah when waiting for the burial of the dead or when they stand for burying the dead, there is nothing wrong with this. All this is fine.



235- Ruling on gathering people in the house of the deceased three days after their death

Q: A questioner from Yemen says: Your Eminent Shaykh, on the third day of the death of a person we hold a session in their house where a large number of people come to attend it. Is this act permissible or it is a kind of Bid`ah (innovation in religion)?

A: The usual holding of a session, making food and the like in the house of the dead on the third day of their death has no basis in Shari`ah (Islamic law). Rather, it is Bid`ah. Yet, if this session is emergent, if they gathered to offer condolences to the bereaved family, then there is no harm in doing so. This is an emergent act. But adopting this as a custom and a continuous act on the third, second, fourth, or fifth day for holding a celebration, delivering a Khutbah (sermon) or offering food, is Bid`ah. We ask Allah to grant us guidance.





236- Raising the hands and making Du`a' for a deceased when giving condolences

Q: A questioner from Sudan says: Your Eminence Shaykh,

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when we go to give condolences to a bereaved family, we raise our hands and make Du`a'(supplication) for the deceased before we shake hands with the members of the family. Is this custom valid?

A: There is no basis for this custom in Shari`ah (Islamic law). There is nothing wrong with making Du`a' for the deceased anytime; however, there is no basis for taking the habit of raising the hands when making Du`a' in this situation. You can make Du`a' for the deceased, without raising the hands, before or after shaking hands with the members of the bereaved family. But, raising the hands and making Du`a' for the deceased before shaking hands with the members of the family has no basis in Shari`ah.



Q: We have some customs relating to giving condolences, like raising the hands for the bereaved family and reciting Al-Fatihah (Opening Chapter of the Qur'an). Is this permissible?

A: The Mashru` (Islamically prescribed) condolence is to supplicate Allah to grant success, patience, and a great reward to the bereaved family and to forgive the sins of the deceased. But, raising the hands and reciting Al-Fatihah have no basis in Shari`ah (Islamic law). I do not know the purpose of raising the hands. If it is intended for shaking hands on meeting others, there is nothing wrong with it. It is permissible to shake hands with a member of the bereaved family if it is a man or a Mahram (unmarriageable relative) woman, like a maternal or paternal aunt, mother and so on. In this situation, one may console them by saying, "May Allah grant you a great reward. May Allah grant you solace. May Allah forgive your deceased. May Allah help you recover from your misfortune." All of these are beneficial supplications.

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Such condolences may be expressed by both men and women. A man can shake hands with a male member of the bereaved family and a female member if she is a Mahram, like a sister or aunt. However, a man may not shake hands with non-Mahram (marriageable women) as the Prophet (peace be upon him) said: [\(I do not shake hands with women.\)](#) `Aishah (may Allah be pleased with her) said: [\(The hand of the Messenger of Allah has never touched a woman's hand on Bay`ah \(pledge of allegiance\). He would take women's Bay`ah verbally.\)](#) This Hadith indicates that a man may not shake hands with an Ajnabiyyah woman (a woman other than a wife or unmarriageable female relatives). He may shake hands only with a Mahram woman like a mother, grandmother, aunt, and so on, either when offering condolences or meeting them. A man may shake hands with his maternal or paternal aunt and make Du`a' (supplication) for her when he meets, visits, or offers condolences to her, just like the case where a man meets a man on the road or when visiting his house. He may shake hands with him and make Du`a' for him. However, raising the hands for a purpose other than shaking hands has no basis in Shari`ah and so is the case with reciting Al-Fatihah when meeting a member of the bereaved family. Rather, such acts are Bid`ahs (innovations in religion), and so is their meeting to recite any words at the time condolences are being given.

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A man should rather console and make Du`a' for the bereaved family, and then leave. Gathering at the bereaved family for the recitation of the Qur'an or other texts, eating, or drinking have no basis in Shari`ah. The Sunnah (action following the teachings of the Prophet) is that the neighbors or relatives of the bereaved family are to send food to the latter, like the Prophet (peace be upon him) did when he came to know that Ja`far ibn Abu Talib (may Allah be pleased with him) was killed at Mu'tah in Al-Sham (The Levant). The Prophet (peace be upon him) instructed his family: [\(Make food for Ja`far's family as they are too preoccupied to make food for themselves.\)](#) This is the Sunnah. For the bereaved family to serve food and gather people to hear the recitation of the Qur'an, make Du`a', or otherwise is not a Sunnah. Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider gathering at the bereaved family and serving food tantamount to](#)

wailing.) The above statement indicates that such acts are not permissible, especially at the graveyard. Hands may not be raised at the graveyard, nor should the Qur'an be recited there. This has no basis in Shari`ah. The Sunnah is to make Du`a' and Istighfar (seeking forgiveness from Allah) for the dead. When visiting the graveyard, the Prophet (peace be upon him) would supplicate Allah to forgive and have mercy upon the dead. He instructed his Sahabah (Companions)

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when visiting the graveyard to say: [\(Peace be upon you, O dwellers of the abodes among the believers and Muslims, and we shall - In sha'a-Allah - join you. We pray to Allah for our and your well-being.\)](#) Another report reads: [\(May Allah have mercy upon those who have preceded us \(in death\) and those who will come after us.\)](#) [\(O Lord, forgive the people of Baqi` Al-Gharqad. \)](#) The Prophet (peace be upon him) used to make Du`a' for the dead in this manner. This indicates that it is a Sunnah when visiting the graveyard to make Du`a' for the dead by supplicating to Allah to have mercy upon them. However, reciting the Qur'an, raising the hands to the sky, or making any such gestures have no basis in Shari`ah.



Q: It is our custom when starting to do something to recite Al-Fatihah (Opening Chapter of the Qur'an) loudly, and when making peace between people we recite Al-Fatihah for the Prophet (peace be upon him). Also, when giving condolences to a bereaved family we say, "Recite Al-Fatihah for the deceased". Is this permissible or is it a Bid`ah (innovation in religion)? Please advise me. May Allah reward you with the best.

A: There is no evidence for this. Rather, it is a Bid`ah that must be abandoned. May Allah reform everybody.





237- Ruling on going to funeral receptions despite possible Bid`ahs

Q: A Sudanese residing in Riyadh says: May I go to the bereaved family

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to give condolences though they commit Bid`ahs (innovations in religion) like having to raise the hands while reciting Al-Fatihah (Opening Chapter of the Qur'an) before shaking hands with them? Please advise me.

A: Yes, you should give condolences and advise them against the Bid`ahs they may commit. By so doing, you will perform two good deeds, namely giving condolences and resisting evil.



238- Ruling on women saying "La ilaha illa Allah" out loud during the mourning period

Q: During the mourning period, especially before burying the dead, some women say "La ilaha illa Allah (there is no god but Allah)" out loud. That is, a woman says it and the other women repeat after her. Also, men hear their voices when they say it. They consider it better than striking the face and lamenting, and it calms down the bereaved family. Is this correct?

A: Because they are women in the mourning period, their saying "La ilaha illa Allah" is considered to be a Bid`ah (innovation in religion), even if men do not hear them. It is prescribed to console the bereaved family by saying: "May Allah console you, help you get over your calamity, forgive your deceased", and the like. Saying "La ilaha illa Allah" or "Subhan Allah (Glory be to Allah)" collectively is a Bid`ah, whether they are heard by men or not. This should not be done. The Sunnah (action following the teachings of the Prophet) is to say:

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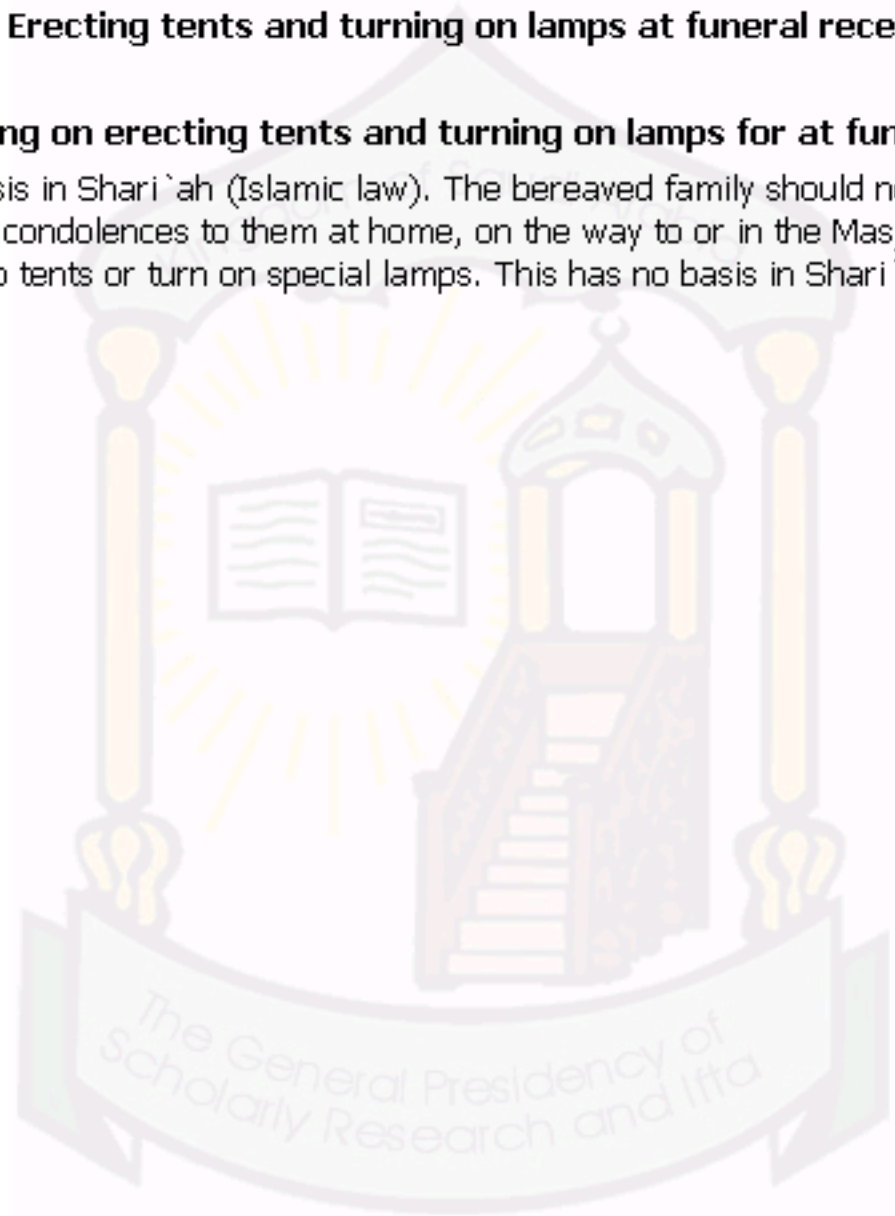
"Keep your duty to Allah and fear Him, do not be impatient, All praise be to Allah, this is Allah's Way (of conducting affairs) concerning His Slaves, and everyone will die." They should console and advise them in this way, tell them to expect good, and warn them against evil and wrong deeds. However, saying "La ilaha illa Allah" or the like collectively is Bid`ah, which is innovated by the people in contradiction to the Shari`ah (Islamic law). The Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Also, he said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) This act is not in accordance with the matter of the Prophet (peace be upon him) or that of the Sahabah (Companions of the Prophet), as it is an act of Bid`ah.



239- Erecting tents and turning on lamps at funeral receptions

Q: What is the ruling on erecting tents and turning on lamps for at funeral receptions?

A: This has no basis in Shari`ah (Islamic law). The bereaved family should not do this. It is enough for people to give condolences to them at home, on the way to or in the Masjid (mosque). There is no need to setting up tents or turn on special lamps. This has no basis in Shari`ah.





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240- Spreading out bedding for the deceased and not burying them for three days

Q: A Sudanese asks: It is our custom that if a person dies, they spread out bedding for them to lie on for three days, and during that time they recite Qur'an and make Du`a' (supplication) for them? Is this a Sunnah (action following the teachings of the Prophet)?

A: It is not a Sunnah to spread out bedding for the deceased to lie on, thus delaying his burial. This is Makruh (reprehensible). The Sunnah is to accelerate the burial. Again, it is not a Sunnah to recite the Qur'an for the deceased. This is Makruh and is not supported by any evidence. If the questioner means another meaning by the word "bedding", like spreading out a bedding in the grave, this is Makruh also and is not Mashru` (Islamically permissible) for the deceased should be laid on the earth. If the questioner means something else, he may ask another question.



241- What should one offering consolation do upon noticing violations committed by the family of the deceased

Q: A listener asks: I have neighbors who hold obsequies for their deceased. What should I do when offering my condolences upon the death of one of their relatives, knowing that they are acting in violation to the Sunnah (acts, sayings or approvals of the Prophet). ?

A: You can console them by saying, "May Allah grant you solace." If they wail or serve

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or purchase food for people, you can inform them that this is not permissible as it is a pre-Islamic practice. Thus, by propagating virtue and denouncing vice, you perform multiple good deeds.



242- Ruling on holding obsequies and banquets from the deceased person's estate

Q: A brother asks about the Bid`ah (innovations in religion) regarding obsequies, banquets and the recitation of the Qur'an and payment of the costs of such practices from the deceased person's estate, though the heirs may be in dire need of money. What is the ruling on this?

A: The bereaved family is not to hold banquets, serve food or invite people to dinner at the expense of the deceased, their heirs or themselves. This is a pre-Islamic practice. Rather, they should remain steadfast, seek Allah's recompense and say, "Inna Lillahi wa inna ilyahi raji`un (Truly to Allah we belong and truly to Him we shall return)". They may receive visitors and offer them coffee or tea, but they cannot hold obsequies or prepare food, as this is a pre-Islamic practice. If the house is small, they may reserve a larger place to receive those offering their condolences without holding a special event. It may be just a tent or a meeting hall to accommodate consolers. There is be nothing wrong with this

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if it is free from Bid`ahs, including wailing or prohibited acts; that is, if it is simply a place for consolation reception and serving coffee and tea. However, they must not hire Qur'an reciters for this or serve food, as this is a Bid`ah. If they have guests and they are ashamed of not entertaining them, they may make food for them because they are guests coming from remote areas. They may also have them share in the food gifted to them, as it is the Sunnah (action following the teachings of the Prophet) for neighbors and relatives to offer the bereaved family food.



243- Ruling on holding banquets forty days after death

Q: Some laymen hold the so-called 'after-forty banquet' which takes place forty days after the death of a relative. They invite people who recite some Dhikr (Remembrance of Allah). After they eat the food, they start reciting the Qur'an dedicating its reward to the deceased. What is the ruling on doing so? Is it permissible or Haram (prohibited)?

A: It is not permissible as it is a type of memorial gathering; a Jahili-oriented (relating to pre-Islamic time of ignorance) practice. It is not permissible to do so whether on the first day, after forty days, on the second week or at the beginning

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of the year. These acts are impermissible as they involve Bid`ah (innovation in religion) and superstitions that belong to Jahiliyyah (pre-Islamic time of ignorance). However, it is acceptable to supplicate Allah (Exalted be He) for the dead or give charity on their behalf. However, holding a memorial gathering forty days after their death or at the beginning of the second week, month or year has no basis in Shari`ah (Islamic law). Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider sitting with the family of the deceased and making food for mourners after burial a form of wailing.\)](#) After the Prophet (peace be upon him) was informed that Ja`far ibn Abu Talib (may Allah be pleased with him) was martyred in the Cause of Allah (Exalted be He), he (peace be upon him) did not hold any memorial gatherings either at the beginning of the second week, on the first day after death or after forty days. Likewise, the Sahabah (Companions of the Prophet) did not hold such gatherings after the death of the Prophet (peace be upon him), Al-Siddiq, `Umar, `Uthman, `Aly or others as it is a Jahili-oriented practice.



244- Ruling on giving out cigarettes to those offering their condolences

Q: What is the ruling on giving out cigarettes to persons offering condolences along with other things that are served? May Allah grant you success and accept your good deeds.

A: It is prohibited and impermissible to give out or serve prohibited things like cigarettes, Khamr (intoxicant), narcotics, etc.

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Thus, it is not permissible for a grieving family to distribute things, which Allah has prohibited such as Khamr, narcotics, drugs, etc. to individuals offering condolences to them as Muslims must not help one another in doing prohibited acts. There is nothing wrong, however, in serving things which are not prohibited like tea, coffee, juice, etc. May Allah guide us all.



245- Advice on impermissible acts during offering condolences

Q: Your Eminence Shaykh, some people commit some acts that are against Shari`ah (Islamic law) when offering and receiving condolences. What do you advise them?

A: Generally, Muslims are to abide by Shari`ah in all things, especially in matters of worship whether Janazah (Funeral) Prayer or others. In the Qur'an Allah denounces those who innovate (in their religion) what is not in accordance with it. He (Glorified and Exalted be He) states: [﴿Or have they partners \(with Allâh — false gods\) who have instituted for them a religion which Allâh has not ordained?﴾](#) Allah (Glorified and Exalted be He) also states: [﴿Then We have put you \(O Muhammad صلى الله عليه وسلم\) on a \(plain\) way of \(Our\) commandment \[like the one which We commanded Our Messengers before you \(i.e. legal ways and laws of the Islâmic Monotheism\)\]. So follow you that \(Islâmic Monotheism and its laws\)﴾](#) The Prophet (peace be upon him) stated: [﴿Whoever performs an action which is not in accordance with this affair of ours \(Islam\) will have it rejected.﴾](#) and: [﴿Whoever introduces](#)

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[anything into this affair of ours \(Islam\) which is not of it, will have it rejected.﴾](#) Thus, people should not innovate things in matters of worship. Bid`ah (innovation in religion) must be shunned. Muslims should perform acts of worship exactly as they are prescribed in Shari`ah. One should inquire about the prescribed rulings of Shari`ah and ask scholars about religious affairs and act accordingly. The Prophet (peace be upon him) said: [﴿Whomever Allah wishes good for, He grants him understanding of religion.﴾](#) Thus, knowing the rulings of Fiqh (Islamic jurisprudence) is required and makes one understand Allah's Shari`ah. Offering condolences to a bereaved family is permissible, and one may do so at their homes or when meeting them in the mosque, street, place of work, etc. However, staying at home to receive condolences or having gatherings has no basis in Shari`ah. Unfortunately, some people hold such gatherings at which food is served, and Qur'an reciters are hired to recite Qur`an, etc. Others continue these gatherings for forty days after the death of the deceased, a week or a year after; however, all these acts have no basis in Shari`ah.



246- Ruling on saying: "Truly, to Allah we belong and truly, to Him we shall return" upon hearing the news of the death of a Kafir

Q: Is it permissible to say: ("Truly! To Allāh we belong and truly, to Him we shall return.")

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and: (O (you) the one in (complete) rest and satisfaction!) ("Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!") **and so on, when hearing the news of the death of a Kafir (disbeliever)?**

A: There is no problem when hearing the news of the death of a Kafir to say: ("Truly! To Allāh we belong and truly, to Him we shall return.") There is nothing wrong with this if the deceased is one of your relatives. All people, whether Kafirs or believers, belong to Allah (Glorified and Exalted be He) and shall return to Him; therefore, there is nothing wrong with saying this when hearing the news of their death. However, it is not permissible to offer Du`a' (supplication) for them. Also, the following Ayah (Qur'anic verse) should not be said (upon their death): (O (you) the one in (complete) rest and satisfaction!) ("Come back to your Lord, well-pleased (yourself) and well-pleasing (to Him)!") This is due to the fact that the soul of a Kafir is not in rest; on the contrary, it is evil. So, it is not appropriate to say this when hearing the news of the death of a Kafir. It should only be said when hearing the news of the death of a Muslim. To sum up, when hearing the news of the death of a Kafir, there is nothing wrong with saying: ("Truly! To Allāh we belong and truly, to Him we shall return.") Also, there is no problem if one offers you condolence when one of your non-Muslim relatives dies by saying: "May Allah give you much reward because of this affliction" or "May Allah provide you with great consolation." It might be that the deceased was of benefit to you or was good to you and helped you; therefore, this is permissible. However, it is not permissible to make Du`a', Istighfar (seeking forgiveness from Allah), or give Sadaqah (voluntary charity) on behalf of a deceased Kafir.



247- Ruling on a Muslim or a Non-Muslim saying, "O Allah! Reward me with good (for patiently enduring) my misfortune and give me better compensation."

Q: A questioner from Makkah Al-Mukarramah asks:

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"Is the following supplication specific for Muslims, 'O Allah! Reward me with good (for patiently enduring) my misfortune and give me better compensation'? Will Allah (Exalted be He) answer it if it is said by a non-Muslim?"

A: It can be said by both Muslims and non-Muslims, for both Muslims and non-Muslims are required to supplicate Allah (Exalted be He). However, the Du`a' (supplication) of a Muslim is more likely to be answered. A non-Muslim's Du`a' may or may not be answered, because their failing to accept Islam might be a reason for it not being answered. Anyway, their Du`a' might be answered in the sense that Allah (Exalted be He) might cause a righteous child or relative of theirs to do them good through calling them to Islam and teaching them the religion and thus be a cause of their guidance. In brief, it is a good Du`a' that can be said by both Muslims and non-Muslims.



248- Ruling on offering condolences on the death of a person who would not perform Salah

Q: Is it permissible for a Mu'min (believer) to offer condolence on the death of a person who did not perform Salah (Prayer)?

A: This is a controversial issue. Scholars view that there is nothing wrong with offering condolences on the death of a Kafir (disbeliever) saying: "We ask Allah to relieve your distress in the best way," "We ask Allah to compensate you for your misfortune," or the like. However, it is impermissible to supplicate Allah (Exalted be He) for the deceased, such as saying: "We ask Allah to forgive your dead relative". Only words of condolence and exhorting them to be patient are permissible. Moreover, the deceased committed a grave sin and thus no sorrow or grief should be felt for them. Actually, they do not deserve such feelings because they are judged to be Kafir for not having performed Salah. This is according to the correct opinion

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maintained by scholars even if they did not deny that it is Wajib (obligatory). In fact, scholars differed on whether one who abandoned Salah merely out of negligence is Kafir. However, they unanimously judged one who abandons Salah while denying its being Wajib to be Kafir. We ask Allah for safety. Accordingly, we should not supplicate Allah (Exalted be He) for such persons. However, there is nothing wrong with saying to their families such statements as: "We ask Allah to relieve your distress in the best way," "We ask Allah to comfort you for your misfortune," "We ask Allah to give you better compensation," or the like. Nevertheless, one should assure them that such a person does not deserve to be grieved for, because of the act of Kufr (disbelief) they had committed. We ask Allah for safety. In brief, one should advise them and supplicate Allah (Exalted be He) in the aforementioned suitable manner.



249- Ruling on offering condolences regarding a person who committed suicide or died due to doing prohibited acts

Q: Sometimes people die due to suicide, an alcoholic overdose, or are killed by another (whom the deceased attacked) due to self-defense. Is it permissible under these circumstances to offer condolences to the bereaved families, as I hesitate as to whether I should go to offer my condolences in such cases or not? Please give me an answer to follow what pleases Allah (Glorified and Exalted be He) regarding this matter. May Allah reward you with the best.

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A: There is no problem to give condolences in such cases. As a matter of fact, it is Mustahab (desirable). Generally, there is no problem to do so for the deceased who was a wrongdoer. Thus, there is no problem to give condolences to the family of someone who died due to committing suicide, being killed by another person (whom the deceased attacked), Qisas (just retaliation), Had (ordained punishment for violating Allah's Law) of killing (e.g. stoning to death in case of Zina by a Muhsan person, i.e. a married person or a previously married person), or the result of drinking Khamr, etc. As long as these persons and the like did not do these acts on the basis of taking them as lawful matters (while knowing the real ruling), and did not do acts which render them apostates, they are only considered wrong-doers, and there is no problem to give condolences to their bereaved families. Moreover, there is no problem in making Du`a' (supplication) to Allah to forgive and have mercy on them. Also, they should be washed and Janazah (Funeral) Prayer should be performed for them. However, dignitaries like Sultan, rulers, judges, etc. should not perform it for them. This is done so that it deters others from doing these acts; i.e. committing suicide, drinking Khamr, etc. Yet, if anyone is attacked mistakenly and they died, they should be washed and Janazah Prayer be performed for them, and Du`a' can be made for them. In addition, there is nothing to prevent dignitaries from performing Janazah Prayer for them. Moreover, it is permissible to give condolences to their bereaved families. The same is applied to a person who was punished by killing because of committing premeditated murder; namely a person punished in a Qisas (of killing). Thus, as long as anyone is considered a Muslim, namely they did not do acts which render them apostates, there is nothing to prevent the offering of condolences to their families, performing Janazah Prayer for them, or making Du`a' to Allah for them, etc.



Q: Is it permissible to offer condolences to the family of a person who committed suicide?

A: Yes, you should offer condolences to them and ask Allah (Exalted be He) to forgive the deceased provided that he is a Muslim. In fact, committing suicide, although a major sin, does not render one out of the scope of Islam. Thus, you should ask Allah (Exalted be He) to forgive and pardon him and perform Janazah (Funeral) Prayer for him. However, Janazah should not be performed by those in authority

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or by scholars as a disciplinary and exemplary procedure. Accordingly, some ordinary Muslims should perform Janazah Prayer for him, for he is still a Muslim and is not judged to be Kafir (disbeliever). In brief, committing suicide is a major sin. However, Janazah should be performed for a person who does so, and people should ask Allah (Exalted be He) to forgive and pardon him and charity should be given on his behalf - we ask for Allah's safety.



250- Ruling on helping a bereaved family through preparing food for them

Q: Is it permissible to help a neighboring or relative bereaved family through preparing food for them as a form of giving condolences or a common cooperative practice?

A: The Sunnah (action following the teachings of the Prophet) is to prepare food and send it to them as did the Prophet (peace be upon him) when he was told that Ja`far ibn Abu Talib (may Allah be pleased with him) had been killed in the Battle of Mu'tah in Al-Sham (The Levant). The Prophet (peace be upon him) ordered his wives to prepare food and send it to the family of Ja`far commenting: **(They are busy with their misfortune.)** Thus, it is Sunnah for the neighbors and relatives of a bereaved family to prepare food during the days of condolences and send it to them as they are too grieved to prepare food. It is also permissible to give them monetary or in-kind aid if they are poor and the deceased was their breadwinner. However, it is impermissible for the bereaved family to prepare food for people for the benefit of the deceased as it is an act pertaining to Jahiliyyah (pre-Islamic time of ignorance).

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It is not permissible for the bereaved family to prepare food for people unless it is for a guest by way of being generous to them. In such a case, there is nothing wrong with doing so, since it is made for the guest not for the benefit of the deceased.



Q: A questioner from Algeria asks: What is the ruling of Shari`ah (Islamic law) with regard to the so-called Deceased Dinner, Your Eminence?

A: It is Sunnah (action following the teachings of the Prophet) to serve dinner for the family of the deceased. If a person dies, it is prescribed for their neighbors and relatives to serve dinner for the bereaved family, who are occupied with the tragedy of the death that has befallen them. It was authentically reported that when the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), who was killed in the Mu'tah Battle, came to the Prophet (peace be upon him), he (peace be upon him) said to his family: [\(Make food for the family of Ja`far, because something has occupied them.\)](#) If a person's relative or neighbor dies, it is Mustahab (desirable) for the family of this person to prepare food for the bereaved family who are occupied with the death of their loved one. As for the bereaved family, they should not prepare any food, for it is a Bid`ah (innovation in religion) for the bereaved family to prepare food and hold a funeral reception for the people who come to offer their condolences. This should be avoided. Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) was reported to have said: [\(We used to consider gathering with the family of the deceased and their preparation of food \(for mourners\) after burial a kind of wailing.\)](#) It is not permissible for the consoling people to gather to wail over the deceased person, nor is it permissible for the bereaved family to gather people and make food for them. However, there is nothing wrong with the neighbors or relatives coming to offer their condolences or sending food

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for the bereaved family who are occupied with the death of their family member.



251- Ruling on offering sacrifices for the bereaved family during the funeral reception

Q: Kindly give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the custom that people here in our country follow when there is a funeral procession. People come in groups to the bereaved family; some people bring with them ready-to-eat slaughtered animals, which the bereaved family serve as lunch or dinner for the consoling people. Other people bring with them live sheep, which the bereaved family prepare to serve as lunch or dinner. A few people bring money or sheep for the bereaved family, sit for a short time, and then leave without eating. Is this act right? Or should they sit to receive condolences with the bereaved family? Guide us, may Allah reward you with the best.

A: There is nothing wrong with people bringing some sheep or other slaughtered animals as a charity for the bereaved family. There is also nothing wrong with the bereaved family serving these slaughtered animals to the consoling people, because they are guests and should be honored.

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There is also nothing wrong with people giving money, sheep, etc., as an aid for the bereaved family and then leaving without sitting. It is authentically reported that when the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), cousin of the Messenger of Allah (peace be upon him), who was killed in Mu'tah in Al-Sham (The Levant), reached the Messenger of Allah, he (peace be upon him) said to his family: [\(Make food for the family of Ja`far, for what has befallen them is keeping them preoccupied.\)](#) He (peace be upon him) ordered his family to send cooked food to the family of Ja`far, because they were occupied by what had happened to them. Therefore, it is better to send cooked food to the bereaved family rather than slaughtered animals that the bereaved family has to prepare. However, if people bring slaughtered animals for the bereaved family, the bereaved family should serve them to host their guests and honor them generously. There is nothing wrong with serving lunch or dinner for the people who come to offer their condolences. However, it is Makruh (reprehensible) for the bereaved family to make food using their own money for the people who come to offer their condolences; this should not be done and constitutes an act of Jahiliyyah (pre-Islamic time of ignorance). Jarir (may Allah be pleased with him) said: [\(We used to consider gathering at the bereaved family's house and serving food after death as wailing.\)](#) This means that it is Makruh for the bereaved family to make food with their own money. But if the guests who visit them make the food, or the bereaved family make it with the slaughtered animals that guests bring,

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this is permissible, because they are obliged to host their guests; it is an obligation to honor guests. The Prophet (peace be upon him) said: [\(Anyone who believes in Allah and the Last Day should show hospitality to their guests.\)](#) If the guests come to the bereaved family, whether they bring food or not, and sit until the time for lunch or dinner, there is nothing wrong with the bereaved family hosting their guests; and if the guests bring sheep or other meat, it is even more imperative that the

bereaved family host them. But the bereaved family should not follow the adopted custom of holding a reception in which food is served to the condolers; this is Makruh and prohibited. It is preferable for the consoling people to make food in their houses and send it already prepared to the bereaved family to spare them the need to make food, because they are occupied with the tragedy that has befallen them. The Sunnah (action following the teachings of the Prophet) is that the neighbors and relatives of the bereaved family send prepared and cooked food to the bereaved family to support them as the Prophet (peace be upon him) did. This is the best option. If cooked food is given to the bereaved family, there is nothing wrong if they serve it for their guests and relatives to eat from, because food may spoil if it is left.



Q: It is a prevailing habit that when a person dies, people gather at the home of the bereaved family to offer their condolences, carrying with them what they call items of condolence, such as money,

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sacrificial animals, and the like. Consequently, the bereaved family slaughters these sacrificial animals and buys tea and coffee with the money also given to them. Kindly take into consideration that it is the neighbors and relatives of the bereaved family who undertake the process of slaughter, with the aim of helping the deceased family, who are occupied with the death of their family member. Kindly explain to us whether this is permissible or not. May Allah guide and bless you.

A: It is Sunnah (action following the teachings of the Prophet) for Muslims to help the deceased family by sending food for them and offering them condolences. The relatives and neighbors should send food for the bereaved family, because they are too occupied with the death of their family member to make food. It was authentically reported that when the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), who was killed in the Battle of Mu'tah, came to the Prophet (peace be upon him), he (peace be upon him) said to his family: [﴿Make food for the family of Ja`far, because something has occupied them.﴾](#) This is an act of Sunnah. But the bereaved family making food for the people who come to offer their condolences is an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and falls under the category of wailing. Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [﴿We used to consider gathering with the family of the deceased and their preparation of food \(for mourners\) after burial a kind of wailing.﴾](#) This should be avoided; it is not permissible for the bereaved family to make food and gather people

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to eat at their home, because they are occupied with the tragedy that has befallen them. The people who visit them should not lay a burden on them and should not let them make food for them; rather, they should come to offer their condolences and leave without tarrying; they should not stay for a long time in order not to cause any hardship for the bereaved family. However, if the consoling people come from a remote area, they are considered to be guests, and therefore it is permissible for the bereaved family to make food for their guests in order to honor them. It is permissible for the neighbors to make and serve food for the guests of the bereaved family. But to make it a habit that the bereaved family makes food for the consoling people is an act of Munkar, Jahiliyyah (pre-Islamic time of ignorance), and a kind of wailing that should be avoided. If the bereaved family is obliged to make food for the guests who come from faraway places, there is nothing wrong with the bereaved family making food for them in order to honor them as guests, but not for the purpose of holding a funeral reception for the sake of the deceased. This is an incidental situation. However, it is preferable that the neighbors and relatives of the deceased family make food for them and their guests, as they are occupied with the death of their family member. The neighbors and relatives should supply them with food as a present, and if some of the consoling people eat from this food,

there is nothing wrong with this, because if it is not eaten it will be thrown away. Therefore, there is nothing wrong with their neighbors and relatives eating with the bereaved family from the food served for them by others.



252- How should money and food left over after funerals be disposed of?

Q: What is the ruling on the leftovers of food, slaughtered animals, and money after funerals?

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Are the heirs entitled to it, or should it be given back to the owners?

A: The leftover food is for the family of the deceased, i.e. the heirs. As for the leftover money that was given as presents to them, all heirs should avail of it.



252- Ruling on bringing and eating food at the deceased's home

Q: What is the ruling on people gathering at the home of the deceased for a number of days, bearing in mind that they bring food from their homes and eat at the home of the deceased, offering as an argument the Hadith that reads: [\(Make food for the family of Ja`far.\)](#) ?

A: There is nothing wrong with making food for the bereaved family and eating with them, because this is in keeping with the order of the Messenger of Allah (peace be upon him) for his family: [\(Make food for the family of Ja`far, because something has occupied them.\)](#) When Ja`far was killed in Al-Sham (The Levant) and the news of his death came to the Prophet (peace be upon him) in Madinah, he (peace be upon him) ordered his family to make food for the family of Ja`far. Accordingly, it is Mustahab (desirable) for the relatives or neighbors of the bereaved family to make food for the bereaved family and there is nothing wrong if some neighbors share the food with them.



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254- Ruling on eating and drinking during funerals

Q: Your Eminent Shaykh, what is the ruling of Shari`ah (Islamic law) on eating and drinking from the food served during funerals?

A: A person should not respond to or attend a banquet made for the sake of the deceased. But if a person is invited to partake of food made by the neighbors or the relatives for the family of the deceased, there is nothing wrong with this. It is a Sunnah (action following the teachings of the Prophet) to prepare and deliver food for the bereaved family and it is permissible for the latter to invite their neighbors to eat with them. But the bereaved family making food and holding a banquet for the people who come to offer condolences is a Bid`ah (innovation in religion).



255- Ruling on sending food to the bereaved family for more than three days

Q: The questioner Um Abdullah asks: When a relative of someone dies, the bereaved family gather in one house, as the family members consisting of brothers, sisters, paternal uncles, and maternal aunts gather. Some of their relatives and acquaintances send them food for three days, and sometimes for more than three days. Is there anything wrong with this act?

A: There is nothing wrong with that. The Sunnah (action following the teachings of the Prophet) is that the relatives or the neighbors of the deceased make food

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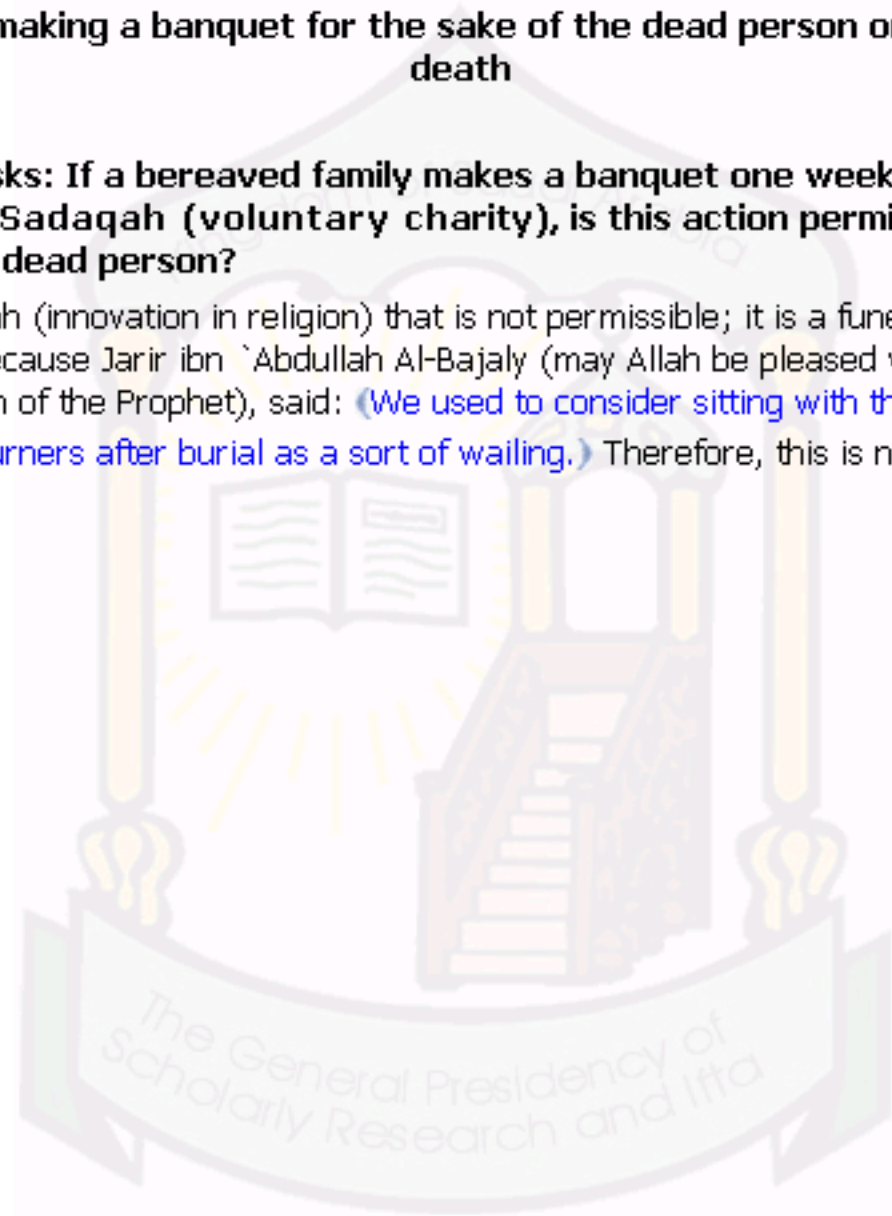
for the family of the deceased, as there has come to them something that has distracted them. When Ja`far ibn Abu Talib (may Allah be pleased with him) was killed in the Battle of Mu'tah in Al-Sham (The Levant), the Prophet (peace be upon him) told his wives: [\(Make food to Ja`far's family, for there has come to them something that is distracting them.\)](#) The Sunnah is that the relatives or the neighbors of the deceased make food for the family of the deceased for three days or more. If other people visit and offer condolences to them, this will be preferable. This is the Sunnah concerning offering condolences. However, the bereaved family is not required to make anything. The Sunnah is to visit them and offer them condolences. There is nothing wrong with offering condolences by telephone or correspondences. All of these acts are pleasant.



256- Ruling on making a banquet for the sake of the dead person one week after his death

Q: The listener asks: If a bereaved family makes a banquet one week after a person dies and they call it Sadaqah (voluntary charity), is this action permissible? And does its reward reach the dead person?

A: This is a Bid`ah (innovation in religion) that is not permissible; it is a funeral ceremony which is not permissible, because Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him), the honored Sahaby (Companion of the Prophet), said: [\(We used to consider sitting with the bereaved family and making food for mourners after burial as a sort of wailing.\)](#) Therefore, this is not allowed.





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257- Ruling on giving money to a bereaved family by the person who offer condolence

Q: A questioner says: In our country, people offering condolences would give money for the family of the deceased each according to what he or she is able to pay. Is this permissible?

A: If they are poor and people usually give them, there is nothing wrong in this. However, it is better to prepare food, lunch or supper, and send it to the family of the deceased for three or more days. It is reported that when Ja`far ibn Abu Talib (may Allah be pleased with him) died, the Prophet (peace be upon him) asked his wives [the wives of the Prophet] to prepare food and send it to Ja`far's family. The Prophet (peace be upon him) did so, because he knew that the sadness because of bereavement would occupy the bereaved. To sum up, there is nothing wrong in giving them money if they are poor. However, it is better to prepare food and send it to them. Yet, the bereaved family should not prepare food for the people who come to offer condolences.



Q: In our country, the bereaved are in the habit of staying at home to receive condolences and prepare food for the consolers. At times they are given money and presents by the people offering condolences. What is the ruling on this?

A: The bereaved family should not prepare food and invite people for it. This is one of the bad acts which people of Jahiliyyah (pre-Islamic time of ignorance) used to do. However, it is better that their neighbors or relatives prepare food and send it to them (the bereaved). This is due to the fact that the sadness because of bereavement would occupy the bereaved.

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It is authentically reported that when Ja`far ibn Abu Talib (may Allah be pleased with him) died in the Battle of Mu'tah, the Prophet (peace be upon him) asked his wives [the Prophet's wives] to prepare food and send it to Ja`far's family, saying: [\(Prepare food for the family of Ja`far for the sadness because of bereavement would occupy them.\)](#) Thus, relatives and neighbors preparing food and sending it to the bereaved agrees with the Sunnah (action following the example of the Prophet). Yet, serving food for the people who offer condolences is not Mashru` (Islamically permissible/prescribed). Moreover, it is one of the bad acts which people of Jahiliyyah used to do. Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him), the great Companion, said: [\(\[At the time of the Prophet\] we would consider gathering at the house of the bereaved for offering condolences and preparing food for the gathering \(by the bereaved\) the same as wailing after the death of a person \[meaning the same in sin\].\)](#) However, if the neighbors or the relatives of the bereaved family prepare food and send it to them and they in turn invited their neighbors and guests to eat with them, there is nothing wrong in this.



258- Issue on the ruling on gathering at the bereaved family's house and bringing food for three days

Q: When a person dies, people gather at the bereaved family's house, and every one gets a certain kind of food for three days. What is your opinion about this, and what is your advice? May Allah reward you with the best.

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A: There is no evidence to support having meetings which waste time. Therefore, it is better to abandon them, and they should not be done. As for the bereaved family, they may stay at their usual place so that people can visit them and offer condolences to them, but they must not cook for people; however, there is nothing wrong if some people cook some food and send it to them, because it was reported that the Prophet (peace be upon him) [\(ordered his family to cook some food for Ja`far's family when the news of his death \(may Allah be pleased with him\) was announced.\)](#) That is, when it was announced that Ja`far ibn Abu Talib (may Allah be pleased with him) was killed on the day of Mu'tah, the Prophet (peace be upon him) said: [\(There came upon them an incident which has occupied them.\)](#) Therefore, there is no problem if the neighbors or relatives of the bereaved family cook some food for them during the days in which they are grieved and they may invite others to eat it with them, but cooking food for others and inviting them to it has no basis in Shari`ah (Islamic law); and it must be abandoned, because Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider sitting with the bereaved family and making food for mourners after burial as a sort of wailing.\)](#) This is prohibited. However, there is nothing wrong if people visit them and offer them condolences and drink tea or coffee, or if they eat with them the food that is given to them by other people.



Q: The listener from Sudan says: In our country, the funeral ceremony lasts for about a month, during which a lot of money is wasted. Is this money considered a Sadaqah (voluntary charity)

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for the dead person, or is it a sort of squandering money? May Allah reward you with the best.

A: Making funeral ceremonies is not permissible, because the bereaved family should have patience and Ihtisab (confident anticipation of Allah's Recompense), and they should not perform these funeral ceremonies. This is what they should do. However, there is no problem if their neighbors and relatives make some food and send it to them, because it was authentically reported that the Prophet (peace be upon him) ordered his family to send food to the family of Ja`far (may Allah be pleased with him) when he was killed and the news of his death was announced. He (peace be upon him) said: [\(There came upon them an incident which has occupied them.\)](#) There is nothing wrong, therefore, when they get some food, if they invite their neighbors and those around them to eat it with them, because it is much food. However, it is not permissible for them to make food for others, since this is the prohibited funeral ceremony, because Jarir ibn `Abdullah, the honored Sahaby, (may Allah be pleased with him) said: [\(We used to consider sitting with the bereaved family and making food for mourners after burial as a sort of wailing.\)](#) That is, the prohibited wailing. Therefore, Muslims should abide by the shar`y (Islamically legal) command, and should not make the funeral ceremonies that those who belong to Jahiliyyah (pre-Islamic time of ignorance) used to make, and which are considered as wailing. However, it is desirable for the relatives and neighbors of the bereaved family to send them some food, because they are occupied by their calamity; and there is no problem if the food is too much and they invite others to eat it with them.



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259- Ruling on advising those who make funeral ceremonies and waste a lot of money on this regard

Q: Our brother from Libya says: "There is a habit in our country that when someone dies, people waste a lot of money, and they commemorate the deceased person after forty days from his death. Should the believer tell them that what they are doing is Batil (null and void)? Or should he not offer them condolences?"

A: He should offer them condolences and then advise them, because wasting a lot of money and making food for others for the sake of the dead person on the day of his death, or ten days, forty days, or one year after it, etc, has no basis in the Shari`ah (Islamic law). It is rather an action that belongs to Jahiliyyah (pre-Islamic time of ignorance). The bereaved family should rather make food for their own needs, and the Sunnah (action following the teachings of the Prophet) is that their relatives and friends should send them some food, because when the Prophet (peace be upon him) heard about the death of Ja`far ibn Abu Talib (may Allah be pleased with him) who was killed in Mu'tah, in Al-Sham (the Levant), he ordered his family to make some food for Ja`far's family, saying: [\(There came upon them an incident which has occupied them.\)](#) Therefore, the Sunnah for the relatives and the neighbors of the dead person is to make food for the bereaved family when they get the news of the death, because they become occupied with their calamity. However, the bereaved family should not make food for others and invite them to it, whether one day, three days, seven days, ten days, forty days, or one year after the day of death, because all this has no basis in Shari`ah. However, there is no problem if they make food and then

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others come and eat it with them, or if they make food for their guests without intending to make it for the sake of the dead person, but rather because one should be generous to the guests, for the sake of hospitality, not for the sake of the dead person.



260- Ruling on borrowing money in order to hold a funeral reception

Q: What is the ruling on the customs that people observe for funerals? Are they obliged to borrow money in order to hold a funeral reception in which food and drinks are served for the consoling people, even if the deceased was poor and left nothing behind?

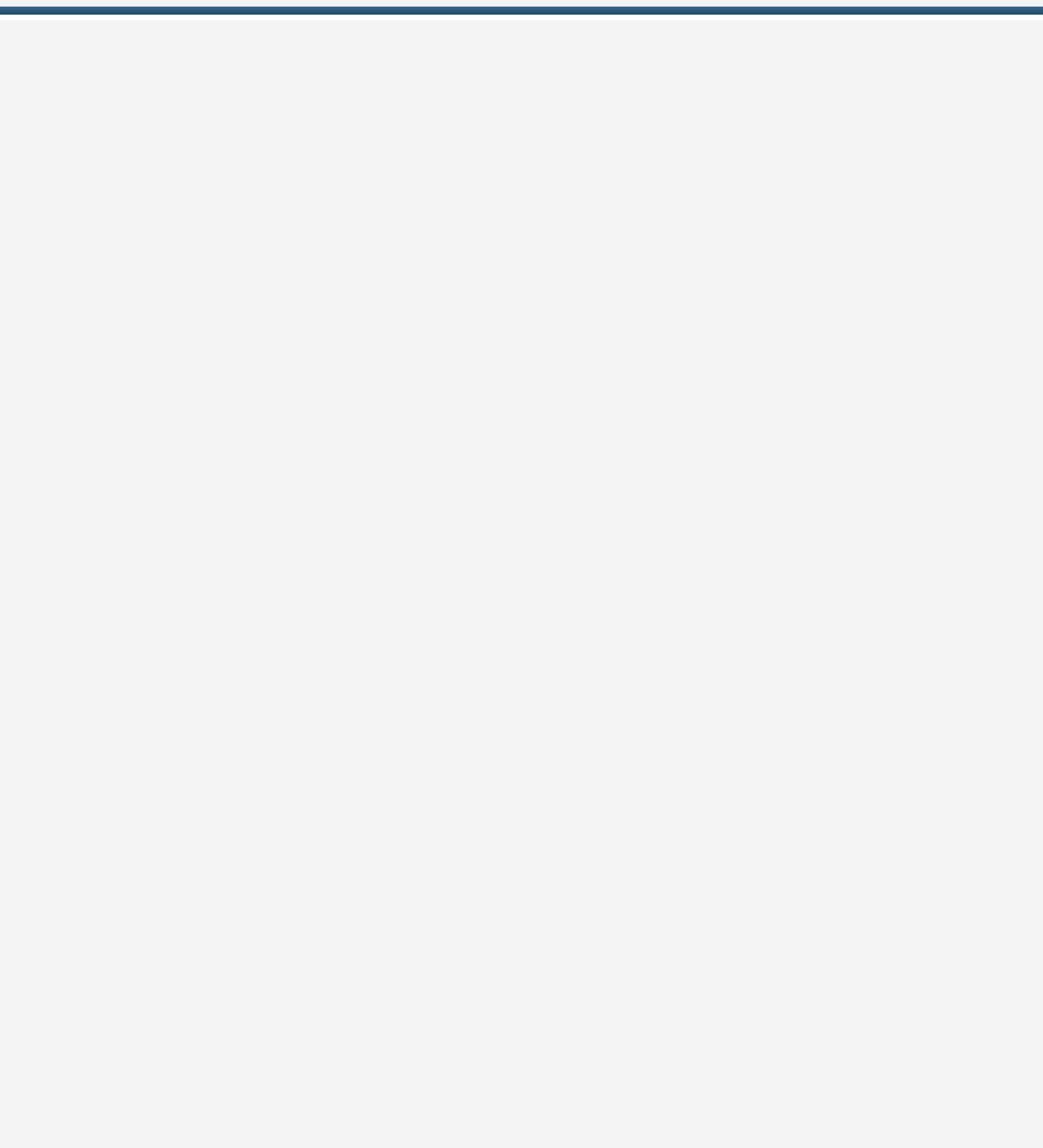
A: We have answered this question many times and warned in this program that it is not permissible for the bereaved family to hold funeral receptions, to slaughter sacrifices, or to prepare food for the consoling people. All these things are considered Bid`ahs (innovations in religion) and acts of Jahiliyyah (pre-Islamic time of ignorance) that some people follow. It is authentically reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: [\(We used to consider gathering with the family of the deceased and making food for mourners after burial as a kind of wailing.\)](#) Wailing is an act of Jahiliyyah.

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Therefore, it is obligatory upon Muslims to seek Allah's Forgiveness and Mercy for the deceased and not to hold funeral receptions in which food is served by the bereaved family. The deceased may have been poor and may leave orphans who will be harmed by such costs. In a word, these funeral receptions have no basis in Shari`ah (Islamic law), and so it is not permissible to hold them, even if the deceased is rich. However, it is prescribed for the neighbors and relatives of the bereaved family to make food for them, since they are occupied with the tragedy of the death that has befallen them. It is authentically reported on the authority of `Abdullah ibn Ja`far ibn Abu Talib (may Allah be pleased with him and his father) that when the Prophet (peace be upon him) was informed of the news of the death of Ja`far, who was killed in (Battle of) Mu'tah while the Prophet (peace be upon him) was in Madinah, he (peace be upon him) ordered his family to make food for the family of Ja`far and said: [\(... for what has befallen them is keeping them preoccupied.\)](#) It is Mustahab (desirable) and Sunnah (action following the teachings of the Prophet) that the neighbors and relatives of the deceased family make food and send it to them. But the bereaved family should not make food for the consoling people. However, if the bereaved family makes food for themselves and their guests, there is nothing wrong with this. But to hold funeral receptions to wail for the deceased and recite elegies is considered a Bid`ah and an act of Jahiliyyah and so is not permissible. In a word, it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that the bereaved family makes food in order to gather the neighbors and relatives together to wail for the deceased.

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This is an act of Jahiliyyah, and the believers and Muslims should not get accustomed to acts of Jahiliyyah; rather, they should advise each other to abandon acts of Jahiliyyah. It is Mustahab and Sunnah, if possible, for the neighbors and relatives of the bereaved family to make food for the bereaved family who are occupied with the death of their family member.





261- Clarification on what should be done for a dead person after burial

Q: Is it permissible to gather for receiving condolences after burying a dead person? Since one of the old habits is that people stay for three days, and sometimes seven days after burying the dead, and they pay money at the funeral ceremony, while registering their names, and they get slaughtered animals, then some Shaykhs and dervishes attend the meeting and they keep offering Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and trilling, and they call this "the Tahlil for the dead person". They also say: "Whoever does not eat from the food made for the funeral ceremony does not love the dead person." What should be done after burying a dead person? Please, advise us, may Allah reward you with the best.

A: The Sunnah (action following the teachings of the Prophet) is that after burying the dead person, people should supplicate to Allah to forgive him and grant him steadfastness, because the Prophet (peace be upon him) used to stand beside the grave of the dead person after burying him and to say: [Invoke Allah's forgiveness](#)

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[for your brother, for he is now being questioned.](#)) Additionally, it is not permissible to build anything over the dead person's grave, or to build a Masjid (mosque) upon it. Rather, it should be left in the desert, subject to the rays of the sun, without any building over it, because the Prophet (peace be upon him) cursed the Jews and the Christians for building places of worship over graves. Therefore, graves should be left bare, without any buildings over them. The Prophet (peace be upon him) also prohibited plastering graves, sitting on them, or building over them. As for making funeral ceremonies and slaughtering animals by the bereaved family, inviting people to eat them while gathering for three days or more, this is considered a Bid`ah (innovation in religion) which belongs to Jahiliyyah (pre-Islamic time of ignorance), and is therefore not permissible. Rather, it is Mustahab (desirable) for the relatives and neighbors of the bereaved family to send them some food, as they are occupied by their calamity. Therefore, there is nothing wrong with this, because when the Prophet (peace be upon him) received the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), when he was killed in Mu'tah, in Al-Sham (The Levant), and the news of his death reached Madinah, he ordered his family to make food for Ja`far's family, saying: [Make some food for them, because there came upon them an incident which has occupied them.](#)) Therefore, it is prescribed for the neighbors and relatives of the bereaved family to make some food and send it to them, and then there is no problem if they invite some other people to eat it with them if it is a lot of food. However, cooking, slaughtering animals, and inviting others is a Bid`ah,

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a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and an action belonging to Jahiliyyah. Also, this trilling and shouting that they do for the sake of the dead person have no basis in Shari`ah (Islamic law), because Jarir ibn `Abdullah (may Allah be pleased with him) said: [We used to consider sitting with the bereaved family and making](#)

food for mourners after burial a sort of wailing.) This was considered by the Sahabah (Companions of the Prophet) a sort of wailing. Thus, the bereaved family should have patience and Ihtisab (confident anticipation of Allah's Recompense), and should say: "Inna Lillahi wa inna ilyahi raji`un (truly to Allah we belong and truly to Him we shall return)". Additionally, the Sunnah for the relatives and neighbors of the bereaved family is to make food and send it to them at the time of their grief, that is, on the day of death or one or two days after it; there is no limit for this time. The bereaved family may also invite other people from among their relatives or neighbors to eat the food that was sent to them. However, it is not permissible for them to make food and slaughter animals and lock themselves up at home because of the calamity, because this is not an action that belongs to Islam, it is rather an action that belongs to Jahiliyyah. Thus, the afflicted person may go out and satisfy his needs; he may go to his field, and to any other place; and there is no problem if he stays at home for some time to meet the people who visit him to offer condolences, and there is no problem also if they greet him in the street or at the graves, whether before or after the burial. That is, it is sufficient to offer him condolences in the street, in the mosque, or at the cemetery, whether before burial or after burial at home. There is latitude in this matter, so he should not stay at home, and it is not prescribed for him to stay at home for this reason. May Allah grant us success.



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262- Ruling on weeping and wailing for the deceased

Q: My mother died during Ramadan and we wept over her death for a long time. We are told that we should fast for the days on which we wept over her death, that the deceased is tortured in their grave if their families weep over them, and that two angles pour hot water over the deceased telling them that it is a gift from their families. Is this right? Are we sinners for weeping over our mother? What is the ruling on remembering the deceased a long time after their death and weeping over them? Should we slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of the deceased?

A: Weeping over the deceased is a matter that should be explained in detail. If it is just weeping tears, without wailing, there is nothing wrong with this. The Prophet (peace be upon him) said when his son Ibrahim died: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim, indeed we are grieved by your departure.\)](#) One day, he (peace be upon him) said to his Sahabah (Companions of the Prophet): [\(Listen! Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this \(and he pointed to his tongue\), or He may show mercy.\)](#) He (peace be upon him) also said: [\(The deceased is tortured in their grave for the wailing done for them.\)](#) If a deceased is wailed for,

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it is reported in this Hadith Sahih (authentic Hadith) that they will be tortured, but the method of torture is known only to Allah (Glorified and Exalted be He). This indicates that it is not permissible for the bereaved family to wail for the deceased or cry loudly, because the Prophet (peace be upon him) said: [\(They are not one of us who strike their cheeks, tear their garments, or wail in the manner of Jahiliyyah \(pre-Islamic time of ignorance\).\)](#) He (peace be upon him) said: [\(I disown the Saliqah, the Haliqah, and the Shaqqah.\)](#) The Saliqah is the woman who, when grieved, wails; the Haliqah is the woman who shaves her hair (at calamity); and the Shaqqah is the woman who tears her garments. None of this is permissible. As for the Hadith mentioned by the questioner where two angels pour hot water over the deceased, this has no basis in Shari`ah (Islamic law) as far as I know. It was reported in a famous Hadith: [\(The deceased is tortured in their grave for the wailing done for them.\)](#) This Hadith is authentically reported from the Prophet (peace be upon him); but the method of torture is known only by Allah. This includes a warning for the relatives and friends against wailing for the deceased, because this wailing hurts the deceased. As for fasting for the days on which she wept over the deceased, there is no basis in Shari`ah for this. The bereaved family who wails over their deceased person does not have to fast; they only have to observe Tawbah (repentance to Allah),

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regret what they did, and not repeat such an action. It is obligatory upon anyone who wails over a

deceased person to repent to Allah, regret what they did, abandon such bad action, and determine not to return to it. As for offering Ud-hiyah on behalf of the deceased, there is nothing wrong with this. If a person offers Ud-hiyah or Sadaqah (voluntary charity) on behalf of the deceased, whether a father, mother, wife, or husband, this is good. Likewise, giving Sadaqah (voluntary charity) on behalf of the deceased, in the form of money, food, or clothes, is good and benefits the deceased. It is authentically reported that a man came to the Messenger of Allah (peace be upon him) and said: ﴿O Messenger of Allah! My mother died and did not leave a will; will she be rewarded if I give Sadaqah on her behalf? He (peace be upon him) answered, 'Yes.'﴾ He (peace be upon him) also said: ﴿When the son of Adam dies, all their deeds come to an end, except for three: ongoing Sadaqah, beneficial knowledge, and a righteous son who will pray for him.﴾ Supplicating to Allah for the deceased and giving Sadaqah on behalf of the deceased benefits them. Likewise, if the deceased left beneficial knowledge, such as students who will teach people, or useful books from which people can learn, this will benefit the deceased. Also, supplicating to Allah for the deceased and asking Allah to forgive and be merciful with the deceased benefits them.

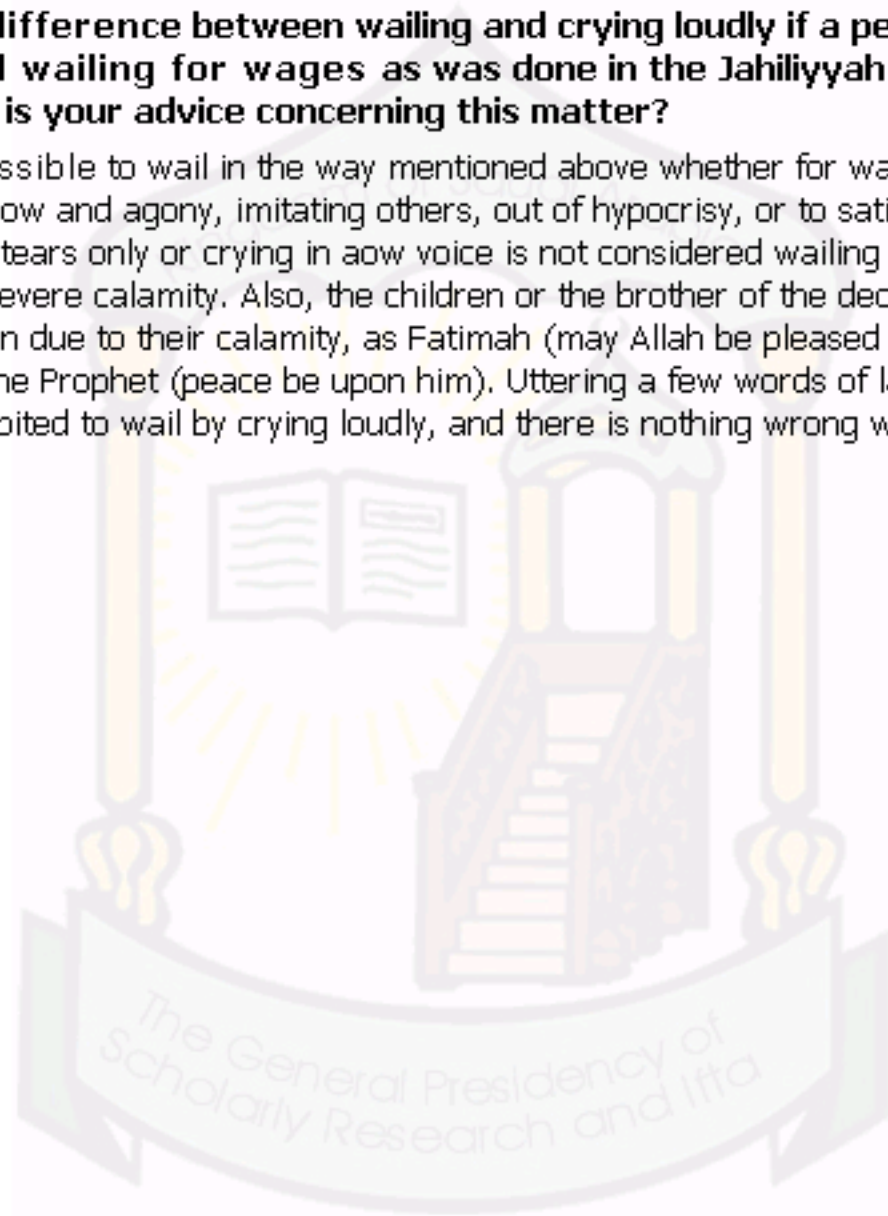
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In addition, constructing Masjids (mosques) or schools for teaching the Ever-Glorious Qur'an, Hadiths, and Shari`ah and donating them as Waqf (endowment) on behalf of the deceased benefits them. Providing houses as Waqf for poor people by renting them and giving the rent to the poor, planting palm trees or orchards and donating the fruit to poor and needy people on behalf of the deceased, or spending money in charitable ways all benefit the deceased.



Q: What is the difference between wailing and crying loudly if a person cannot control themselves, and wailing for wages as was done in the Jahiliyyah (pre-Islamic time of ignorance)? What is your advice concerning this matter?

A: It is not permissible to wail in the way mentioned above whether for wages or by crying loudly due to extreme sorrow and agony, imitating others, out of hypocrisy, or to satisfy the grieving family. However, shedding tears only or crying in a low voice is not considered wailing because a person may do that due to a severe calamity. Also, the children or the brother of the deceased may utter a few words of lamentation due to their calamity, as Fatimah (may Allah be pleased with her) or others did after the death of the Prophet (peace be upon him). Uttering a few words of lamentation is excused. However, it is prohibited to wail by crying loudly, and there is nothing wrong with shedding tears in a low voice.

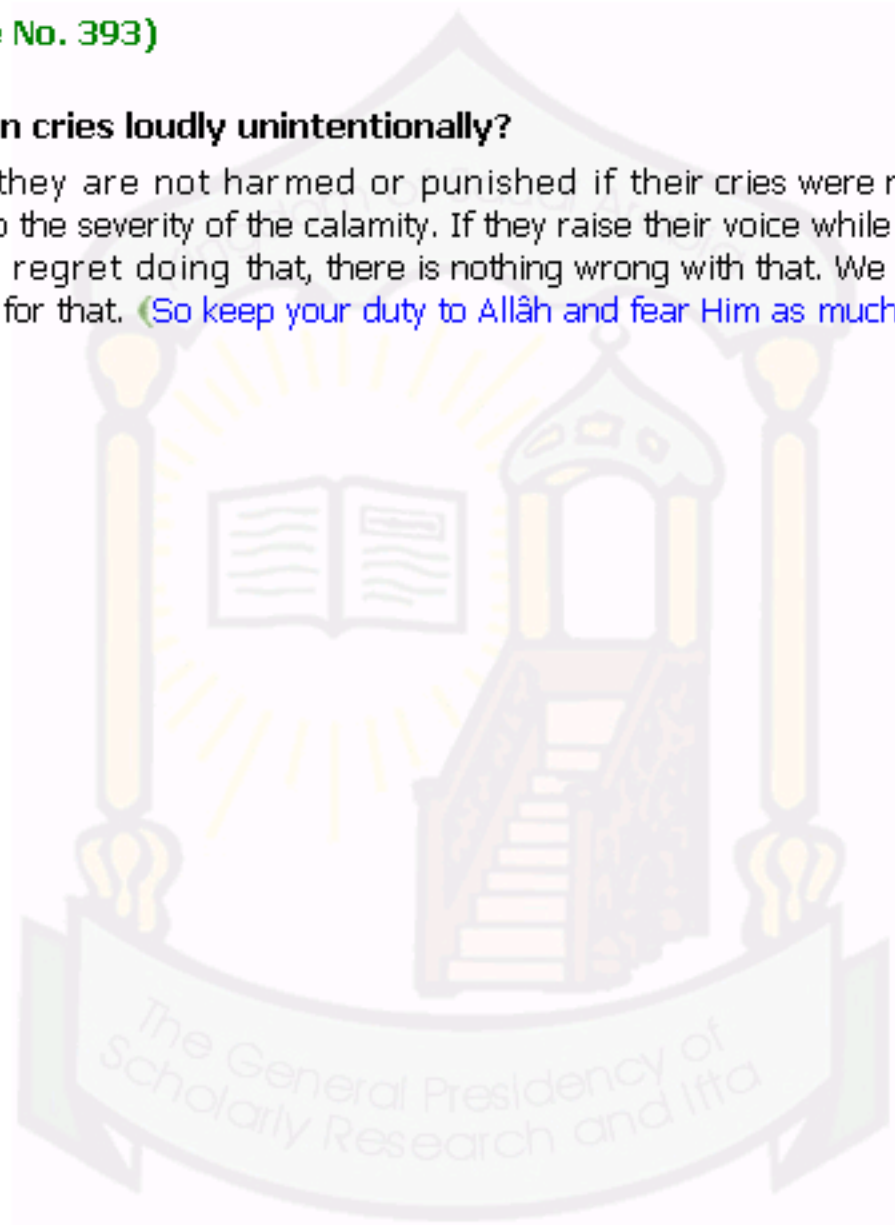




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Q: What if a person cries loudly unintentionally?

A: We hope that they are not harmed or punished if their cries were not extremely loud and unintentional due to the severity of the calamity. If they raise their voice while crying due to extreme sorrow, then they regret doing that, there is nothing wrong with that. We hope that they are not harmed or punished for that. [\(So keep your duty to Allâh and fear Him as much as you can\)](#)





Q: Your Eminence, there should be some advice for the people.

A: I advise the people to keep their duty to Allah, fear Him, and avoid sins. Wailing is a sin, and if it is associated with striking the cheeks, tearing the garments, and shaving or depilating the hair in grief, the matter is worse. These acts are not permissible. Muslims should endure the calamities with patience. They should endure the calamity of death, because it is inevitable and every person will die. Every person should endure the calamity and praise Allah. Allah (Exalted be He) says: [\(but give glad tidings to As-Sâbirûn \(the patient\).\) \(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."\)](#) Allah (Glorified be He) also says: [\(They are those on whom are the Salawât \(i.e. who are blessed and will be forgiven\) from their Lord, and \(they are those who\) receive His Mercy, and it is they who are the guided ones.\)](#) A person should be patient.

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The Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith): [\(If anything happens to you, do not say, "If only I had done such and such, then such and such would have happened." Say instead, "Qaddar Allah wa ma sha'a Fa`al \(Allah decreed and what He wills happens\), for "If only" opens the door to Satan.\)](#) The believers should endure with patience and should not lament, wail, cry loudly, tear the garments, strike the cheeks, or depilate the hair. They should avoid all of these acts, endure the calamities, repent to Allah, and be patient. They should say: "Inna Lillahi wa inna ilyahi raji`un (Truly to Allah we belong and truly to Him we shall return)", "Qaddar Allah wa ma sha'a Fa`al", "Allahumma 'ajurni fi musibaty wa-khluf li khayran minha (O Allah reward me for my affliction and compensate me with something better)." The believer is commanded to do so. The Prophet (peace be upon him) said in a Hadith Sahih: [\(There is no person who is afflicted with a calamity and says, "Inna Lillahi wa inna ilyahi raji`un. Allahumma 'ajurni fi musibaty wa-khluf li khayran minha," but Allah will reward him for his affliction and compensate him with something better.\)](#) Thus, a person should endure the calamities and be patient.



263- Clarification on what should be said on adversity

Q: It was reported in the honorable Hadith: (O Allah, reward me for my affliction and compensate me with something better.) Is it better to name the calamity and to mention it as in the case with naming one's need in Du`a'-ul-Istikharah (supplication for guidance), or does one's intention suffice, without mentioning the calamity, using the words of the Hadith? And is it possible to say it in plural if there is more than

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one calamity, saying: "O Allah, reward me for my afflictions and compensate me with something better"? May Allah reward you with the best.

A: There is no doubt that it was authentically reported that the Prophet (peace be upon him) said: (Whoever faces a calamity and says: "Inna Lillahi wa inna ilyahi raji`un (truly to Allah we belong and truly to Him we shall return); O Allah reward me for my affliction and compensate me with something better," Allah will reward him for it and compensate him with something better than it.)

Thus, if someone suffers from the calamity of the death of his brother, his son, his father, or the loss of his money, etc, he should say this Du`a' (supplication), and it suffices for him: "O Allah reward me for my affliction and compensate me with something better"; and there is no problem if he repeats it, or if he says: "my calamities," but the words of the Hadith are sufficient, because the word Musibah (affliction) is a singular word, which refers to more than one thing when it occurs in the sentence as a governing word. Therefore, if one says: "O Allah, reward me for my affliction", meaning the affliction of his son's death, of losing his field, etc, these are all included in the words of the Hadith- and all praise is due to Allah- by intention. There is no need to mention everything; but there is no problem if he mentions many things. Additionally, the best Du`a' to be said on adversity is that which is clarified by Allah (Glorified and Exalted be He) in His saying: (but give glad tidings to As-Sâbirûn (the patient).) (Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.") (They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.) Also,

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the Hadith is: (Whoever is afflicted by a calamity and says: "Truly to Allah we belong and truly to Him we shall return; O Allah reward me for my affliction and compensate me with something better," Allah will reward him for his affliction and will compensate him with something better than it.)

Therefore, one should say in addition to that: (Truly to Allah we belong and truly to Him we shall return," the words: "O Allah, reward me for my affliction and compensate me with something better.") There is no problem if one offers additional Du`a', but the Du`a' said by the Prophet (peace be upon him) is sufficient, because it is comprehensive, because if Allah compensates someone with something better than his calamity, all what he aspires to will happen. All praise is due to Allah.



264- Ruling on beating chests and screaming when someone dies

Q: Is it permissible to cry in a loud voice or to beat one's chest if someone loses a son or a dear relative? This habit is prevailing in our village, and I tell them that what they are doing is Haram (prohibited), but they do not believe me. Please direct us to the right thing.

A: This is not permissible. Beating chests and screaming in grief, that is, upon the death of a son, a father, a brother, a husband or a wife, is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is a Munkar, because the Prophet (peace be upon him) said in the authentic Hadith: [\(He is not one of us who strikes his cheeks, tears his garments or says what people used to say during Jahiliyyah \(pre-Islamic time of ignorance\).\)](#) It means at the time of grief. The Prophet

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(peace be upon him) also said: [\(I rid myself of the Saliqah, the Haliqah, and the Shaqqah.\)](#) The Saliqah is the woman who raises her voice at grief, the Haliqah is the woman who shaves her hair or tears it out at grief, and the Shaqqah is the woman who tears her garments out of grief. This is Munkar and not permissible. Additionally, the Prophet (peace be upon him) also said: [\(There are four things in my Ummah \(nation based on one creed\) that people do not abandon: Pride based on family relationships, cursing based on family relationships, belief that stars are the cause of rain fall, and wailing.\)](#) This means that wailing is an action that belonged to Jahiliyyah. He also said: [\(If the woman who wails does not offer Tawbah \(repentance to Allah\), she will be resurrected -from her grave- on the Day of Resurrection with clothes made of tar and a dress of scabies.\)](#) And when the Prophet (peace be upon him) took the pledge of allegiance from the women, he told them that they should not wail; and he said: [\(The deceased is tortured in his grave for the wailing done over him.\)](#) Therefore, wailing, raising voices and screaming are not Permissible.



265- The difference between permitted and prohibited crying

Q: What is the ruling on crying over the dead out of grief and submissiveness without tearing the garments or uttering prohibited words? Are the dead tormented in their graves

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due to crying in this way?

A: The prohibited lamenting is wailing, crying loudly, tearing the garments, and slapping the cheeks. The Prophet (peace be upon him) said: **(He is not one of us: the one who strikes his cheeks, rends his garments, and wails in the manner of Jahiliyyah (pre-Islamic time of ignorance).)** He (peace be upon him) said: **(I have no concern with Al-Saliqah, Al-Haliqah, and Al-Shaqah.)** Saliqah refers to a woman who wails loudly, al-Shaqah refers to a woman who tears her garment in grief, and Haliqah refers to a woman who shaves her hair in grief. These are the prohibited forms of lamenting. However, there is nothing wrong with shedding tears in grief. The Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith) when his son Ibrahim died: **(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your separation.)** He (peace be upon him) said: **(Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.)** It is prohibited to wail by raising the voice, but there is nothing wrong with shedding tears quietly.



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Q: The questioner says: "I had a daughter who I loved so much, but she died last year at the age of six years. I still cry and lament over her, and I always remember. What is the ruling on crying over her, as I was really attached to her, Your Eminence?"

A: You should be patient and ask Allah to compensate you with a better daughter. Allah (Glorified and Exalted be He) says: [\(Only those who are patient shall receive their reward in full, without reckoning.\)](#) Also, Allah (Glorified and Exalted be He) says: [\(but give glad tidings to As-Sâbirûn \(the patient\).\)](#) [\(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."\)](#) [\(They are those on whom are the Salawât \(i.e. who are blessed and will be forgiven\) from their Lord, and \(they are those who\) receive His Mercy, and it is they who are the guided ones.\)](#) The Prophet (peace be upon him) said: [\(If a misfortune befalls some one and he says, as Allah has ordered: "We belong to Allah and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards," Allah will do that for him.\)](#) When Abu Salamah (may Allah be pleased with him) died, the Prophet (peace be upon him) ordered Um Salamah (may Allah be pleased with her) to be patient and to seek the reward from Allah. He said: [\(O Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, make his grave spacious, and grant him light in it.\)](#) The Prophet ordered the Muslims to be patient and seek reward from Allah.

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It is permissible to shed tears without crying loudly, and it is not permissible to wail.



Q: A sister from Iraq says: "I observe Sawm (Fast), offer Salah (Prayer), recite the Qur'an, and have a strong faith. However, when I remember my husband, and my daughter asks about him, I cry profusely. I informed you that my husband was killed in the war, and I visit his grave. Is it prohibited for a woman to visit the graves, taking into consideration that I feel relieved and stop crying when I go there? Do the dead see the living, as it is said? Please, enlighten me concerning these matters, may Allah reward you with the best."

A: I ask Allah to keep you firm on the truth. I am happy to know that you keep on performing acts of obedience. Also, you should expect good from Allah. You should keep firm on the truth, on believing in the Oneness of Allah, worshiping Him sincerely, offering Salah in its due time, observing Sawm (Fast) in Ramadan, paying the Zakah (obligatory charity), and discharging Allah's Obligations. Also, you should keep on wearing Hijab (veil), and stay away from the ways leading to Fitnah (temptation). As for visiting the grave of your husband, it is not permissible for you to visit his grave as women are prohibited from doing so. However, it is prescribed for men, as the Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He (peace be upon him) cursed

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the women who visit the graves. Thus, it is obligatory for women not to visit the graves. Make a great deal of Du`a' (supplication) for him at home, be benevolent to him by making Du`a' and paying Sadaqah (voluntary charity) for his sake. But, there is no need to visit his grave. Wailing over the dead is one of the major sins, and it harms them, but there is nothing wrong with shedding tears quietly. When the Prophet's (peace be upon him) son Ibrahim died, he shed tears, and said: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation.\)](#) We advise you to be patient, to supplicate to Allah to forgive him, and to bestow mercy upon him if he was a righteous person who did good and offered Salah (Prayer). All praise be to Allah. Praise Allah that he died as a Muslim, and that he was punctual in observing Salah. Do not be sad, and ask Allah to forgive him, and to bestow mercy upon him. Bring up his daughter well, and expect good from your Lord and a great reward. Also, you may pay Sadaqah out of your money for his sake. If he abandoned Salah, do not supplicate Allah for him or pay Sadaqah for his sake, because a person who does not offer Salah is considered a Kafir (disbeliever) according to the more correct of the two opinions maintained by scholars in this regard, even if he admitted its obligation. The Prophet (peace be upon him) said: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) Also, he (peace be upon him) said: [\(Verily between man and between polytheism and disbelief is the negligence of](#)

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[Salah.](#)) This matter is great, La hawla wala quwwata illa billah (there is neither might nor power except with Allah). You should be keen on being punctual in offering Salah, ask Allah to make you steadfast, and repent for the past misdeeds.



Q: The questioner asks: Your Eminence, I am from Al-Qasim and I am a mother. Is there any sin in grieving and shedding tears over the death of a child?

A: There is nothing wrong with being sad and shedding tears. When Ibrahim, the son of the Prophet (peace be upon him) died, the Prophet (peace be upon him) said: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your departure.\)](#) There is no harm in shedding tears and grieving over the death of the young or adults. However, it is prohibited to cry loudly, to wail, to tear the garments, and to strike the cheeks. The Prophet (peace be upon him) said: [\(He is not one of us who strikes his cheeks, tears his garments, or says what people used to say during Jahiliyyah \(pre-Islamic time of ignorance\).\)](#) He (peace be upon him) also said: [\(I have no concern with that Al-Saliqah, Al-Haliqah, and Al-Shaqqah.\)](#) Al-Saliqah is the woman who wails loudly, Al-Haliqah is the woman who shaves or depilate her hair in grief, and

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Al-Shaqqah is the woman who tears her garment in grief. These acts are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). However, there is nothing wrong with shedding tears and grieving.



Q: A questioner says that she weeps a great deal over the death of her six children. Please guide her.

A: We advise her to be patient and to seek Allah's Reward. She should ask Allah to make her children intercede for her and to compensate her for them in this worldly life and in the hereafter. Also, she should ask Allah to bless the rest of her children and to set right their affairs. She should not lament or weep a great deal; rather, she should be patient. Allah (Glorified and Exalted be He) says: *but give glad tidings to As-Sâbirûn (the patient).* *Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."* He (Glorified be He) also says: *They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.* She should be patient and she will be rewarded with the best for that. And Allah (Glorified and Exalted be He) knows best. Thus, she should endure with patience, seek Allah's Reward, and ask Allah to bless the rest of her children.



Q: Is it Haram (prohibited) that a mother weeps over the death of her son? What should she do to be one of the patient believers who wait for Allah's Recompense?

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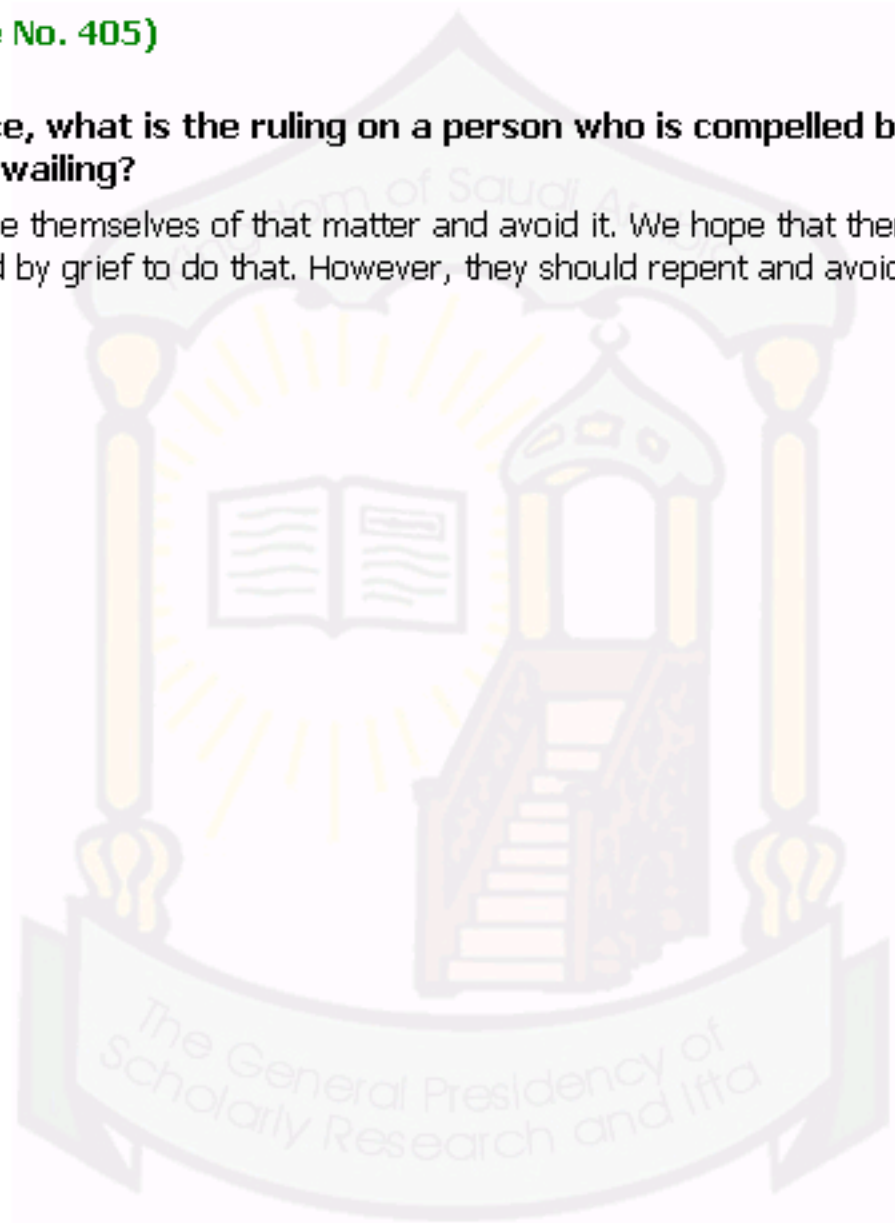
A: If a calamity afflicts you, you should have Ihtisab (confident anticipation of Allah's Recompense). Also, there is nothing wrong with shedding tears, but wailing and crying loudly are prohibited. Death comes suddenly and has some effects on the people. If a person weeps by shedding tears only, there is nothing wrong with that. However, a person is punished for wailing. The Prophet (peace be upon him) said when his son Ibrahim died: *«The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your departure.»* He (peace be upon him) also said: *«Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.»* He pointed to his tongue in reference to wailing. He (peace be upon him) also said: *«Among my people there are four characteristics belonging to Jahiliyyah (pre-Islamic time of ignorance) which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing over the dead.»* This means crying loudly over the dead. He (peace be upon him) said: *«If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.»* He (peace be upon him) also said: *«The deceased is tortured in his grave because of the lamentations over him.»* The danger of wailing is great and so it is not permissible.



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Q: Your Eminence, what is the ruling on a person who is compelled by grief to cry loudly without intending wailing?

A: They should cure themselves of that matter and avoid it. We hope that there is no harm on them if they are compelled by grief to do that. However, they should repent and avoid crying loudly.





266- Ruling on crying in general

Q: The questioner says: At school, a teacher told us that our tears are reckoned, and that we will be asked about every tear. Is crying sometimes considered prohibited on this basis? Women are weak and can cry as the result of beating, pain, hurt, or any kind of injustice. Does this mean that tears in this case are Haram (prohibited)? But we are weak women as it is said: "Women's tears are their weapon", and crying is a kind of refuge from sadness. Is it reasonable that we should not ever cry except for the sake of Allah?

A: There is nothing wrong with this; and what the teacher says has no basis in the Shari`ah (Islamic law). There is nothing wrong with crying for a reason. That is, if a woman, or anyone else, is afflicted by something which hurts her, and she cries, there is no problem with this. However, what is prohibited is screaming, wailing, beating one's face, tearing garments and tearing out one's hair. However,

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there is no problem with crying or shedding tears for a reason; that is, when something afflicts her, such as being beaten or any other reason.



267- The clarification of the harm that the dead person suffers from as a result of wailing for his sake

Q: Is there any harm for the dead person because of crying for his sake?

A: The dead person is not harmed except as the result of wailing, while crying is not harmful for him. That is, he is only harmed by raising the voice while crying, because the Prophet (peace be upon him) said: [\(The dead person is tortured in his grave because of wailing for his sake.\)](#) Wailing is crying in a loud voice. Therefore, it is not permissible for the bereaved family to wail for the sake of the dead person, because this is Haram (prohibited), and is also harmful to him. Thus, one should avoid this and abandon it. However, there is no problem with shedding tears and the grief of the heart, because when the Prophet's son, Ibrahim, died, the Prophet (peace be upon him) said: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure.\)](#) He also told his Sahabah (Companions of the Prophet): [\(Cannot you hear? Allah does not punish for the tears that the eyes shed or the grief of the heart, but He punishes for this, or He may show mercy;\)](#) and he pointed to his tongue, meaning the voice.



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268- Ruling on striking cheeks and rending garments on bereavement

Q: My mother is illiterate so I write to you on her behalf. When one of our relatives die, she goes to the bereaved family, then wails at the top of her voice and strikes her cheeks and chest. Sometimes, when the deceased is a close relative, she scatters dust on her head and rends her garment. Though we frequently advised her not to do, our advice has fallen on deaf ears. She would argue that she is not the only one who does that, but all women have been doing that and we cannot change customs. She thinks that women have to do that. When we try to advise her, she doubts our advice. So she asked me to send this question to your show so that right can be distinguished from wrong. She said that if the answer indicates that she is wrong, she will turn to Allah (Glorified and Exalted be He) in repentance, make sure not to commit this grave sin, seek forgiveness from Allah Who forgives the repentant and admit her sin. So please explain to us the ruling on this question in detail. May Allah reward you with the best.

A: There is no doubt that striking cheeks, rending garments, wailing at the top of one's voice, wallowing in the dust and scattering dust on one's head are acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Such acts are forbidden on bereavement as the Prophet (peace be upon him) expressly forbade all of that as he said: *(He is not of us: the one who strikes the cheeks, rends the garments, and wails in the manner of Jahiliyyah (pre-Islamic time of ignorance).)* He (peace be upon him) also said: *(I have no concern with that woman who wails loudly, shaves her hair, or tears (her garment in grief).)*

There are many Hadiths to this effect indicating the prohibition of such acts for they reflect impatience and dissatisfaction. Thus, on bereavement, a believer has to show patience and Ihtisab (confident anticipation of Allah's Recompense) and avoid showing any token of dissatisfaction. Allah says: *(and be patient. Surely, Allāh is with those who are As-Sâbirûn (the patient).)* Allah (Glorified be He) also says: *(Only those who are patient shall receive their reward in full, without reckoning.)*

When a son of one of the daughters of the Prophet (peace be upon him) was dying, the mother of the child sent the Prophet a messenger to visit them. So the Prophet said to the messenger: *(Verily to Allah belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time. (Thus), she should have shown patience and Ihtisab.)* So she re-sent him the messenger to come to visit them. The Prophet had been merciful and compassionate towards the child.

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He (peace be upon him) cared for his relatives and the needy. Similarly, he was kind and merciful towards the Sahabah (Companions of the Prophet). So the Prophet (peace be upon him) got up and

went to his daughter. So they gave him the child while he was emitting his last breathe. When the Prophet (peace be upon him) noticed the signs of death, he shed tears. When he was asked about that, he said: [\(Such is compassion. Allah is Compassionate only to those of His servants who are compassionate \(to others\).\)](#) So there is nothing wrong with crying in a low voice as it is a sort of compassion that Allah causes whomever of His servants to feel. It is impossible that one is not affected by the death of somebody especially when observing him experiencing the agonies of death. However, he cannot do such acts forbidden by Allah including wailing, raising one's voice, rending garments, striking cheeks, cutting or shaving the head or other similar acts that show impatience and dissatisfaction like invoking woe and ruin on account of bereavement. A Muslim is only allowed to shed tears without raising one's voice, rending the garment, striking the cheeks, cutting hair or the like. You and your siblings have to admonish and advise your mother so that she may respond and avoid such acts forbidden by Allah as well as remain patient with the divine decree given the high standing and great merit of the patient. Allah (Glorified be He) says: [\(Only those who are patient shall receive their reward in full, without reckoning.\)](#) He also says:

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[\(And endure you patiently \(O Muhammad صلى الله عليه و سلم\), your patience is not but from Allâh.\)](#)

The Prophet (peace be upon him) commended patience in many Hadiths. He (peace be upon him) said: [\(Nobody can be given a blessing better and greater than patience.\)](#) Patience involves three subcategories: patience with obedience to Allah, patience for avoiding disobedience to Allah and patience with bereavement of a close relative, suffering some disease and the like. A believer should be patient with obedience to Allah, remain patient for avoiding sins and be patient with misfortunes so that he will not do any act forbidden by Allah including rending garments, striking cheeks or the like. We ask Allah to guide us rightly.

Q: O Your Eminence, the case which is cited by our sister is seemingly impressive, what is more they considered this show a special reference for choosing the right path, a rank that prompts us to be devoted to this show.

A: All praise be to Allah. Undoubtedly, this is a blessing from Allah. So we ask Allah to grant success to all the staff, make their efforts beneficial to people, and enable them to do what is right. Indeed, there is no doubt that the show is useful, and of proven success based on the testimonials of the listeners.

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We ask Allah to give its staff patience, persistence and the ability to do what is right.



Q: A sister from Iraq says: What is the ruling on a woman tearing her garment, cutting her hair and striking her cheeks until they shed blood on bereavement? Is this Haram (prohibited)? What can be done to atone for that?

A: This act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Haram (prohibited), and impermissible as the Prophet (peace be upon him) said: [\(He is not of us: the one who strikes the cheeks, rends the garments and wails in the manner of Jahiliyyah \(pre-Islamic Days of Ignorance\).\)](#) (Related by Al-Bukhari and Muslim in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). This is and act of Munkar. The Prophet (peace be upon him) said: [\(I have no concern with that woman who wails loudly, shaves her hair and tears \(her garment in grief\).\)](#) A woman doing such acts has to turn to Allah in repentance, so she will have such acts forgiven provided she shows sincere Tawbah (repentance to Allah) for such acts and has firm resolution not to do them any longer. Allah (Glorified be He) says: [\(And verily, I am indeed forgiving to him who repents, believes \(in My Oneness, and associates none in worship with Me\) and does righteous good deeds, and then remains constant in doing them, \(till his death\).\)](#) And:

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[\(And all of you beg Allâh to forgive you all, O believers, that you may be successful\)](#) And: [\(O you who believe! Turn to Allâh with sincere repentance!\)](#) She has also to make Istighfar (seeking forgiveness from Allah), show Tawbah and regret for such acts and decide not to do them any longer. Allah (Glorified be He) accepts the repentance of those who are sincere.



269- Clarification on the prohibition of raising voices on adversity

Q: A questioner asks about the death of someone; she says: the women hug each other and cry in a very loud voice for ten minutes, people get beds out and they put carpets all over the ground for three days. What is the ruling on this action?

A: It was authentically reported that the Prophet (peace be upon him) said: [\(I rid myself of the Saliqah, the Haliqah, and the Shaqqah.\)](#) The Saliqah is the one who raises her voice on adversity, the Haliqah is the one who shaves her hair on adversity, and the Shaqqah is the one who tears her garments on adversity. Therefore, wailing in a loud voice is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is not permissible. Accordingly, you should offer Tawbah (repentance to Allah) from this and you should avoid doing it and advise others not to do it. However, there is nothing wrong with crying without a voice, because the Prophet (peace be upon him) cried

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upon the death of some of his daughters or grandsons. There is nothing wrong with this, and the Prophet (peace be upon him) said: [\(Allah does not punish for the tears that the eyes shed or the grief the heart feels, but He punishes or shows mercy because of this,\)](#) and he (peace be upon him) pointed to his tongue. Additionally, when his son Ibrahim died, the Prophet (peace be upon him) said: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure.\)](#) Therefore, there is no problem with feeling grieved or shedding tears, but it is not permissible to raise the voices. Raising one's voice is not permissible, because this is the wailing that the Prophet (peace be upon him) prohibited. He (peace be upon him) said: [\(A dead person is tortured in his grave as a result of other people's wailing for his sake.\)](#) Thus, wailing upon the death of a person is a cause of his torment; that is, if the relatives of the dead person wail because of his death, this becomes a cause of his torment. That is why you should avoid this, and you should not raise your voices while you are grieved, and there is nothing wrong with being sad without raising the voices.



270- Refuting the claim that wailing is permissible in the first three days of the mourning period

Q: Some women say that Allah permits wailing and lamenting for the first three days of the mourning period, and I know that

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this is ignorance. What is your advice for these ignorant women? May Allah reward you with the best.

A: Yes, as you mentioned, wailing is absolutely prohibited. Claiming that it is permissible to wail during the first three days of the mourning period is Batil (null and void) and has no basis in Shari`ah (Islamic law). The Prophet (peace be upon him) said: [\(He is not one of us who strikes his cheeks, tears his garments, or says what people used to say during Jahiliyyah \(pre-Islamic time of ignorance\).\)](#) He (peace be upon him) said: [\(I have no concern with that Al-Saliqah, Al-Haliqah, and Al-Shaqqah.\)](#) Al-Saliqah is the woman who, when grieved, wails loudly, Al-Haliqah is the woman who, when grieved, shaves or depilates her hair, and Al-Shaqqah is the woman who, when grieved, tears her garment. He (peace be upon him) said: [\(Among my people there are four characteristics belonging to Jahiliyyah which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and wailing for the dead.\)](#) He (peace be upon him) said: [\(If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.\)](#) (Related by Muslim in his Sahih) This indicates that wailing is absolutely prohibited. There is a severe warning for the wailing woman. She will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange. He (peace be upon him)

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said: [\(Two \(things\) are found among people which are tantamount to Kufr \(disbelief\): slandering one's lineage and wailing for the dead.\)](#) This is a severe warning. (Related by Muslim and others) Two things found in the people are equal to Kufr: slandering the people's lineage and wailing for the dead. He (peace be upon him) said: [\(The deceased is tortured in his grave because of the lamentations over him.\)](#) It is obligatory to avoid wailing, tearing the garments, striking the cheeks, and wailing in the manner of the Jahiliyyah. The family and freinds of the deceased should fear Allah and avoid the prohibited acts. However, there is nothing wrong with shedding tears and grieving over the deceased. The Prophet (peace be upon him) said when his son Ibrahim died: [\(The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation.\)](#) Also, he (peace be upon him) said: [\(Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this, or He may show mercy.\)](#) He pointed to his tongue, indicating the wailing. The person who leaves this act in obedience to Allah will be rewarded. Wailing involves a sin.



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271- Ruling on grieving deeply over the deceased

Q: My mother (may Allah be merciful to her) died four years ago. Ever since, I always cry over her and long for her as I really miss her. I try hard to alleviate such a sense of grief but this is in vain. I recite the Qur'an and supplicate to Allah to forgive and have mercy on her as well as my father. I also offer Sadaqah (voluntary charity) and then dedicate the reward of Sadaqah to her. In the beginning, out of deep grief for her, I asked Allah to let me die and be with her as I wished then that I would join her. But my paternal uncle forbade me and said that this is Haram (prohibited) and impermissible. So I regretted and refrained from that and turned to Allah in repentance. I do not do that anymore. However, I am still sad and I can not overcome such a sense of grief. So what do you advise me to do? May Allah reward you with the best.

A: All praise is due to Allah Who bestowed repentance on you. Wailing over the deceased is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It also constitutes a sin. However, there is nothing wrong with expressing sadness by shedding tears in a low voice. The Prophet (peace be upon him) said when his son Ibrahim died: [\(The eyes shed tears and the heart grieves, but we will not say anything except that which pleases our Lord. We are indeed saddened for parting with you, O Ibrahim.\)](#) The Prophet (peace be upon him) cried over his daughters when they died. When one of his daughters gave him a child of hers

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who was dying and suffering the agonies of death, he (peace be upon him) was moved to tears. When he (peace be upon him) was asked about that, he said: [\(This is mercy. Verily, Allah shows mercy to those of His servants who are merciful.\)](#) There is nothing wrong with grief and crying in low voice. But raising one's voice in wailing, rending garments, striking the cheeks or pulling the hair is impermissible. The Prophet (peace be upon him) said: [\(Anyone who strikes the cheeks, rends the garments or wails in the manner of Jahiliyyah \(pre-Islamic Days of Ignorance\) is not of us.\)](#) He (peace be upon him) also said: [\(I disown any woman who wails, shaves her hair or tears her garment at calamity.\)](#) All of this is forbidden. However, Du`a' (supplication) and Sadaqah are desirable, even prescribed, for which you receive a reward. You have a reward for Du`a' for your mother and beseeching Allah to have mercy upon her. It is permissible to ask Allah to forgive her, show mercy to her, deliver her from the Hellfire, raise her rank and forgive her sins, and offer Sadaqah on her behalf as the Prophet (peace be upon him) said: [\(When a person dies, his deeds come to an end, apart from three: Sadaqah Jariyah \(ongoing charity\), knowledge by which people benefit or a pious child who prays for him \(for the deceased\).\)](#)

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It is reported in a Sahih (authentic) Hadith that a man asked: [\(O Messenger of Allah, my mother](#)

died without making a will. Will she get a reward if I offer Sadaqah on her behalf.' 'Yes,' the Prophet (peace be upon him) replied.) This indicates that the dead mother will receive a reward for the Sadaqah offered on her behalf by her children or others. It is permissible to offer Sadaqah on behalf of a dead mother, brother, relative or other Muslims. Sadaqah, Du`a', Hajj, `Umrah (lesser pilgrimage), and repayment of debts benefit the deceased. However, wishing for death and wanting to join the deceased or supplicating for this purpose is impermissible, whether the deceased is a father, mother, brother or anybody else. The Prophet (peace be upon him) said: (No one of you should wish for death or pray for it before it comes to him, because when one of you dies his (good) deeds come to an end, and the life of a believer only increases him in good.) (Related by Muslim in his Sahih) It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: (No one of you should wish for death because of a calamity that has befallen him. However, if it is unavoidable to wish, let him say, 'O Allah, keep me alive as long as life is better for me and make me die when death is better for me.) This is a good Du`a'. In a Hadith narrated by `Ammar ibn Yasir (may Allah be pleased with him)

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the Prophet (peace be upon him) said: (O Allah, by Your knowledge of the Unseen and Your Power over Your creation, keep me alive for as long as You know life is better for me, and cause me to die when You know death is better for me.) This is also a good Du`a'. However, it is impermissible to supplicate: "O Lord, cause me to die," or "O Lord, let me join so and so," whether the deceased is one's mother or anybody else. You had to repent of this. Alhamdu lillah (All praise is due to Allah) that you have actually repented. We ask Allah to accept your Tawbah (repentance to Allah). Again, one may supplicate, "O Lord, keep me alive as long as life is better for me and make me die when death is better for me." One can also make the Du`a' narrated by `Ammar, that is to say: (O Allah, by Your knowledge of the Unseen and Your Power over Your creation, keep me alive for as long as You know life is better for me, and cause me to die when You know death is better for me.) This is a good Du`a' made by the Prophet (peace be upon him). One should give up oneself to Allah and entrust the matter to Him. One should neither wish for death nor make Du`a' for it. Again, one should leave the matter to Allah as He (Glorified and Exalted be He) is more knowledgeable about His servants' best interests.



272- Commanding one's family not to wail over one's death

Q: Respected Shaykh, what do you advise me to do so that nobody will wail over my death?

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A: I advise each Muslim to command their family not to wail over their death. However, there is nothing wrong with shedding tears or whimpering. But raising the voice in crying, yelling, pulling the hair, scratching the cheeks and rending the garment are Munkar acts (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) said: **«Anyone who strikes the cheeks, rends the garments or wails in the manner of Jahiliyyah (pre-Islamic Days of Ignorance) is not of us.»** Some examples of wailing in the manner of Jahiliyyah are saying: "O my sustainer," "O my supporter," "I no longer have any support," and other similar exclamations of wailing. The Prophet (peace be upon him) said: **«I disown any woman who wails, shaves her hair or tears her garment at calamity.»** This is all Haram (prohibited) and impermissible as it shows discontent.



Q: Respected Shaykh, is there a difference between a person who requests in their will that their death be wailed over and lamented and one who does not, in respect of the ruling you have already mentioned?

A: A person who requests wailing in their will is more sinful than one who does not, as the former is pleased with the sin. Making no such request implies less sin, and a lesser risk of danger or harm.





Q: If someone had, before his death, forbidden his family from wailing over him,

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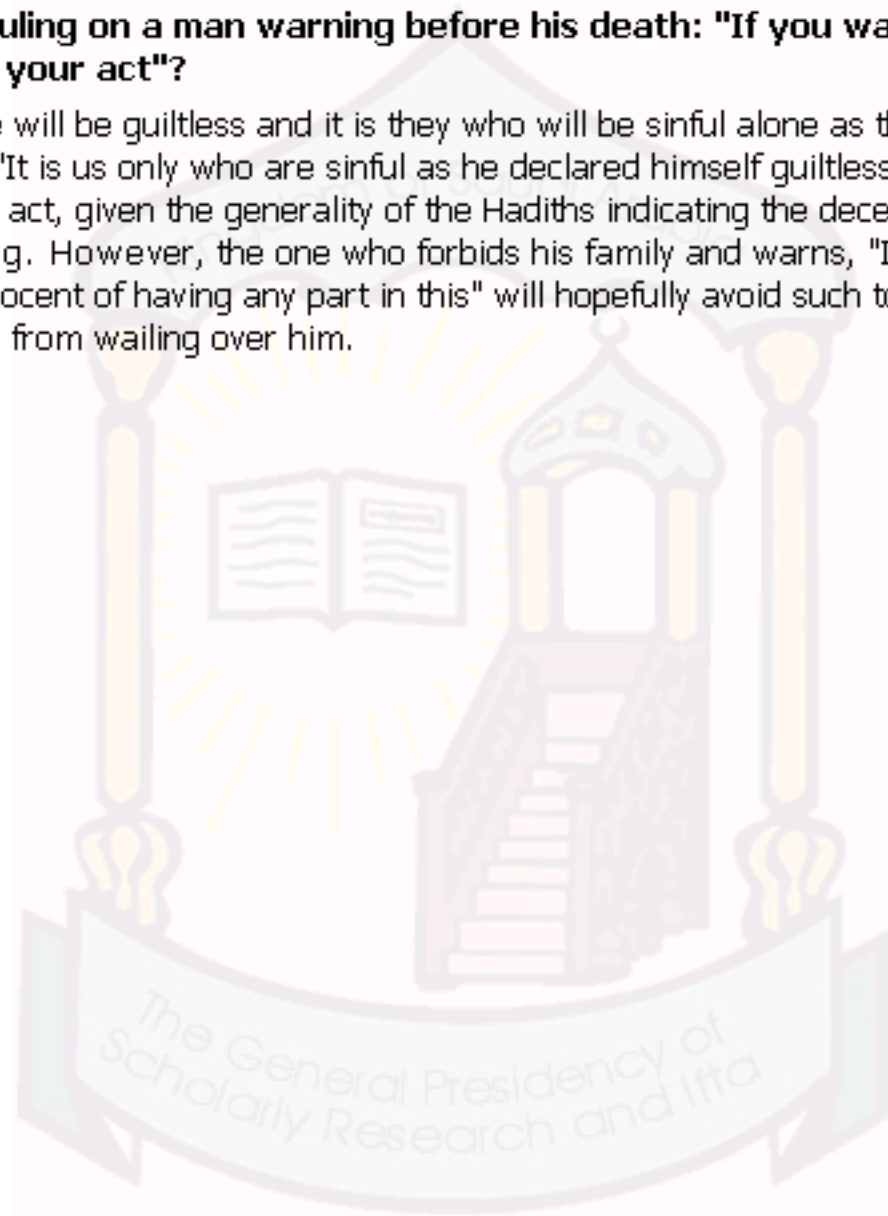
but they did, will he be tortured as indicated by a relevant Hadith?

A: We hope that he will be saved from torture if he had really forbidden them to do so. Relevant Hadiths are general. In one Hadith, the Prophet (peace be upon him) said: [\(The deceased is tortured by people wailing over him.\)](#) This Hadith warns the bereaved family against wailing. But if the deceased had warned them against that, by so doing, he discharged his responsibility. He will hopefully avoid the mentioned torture. They may not wail over the deceased lest he should suffer as a result of such wailing given the generality of the Hadith's wording. However, if he forbade them from doing so, he will hopefully avoid such torture as he gave the necessary warning and admonition.



Q: What is the ruling on a man warning before his death: "If you wail over me, I declare myself guiltless of your act"?

A: We hope that he will be guiltless and it is they who will be sinful alone as they should not do that. They cannot argue, "It is us only who are sinful as he declared himself guiltless of that" as he can still be harmed by their act, given the generality of the Hadiths indicating the deceased being tortured by his family's wailing. However, the one who forbids his family and warns, "I will be guiltless," or "I declare myself innocent of having any part in this" will hopefully avoid such torture. But his family is absolutely prohibited from wailing over him.





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273- Ruling on wailing over the deceased

Q: An Egyptian brother working in Iraq asks about the ruling on wailers.

A: Wailing over the deceased is Haram (prohibited) and Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: [\(Anyone who strikes the cheeks, rends the garments or wails in the manner of Jahiliyyah \(pre-Islamic Days of Ignorance\) is not of us.\)](#) (Agreed upon by Al-Bukhari and Muslim as reported on the authority of Ibn Mas`ud in the Two Sahih [authentic] Books of Hadith [i.e. Al-Bukhari and Muslim]) Another Hadith is also recorded in the Two Sahih on the authority of Abu Musa Ash`ary (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(I disown any woman who wails, shaves her hair or tears her garment at calamity.\)](#) The Prophet (peace be upon him) is also authentically reported to have said: [\(The deceased is tortured by people wailing over him.\)](#) Another Hadith states that [\(the Prophet cursed the wailing woman as well as the woman listening to her with interest.\)](#) The Prophet (peace be upon him) also said: [\(Four practices of the Jahiliyyah \(pre-Islamic time of ignorance\) will continue to be practiced by my Ummah \(nation based on one creed\): taking pride in one's ancestry, slander on lineage,](#)

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[believing that rain is caused by some stars, and wailing over the dead.\)](#) He (peace be upon him) also said: [\(If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.\)](#) (Related by Muslim in his Sahih) Thus, wailing over the deceased and Nadb (lamentation of the dead, mentioning their great qualities), like exclaiming: "O my supporter", "O, I no longer have support", "O my sustainer", "O source of my strength", "O my father", "O my parent" and the like, are impermissible. Rather, one should show patience and Ihtisab (confident anticipation of Allah's Recompense); make Du`a' (supplication) and Istighfar (seeking forgiveness from Allah) for the deceased. There is nothing wrong with crying, shedding tears or feeling sadness in the heart as it was authentically reported that the Prophet (peace be upon him) said when his son Ibrahim died: [\(The eyes shed tears and the heart grieves, but we will not say anything except that which pleases our Lord. We are indeed saddened for parting with you, O Ibrahim.\)](#) The Prophet (peace be upon him) once said to his Sahabah (Companions of the Prophet): [\(Listen! Allah does not punish for the tears that the eye sheds or the grief the heart feels. Rather, He tortures or shows mercy owing to this.\)](#) He (peace be upon him) pointed to his tongue. So a Muslim has to show patience and avoid prohibited acts, including Nadb, wailing, rending garments, striking the cheeks and wailing in the manner of Jahiliyyah. These are all Munkar. Allah (Exalted be He) says: [\(but give glad tidings to As-Sâbirûn \(the patient\).\)](#) [\(Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."\)](#) [\(They are those on whom are the Salawât \(i.e. who are blessed and will be forgiven\) from their Lord, and \(they are those who\) receive His Mercy, and it is they who are the guided ones.\)](#)

It is also related in Sahih Muslim that the Prophet (peace be upon him) said: [\(Two \(things\) are found among people which are tantamount to Kufr \(disbelief\): slander on lineage and wailing over the dead.\)](#) This Hadith indicates that wailing is one of the major sins so a Muslim should be cautious with regard to this.



274- Ruling on instructing the family not to wail upon one's death

Q: I told my family that if I die, they should not cry over me or announce my death by microphones, but I fear that they might do so. What do you advise me to do? May Allah reward you with the best.

A: On such occasions, Muslims should show patience and Ihtisab (confident anticipation of Allah's Recompense) and avoid wailing, rending the garments, striking the cheeks and the like. The Prophet (peace be upon him) said: [\(Anyone who strikes the cheeks, rends the garments or wails in the manner of Jahiliyyah \(pre-Islamic Days of Ignorance\) is not of us.\)](#) In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said: [\(Four practices of the Jahiliyyah \(pre-Islamic time of ignorance\) will continue to be practiced by my Ummah \(nation based on one creed\): taking pride in one's ancestry, slander on lineage, believing that rain is caused by some stars, and wailing over the dead.\)](#)

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The Prophet (peace be upon him) said: [\(If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.\)](#) We ask Allah for salvation. The Prophet (peace be upon him) also said: [\(I disown any woman who wails, shaves her hair or tears her garment at calamity.\)](#) All of these acts are impermissible for they show discontent. So a Muslim, woman or otherwise, may not do that. Your family should accept this will, and refrain from wailing over you for wailing harms the deceased according to the following Sahih Hadith: [\(The deceased is tortured by people wailing over him.\)](#) After all, a Muslim is not only obliged to abstain but is even forbidden from wailing over the deceased. However, there is nothing wrong with crying, shedding tears or feeling sadness in the heart. It is crying in a loud voice that is forbidden.



275- Exclaiming "Oh, no" when informed of the death of a relative

Q: When I am informed of the death of any of my dear people, I do not wail, but I exclaim, "Oh, no," not as a sign of objection but surprise. Then, I exclaim, "La ilaha illa Allah (there is no god but Allah)."

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Does such an exclamation make me lose the reward for patience at the time of the first shock?

A: This is not wailing, which is crying in a loud voice. However, there is nothing wrong with shedding tears, exclaiming "Oh, no," or heaving a sigh of panic. This may take place as a result of deep dismay and distress. Similarly, one may unconsciously disbelieve such bad news out of sadness. This is not a sort of wailing, which is crying in a loud voice. The voice may not be raised due to a misfortune. However, a Muslim may cry and shed tears for this is not punishable. The Prophet (peace be upon him) said: *(The eyes shed tears and the heart grieves, but we will not say anything except that which pleases our Lord. We are indeed saddened for parting with you, O Ibrahim.)* The Prophet (peace be upon him) once said to the Sahabah (Companions of the Prophet): *(Listen! Allah does not punish for the tears that the eye sheds or the grief the heart feels. Rather, He tortures or shows mercy owing to this.)* He (peace be upon him) pointed to his tongue, indicating wailing. Your reaction is not a sign of dissatisfaction. Wailing, striking the cheeks or rending garments only are forbidden for the Prophet (peace be upon him) said: *(I disown any woman who wails, shaves her hair or tears her garment at calamity.)* So a Muslim should be cautious with regard to this.



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276- Ruling on wearing black clothes for mourning

Q: It is customary for women in Iraq that if a relative dies, a woman should wear only black clothing for one year. If she does not do this, it will be said that she rejoiced at the death of such a person. There will be a lot of idle talk. Tongues will keep wagging. But I learned that this is impermissible. Please advise me about that so that people may benefit from your advice and act accordingly.

A: If the reality is as you mentioned, this is impermissible. Mourning by wearing black clothing for one year has no basis in the Shari`ah (Islamic law). This is an act of Jahiliyyah (pre-Islamic time of ignorance). At that time, if a man died, his wife would mourn for him for one year. So Islam came to put an end to this practice. The Prophet (peace be upon him) told us that this was a Jahiliyyah practice. Instead, Allah obliges a wife to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) for four months and ten days if she is not pregnant; otherwise her `Iddah (woman's prescribed waiting period after divorce or widowhood) comes to an end on delivery even if it takes place hours or days after her husband's death. However, observing `Iddah for a year or in only black clothing has no basis in the Shari`ah. Rather, it is an act of Jahiliyyah. During `Iddah, a woman may wear black, yellow, green or blue clothing, but they should be unattractive and plain for the Prophet (peace be upon him) forbade a widow to wear attractive dyed clothes.

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He (peace be upon him) said: [\(…except for an Asb dress \(a Yemeni cloth made of dyed yarn\).\)](#) Scholars hold that an Asb dress is unattractive. Thus, a widow is to wear plain, unattractive clothes so as not to be subject to Fitnah (temptation). She has to avoid perfume and jewelry, including gold, silver, pearls, diamonds and the like, throughout her `Iddah as well as Kohl and henna for such things are forbidden for a widow during her `Iddah. To sum up, a widow observing her `Iddah is instructed to do five things:

First: She should stay in her dead husband's house until her `Iddah expires for the Prophet (peace be upon him) instructed a widow: [\(Stay in your house until the term lapses.\)](#) She may go out to buy something, food or otherwise, from the market, or visit the doctor if this is necessary.

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However, she may not go out for other purposes, like visits and the like. Rather she should stay at home. She may not travel for Hajj or otherwise until her `Iddah comes to an end.

Second: She should not wear attractive clothes. Rather, she should put on plain, unattractive clothes, whether black, green, blue, etc.

Third: She should avoid putting on gold, silver, pearls, diamonds or the like for the Prophet (peace be upon him) forbade that.

Fourth: She should avoid wearing perfume for the Prophet (peace be upon him) said: [\(She should not apply perfume.\)](#) The same ruling applies to incense, rose, Oud incense and the like unless the widow is still a young woman who experiences menstruation. In this case, she may use incense at the end of her menstrual cycle for purification according to the teachings of the Prophet (peace be upon him).

Fifth: She may not use Kohl or dye for they are usually used for beautification that she has to shun.

These five points and their like are the matters that a widow should take into consideration during her `Iddah. Except for the above, a widow is like other women. For example, she may bathe or perform Wudu' (ablution) or change her clothes whenever she likes. She can also use medicine for her sickness, cook food, serve her household, ascend the roof at night, look at the moon, go out to the courtyard or garden of her house,

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talk to whomever she wants to talk to, including neighbors and others by phone or otherwise. There is nothing wrong with that if talking is free from suspicion or Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). In this regard, she is like other women.



277- Ruling on elegy

Q: I feel comfortable when a group of people elegizes a deceased person. Though Islam forbids such elegy as well as crying over the dead, I still feel comfortable when a group of people elegizes a deceased person. Is this considered a sin that I need to offer Kaffarah (expiation) for committing? May Allah keep you on the right path.

A: This is an issue that needs to be detailed. If the elegy is for mentioning the good deeds of the deceased in a way that motivates imitation and following of example, such as charity, generosity, Jihad (fighting/striving) in the Cause of Allah, resisting evil, calling for good, etc., in this case it will benefit Muslims, with which every Mu'min (believer) will feel comfortable. However, if the elegy arouses sorrow, incites wailing or excites the bereaved family so much that they engage in wailing and crying, the elegy then is forbidden for it causes trouble and leads to prohibited acts. Similarly, songs that involve inciting debauchery, disobedience, Khamr (intoxicant) consumption,

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exciting illicit desire for women, illicit love or similar acts, must be resisted and warned against for their depraving effect on the morals and the heart. Ibn Mas'ud (may Allah be pleased with him) said: [\(Singing produces hypocrisy in the heart as water produces grass.\)](#) Allah (Glorified be He) says: [\(And of mankind is he who purchases idle talks \(i.e. music, singing, etc.\) to mislead \(men\) from the Path of Allâh\)](#) As for singing that inspires and enjoins goodness that is chanted in Arab tones and composed in recognized Arab poems, there is nothing wrong with it provided it is free of any sweetening or softening of the voice in imitation of women. Hassan, the poet, used to compose poetry in the Prophet's lifetime, confuting the Mushriks (those who associate others with Allah in His Divinity or worship).



278- Ruling on hanging a photo of the dead on the wall

Q: A sister from Iraq asks: Does framing and hanging a photo of a dead person on the wall harm them? Is doing this

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Haram (prohibited)?

A: It is not permissible to hang photos in offices, salons, or elsewhere. I mean that it is not permissible to hang photos of animate beings such as human beings, lions, wolves, cats, or the like, as the Prophet (peace be upon him) told `Aly: [\(Spare no portrait without wiping it out.\)](#) Also, he (peace be upon him) tore a curtain in the house of `Aishah which was decorated with pictures of animates and said: [\(The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, "Give life to what you have created \(i.e., these pictures\)."\)](#) Thus, it is not permissible for Muslims to hang a photo in their houses, office, salon, or the like. As for the dead, they will not be punished for this if they did not order the people to do it, or if they were not pleased with it. The person who hangs the photos is the sinner, as Allah (Glorified be He) says: [\(and no bearer of burdens shall bear the burden of another.\)](#) Thus, the person who hangs the photos is the sinner.



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279- Ruling on visiting graves and the supporting evidence

Q: What is the etiquette that should be observed when visiting graves? Does Islam exhort visiting graves? Did the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) visit graves? Did he (peace be upon him) permit women to visit graves? Is there anything reported in the Ever-Glorious Qur'an about visiting the graves of the righteous people, as Allah (Exalted be He) says: ﴿And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.﴾ Kindly guide us.

A: Visiting graves is a Sunnah (action following the teachings of the Prophet) that is stressed through the actions and sayings of the Prophet (peace be upon him), for it reminds people of death and the Hereafter. It is Sunnah for Muslims to visit graves with Khushu` (the heart being submissively attuned to the act of worship), longing for the Hereafter, the intention of taking lessons, making Dhikr (Remembrance of Allah), seeking Allah's Forgiveness for the dead and offering Du`a' (supplication) for them. The Prophet (peace be upon him) said: ﴿Visit graves, for they remind you of death.﴾ (Related by Muslim in his Sahih) The Prophet (peace be upon him) used to visit graves from time to time during the night or day. When he (peace be upon him) visited graves, he (peace be upon him) would greet the dead and supplicate to Allah for them saying: ﴿Peace be upon you, dwellers of the graves of the believers. And we shall - In sha'a-Allah (if Allah wills) - join you.﴾

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﴿May Allah have mercy upon those who have preceded us in death and those who will come after us.﴾ ﴿We ask Allah for our and your well-being.﴾ May Allah forgive us and you. This is what the Prophet (peace be upon him) used to say. So it is Sunnah for Muslims to visit graves, because the Prophet (peace be upon him) did so and because he (peace be upon him) said: ﴿Visit graves, as they remind you of the Hereafter.﴾ The purpose of visiting graves is meant to supplicate to Allah for the dead, seek Allah's Forgiveness and Mercy for them, think of the Hereafter and death, and prepare for death. The etiquette of visiting graves includes that a person should not offer Salah (Prayer) at graves and should not sit there either to supplicate to Allah for the dead or to recite the Qur'an. Instead, a person who visits graves should greet the dead with Khusu`, longing for the Hereafter, fearing Allah's Punishment, and seeking to treat hardness of heart, for people who think about death and graves are more likely to get ready for the Hereafter and to have tender hearts. Thinking about death, the Hereafter, and the congregation on the Day of Resurrection softens hearts and helps people to prepare for the Hereafter and to beware of being indulgent in the worldly life. However, it is not permissible to offer Salah at graves, circumambulate them, or ask their dwellers for anything. Offering Salah at graves is a Bid`ah (innovation in religion) that leads to Shirk (associating others with Allah in His Divinity or worship). Likewise, reciting the Qur'an at graves or sitting there for making Du`a' is a Bid`ah. Moreover, circumambulating graves is Shirk; and if a person circumambulates graves seeking to draw close to the dwellers of the graves, this is major Shirk

(associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Similarly, supplicating to the dwellers of the graves, seeking their help, making vows for them, or slaughtering sacrifices for them

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is major Shirk. To supplicate to the dead saying, "O my lord, support me", "Cure my dear sick fellow", "Intercede for me", or the like is considered major Shirk. This should be done neither at the grave of the Prophet (peace be upon him), the graves of the Companions, nor the grave of any other person. When a person visits graves, they should greet the deceased and supplicate to Allah for them, saying: [\(Peace be upon you, O dwellers of the abodes among the believers and Muslims, and we shall - In sha'a-Allah - join you. We pray to Allah for our and your well-being.\)](#) It is not permissible for the Mu'min (believer) to ask the deceased for anything, seek help from them, make vows for them, offer sacrifices for them, or circumambulate their graves to draw close to them; all this is considered major Shirk. However, if a person circumambulates the graves of dead people in the mistaken belief that this is permissible to draw close to Allah, this is a Bid`ah and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), because this is a means that may lead to Shirk. Circumambulation is related specifically to the Ka`bah. To circumambulate graves, seeking to draw close to their dwellers, asking for their intercession, or thinking they can benefit is considered major Shirk, just as supplicating to them beside Allah, seeking help from them, and making vows for them is considered major Shirk, as some people may do at the graves of Al-Badawy, Shaykh `Abdul-Qadir in Iraq, Abu Hanifah, Al-Hasan, or Al-Hussayn in Egypt. Supplicating to the dead, seeking help from them, or making vows for them is major Shirk. Some ignorant people may supplicate to the Prophet (peace be upon him) at his grave and ask him for help, support, or a cure; all this is considered major Shirk. May Allah grant us safety. As for women, they are not permitted to visit graves,

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because the Messenger of Allah (peace be upon him) forbade them from visiting graves and cursed the women who do this. This is because women are a source of Fitnah (temptation) and tend to show emotional restraint. Allah's Saying: [\(nor stand at his grave.\)](#) is a prohibition to the Prophet (peace be upon him) from standing at the graves of the hypocrites or offering the Janazah (Funeral) Prayer for them. But if a Muslim has died, it is prescribed to stand at their graves after burying them to supplicate to Allah to forgive them and make them steadfast (when they are being questioned by the two angles in the grave). The Prophet (peace be upon him) used to say after burying the deceased: [\(Seek forgiveness for your brother, and beg steadfastness for him.\)](#) Whenever the Prophet (peace be upon him) had finished burying the dead, he used to stay at his grave and say: [\(Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.\)](#) It is prescribed to stay at the graves of the Mu'mins after burying them to ask Allah for forgiveness and steadfastness for them. But it is not permissible to offer the Janazah Prayer for the hypocrites or to stay at their graves. We ask Allah for well-being and safety.



280- Ruling on weeping upon visiting graveyards

Q: When I go with some of my brothers to visit the graveyards to learn a lesson, I hear sometimes people crying loudly. Is that permissible?

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A: If they were overcome by tears, there is nothing wrong with that, as the Messenger of Allah (peace be upon him) wept at his mother's grave. There is no certain limit concerning this matter. However, it is preferable to lower one's voice, if possible, not to disturb anyone, not to be considered as hypocrites, and not to let the people think that they have another intention. We deduce that if a person is overcome by tears, there is nothing wrong with that, because if they visit the graveyards to learn a lesson, and to visit their relatives and beloved people, they may be overcome by tears.



281- The wisdom of visiting graveyards

Q: The questioner asks: "What is the ruling on visiting graveyards? What should be done while visiting them?"

A: Visiting graveyards is considered a Sunnah (action following the teachings of the Prophet), Qurbah (a good deed by which Allah's Pleasure is sought), and an act of obedience to Allah (Glorified and Exalted be He). It reminds man of death and the Hereafter to supplicate to Allah for the dead, and to ask Him to bestow mercy upon them. It is a great act of worship. Thus, the Prophet (peace be upon him) said: [﴿Visit the graves, as they remind you of the Hereafter.﴾](#) He (peace be upon him) taught the Sahabah (Companions of the Prophet) to say upon visiting the graveyards: [﴿Peace be upon the inhabitants of this city \(graveyard\) from among the believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.﴾](#) [﴿I beg](#)

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[of Allah peace for us and for you.﴾](#) He (peace be upon him) used to visit the graveyards, and to supplicate to Allah for the dead saying: [﴿Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you will receive it after some delay; and God willing we shall join you.﴾](#) He said: [﴿O Allah! Forgive people of Baqi` Al-Gharqad.﴾](#) The Sunnah is to supplicate to Allah for the dead saying the previously mentioned Du`a's (supplications). This visit involves great good and virtue, and reminds the people of the Hereafter and death. Visiting graveyards is prescribed for men only, as women should not visit them. The Messenger of Allah (peace be upon him) cursed the women who visit the graveyards. The correct opinion is that women should not visit graveyards, or follow funerals to the graveyards. However, they are permitted to offer Funeral Prayer for a dead Muslim at a Musalla (place for Prayer) or at the Masjid (mosque). `Aishah (may Allah be pleased with her) offered Funeral Prayer for Sa`d ibn Abi Waqqas, when he died before the end of her life. We deduce that performing Funeral Prayer is prescribed for men and women. However, visiting graveyards is limited to men only.



282- The way of standing in front of the grave to greet the dead

Q: The questioner asks: When a person visits a grave to greet a dead person, is it prescribed for him to face the Qiblah (Ka`bah- direction faced in Prayer), while the grave is in front of him,

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or to be directed to the East to face the dead person's face?

A: There is no specific place, where the person who visits the graves should stand. The Sunnah (action following the teachings of the Prophet) is to stand by the grave and greet the dead, either from behind the grave or in front of it. The important matter is to greet the dead. If the visitor of the grave stands in front of it to face the dead person's face, there is nothing wrong with this, as there is latitude in this matter. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He did not mention a specific direction, so there is latitude in this matter. All praise be to Allah. The important matter is to visit the graves, to greet the dead, and to make Du`a' (supplication) for them. He may greet specific dead people, such as his father or brother. There is latitude in this matter. All praise be to Allah.



283- Can the deceased hear the Salam?

Q: My father died ten years ago and I have been visiting his grave to say Salam (Islamic greeting of peace) and supplicate to Allah for him ever since. However, someone told me that the deceased do not hear the speech of the living. Can my father hear and return my Salam when I visit his grave? Kindly guide me, may Allah reward you with the best.

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A: Your visiting the grave of your father is Mashru` (Islamically prescribed), because the Messenger of Allah (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) Accordingly, it is Sunnah (action following the teachings of the Prophet) to visit graves, say Salam to the deceased, and supplicate to Allah for them. The Prophet (peace be upon him) used to visit graves and teach his Companions (may Allah be pleased with them) to visit them. It is Sunnah to visit the grave of your father, say Salam for him, and supplicate to Allah for him. Whether or not your father hears your Salam, Allah knows best; this is up to Allah (Glorified and Exalted be He). There is no Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude, free from eccentricity and blemish) reported to indicate that your dead father hears your speech or knows about your visits. However, your dead father benefits from your visit and your Du`a' (supplication); whether you supplicate to Allah for your dead father at home, at the Masjid (mosque), at his grave, or anywhere else, he benefits from your Du`a'. Du`a' is very beneficial, and likewise, Sadaqah (voluntary charity), Hajj, `Umrah (lesser pilgrimage), and Ud-hiyah (sacrificial animal offered by non-pilgrims) are very beneficial for the deceased. Whether or not your dead father recognizes or hears your speech, this is up to Allah (Glorified and Exalted be He) and Allah alone knows this. It was reported in some Hadiths where there is weakness in their Sanad (chain of narrators) that the Messenger of Allah (peace be upon him) said: [\(When a person visits a \(dead\) person who he knew in the worldly life and says Salam for him, Allah will give him his soul back to return Salam.\)](#) However, the authenticity of this Hadith is questionable.



284- Ruling on reciting the Qur'an over the dead when visiting graves

Q: What is the ruling on reciting the Qur'an upon the dead when offering condolences to the bereaved family, visiting, or passing by

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the graves?

A: It is not permissible to recite the Qur'an by the graves, because the Prophet (peace be upon him) said: *«Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah (if Allah wills), follow you.» «We pray to Allah for our and your well-being.»* This is the way he greeted the dead: "O Allah, forgive them and be merciful with them. Peace be upon you, O dwellers of the abodes of the believers and the Muslims, we pray to Allah for your well-being." You can teach the bereaved family to say when they visit the graves: "Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah (if Allah wills), follow you. We pray to Allah for our and your well-being, and may Allah have mercy on those who have preceded us in death, and those who will come after us." When a person offers condolences to the bereaved family, they should exhort and remind them with the holy Ayah (Qur'anic verse): *«but give glad tidings to As-Sâbirûn (the patient).» «Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.»* There is nothing wrong with reminding the people at the time of calamities with the Ayahs that urge them to be patient, as a kind of advice. Also, you may exhort them, supplicate to Allah for them, and remind them with the Ayahs and Hadiths that urge them to be patient.



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285- Ruling on reciting Surah Al-Ikhlās and Ayat-ul-Kursy when passing by the graveyard

Q: Your Eminent Shaykh. One of my friends said that it is Mustahab (desirable) to recite Surah (Qur'anic chapter) Al-Ikhlās eleven times and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) when passing by the graveyard. Thus, Allah does not torment the dead, and forgives as many sins as the number of the recitation.

A: This is Batil (null and void) that has no basis in the Shari'ah (Islamic law), and an apparent Bid'ah (innovation in religion). However, when a person passes by the graveyard, he should greet the dead and say: "Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah (if Allah wills), follow you. We pray to Allah for our and your well-being, and may Allah have mercy on those who have preceded us in death, and those who will come after us. When men pass by the graves, they should greet the dead. As for women, they should not visit the graves. However, there is no basis for reciting Surah Al-Ikhlās and Ayat-ul-Kursy.



286- Ruling on making Du`a' for the dead when passing by a graveyard

Q: There is a graveyard, by which we pass when we come out of the Masjid (mosque) after offering the `Isha' (Night) Prayer or the Fajr (Dawn) Prayer. The Imam (the one who leads congregational Prayer) stands by it to make Du`a' (supplication) for the dwellers of the graves, and we say, "Amen". What is your opinion concerning this act?

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A: There is nothing wrong with making Du`a' for the dead. This is regarded as a visit to the graves. If you pass by the graveyard, and make Du`a' for the dead, Allah may reward you with the best.

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287- Ruling on saying Salam to the deceased in a graveyard when passing it while driving a car

Q: Your Eminence Shaykh, is it permissible when passing by a graveyard while driving a car to greet the deceased or is this insufficient and one has to enter in order to greet them?

A: It is better to enter to greet the deceased, because this helps one be in a state of submissiveness to Allah (Exalted be He) and evokes strong feelings. However, it is sufficient to greet them while driving your car, riding a donkey (or a camel, a horse, and so on.), or from above the wall of the graveyard, and so on. Yet, as mentioned above, entering to greet them is better and affects one deeply.



Q: A questioner asks: "When driving my car and passing by a graveyard, should I stop the car and enter the graveyard to say Salam (Islamic greeting of peace) to the deceased or is it enough to stop the car and say it?"

A: If it is possible to get out of the car and enter the graveyard to say it, it would be better. However, there is nothing wrong with you saying it while you are in your car if you are near the graveyard in which the deceased can hear the Salam.

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The wording of this Salam is mentioned in some Hadiths. For instance, a person can say: [﴿As-salam `alaykum ahl-al-diyari min-al-mu'minin wal-muslimin.Yarhamu Allah Al-Mustaqdimina minna wal-Musta'khirin wa-inna in sha'a-Allahu bikum lahiqun \(May peace be upon you, O dwellers of the abodes of the believers and the Muslims! May Allah have mercy upon those who have preceded us and those who will come after us. We shall -if Allah wills - follow you.﴾](#) [﴿As'alu Allah lana wa-lakum-ul-`afiyah \(We pray to Allah for our and your well-being\).﴾](#) Also, one can make this Du`a' (supplication) for the deceased: "Allahumma ighfir lahum Allahumma irhamhum (O Allah! Forgive and have mercy on them)". Saying Salam and supplicating to Allah (Exalted be He) for the deceased are good acts, whether it is said at the graves or outside the graveyard. The Prophet (peace be upon him) said: [﴿Visit graves for they remind you of the Hereafter.﴾](#) One receives a great reward from Allah (Exalted be He) for saying Salam when visiting or passing by graves.



288- Ruling on men and women gathering at graves during feasts

Q: During feasts, many men and women in our country, especially in the countryside, gather at graveyards. There, they do the folk dance known as Al-Dabkah and perform songs. Some of them bring cassette recorders and cameras to record the voices of the women and take photos of them. What is the ruling on these acts? May Allah reward you with the best.

A: As far as I know, there is no basis in Shari`ah for making a special customary visit to the graves on the days of the feasts. Generally speaking, visiting graves is commendable and a Sunnah (action following the example of the Prophet).

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It has no specific time or limit. A person can visit graves at any time, whenever possible, whether during the day or at night. Thus, specifying the feast day or any other day to habitually visit graves has no basis in Shari`ah (Islamic law). Visiting graves reminds one of death and the Hereafter. The Prophet (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) Moreover, the Prophet (peace be upon him) used to teach his Sahabah (Companions) what to say when visiting graves. For instance, he (peace be upon him) taught them to say: [\(As-salam `alaykum ahl-al-diyari min-al-mu'minin wal-muslimin. Wa-inna in sha'a-Allahu bikum lahqun. As'alu Allah lana wa-lakumul-`afiyah \(May peace be upon you, O dwellers of the abodes of the believers and the Muslims! We shall -if Allah wills - follow you. We pray to Allah for our and your well-being\)\)](#) In another wording, [\(Yarhamu Allah Al-Mustaqdimina minna wal-Musta'khirin \(May Allah have mercy upon those who have preceded us and those who will come after us\).\)](#) Thus, generally speaking, visiting graves is a Sunnah. It is recommended to go to graves and supplicate to Allah (Exalted be He) to forgive and have mercy on the deceased. In addition, it reminds one of death and the Hereafter and serves as an admonition to help one be prepared for death. However, visiting graves is only for men. Women are prohibited from visiting graves; they should be warned against doing so. It is not permissible for men and women to gather at graves, play musical instruments, perform songs, and the like.

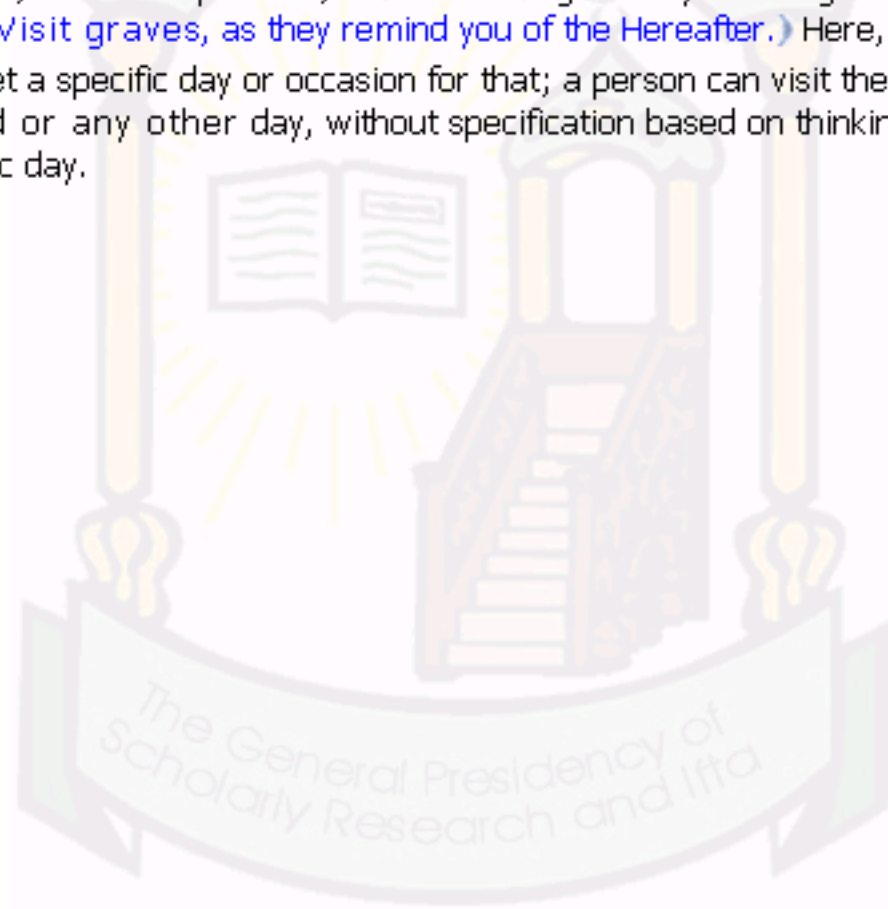
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Mixing between men and women is absolutely Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and impermissible because it leads to Fitnah (temptation) and violating what is prohibited. Playing musical instruments and mixing between men and women are also prohibited whether these acts are done at graves or at any other place. Also, taking photos of women is absolutely impermissible because it leads to immorality. All these acts are prohibited and are Munkar. People should beware of this and should advise one another.



Q: Is it permissible to visit graves on the day of `Eid (`Eid-ul-Fitr or `Eid-ul-Adha, the Festival of Breaking the Fast or the Festival of the Sacrifice)?

A: There is no problem in doing that. Graves can be visited at any time. However, to specify the day of `Eid to habitually visit graves, thinking that there is merit in doing so on that day is an act which is baseless in Shari`ah (Islamic Law). But, if you specify it because you have no other time, there is no problem. In other words, visiting graves is not tied to a specific time, day, or limit; a person can visit graves at any time, whenever possible, whether during the day or at night. The Prophet (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) Here, the Prophet (peace be upon him) did not set a specific day or occasion for that; a person can visit them at any time whether on the day of `Eid or any other day, without specification based on thinking that there is merit in doing so on a specific day.





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289- Ruling on women gathering the grass growing in the graveyards to feed their animals

Q: My question pertains to the grass growing in graveyards. First, the permissibility of walking on the paths found beside graves, and second, the ruling on women going to the graves to gather the grass and fodder growing there. May Allah reward you with the best.

A: There is nothing wrong with women going to the graveyard to gather grass to feed their animals. Women are prevented from visiting the graves, but there is nothing wrong with them going there to gather grass growing there. Visitors should walk along the paths that are beside the graves, and should not walk on the graves. So, if a woman goes to the graveyard to gather the grass, she should walk between graves. It is not permissible for men and women to violate the graves by walking on them. Rather, they should walk along the paths between the graves to take whatever they need.



290- Issue on the dead meeting and recognizing each other

Q: A questioner from Al-Baha says: I hope that the Shaykh answers my

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question: Do the deceased people meet with and recognize their family and brothers who died before them? Do benevolent people meet and recognize each other after their deaths?

A: Allah knows best. I do not know of an authentic Nas (Islamic text from the Qur'an or the Sunnah) pertaining to this. Some scholars mentioned this matter in their books, such as Ibn Al-Qayyim in his book "Al-Ruh". However, this issue would need evidence reported from the Prophet (peace be upon him) to prove that the dead meet with each other. As for the souls of the believers, they are in Paradise, as it is authentically reported from the Prophet (peace be upon him) when he said: [\(The Ruh \(soul\) of a believer is a bird that hangs in the trees of Paradise until Allah returns it to his body on the day He raises him.\)](#) [\(The souls of the martyrs roam freely in Paradise, and then nestle in chandeliers hung from the Throne of the Almighty.\)](#) This refers to the souls of the martyrs who were killed in the Cause of Allah. As for the souls of the believers, they roam in Paradise in the form of birds. As for their meeting and recognizing each other, this would need authentic evidence reported from the Prophet (peace be upon him). Also, some pious people have seen in their dreams something indicating the meeting of the souls of the dead. However, confirming this matter would need an authentic Nas reported from the Prophet (peace be upon him), although some dreams indicate that this occurs.



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291- Do dead people see their visitors?

Q: Do dead people see the people who visit them? Should we visit the dead on Monday and Thursday in particular? Is it permissible to visit them on other days of the week?

A: It is permissible to visit the dead at any time on any day of the week, at night or in the morning, as there is no particular time specified for visiting the dead. A person may visit the graves of the dead at any time convenient for him. As for the dead seeing the people visiting them, this matter is groundless. The dead perish and are no longer able to see the people visiting them. As for their souls, they will enter Paradise if they were believers, or will enter Hellfire if they were Kafirs (disbelievers), and the sinners are endangered. There is no evidence that the dead see the people visiting them.



292- Ruling on women going to the graveyard to attend the burial of the dead

Q: The sister in question is Egyptian and lives in the Kingdom of Saudi Arabia. She talks about the graves and the Bid`ahs (innovations in religion) made by many people concerning the funerals. Her questions have been summarized as follows: What is the ruling on women going to the graveyard to attend the burial of the dead? Will not the woman who does that smell the breeze of Paradise, as narrated about the honorable Messenger (peace be upon him) when he saw Fatimah coming and covered with dust, and he thought that she was attending a funeral?

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A: It is authentically reported from the Messenger of Allah (peace be upon him) that he cursed women who visit graves, and prevented them from following funerals to the graveyards. Thus, it is not permissible for women to follow funerals to the graveyard, or to visit graves, as this is authentically reported from the Prophet (peace be upon him). As for warning the woman who does that against not smelling the breeze of Paradise, its Sanad (chain of narrators) is controversial. However, it is proved that women are prevented from following funerals to the graveyard and visiting graves. This is authentically reported from the Prophet (peace be upon him). The reason for that and Allah knows best is that they cause Fitnah (temptation) and lack patience. Thus, it is out of Allah's Wisdom that He forbade them from doing that in order not to cause or to be liable for Fitnah.



293- Ruling on a bereaved family going to the grave to give Sadaqah

Q: According to some customs, the bereaved family, including both men and women, go to the grave every Thursday in the first three weeks following the death of their relative to give pies and bread as Sadaqah (voluntary charity). What is the ruling on that? Is it preferable to give Sadaqah to the poor and the needy in any other place without going to the graveyard, especially when it is proved that most of the people, who receive this Sadaqah, sell what they collect from the family of the dead?

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A: There is no basis for visiting graves once a week or paying Sadaqah at the graveyard. Rather, these visits should not be made at fixed times. It is prescribed for men to visit graves at any time convenient for them to remember the Hereafter and death, and to make Du`a' (supplication) for the dead, saying: ﴿As-salamu `alaykum dar qawm Mu'min wa inna in sha' Allahu bikum lahiqun (Peace be upon you, the inhabitants of the abodes of the believers, and In sha'a-Allah (if Allah wills) we shall join you).﴾ ﴿As'alu Allaha lana wa-lakum al-'afiyah, Yaghfiru Allahu lana wa-lakum (We implore Allah to grant well-being for both us and you, May Allah forgive us and you).﴾ The Prophet (peace be upon him) taught his Companions to say when they visited the graves: ﴿As-salamu `alaykum ahla ad-diyari minal-Mu'minin wal-Muslimin, wa inna in sha' Allahu bikum lahiqun, as'alu Allaha lana wa-lakum al-'afiyah. (Peace be upon you, the inhabitants of the abodes of the believers, and In sha'a-Allah (if Allah wills) we shall join you. We implore Allah to grant well-being for both us and you).﴾ When he visited the graves, the Prophet (peace be upon him) said: ﴿As-salamu `alaykum dar qawm Mu'minin, wa inna in sha' Allahu bikum lahiqun, ghadan mu'ajalun, Allahumma ighfir li ahli Baqi` Al-Gharqad (Peace be upon you, the inhabitants of the abodes of the believers, and In sha'a-Allah (if Allah wills) we shall join you. What you were promised would come to you tomorrow, you receiving it after some delay. O Allah, forgive the inhabitants of Baqi` Al-Gharqad.﴾ This is what the Prophet (peace be upon him) did, and he said: ﴿Visit the graves, as they remind you of the Hereafter.﴾ ﴿Visit the graves, as they remind you of death.﴾ This should be done by men only, as women should not visit graves, as previously mentioned. There is no basis for fixing a certain day such as Thursday or Friday for visiting graves.

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Also, there is no basis for distributing Sadaqah including bread and meat, by the graves. It is prescribed to give Sadaqah to the poor at their homes, or wherever they are without burdening them with having to go to the graveyard. It is prescribed that the believer should search for the poor to give them Sadaqah, or the poor may come to the believer seeking Sadaqah. As for treating the graveyard as a place for giving Sadaqah, this is groundless.



294- [\(Allah curses the woman who wails, and the one who listens to her\)](#)

Q: Are women prohibited from visiting the graves if the deceased person is the dearest person to them? The Messenger (peace be upon him) said: [\(Allah curses the woman who wails, and the one who listens to her.\)](#) The Messenger of Allah is truthful. However, I do not understand the meaning of "the one who listens" mentioned in this Hadith. Does it mean the curious woman that pries on people, the woman who listens to songs, or the one who listens to TV and radio? Please clarify this matter. May Allah reward you with the best.

A: It is not permissible for women to visit graves, as when the Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter,\)](#) he meant men. He taught his Companions

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to say when they visited the graves: [\(Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah \(if Allah wills\), follow you. We pray to Allah for our and your well-being.\)](#) It is narrated on the authority of `Aishah that he (peace be upon him) taught his Companions to say: [\(May Allah have mercy upon those who have preceded us in death and those who will come after us.\)](#) As for women, he (peace be upon him) prevented them from visiting graves. It is mentioned in Hadiths: [\(The Messenger of Allah \(peace be upon him\) cursed the women who visit graves.\)](#) It is not permissible for them to visit graves, but it is prescribed for them to supplicate to Allah to forgive their dead people, and be merciful to them. Also, they are permitted to make Du`a' (supplication) for them to be granted Paradise, and to be saved from Hellfire, while they are at home, without visiting the graves. There is no impediment for them to offer Janazah (Funeral) Prayer at the Masjid (mosque) or at the Musalla (place for Prayer), as women offered Janazah Prayer at the time of the Prophet (peace be upon him) and his Companions.

As for the woman who wails and the one who listens to her, the Prophet (peace be upon him) forbade women to wail, and said: [\(Among my people there are four characteristics belonging to Jahiliyyah \(pre-Islamic time of ignorance\), which they will not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by the stars, and wailing for the dead.\)](#) Also, he (peace be upon him) said: [\(If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing](#)

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[a garment of tar and a shirt of scabs.\)](#) (Related by Muslim in his Sahih) The Prophet (peace be upon him) clarified that wailing for the dead is one of the reprehensible characteristics of Jahiliyyah, which should be avoided. Um `Atiyyah said in the Bay`ah (pledge of allegiance) that the Prophet commanded them [\(Not to wail.\)](#) Also, Abu Dawud (may Allah be merciful to him) narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Sa`id (may

Allah be pleased with him) that the Prophet (peace be upon him) [\(cursed the woman who wails, and the one who listens to her.\)](#) Its Sanad (chain of narrators) is Da`if (weak), but its meaning is supported with evidence, as wailing is Haram (prohibited) and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not permissible for women and men to wail. Wailing means crying loudly or saying "O my sustainer, O the one who used to clothe me, O my heart is broken" loudly. "The one who listens" mentioned in the Hadith refers to the woman who listens to the woman who wails, encouraging her to wail. In this way, she participates in this act, as listening to her is a kind of encouragement for her. It is not permissible for a woman to listen to the woman who wails. If the woman who wails does not keep silent, women should abandon her, intending to desert and to reprove her. If women listen to the woman who wails, this becomes a kind of encouragement for her to keep on doing this act. It is not permissible to listen to the woman who wails. Rather, this woman should be reprovved and prevented from this act. If she does not stop wailing, the other women should abandon her.

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As for listening to songs, it differs from wailing, and it is regarded as a Munkar for men and women. Songs are regarded as a Munkar, and a reason for having a corrupt heart and being cruel as well as being deluded, as Allah (Glorified and Exalted be He) says in the Qur'an: [\(And of mankind is he who purchases idle talks \(i.e. music, singing, etc.\) to mislead \(men\) from the Path of Allâh without knowledge\)](#) This proves that buying idle talk, whether for a price or not, is regarded as a reprehensible Munkar. Allah mentions this intending to dispraise and blame them. [\(And of mankind is he who purchases\)](#) This means purchasing idle talk. [\(to mislead \(men\) from the Path of Allâh\)](#) It may be read in the active voice "liadillu" (to mislead), or in the passive voice "liudallu" (to mislead). This means that purchasing idle talk causes delusion and misleads people without knowledge, and takes the Path of Allah or the Ayahs (Qur'anic verses) by way of mockery. Thus, Allah says after it: [\(and takes it \(the Path of Allâh or the Verses of the Qur'ân\) by way of mockery.\)](#) It refers to the Path of Allah or the religion, and this is a great danger. Idle talk refers to singing, according to the majority of the scholars. Many scholars, including Mufasssirs (exegetes of the Qur'an) and others, said that idle talk refers to singing. If it is accompanied by musical instruments such as a lute, violin, tambourine, or drum, it becomes more prohibited and the sin it causes is greater. It is not permissible for men or women to listen to such things played by the TV, radio, recorders, video, or others. These things are prevented and prohibited. If they are accompanied by blameworthy scenes such as mixing between men and women, or their meeting in the manner

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a husband does with his wife, or the like, it becomes more prohibited, and the sin is greater. It is not permissible for men and women to do this. As for wailing, it is something else, as it is related to the dead, whether it is committed at home, in the graveyard, or elsewhere. It is not permissible to listen to the woman who wails, or to encourage her to do this sinful act. Rather, she should be blamed, warned, and prevented from doing such an act. Allah is the One sought for help.



295- Giving preference to preventing women from visiting the graves

Q: The questioner says: She visited the grave of the Prophet (peace be upon him), and noticed that some people blamed her for this act. I hope you enlighten us, Your Eminence.

A: Visiting graves by women is a controversial matter among scholars, as some of them said that they women are permitted to visit graves like men, and others said that they should not visit any grave, even the grave of the Prophet (peace be upon him). This is the most preponderant and correct opinion, as the Prophet (peace be upon him) in a Hadith Sahih (authentic Hadith) [\(cursed the women who visit graves.\)](#) In another wording of the Hadith: [\(women who visit graves very often.\)](#) This indicates that

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women should not visit graves. In the beginning, they were permitted to visit the graves, like men. Then, Allah prevented them from visiting graves, and permitted men only to do this. The reason for this - and Allah knows best - is that they may cause a Fitnah (sedition), and they lack self-control. Allah prescribed for them to avoid visiting graves so as not to cause a Fitnah, and not to be liable to any Fitnah. They are permitted to supplicate to Allah to forgive their dead people and to be merciful with them, at their homes, in the roads, or at the Masjids (mosques). There is no need for them to visit graves.



Q: Eminent Shaykh, you said that it is permissible to visit grave. Is it permissible for men only, or for both men and women, to visit them?

A: It is permissible for men to visit graves, but it is not prescribed for women to visit them. Rather, the Messenger cursed the women who visit graves. Women should avoid visiting graves because they are a cause of Fitnah (temptation). Also, they should avoid the matter that the Messenger (peace be upon him) prevented them from. It is permissible for men only to visit graves, as the Prophet (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) He (peace be upon him) and the Sahabah (Companions of the Prophet) visited graves, and he (peace be upon him) taught the Sahabah to say when they visited graves: [\(Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah \(if Allah wills\), follow you. We pray to Allah for our and your well-being.\)](#) It is also reported on the authority of

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`Aishah that he (peace be upon him) said: [\(May Allah have mercy upon those who have preceded us in death and those who will come after us.\)](#) [\(O Allah, forgive the dwellers of Baqi` Al-Gharqad.\)](#) When the Prophet visited them, he used to make Du`a' (supplication) for them. Al-Baqi` is a graveyard in Madinah. It is mentioned in a Hadith Sahih (authentic Hadith): [\(The Messenger of Allah \(peace be upon him\) cursed the women who visit graves very often.\)](#) In another narration: [\(The Messenger of Allah \(peace be upon him\) cursed the women who visit graves.\)](#) We deduce that it is permissible for men to visit graves to be reminded of death and the Hereafter, to ask Allah to be merciful with their dwellers, and to make Du`a' (supplication) for them. However, it is not permissible to supplicate in their names, to seek relief from them, to make vows for them, to slaughter animals for them, or to seek help from them. Doing these acts is considered as major Shirk (associating others with Allah in His Divinity or worship). As for women, they should not visit graves. Rather, they are permitted to supplicate to Allah for their dead people, and to ask Allah to be merciful with them, at their homes, in the Masjids (mosques), and elsewhere. However, it is not permissible for women to visit graves.



Q: Is it permissible for women to visit graves or not? I heard throughout this program that it is not permissible. Is this correct?

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A: Yes, it is correct, as it is not permissible for women to visit graves. The Messenger of Allah (peace be upon him) cursed the women who visit graves. However, it is prescribed for men to visit them. He (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) As for women, the Prophet (peace be upon him) prevented them from visiting graves. It is narrated on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that he said: [\(The Messenger of Allah \(peace be upon him\) cursed the women who visit graves.\)](#) It is not permissible for women to visit graves, but they may offer the Janazah (Funeral) Prayer with the people, as it is prescribed for both men and women to offer Janazah Prayer. They may offer the Janazah Prayer at the Masjid (mosque) or in a Musallah (place for Prayer). It is prescribed for men only to go to the graveyard and to visit graves.

The reason for this is - and Allah knows best - that they may cause a Fitnah (sedition); if they become used to visiting graves, they may cause a Fitnah for the men visiting graves due to mixing with them. Also, most women lack self-control when they remember their children, fathers, mothers, or brothers that have died. They may despair for their death, and commit some prohibited acts such as wailing, rending their garments, striking their cheeks, or taking off some of their clothes. It is out of Allah's Wisdom that He prevented women from visiting graves so as not to cause a Fitnah, and to avoid the harmful consequences that their actions may cause. This may be the reason, and Allah (Glorified and Exalted be He) knows best.



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Q: The questioner asks about the ruling on women visiting graves.

A: Visiting graves is an act of Sunnah Sunnah (action following the teachings of the Prophet) for men, and not permissible for women, as the Messenger of Allah (peace be upon him) said: [\(Visit graves, as they remind you of the Hereafter.\)](#) He (peace be upon him) and the Sahabah (Companions of the Prophet) visited graves, and the Prophet taught the Sahabah to say when they visited them: [\(Peace be upon you, O dwellers of the abodes of the believers and the Muslims, and we shall, In sha'a-Allah \(if Allah wills\), follow you. We pray to Allah for our and your well-being.\)](#) He (peace be upon him) would sometimes say: [\(May Allah have mercy upon those who have preceded us in death and those who will come after us.\)](#) Or: [\(O Allah, forgive the dwellers of Baqi` Al-Gharqad.\)](#) Also he said: [\(May Allah forgive us and you. You have gone ahead of us, but we will follow you.\)](#) As for women, they should not visit graves, as the Messenger (peace be upon him) cursed the women who visit graves. It is not permissible for them to visit graves, and this is the ruling on which the Sunnah finally settled. At the beginning of the emergence of Islam, the Prophet (peace be upon him) prevented men and women from visiting graves. Then, he permitted both of them to visit graves. Then, he prevented women from visiting graves, and permitted men only to do so. The Shari`ah (Islamic law) finally settled on permitting men to visit graves, as it is an act of Sunnah, and preventing women from visiting them. and preventing women from visiting them.



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Is visiting graves Haram (prohibited) or Halal (lawful)? Is it permissible for women to wear black when someone dies?

A: It is not permissible for women to visit graves. The Messenger of Allah (peace be upon him) forbade women from visiting graves. He cursed women who are frequent visitors of graves. However, it is an act of Sunnah (action following the teachings of the Prophet) for men. The Prophet (peace be upon him) said: [\(Visit graves, for they remind you of the Hereafter.\)](#) At the beginning, the Prophet (peace be upon him) forbade men and women from visiting graves then they were all allowed. Later, visiting graves was prescribed for men only and women were not allowed for a great wisdom. This is because women may cause Fitnah (temptation) and they tend to show little patience. Allah, out of His Mercy and Kindness, forbade women from visiting graves. On the other hand, offering Janazah (Funeral) Prayer for a deceased person is permissible for men and women alike. It is permissible for women to offer Janazah Prayer for a deceased person, whether at her house or in a Musalla (place for Prayer). Based on this evidence, visiting graves is permissible only for men.



296- Wisdom behind preventing women from visiting graves

A: I know that women are prohibited from visiting graves, however, if a woman passes by a cemetery, is it permissible for her to say Du`a' (supplication)

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of visiting graves? What is the wisdom behind prohibiting women from visiting graves?

A: It was authentically reported that the Messenger of Allah (peace be upon him) said: [\(Visit graves, for they remind you of the Hereafter.\)](#) He taught his Companions when visiting graves to say: [\(As-Salamu 'alaikum ahla ad-diyari minal-Mu'minin wal-Muslimin, wa inna in sha'a Allahu bikum lahiqun, as'alu Allaha lana wa-lakum al-'afiyah \(Peace be upon you, oh dwellers of the graves amongst the believers and Muslims. Truly, we shall, In sha'a-Allah \(if Allah wills\), join you. We ask Allah for our and your well-being.\) \(May Allah have mercy upon those who have preceded us in death and those will come after us.\)](#) Visiting graves benefits both the living and the dead; it reminds the living of death and the Hereafter; the deceased also benefits from the Du`a' of those who seek Allah's Forgiveness for them. On the other hand, the Messenger of Allah (peace be upon him) forbade women from visiting graves. At the beginning of Islam, the Messenger did not allow both men and women to visit graves, because the people at the time were new Muslims. Then both men and women were allowed to visit graves. Later, the Messenger of Allah (peace be upon him) made visiting graves lawful for men only. It is narrated that the Prophet (peace be upon him) said: [\(Allah cursed women who are frequent visitors of graves.\)](#) Scholars said that women are not allowed to visit graves because they tend to show little patience and may expose men to a Fitnah (temptation), so Allah prevented them from doing so as a way of Sadd-ul-Dhara'i` (blocking the means leading to sins). They might not be able to control themselves from lamenting, wailing, and weeping. They in turn might be a source of Fitnah for the men

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who visit graves, on their way to or back from graves. Thus, the wisdom behind preventing women from visiting graves is that they may cause a Fitnah and they lack self-control. It is possible that when women see the graves of their dead fathers, mothers, brothers, sisters, or husbands, they would lament, weep, and wail over their graves or tear their clothes. It is also possible that they would cause a Fitnah for men and vice versa. Allah (Glorified and Exalted be He) is the All-Knower, the All-Wise. He does not forbid anything except for wisdom.



297- The Prophet teaching `Aishah the Du`a' of visiting graves: Hadith authenticity

Q: What is the degree of authenticity of the Hadith reported from the Prophet (peace be upon him) in which he taught `Aishah (may Allah be pleased with her), upon her request, a Du`a' (supplication) to say when visiting graves? Is this a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)? Does this Hadith indicate the permissibility of women visiting graves?

A: This Hadith is Sahih; however, this was during the period when it was permissible for both men and women to visit graves. At the beginning, the Prophet (peace be upon him) forbade both men and women from visiting graves then they were all allowed. Later, women were forbidden from visiting graves and men were ordered to visit them. People were not allowed at the beginning, to visit graves because they were new in Islam. So, this was a way of protecting them against Shirk (associating others with Allah in His Divinity or worship). Later, the Prophet (peace be upon him) allowed visiting graves for all.

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Then, he (peace be upon him) forbade women from visiting graves and allowed men only. This Hadith in which he teaches `Aishah the Du`a' of visiting graves was during the period when women were allowed to visit them along with men.



298- Ruling on women visiting and burning incense at graves

Q: Is it permissible for me to visit the grave of my brother (may Allah be merciful with him)? Since his death, I have visited his grave, burned incense, stayed for a while, and asked Allah to have mercy upon him and to admit him into Paradise. Is this permissible?

A: It is not permissible for women to visit graves for the Messenger (peace be upon him) cursed women who are frequent visitors of graves. Likewise, burning incense at graves is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). You may pray for your brother at your house and while you are prostrating. You may also seek Allah's Mercy for him and pay Sadaqah (voluntary charity) on his behalf. However, do not visit his grave, for it is not permissible for women to visit graves. You have to repent from the previous shortcomings and pray for him from home. Alhamdu lillah (All praise is due to Allah).



299- Ruling on visiting the grave of the Prophet's mother

Q: Some people visit the grave of the Prophet's

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mother in Al-Abwa'. Is this Sunnah (action following the teachings of the Prophet)?

A: Visiting her grave is not an act of Sunnah, but visiting graves in general is an act of Sunnah. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) The Prophet's mother died in the time of Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) visited her grave, and asked Allah to allow him to beg His Forgiveness for her, but Allah did not allow him to do that; he (peace be upon him) wept, which moved those present to tears. This indicates that there is nothing wrong with visiting the graves of the people who lived during the time of Jahiliyyah in the manner the Prophet (peace be upon him) visited his mother. However, a person should not make Du`a' (supplication) for them, as their graves are visited for taking lessons only. As for the Muslims' graves, the Sunnah is to visit them, to make Du`a' for the dead, to greet them with Salam (Islamic greeting of peace), and to seek forgiveness from Allah for them. There is nothing wrong with visiting the graves of the people who died at the time of Jahiliyyah and those of the Kafirs (disbelievers), although this is not an act of Sunnah. They are visited for taking lessons and remembering the Hereafter and death, whereas the graves of the Muslims are visited for making Du`a' for them, asking Allah to be merciful to them, and remembering the Hereafter. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) Also, he (peace be upon him) taught his Sahabah (Companions of the Prophet) to say when they visited graves: [\(Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We pray to Allah for well-being for ourselves and for you.\)](#) [\(May Allah have mercy on](#)

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[those who have preceded us in death and those who will come after us.\)](#) Sometimes he (peace be upon him) said: [\(May Allah forgive us and you. You preceded and we surely by the Will of Allah shall follow you.\)](#) If a person visits the graves of the Kafirs to take lessons, there is nothing wrong with this, as the Prophet (peace be upon him) did that. It may be said that it is an act of Sunnah with regard to taking lessons only, as the Prophet (peace be upon him) visited his mother's grave, and she died at the time of Jahiliyyah. This is included under the general heading of taking lessons and remembering the Hereafter, and not concerning making Du`a' for the Kafirs, for it is not allowed. The saying that visiting the graves of the Kafirs, following the example of the Prophet (peace be upon him) who visited his mother's grave, is an act of Sunnah is a strong opinion.



300- Ruling on women visiting graves with a Mahram

Q: What is the ruling on visiting graves for women? Is it Halal (lawful) or Haram (prohibited)? The Imam (the one who leads congregational Prayer) told me that visiting graves for women is permissible if they are accompanied by a Mahram (spouse or unmarriageable relative) like a father or a brother.

A: The correct opinion is that it is not permissible for women to visit graves. The opinion of the Imam is weak; however, the correct opinion is that it is not permissible for women to visit graves for the Messenger of Allah (peace be upon him) cursed women who are frequent visitors of graves. Hence, it is not permissible for them to visit graves. Visiting graves is only prescribed for

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men. However, it is permissible for women to offer Janazah (Funeral) Prayer for the deceased. Women used to offer Janazah Prayer for the deceased with the Messenger of Allah (peace be upon him). Likewise, it is permissible for you to offer Salat-ul-Gha'ib (Funeral Prayer in absentia) with Muslims who are offering it for a deceased person who is known for his knowledge and honesty or a prince who is known for benefiting the Muslims and for his benevolence. The Prophet (peace be upon him) offered Janazah Prayer for Al-Najashy, King of Abyssinia (Ethiopia), because he was a Muslim and protected, sheltered, helped, and supported the Muslim immigrants. Thus, if a scholar, a prince, or king who is known for his services to Islam dies, it is permissible to offer Salat-ul-Gha'ib for him. Women are permitted to offer Salat-ul-Gha'ib along with other Muslims or at their houses. However, it is not permissible for women to offer Salat-ul-Gha'ib on anyone whom the Muslims did not offer Salah for nor was offering the Salah for them prescribed in the Shari`ah (Islamic Law). Salat-ul-Gha'ib is not offered for any absentee, for it is only offered for those such as a prince, a king, a scholar, etc. who do great favors for Muslims.



301- Ruling on taking food to or distributing it at the graves

Q: Every year, my mother goes to the graveyard with a group of women and takes food and drinks with her. I am very angry at her conduct and

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have advised her not to do so, but she does not listen to me. Please guide me. May Allah reward you with the best.

A: We advise you to keep on advising her and ask the people of knowledge to also advise your mother and the other women. It is not permissible for women to visit the graves every year or during the year. You should inform them that the Messenger (peace be upon him) cursed the women who visit graves and so they should not visit them. However, it is prescribed for them to supplicate to Allah in their homes and elsewhere for the dead. Du`a' (supplication) is good. Women are forbidden from visiting the graves, as the Messenger (peace be upon him) cursed the women who visit graves. You should keep on advising them and ask the righteous people and people of knowledge to also advise them and to point out to them that it is not permissible for them to visit the graves. You could direct them to read some books that clarify that women are prohibited from visiting graves. You could read for them what I mentioned in my book of Al-Tahqiq and Al-Idah, so that they may respond. You could also urge them to listen to the Qur'an Radio Station, so that Allah may guide them.



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302- Ruling on women visiting graves

Q: Is it permissible for women to visit graves?

A: No, it is not permissible for them to do this; rather, this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). The Messenger (peace be upon him) cursed the women who visit graves. Their visit is not considered a Bid`ah (innovation in religion), but if they intend to draw closer to Allah by doing so, this is considered a Bid`ah; otherwise, this is a sin, because they will be committing that which the Messenger (peace be upon him) prohibited women from doing. In fact, he cursed those women who visit graves. Therefore, it is not permissible for them to visit graves. If they mistakenly think this is a Qurbah (a good deed by which Allah's Pleasure is sought), it will be a Bid`ah, because they attempt to draw closer to Allah by doing something that He prohibited.



303- Ruling on women visiting graves to remind them of the Hereafter

Q: Is it permissible for women to visit graves, bearing in mind that this reminds people of the Hereafter?

A: Women are not permitted to visit graves. Only men are allowed to visit graves. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) It is Mustahab (desirable) for men to visit graves without traveling to visit them. They should visit the graves inside their country and supplicate to Allah to forgive and have mercy upon the dead.

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They should remember that they will all meet the same end and that death is an inevitability that everyone should be ready for. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He (peace be upon him) used to teach his Sahabah (Companions of the Prophet, may Allah be pleased with them) to say, when they visit the graves: [\(Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We pray to Allah for well-being for ourselves and for you.\)](#) In another narration he (peace be upon him) said: [\(May Allah have mercy upon those who have preceded us in death and those who will come after us.\)](#) Men should not travel to visit graves; they should visit only the graves inside their country. The Messenger forbade traveling for this purpose except to visit three Masjids (mosques): [\(Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), this Masjid of mine, i.e. Al-Masjid Al-Nabawy \(the Prophet's Mosque in Madinah\), and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\).\)](#) These are the places for which a person should purposely travel. No one should travel to visit graves. However, if a person visits graves inside his country or visits a country to conduct trade or for any other purpose and pays a visit to the graves in this country, this is Mustahab and a great good. As for women, it is reported in a Hadith that: [\(Allah cursed the women who visit graves.\)](#) Women should not visit graves, for

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it is reported in the Hadith that those who do so are cursed, because women are a cause of Fitnah (temptation) and they show little self-control, so they should not visit graves.



Q: Is it permissible for women to visit graves to pay homage to the deceased members of their family without crying over them? Guide us, may Allah guide you.

A: It is not permissible for women to visit graves. However, it is permissible for them to offer Janazah (Funeral) Prayer over the deceased, as women offered it over the deceased with the Prophet (peace be upon him). But women are prohibited from visiting graves; they are not allowed to do this, because the Messenger (peace be upon him) cursed the women who visit graves. However, women may supplicate to Allah, in their homes, for the deceased. Du`a' (supplication) is required, but visiting graves is not.





304- Ruling on visiting graves out of ignorance

Q: The father of my maternal aunt died; she visited his grave once and wants to visit it again. She heard a Hadith reported from the Messenger (peace be upon him) prohibiting women from visiting graves. Is this Hadith Sahih (authentic)? If so, does my maternal aunt bear a sin for which a Kaffarah (expiation) is required?

A: The correct opinion is that it is not permissible for women to visit graves, based on the mentioned Hadith.

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It was authentically reported from the Prophet (peace be upon him) that he cursed the women who visit graves. Thus, women should avoid visiting graves. The woman who visits a grave out of ignorance is not to be blamed, but she should not do it again. If she goes again, she must repent to Allah and ask His Forgiveness, since repentance removes the previous sins. Visiting graves is permissible for men only. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) At the beginning of Islam, visiting graves was not allowed for both men and women, because the Kafirs (disbelievers) at that time had recently abandoned worshiping and clinging to the dead. Hence, they were forbidden from visiting graves as a way of blocking the means leading to sins and preventing Shirk (associating others with Allah in His Divinity or worship). When Islam became firmly instilled in them and they understood its laws well, Allah made visiting graves lawful for them, because of the lessons they can take from remembering death and the Hereafter, and due to the benefits of supplicating to Allah for the dead and asking Him to grant them Mercy. Later, Allah forbade women from visiting graves, according to the more correct of the two opinions maintained by the scholars. This is because women may cause Fitnah (trial) to men and to themselves and because of their little control over their emotions and extreme sorrow. Allah, out of His Mercy and Kindness, forbade women from visiting graves. In this way, Allah is also Merciful to men who may be liable to temptation in such gatherings. Therefore, Allah forbade women from visiting graves out of His Mercy. As for women offering the Janazah (Funeral) Prayer, there is no harm in that. It is permissible for women to join the Janazah Prayer held in a Masjid (mosque) or Musalla (place for Prayer). They are prohibited from visiting graves, according to the more correct of the two opinions maintained by scholars, based on the prohibitive Hadiths mentioned in this regard.

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No Kaffarah is required, only repentance if she neglected this matter; but if she was ignorant of it, total ignorance is pardoned, In sha'a-Allah (if Allah wills).



305- Wisdom behind prohibiting women from visiting graves

Q: A questioner from Egypt asks: Is it permissible for me to visit graves for the purpose of taking lessons and not for wailing? I know it is forbidden for women to visit graves, but I like to remember the Hereafter. What is the wisdom behind prohibiting women from visiting graves? May Allah reward you with the best. A:

The Messenger of Allah (peace be upon him) ordered men to visit graves and said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) But he (peace be upon him) cursed the women who visit graves. People of knowledge mentioned that the wisdom behind this is that women usually have little control over their emotions and are a cause of Fitnah (temptation). Therefore, if they visited graves, they might go into a fit of weeping and wailing in a way that is inappropriate due to their lack of emotional self-control, in most cases. They might intermix with men and cause a Fitnah. Allah (Glorified and Exalted be He) is the All-Wise and All-Knowing. He does not prohibit anything without deep wisdom. He (Glorified and Exalted be He) is All-Wise with regard to His Words, Deeds, and Legislations. He wisely prohibits women from visiting graves, either because they show little self-control, are a cause of Fitnah, for both reasons, or other reasons. Alhamdu lillah (All praise is due to Allah).

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Women are permitted to supplicate to Allah in their homes or elsewhere for the deceased. They may offer Janazah (Funeral) Prayer in the Masjid (mosque) or Musalla (place for Prayer). All this is permitted Alhamdu lillah. A woman may supplicate to Allah for her relatives and husband in her home or elsewhere. She may seek Allah's Forgiveness for them and give Sadaqah (voluntary charity) on their behalf. All this is good on the part of men and women and benefits the deceased. As for visiting graves, this is specific for men, because the Messenger of Allah (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He (peace be upon him) cursed the women who visit graves and prohibited them from doing so. Um `Atiyyah said: [\(We were forbidden from following the funeral procession.\)](#)



306- Seeing the deceased in a dream to know his condition

Q: The questioner asks: Does a deceased person know what happens in the house of their family and see his family when they visit their grave? I am the mother of a martyr, and I weep much for his death. Also, I visit his grave every Thursday, and feed the poor. I do not recite the Qur'an because I cannot read, but I recite Al-Fatihah (Opening Chapter of the Qur'an) and some short Surahs (Qur'anic chapters). I do not offer Salah (Prayer), and want to see my son in a dream, but I cannot. What should I do?

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A: It is prescribed for you to make Du`a' (supplication) for him if he died as a Muslim, seek Allah's Mercy for him, and pay Sadaqah (voluntary charity) on his behalf. However, it is not prescribed for you to visit his grave. The Messenger of Allah (peace be upon him) forbade women from visiting graves. He (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He was referring to men in this Hadith, and it is authentically reported that he cursed the women who visit graves. Thus, you should not visit his grave, but should supplicate to Allah to forgive him and be merciful to him at home or elsewhere. Also, you may pay Sadaqah on his behalf if it is possible for you, and do good deeds In sha'a-Allah (if Allah wills). But, you should not visit graves, and you should keep your duty to Allah, fear Him, and offer Salah, as it is one of the pillars of Islam. The Prophet (peace be upon him) said: [\(The covenant that distinguishes between us and them \(the hypocrites\) is Salah \(Prayer\). Anyone who abandons it is a Kafir \(disbeliever\).\)](#) Salah is a great matter in Islam, as Allah (Glorified be He) says about it in the Noble Qur'an: [\(Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer - 'Asr \). And stand before Allâh with obedience \[and do not speak to others during the Salât \(prayers\)\].\)](#) Also, He (Glorified be He) says in the Qur'an: [\(And perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and obey the Messenger \(Muhammad صلى الله عليه وسلم\) that you may receive mercy \(from Allâh\).\)](#) You should offer Salah at its due time, as you should offer the Zhuhr (Noon) and the `Asr (Afternoon) Prayer consisting of four Rak`ahs (units of Prayer), the Maghrib (Sunset) Prayer consisting of three Rak`ahs, the `Isha' (Night) Prayer consisting of four Rak`ahs, and the Fajr (Dawn) Prayer consisting of two Rak`ahs.

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It is obligatory on every Muslim to perform Salah for anyone who abandons it becomes Kafir, La hawla wala quwwata illa billah (there is neither might nor power except with Allah). You should repent to Allah for what you have done in the past, start to offer Salah regularly, and be committed to religion, ask the scholars about the matters that are not clear for you, write to the program where you will find, In sha'a-Allah (if Allah wills), a sufficient answer.

There is no evidence that the deceased is acquainted with the conditions and the news of their family. Some people claim that they see some of their dead people, who inform them of incidents that occur to them. However, dreams are not relied on concerning matters of the Ghayb (Unseen).

The believer should be kind to his dead persons, whether they know their news or not, be keen on making Du`a' for them, seeking Allah's Mercy for them, and paying Sadaqah on their behalf. The Prophet (peace be upon him) was asked a question: [\(A person told him: O Messenger of Allah, is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of kinship which are dependent on them, and honor their friends.\)](#) Making Du`a' for the dead, asking Allah to forgive them and to be merciful to them, and paying Sadaqah on their behalf all benefit the person in their life and after their death. As for their acquaintance with the person who visits them, this is a debatable matter.

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It is mentioned in some Hadiths that the Messenger of Allah (peace be upon him) said: [\(Anyone who visits a person they knew in the worldly life and salutes them, they \(deceased\) know them \(visitor\) and returns the salutation.\)](#) Ibn `Abdul-Bar and Ibn Abu Al-Dunya related with a good Isnad (chain of narrators) that the Prophet (peace be upon him) said: [\(Anyone who visits a person they knew in the worldly life and salutes them, they \(deceased\) know them \(visitor\) and returns the salutation.\)](#) The important matter is that a person should visit the grave of dead people and make Du`a' for them, whether they knew them or not. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) Visiting graves benefits the living, and reminds them of the Hereafter and death to get prepared for meeting Allah. Also, it benefits the dead, as the person who visits them make Du`a' and seeks Allah's Mercy for them. Thus, it involves benefits for both the living and the dead. A person should visit the graves of the dead, say Salam (Islamic greeting of peace) to them, make Du`a' for them, and go away without rubbing himself against the graves, offering Salah over the graves, or supplicate to Allah in the names of the dead. However, he may make Du`a' for them, saying: "O Allah, forgive them, and be merciful to them." The Prophet (peace be upon him) taught his Companions to say when they visited the graves: [\(As-salamu `alaykum ahla ad-diyari minal-Mu'minin wal-Muslimin, wa inna in sha' Allahu bikum lahiqun, as'alu Allaha lana wa-lakum al-'afiyah. \(Peace be upon you, the inhabitants of the abodes of the believers, and In sha'a-Allah \(if Allah wills\) we shall join you. We implore Allah to grant well-being for both us and you.\)](#) In another Hadith: [\(May Allah be merciful to those who have gone ahead of us,](#)

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[and those who come later on.\)](#) [\(O Allah, forgive the inhabitants of Baqi` Al-Gharqad. \)](#) He (peace be upon him) made Du`a' for them, and his Ummah (nation based on one creed) should follow his example by making Du`a' for the dead, and asking Allah to forgive and be merciful to them. Allah prescribes that, and it is sufficient for us to do only what Allah prescribes.



307- Ruling on a woman visiting the grave of her husband to salute him

Q: My mother visits my father's grave every Thursday. Is this act permissible or not?

A: The correct opinion maintained by scholars is that visiting the graves is particular to men and women should not visit the graves. The Prophet (peace be upon him) cursed the women who visit the graves. In the beginning, he prevented men and women from visiting the graves. Then, he (peace be upon him) allowed all of them to visit the graves, as they remind people of the Hereafter and this involves kindness toward the deceased by supplicating to Allah for them. Then, the Shari`ah (Islamic law) settled on preventing women from visiting the graves and permitting men to do so. He (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) In another wording of the Hadith: [\(... remind you of death.\)](#) Visiting the graves includes many benefits,

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out of which are; reminding people of the Hereafter and death, renouncing this worldly life, making Du`a' (supplication) for the deceased, and seeking mercy from Allah to them. However, this is prescribed for men, whereas women should not visit the graves. This is the correct opinion due to the last prevention from visiting the graves. Also, the Prophet (peace be upon him) cursed the women who visit the graves, because this visit involves danger, as they may cause Fitnah (temptation) for the men who visit the graves. Also, visiting the graves may result in their extreme sorrow and lack of patience, except those upon whom Allah has mercy. We deduce that visiting the graves is specific to men only according to the more correct of the two opinions maintained by scholars. The questioner's mother should not visit the grave of her husband or that of anyone else. However, she may supplicate to Allah for him to be merciful to him and to forgive him, if he died as a Muslim. All praise be to Allah. She may also pay Sadaqah (voluntary charity) on his behalf. These are good acts. However, she should not visit his grave, as the Prophet (peace be upon him) prevented women from doing that.



308- Ruling on a menstruating woman entering a graveyard and reciting Du`a'

Q: A sister from Iraq asks: Is it permissible for a menstruating woman to enter the graveyard? Is it permissible for her to recite the Du`a' (supplications) mentioned in some Surahs (Qur'anic chapters) over others in this state?

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A: She should not visit the graves, as it is not prescribed for her to visit the graves. The Prophet (peace be upon him) cursed the women who visit the graves, whether they are menstruating or Tahir (ritually pure). If she passes by the graveyard on her way to any place, it does not matter whether she is menstruating or not, as there is nothing wrong with that. However, if she intends to visit the graves, it is not permissible for her to do that whether she is menstruating, Tahir, or in her postpartum period. Women are not permitted at all to visit the graves. As for her reciting the Du`a' mentioned in some Surahs, the scholars have different opinions concerning this matter. There are two opinions concerning a menstruating woman or a woman in her post partum period reciting the Qur'an: Some of them said that she is prohibited from reciting the Qur'an. This is the opinion of the majority of scholars because she is like the Junub (person in a state of post-sexual ritual impurity) and she should perform Ghusl (full ritual path) to be Tahir. The ruling on a Junub applies to her, as a Junub is not permitted to recite the Qur'an or to touch the Mus-haf (copy of the Qur'an) until they become Tahir. The same applies to a woman in her post partum period. Other scholars said that a menstruating woman is not like a Junub and the ruling on a Junub does not apply to her, as a Junub can perform Ghusl immediately and recite the Qur'an. As for a menstruating woman and a woman in her post partum period, they stay in this state for a long time and they may need to recite the Qur'an. The correct opinion is that they are permitted to recite the Qur'an by heart. Also, they may touch the Mus-haf if there is a kind of barrier that separates their hands from the Mus-haf such as gloves, a garment, or the like to hold it due to the necessity. However, they should not touch it directly, as the person who experiences minor Hadath (ritual impurity that necessitates ablution) is not permitted to touch the Mus-haf. As for the Hadith reported about the Prophet (peace be upon him):

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«A menstruating woman or a Junub should not recite anything from the Qur'an,» it is Da`if (weak) and should not be relied on as evidence. The correct opinion is that a menstruating woman and a woman in the post partum period are permitted to recite the Qur'an because they remain in this state for a long period of time. They are not like a Junub. The Junub is not permitted to recite the Qur'an from a Mus-haf or by heart until they perform Ghusl. This is the correct opinion. May Allah grant us success.



309- Ruling on the Hadith: (Whoever visits the descendents of my family after my death will have the reward of seventy Hajjs recorded for him)

Q: What is the ruling on visiting the graves of people such as Imam `Aly (may Allah be pleased with him), Al-Hussayn, Al-`Abbas, and others? Is visiting their graves equal to seventy Hajjs to the Sacred House? Did the Prophet (peace be upon him) say: (Whoever visits the descendents of my family after my death will have the reward of seventy Hajjs recorded for him?) Please enlighten us, may Allah reward you with the best.

A: Visiting graves is an act of Sunnah (action following the teachings of the Prophet), for the purpose of admonition and remembering death. If they are Muslims' graves, a person may make Du`a' (supplication) for them, as the Prophet (peace be upon him) visited graves, and made Du`a' for the dead, and so did his Sahabah (Companions of the Prophet, may Allah be pleased with them). He (peace be upon him) said:

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(Visit the graves, as they remind you of the Hereafter.) He (peace be upon him) taught his Sahabah (may Allah be pleased with them) to say when they visited graves: (Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We pray to Allah for our well-being as well as for yours.) It was reported from `Aishah regarding visiting graves: (May Allah have mercy upon those who have preceded us in death and those who will come after us.) It was reported from Ibn Abbas: (May Allah forgive us and you. You preceded and we surely by the Will of Allah shall follow you.) Making Du`a' for them using these wordings or the like is good. Also, visiting graves includes remembering the Hereafter and taking lessons, so that the Muslim prepares himself for what will befall him, i.e., death, as what happened to them will happen to him too. So let him make preparations and strive to obey Allah and His Messenger and keep away from that which Allah and His Messenger forbade. Let him repent of his previous shortcomings. This is how the believer should benefit from visiting graves. With regard to what is mentioned about visiting the graves of `Aly (may Allah be pleased with him), Al-Hasan, Al-Hussayn, or others being equivalent to seventy Hajjs, this is a lie and is falsely attributed to the Messenger (peace be upon him), and it has no basis. Visiting the grave of the Prophet (peace be upon him), who is the best of all, is not equivalent to one Hajj; this visit has its status and virtues, but it is not equivalent to Hajj, so how about visiting anyone else's grave? This is a lie, as is the phrase, "Whoever visits the descendents of my family after my death will have the reward of seventy Hajjs recorded for him."

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All of this has no basis and is false. All of it is lies made up by the liars. The believer has to beware of these fabricated things that have been falsely attributed to the Messenger (peace be upon him). It is Sunnah to visit graves whether they are graves of the descendents of the Prophet's family or other Muslims, to make Du`a' for them, and to ask Allah to grant them mercy and then to depart. If they

are the graves of Kafirs (disbelievers), they may be visited for the purpose of taking a lesson and being reminded, without greeting or making Du`a' for them. The Prophet (peace be upon him) visited his mother's grave, but his Lord forbade him to seek forgiveness for her. He (peace be upon him) visited her grave for the purpose of taking a lesson and remembering death, but he did not seek forgiveness for her. This applies to all the other graves of Kafirs – if a believer visits them for the purpose of taking a lesson and remembering death, there is nothing wrong with that, but he should not greet them or seek forgiveness for them, because they do not deserve that.



310- Innovated and Shar`y visits to the graves

Q: Some people emphasize that visiting the graves of the pious people is Halal (lawful) and has nothing to do with Bid`ah (innovation in religion). By the graves of the pious people, I means those of Shaykh Al-Badawy, Imam Al-Husayn, Al-`Abbas, Lady Zaynab, Shaykh `Abdul-Qadir Al-Jilany, and others. Apart from this, they also circulate narrations about Imam Al-Husayn, saying that he returns Salam (Islamic greeting of peace) out loud, and apologizes when he does not return Salam. The reason for him not returning Salam is often his meeting with the Messenger of Allah (peace be upon him). People believe that and visit the graves seeking their blessings. I hope you will answer our question

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about the attitude of Islam toward visiting the graves of the Shaykhs and pious people and advise the people who visit these graves and seek blessings from the people buried in them. May Allah reward you with the best.

A: There are two kinds of visits paid to the graves: Innovated visits and Shar`y (Islamically lawful) visits. As for visiting the graves to supplicate to Allah for the deceased, seek Allah's Mercy for them, and remember the Hereafter, this is regarded as a prescribed visit. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) The Prophet (peace be upon him) visited Al-Baqi`, and the martyrs and supplicated to Allah for them. It is permissible to visit the graves of the scholars, pious people, and Muslims in general to supplicate to Allah for them, ask Allah to be merciful to them, and remember the Hereafter. When a person visits the graves, he remembers death and the Hereafter. Consequently, he prepares himself for the Hereafter, involves himself in good acts. There is no difference between visiting the graves of the scholars and of other people in general. If a person visits the grave of Al-Husayn, Al-Badawy, Zaynab, or others to be reminded of the Hereafter, to supplicate to Allah for them, and seek Allah's Mercy for them, this is considered as a Shar`y visit.

As for innovated visits, they aim at seeking blessings from the deceased, touching their graves, circumambulating their graves, or seeking their help by saying: "O master, help, intercede, or relieve me. This visit is a

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Bid`ah (innovation in religion), and leads to major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) if it includes supplicating to the dead and seeking help from them. This is the attitude of the Mushriks (those who associate others with Allah in His Divinity or worship) such as Abu Jahl and the like with Al-Lat, Al-`Uzzah, and Manat (three idols in the Pre-Islamic era). This is regarded as major Shirk. Visiting Al-Husayn, supplicating to him besides Allah, making vows to him, and seeking his help, or doing the same with Al-Badawy, Al-`Abbas, Lady Zaynab, or others is regarded as major Shirk. The voice they hear is not the voice of Al-Husayn, or that of Al-Badawy, or others. However, this is the voice of the devils that call them to go to extremes.

They hear the voices of the Jinn devils, who call for evil, Shirk, and worshipping others besides Allah. Hearing the deceased returning Salam does not mean that they hear. The scholars have different opinions concerning this matter, some of whom confirmed that the dead return Salam, but it is not heard, while others denied that. It is authentically reported that the Prophet (peace be upon him) said: [\(Whenever someone greets me, Allah returns the soul to my body \(in the grave\) and I return his greeting.\)](#) In another Hadith: [\(Allah has angels who go around on Earth, conveying to me the Salam of my Ummah \(nation based on one creed\).\)](#) He (peace be upon him) returns the greeting although they do not hear him. It is mentioned in some narrations that if a person visits and says Salam to one of the deceased persons whom he knows in the world,

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the deceased returns the Salam. This does not mean that he will hear the voice of the deceased, but the soul returns the Salam, while the body wholly or partially perishes. The voice of the deceased is not heard when they return the Salam. Also, returning the Salam does not necessitate worshipping them or seeking their help. The matter of returning the Salam or not has nothing to do with a legal ruling. The ruling is related to supplicating to the deceased or seeking their help. Seeking help, relief, or intercession from the deceased is regarded as major Shirk, even if he hears the deceased returning the Salam. It is not permissible to supplicate to them instead of Allah, to seek their help, to vow for them, and to seek relief from them. This is a kind of worshipping the deceased, idols, trees, or stones instead of Allah. It is not permissible to do that, as was done by the previous Mushriks. Thus, we should avoid that. Also, it is not permissible to seek blessings from the graves, their dust, stone, or net. If they think that the deceased give blessings, this becomes a kind of worshipping someone instead of Allah. However, visiting the graves should aim at remembering the Hereafter, or asking Allah to be merciful to the deceased. The Prophet (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) The believer visits the graves to remember the Hereafter and to supplicate to Allah for the deceased because they need the Du`a' (supplication). The believer should supplicate to Allah for them and to seek Allah's Mercy and Forgiveness for them.

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This is the Shar`y visit. Every Muslim should avoid the Shirk that takes them out of Islam. An ignorant person should ask the scholars who should enlighten them. The Prophet (peace be upon him) taught the Sahabah (Companions of the Prophets) to say when they visited the graves: [\(Salam be upon you, the inhabitants of these houses, believers and Muslims and In sha'a-Allah \(if Allah wills\), we will join you; may Allah grant us and you well-being.\)](#) [\(May Allah have mercy upon those who come first and those who come last.\)](#) He said when he visited the inmates of Al-Baqi`: [\(O Allah, forgive the inmates of Baqi` Al-Gharqad.\)](#) He supplicated to Allah for them and asked Allah to be merciful to them. This is the Shar`y visit. Every Muslim should abide by this Shar`y visit, and avoid innovated visits, and visits that involve Shirk done by the ignorant people with many graves. Allah is the One sought for help.



311- Ruling on men and women visiting the graves of the Awlia'

Q: What is the ruling on men and women visiting the graves of the Awliya' (pious people)?

A: Visiting the graves is a Sunnah (action following the teachings of the Prophet), whether they are the graves of Awlia' or not, i.e., the graves of Muslims in general. It does not matter whether or not the deceased Muslims are known for their Istiqamah (integrity), knowledge, and virtue. The believers

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are called the Awlia' of Allah. Also, it does not matter if the deceased are other people who committed sins. It is prescribed to visit the graves to be reminded of death, and to supplicate to Allah for the deceased to forgive them and to be merciful to them. The disobedient are in need of people supplicating to Allah for them and seeking Allah's Mercy for them. The Prophet (peace be upon him) used to visit the graves and to supplicate to Allah for the deceased to forgive them and to be merciful to them. He (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) He taught his Sahabah (Companions of the Prophet) to say, when they visited the graves: [\(Peace be upon you, the inhabitants of these houses, believers and Muslims and In sha'a-Allah \(if Allah wills\), we will join you; may Allah grant us and you well-being.\)](#) In another narration: [\(May Allah have mercy upon those who come first and those who come last.\)](#) He used to visit Al-Baqi` and say: [\(Peace be upon you, dwellings of the believing people. There has come to you that which you were promised and In sha'a-Allah \(if Allah wills\), we will join you. O Allah, forgive the inmates of Baqi` Al-Gharqad.\)](#) The Sunnah is to visit the graves and to supplicate to Allah to forgive the deceased Muslims and to be merciful to them. As for women, they should not visit the graves. The Messenger of Allah (peace be upon him) cursed the women who visit the graves, as they may cause Fitnah (temptation) and most of them lack patience. It is out of Allah's Mercy and Kindness that He does not prescribe for women to visit the graves. In the beginning, men and women were prevented from visiting the graves and then both of them were permitted to visit

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the graves. Then, women were prevented from visiting the graves and those who visit the graves are cursed. Thus, it is obligatory for women to avoid visiting the graves. It is prescribed for both men and women to offer Janazah (Funeral) Prayer. However, visiting the graves and following the funerals to the graves are prescribed for men only. Women are prevented from following the funerals and visiting the graves. This is the correct opinion according to the correct opinion maintained by scholars. May Allah (Glorified and Exalted be He) grant us success in what pleases Him.



312- Ruling on traveling to visit graves

Q: Brothers from Egypt and reside in Iraq ask: What is your opinion concerning traveling from one place to another to visit the shrine of one of the Awliya' (pious people), supposing that the distance is short, around a hundred kilometers, and the Waly (pious person) is one of the Sahabah (Companions of the Prophet)? May Allah reward you with the best.

A: It is not permissible to travel to visit graves, but it is permissible to visit them without traveling. A person may visit graves in his country, greet the dead with Salam (Islamic greeting of peace), and supplicate to Allah for them if they are Muslims. If they are Kafirs (disbelievers), it is permissible to visit them for taking lessons only without greeting them. The Prophet (peace be upon him) said: [﴿Visit the graves, as they remind you of the Hereafter.﴾](#)

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These are his words: [﴿Visit the graves, as they remind you of the Hereafter.﴾](#) (Related by Muslim in his Sahih) He taught his Sahabah (Companions of the Prophet) to say when they visited graves: [﴿Peace be upon you, O dwellers of the abodes; believers and Muslims. We shall, by the Will of Allah, follow you. We pray to Allah for well-being for ourselves and for you.﴾](#) [﴿May Allah have mercy upon those who have preceded us in death and those who will come after us.﴾](#) Sometimes he (peace be upon him) said when he visited graves: [﴿If Allah wills we will follow you soon. O Allah, forgive the people of Baqi` Al-Gharqad.﴾](#) Sometimes he (peace be upon him) said: [﴿Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You preceded and we surely by the Will of Allah shall follow you.﴾](#) A person should greet them in this way, according to what is reported from the Prophet (peace be upon him), and make Du`a' (supplication) for them without any traveling involved. Traveling purposefully to visit distant graves is not allowed; rather, one may visit those located in his town. However, if a person travels to a place for trading or visiting a brother and wants to visit graves, there is nothing wrong with that, because he does not travel for the sake of visiting graves, he travels for trading, visiting a living relative or a friend, or for any other reason. If, in this case, he likes to visit graves, this visit is considered as Sunnah (action following the teachings of the Prophet). It includes taking lessons and other benefits such as remembering death and the Hereafter, according to what the Prophet

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(peace be upon him) said. However, a person may not travel to visit the graves if they are far, as the Prophet (peace be upon him) said: [﴿Travel should be undertaken only to three Masjids \(mosques\): Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\), this Masjid of mine \(the Prophet's Mosque in Madinah\), and Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\).﴾](#) These are the three Masjids to which a person may travel for the sake of offering Salah (Prayer) and worshipping, and the same applies to performing Hajj in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). As for the other Masjids, religious sites and graves, it is not permissible to travel purposefully to visit them.

Accordingly, it not permissible to travel to a shrine, a desert or a mount like Al-Tur, where Allah (Exalted be He) spoke to Musa (Moses, peace be upon him). The same applies to any place other than the three Masjids. When Abu Hurayrah traveled to Al-Tur, Basrah ibn Abu Basrah Al-Ghifary rebuked him for doing that, and said: If you knew, you would not travel, as the Prophet (peace be upon him) said: [\(Mounts should not be saddled except to travel to three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa. \)](#)

Servant of Allah, you should adhere to the Sunnah, visit the graves in your town without traveling to them in any other place. Men are being addressed in this respect. As for women, they should not visit graves, as the Prophet (peace be upon him) cursed the women who visit graves. Men only are permitted to visit graves, and this is the correct opinion.

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Part fourteen ended, all praise be to Allah

To be followed by part fifteen, In sha'a-Allah (if Allah wills)

The first is chapter on Zakah (obligatory charity)