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# فتاوى لأهل الميت



## *'Fataawa for the Family of the Deceased'*

SHEIKH MUHAMMAD BIN IBRAHIM AAL-SHEIKH  
SHEIKH ABDUR-RAHMAN BIN NASIR AS-SA'DI  
SHEIKH ABDUL AZIZ BIN ABDILLAH BIN BAAZ  
SHEIKH MUHAMMAD BIN SALIH AL-'UTHAIMEEN  
SHEIKH ABDULLAH BIN ABDIR-RAHMAN AL-JIBREEN  
SHEIKH SALIH BIN FAWZAN AL-FAWZAN  
THE PERMANENT COMMITTEE FOR RESEARCH & IFTA

فتاوى الأهل الأبرار  
أهل البيت الأئمة السادة

## 'Fataawa for the Family of the Deceased'

- سماحة الشيخ : محمد بن إبراهيم آل الشيخ  
سماحة الشيخ : عبد الرحمن بن ناصر السعدي  
سماحة الشيخ : عبد العزيز بن عبد الله بن باز  
فضيلة الشيخ : محمد بن صالح العثيمين  
فضيلة الشيخ : عبد الله بن عبد الرحمن الجبرين  
فضيلة الشيخ : صالح بن فوزان الفوزان  
اللجنة الدائمة للبحوث العلمية والإفتاء

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THE PERMANENT COMMITTEE FOR RESEARCH & IFTA

compiled and edited by  
Dakhilullah Bin Bakhit al-Matrafi

Translated by  
Dr. Abu Muhaisin Abdul Ghani Isa

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﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾

The Noble Qur'an - Surah Al-Kahf, Verse 110

Translated by : Dr. Abu Muhaisin Abdul Ghani Isa

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P.O. box 7325  
Walthamstow E17 9PX  
Info@Invitationtoislam.org  
www.invitationtoislam.org

Allaah the most High said:

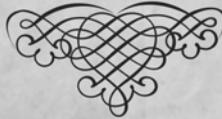
﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

....so ask the people of the Reminder if you do not know.

[Surah Al-Anbiyaa: 7]

The prominent scholar Abdur-Rahman As-Sa'di (may Allaah bestow mercy on him) said, "*This verse is general and it encompasses every aspect of the religion, basic and non basic. As long as one lacks the knowledge, he has to enquire from the one that knows it*".

[ Tayseerul-Kareemir-Rahman vol. 2, pp. 45 ]





## *A guide to Arabic terms used in this book*

- (ﷺ) May the blessings and peace of Allaah be upon him. A term used when mentioning the last of the Prophets, Muhammad ibn ‘Abdullah. (ﷺ)
- (ﷺ) Peace be upon him. A term used when mentioning any other Prophet or Angel. (*singular*)
- (ﷺ) Peace be upon them. A term used when mentioning any other Prophet or Angel. (*plural*)
- (رضي الله عنه) May Allaah be pleased with him. A term used for a companion of the Prophet Muhammad (ﷺ). (*masculine / singular*)
- (رضي الله عنها) May Allaah be pleased with her. A term used for a companion of the Prophet Muhammad (ﷺ). (*feminine / singular*)
- (رضي الله عنهم) May Allaah be pleased with them. A term used for the companion of the Prophet Muhammad (ﷺ). (*masculine / plural*)
- (رضي الله عنهم) May Allaah be pleased with them both. A term used for the companion of the Prophet Muhammad (ﷺ). (*masculine or feminine/ dual*)
- (رحمته) May Allaah have mercy upon him. A term usually used after mentioning a deceased scholar. (*masculine / singular*)



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In The Name Of Allaah, The Most Gracious,  
The Most Compassionate.

## Foreword

All praise is due to Allaah who says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ  
الْقِيَامَةِ ۗ ﴾

Every soul shall taste death: and only on the Day of  
Judgment shall you be paid your full recompense.

{Aal 'Imraan: 185}

May Allaah send blessings and peace on the seal of messengers, our  
prophet Muhammad who said,

"من أحيا سنة من سنتي فعمل بها الناس كان له مثل أجر من عمل  
بها ، لا ينقص من أجورهم شيئاً، ومن ابتدع بدعةً فَعَمِلَ بها كان  
عليه أوزار من عمل بها، لا ينقص من أوزار من عمل بها شيئاً."

*"Whosoever revives one of my established legal practices  
and as a result people act upon it, he will have a reward  
equal to those who acted upon it without any decrease  
from their rewards. And whosoever invents an  
innovation and it is acted upon, he will bear the burden  
(sins) of those who acted upon it without any decrease  
from their sins ". {Tirmidhi}*

Death indeed is one of the established ways of Allaah the Exalted and Dignified for every creature on the surface of this earth. A Muslim only has to endure and persevere in contentment with the judgment and preordainment of Allaah.

The calamity is increased and aggravated when we impose upon the deceased, right from the agony of death till his burial, practices that are against the legal ways of the prophet. Some of these practices being prescribed and some innovated and some others unsubstantiated. This is due to the absence of Islamic Knowledge with respect to many Muslims.

Hence, the counsel I give to myself, firstly, and then to my fellow Muslim brothers is that we have to follow the established practice of our prophet (ﷺ) who has said:

"عليكم بسنتي وسنة الخلفاء المهديين الراشدين، تمسكوا بها  
وعضوا عليها بالنواجذ".

*"Adhere strictly to my legal ways (Sunnah) and the established practice of the rightly guided and judicious caliphs. Hold fast to it strictly and devotedly".*

Ponder the Arabic word: "عضوا" - "Ad-doo" which has been used in the Hadeeth to indicate strict and stringent adherence to the Sunnah.

However, This is the tenth volume from the series of "Objective Legal Verdicts" with the title:

**"FAATAWA FOR THE FAMILY  
OF THE BEREAVED "**

I, earnestly, ask Allaah the most High and most Mighty to make us all follow the Sunnah and refrain from innovations. I further implore Him, the Exalted and most Dignified, to show us the plain truth, as it is, and guide us to accept it and show us falsehood as it is and guide us to reject it. O' Allaah! Send blessings and peace upon our prophet, Muhammad, his family and companions.

**Dakhilullah Bin Bakhit Al-Matrafi**

**Ummul-Qura Makkah**



## **Placing a copy of the Holy Qur'aan by the head of a person in the throes of death.**

**Q. 1.** Does the act of placing a copy of the Holy Qur'aan by the head of a dying person have a basis in the Sharia (Islamic Law)?

**Ans 1:** It is unlawful to place a copy of the Holy Qur'aan by the head of a dying person because it has no basis in Islamic Law. Whereby nothing has been transmitted from the rightly guided predecessors (Salaf) in this regard. Although it contains the words of Allaah, one has no right to say that the act of placing it by the head of the dying person will ease his agony or bring him some mercy and gratification from Allaah.

[Ibn Jibreel] <sup>(1)</sup>.

## **Reciting Surah YaaSin for a person in the agony of death.**

**Q.2.** Is it legally permissible to recite Surah Yaasin for a person in the agony of death?

**Ans. 2.** The jurists deem it desirable to recite this chapter beside a dying person. Some learned scholars even stated that it is a cause for the facilitation of the emanation of the soul. However, this desirability is based on the saying of the noble prophet (ﷺ):

أَقْرَأُوا عَلَي مَوْتَاكُمْ يَسَّ

***"Recite Surah Yaasin on your dying persons"***

This Hadeeth is said to be weak by some learned scholars though some others deem it to be a substantial proof.

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1 Al-Bida' Wal-Muhdathaat by Al-Matar, pp. 370.

Hence, if this chapter is recited, I hope that this will not be blameworthy. But, if it is not recited and the people concerned decide to restrict themselves to prompting the words of Laa Ilaaha Illallaah (There is no deity worthy of worship besides Allaah), from the dying person, making it his final statement in this world, it will also be good.

[Ibn 'Uthaimen] <sup>(2)</sup>.

### How a deceased person is washed

Q. 3. What is the correct method of washing the dead as transmitted from the chosen prophet of Allaah (ﷺ)?

Ans. 3. The established and legal method of washing the dead is that he starts by washing the private parts of the deceased, while covering him properly, then commences the bathing.

He starts the bathing by performing the ablution, however, He should not put water into his mouth and nostrils. Rather, he should use a piece of wet cloth to cleanse his mouth and nostrils and then proceed to wash the rest of the body. He should make use of the famous lote tree (Sidr). After grinding it, he should dilute it in the water until it becomes frothy. Then he should wash the head and beard with some of the froth. Following that he should wash the rest of the body with the froth residue as that will purify him more. He should also apply camphor (the famous incense) during the final washing. The learned scholars commented that one of the benefits of camphor is that it solidifies the body and drives away vermin.

[Al-Fawzaan] <sup>(3)</sup>.

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2 Islamic Verdicts by Al-Musnad, vol. 2, pp. 85.

3 Selected Legal verdicts of Al-Fawzaan, vol. 3, pp. 93.

## Can the son wash his mother and the husband wash his wife?

**Q. 4.** Is it permissible for the son to wash his deceased mother and the husband to wash his wife?

**Ans. 4.** Praise be to Allaah.

It is not permissible for a man to do ghusl for his mother, or for a mother to do ghusl for her son. Similarly, it is not permissible for a man to do ghusl for his daughter. A man cannot do ghusl for a woman, even if she is one of his mahrams. (The only exception is that) a wife is permitted to do ghusl for her husband, and a husband is permitted to do ghusl for his wife. Apart from that, a man may only be washed by other men, and a woman may only be washed by other women.

If a male did not reach the age of seven, then it is permissible for a woman to wash him, and if a girl did not reach the age of seven, it is permissible for a man to wash her. But if the boy or girl was over the age of seven, then men should do ghusl for the boy and women should do ghusl for the girl. The point is that men are not allowed to do ghusl for women and women are not allowed to do ghusl for men, except in the case of husband and wife. And Allaah knows best.

[Shaykh 'Abd-Allaah ibn Humayd]<sup>(4)</sup>

Praise be to Allaah.

It is permissible for a woman to see her husband after he dies, and for her to wash him, according to the correct scholarly opinion, which says that either spouse may wash the other after death, even

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4 Fataawa al-Shaykh 'Abd-Allaah ibn Humayd, p. 156

if there is someone else who could wash them, because ‘Aa’ishah said: “*If we could go back and change anything, no one would have washed the Messenger of Allaah (ﷺ) but his wives.*” (Narrated by Abu Dawood). And because Abu Bakr al-Siddeeq (رضي الله عنه) left instructions in his will that he should be washed by his wife Asmaa’ bint Umays, and she did that. And because Abu Moosa was washed by his wife Umm ‘Abd-Allaah. It is also permissible for a man to wash his wife when she dies, according to the correct scholarly view, because it was narrated by Ibn al-Mundhir that ‘Ali ibn Abi Taalib (رضي الله عنه) washed Faatimah (رضي الله عنها) after she died. That was well known among the Sahaabah (رضي الله عنهم) and no one denounced him for that, thus there was consensus on this point.

{The Permanent Committee}

### **When the shrouded body is infected by impure water.**

Q. 5. His eminence Shaykh Muhammad Bin Ibrahim was asked concerning a situation whereby the shrouded body is contaminated by some impure water.

Ans. 5. If the shrouded body is infected by some impure water it has to be washed, purified and left to dry or the shrouds have to be changed, because under the given circumstances the prayer will not be acceptable unless purification has been carried out. Allaah knows best.

{Ibn Ibrahim} <sup>(5)</sup>.

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5 Legal Verdicts and messages of Ibn Ibrahim, vol. 3, pp. 190.

## **Placing the deceased's right hand on the left after washing**

**Q. 6.** During the process of washing and shrouding the dead, some people place the deceased's right hand on the left just like one observing prayer (Salah). Is this kind of act legal?

**Ans. 6.** This act is not legal. The deceased's hands should be placed on his sides.

{Ibn 'Uthaimen} <sup>(6)</sup>

## **Kissing the deceased after washing**

**Q. 7.** I witnessed the shrouding of my husband when he died. When I removed part of the shroud to bid farewell to his purified face, some of my relations told me that it is not allowed to unveil the body after it has been washed and shrouded because that will violate his ablution. Have I committed any sin by doing this? If the reply is in the affirmative what do I have to do now. Answer me and may Allaah reward you.

**Ans. 7.** There is no blame on you for kissing the face of your husband after he had been washed and shrouded. With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.

{The Permanent Committee} <sup>(7)</sup> .

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6 The Unrestricted Meeting, vol. 4, pp.11.

7 Legal Verdicts of the Permanent Committee, vol. 8, pp.370.

## **Using a box to cover the body of a woman during funeral procession**

**Q. 8.** What is the opinion of your eminence regarding the box placed over the bier of a dead woman during the funeral procession?

The question is: Is a woman's body regarded naked during life and after death? Is this box in line with the established practice of Allaah's messenger? If it is so why is it not revived and acted upon? May Allaah reward you abundantly.

**Ans. 8.** There is no doubt that covering the body of a woman with the box is more effective in concealing her nakedness because some funeral processions for women would be so transparent that one could see the size and outline of her body, This is something that is undesirable. Hence, the common practice in Hejaz of placing a box over the deceased's body is, beyond all doubts, more effective for covering this nakedness.

However, the appearance of a woman's clothes, or the like, is not nakedness whether living or at death. The exception is if she wears very light and transparent clothes that reveal the outline of her body. For It is not permissible for her to act like that.  
[Ibn 'Uthaimen] <sup>(8)</sup> .

## **Covering the dead body with a covering bearing Qur'anic verses**

**Q. 9.** In some places when the people lift the dead body for the funeral prayer and to the cemetery they cover the corpse with a covering bearing Aayatul-Kursiy (verse 255 of the second chapter

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8 The Unrestricted Monthly Meeting, vol. 2, pp.39.

of the Holy Qur'aan) or some other random verses from the Noble Qur'aan. Does this kind of practice have a basis in Islamic Law?

**Ans. 9.** This practice has no basis in Islamic Law. The act of writing Qur'anic verses on the covering of the corpse is not permitted in Islam. In fact, it is a relegation of the words of Allaah the Exalted and most Dignified. Moreover, it will be of no benefit to the deceased. Hence, it has to be avoided for several reasons:

1. Because it is not the practice of the Salaf (rightly guided predecessors).
2. Because it involves a form of relegation of the Noble Qur'aan.
3. Because it involves a wrong belief that such a practice will benefit the deceased, but in actuality it is of no benefit to him.

### **Lightness of the corpse**

**Q. 10.** A group of wise and judicious persons informed me that they witnessed the funeral procession of a Muslim man and his body was very light and another which was very heavy. What is Islam's position with regard to such stories, given that those people that witnessed this are men of trust and credibility?

**Ans. 10.** We have no knowledge concerning the reasons for the lightness and heaviness of a corpse, except the apparent and visible knowledge regarding the slimness and plumpness of the deceased's body.

As for the claim that it indicates the piety of the deceased if the corpse is light and his wickedness if it is heavy, this is something that has no basis in the purified Islamic Law, according

to our knowledge and understanding. With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.

[The Permanent Committee] <sup>(9)</sup> .

### **Mentioning the decease's name loudly during funeral prayer**

**Q. 11.** Eminent Shaykh! There are some that when the corpse is laid down, to offer the funeral prayer over, they would mention the deceased's name, for instance they say: this is so and so, the son of so and so person, or, prayer is to be offered for so and so, the son of so and so. Is there anything wrong with this kind of act?

**Ans. 11.** There is no harm in informing people about the deceased's identity, as a male or female, because the purpose of saying the necessary and suitable supplication with the male pronoun gender if he was a male or female pronoun gender in the case of a female, or such specification during the funeral procession of an adult or a minor is a meritorious act.

As for announcing his or her name I have insufficient knowledge to pass judgment on that. It may involve some benefits or it may not. There may be some person who is not on good terms with the deceased and as a result of this leaves the funeral prayer saying, "*I will not pray for this man.*" This may result in certain problems, like instead of praying good for him he may invoke the curse of Allaah on him. Hence, if such identification by name is avoided it would be better.

[Ibn 'Uthaimen] <sup>(10)</sup>.

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9 Legal Verdicts of the Permanent Committee, vol. 9, pp.86 with some adjustment of the wording.

10 The Unrestricted Monthly Meeting, vol. 23, pp.38.

## Making an exemption while supplicating for the dead during the funeral prayer

Q. 12. What is the wisdom underlying the act of making an exemption while supplicating for the dead during the funeral prayer (eg by saying: *O' Allaah! Forgive him if he was a believer*)?

Ans. 12. The wisdom underlying this is for the supplicant to be on the safer side because he may ask for forgiveness and mercy for a deceased person who is not a believer. Moreover, making an exemption or condition during supplication is substantiated by the Qur'aan. Allaah the most purified and most High legislated it within the context of the verses of *Li'aan* or curses (an oath which is sworn by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse) whereby He said:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ۖ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴾

And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth. And the fifth (testimony) (should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). [An-Nur: 6-7]

Consequently, making an exemption in supplication is legal as is an exemption in other acts of worship.

This is according to the saying of the prophet (ﷺ) to Dhubaa'ah Bint Az-Zubair when she wanted to embark on a journey to Hajj while she was sick:

"حُجِّي واشترطي أن محلي حيث حبستني"

*"Perform hajj but make a condition that I will depart the state of Ihraam wherever you would impede me"* <sup>(11)</sup>.

In the book of E'laam Al-Muwaqqi'een Ibn Al-Qayyim reported that when his teacher Ibn Taimiyah (رحمته الله عليه) once encountered some difficulty in tackling certain religious or juridical issues he saw the prophet in a dream. Part of the problems were that corpses would be brought for funeral prayer but he would not know whether the body was a Muslim or not. So, when he saw the prophet in the dream he advised him to make an exemption saying: *"You have to make an exemption dear Ahmad"*.

This chain of narration of Ibn Al-Qayyim from his teacher Ibn Taimiyah is an authentic one because both of them are trustworthy. Hence, one should not say that we have asserted a legal law based on vision because this kind of vision has been substantiated by the Qur'aan as we earlier explained during the question of *Li'aan*. As a result, making an exemption in supplication is allowed and accordingly this dream of his comes in concordance with the fundamental principles of Islamic Legislation.

[Ibn 'Uthameen] <sup>(12)</sup>.

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11 Agreed upon.

12 Legal Verdicts of Nur 'Alad-Darb by Ibn 'Uthameen, vol. 2, pp. 426.

## How the funeral prayer is performed

Q. 13. How is the funeral prayer performed for the deceased?

Ans. 13. The funeral prayer is performed by starting with the opening Takbirah (Takbirat-Ihraam/ to proclaim: Allaahu Akbar) followed by seeking refuge in Allaah against the accursed devil. The usual opening prayer (Du'aa Al-Istiftaah) is not to be said. After that you recite the opening chapter of Al-Fatihah. Then make the second takbirah, after which you invoke blessings on the noble prophet (ﷺ) in the same manner as you do during the final Tashahhud of the obligatory prayers. Then you make the third Takbirah and recite the specified prayers part of which is:

"اللَّهُمَّ اغْفِرْ لَهُ وَاَرْحَمِهِ، وَعَافِهِ وَاغْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالبَرْدِ، وَنَقِّهِ مِنَ الذَّنُوبِ وَالخَطَايَا كَمَا يُنْقَى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ القَبْرِ وَمِنْ عَذَابِ النَّارِ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ."

*"O' Allaah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision, make his grave spacious, wash him with water, snow and hail, purify him from sins as the white garment is purified from soiling, grant him a better abode in place of his present one and a better spouse instead of his present one; admit him into Paradise and protect him from the torment of the grave and punishment in the Hellfire, widen his grave and furnish it with lights for him" <sup>(13)</sup>.*

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13 Narrated by Muslim.

If the dead person is a female, one should apply the appropriate feminine pronoun gender throughout the prayer. He would say for instance:

"اللَّهُمَّ اغْفِرْ لَهَا" ...

" O' Allaab! Forgive her... "

If the dead person is a minor he should say:

"اللَّهُمَّ اجْعَلْهُ لوالديه فَرْطاً وَأَجْراً وَشَفِيعاً مُجَاباً، اللَّهُمَّ ثَقِّلْ بِهِ موازيتهما، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقِّقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ، واجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَفِيهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ."

*"O' Allaab! Make him a forerunner, a reward and an acceptable intercessor for his parents <sup>(14)</sup>. O' Allaab! Make him a basis for increasing their scale of good deeds and the reason for amplifying their recompense. Put him in the company of the pious Salaf (rightly guided predecessors) of the believers. Place him under the custody of Ibrahim and safeguard him against the chastisement of Hell".*

After this you make the fourth takbirah, stand for a while and then say a single salaam towards your right hand side only.

[Al-Fawzaan]<sup>(15)</sup>.

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14 Narrated by Al-Bukhari.

15 Selected Legal verdicts of Al-Fawzaan, vol. 3, pp. 94.

## **Standing at the right-hand side of the Imam in Prayer**

**Q. 14.** His eminence Shaykh Muhammad Bin Ibrahim was asked concerning the permissibility of standing at the right-hand side of the Imam during funeral Prayer.

**Ans. 14.** The established practice (Sunnah) of Allaah's messenger is that the Imam precedes those praying behind him, as in the regular prayers. What many people now do by standing at the right-hand side of the Imam has no basis in Islam. However, this may be overlooked because they may not find space at the back and they equally want to hasten to lift the corpse after the prayer. Apart from this, there is no Sunnah practice that states that some people have to stand at the right-hand side of the Imam. Rather, the fact is that whatever is allowed in the funeral prayer is similar to that which is done in the obligatory prayers.  
[Ibn Ibrahim]<sup>(16)</sup>.

## **Observing Prayer in the cemetery**

**Q. 15.** Eminent Shaykh! What is the legal ruling regarding the observance of prayer in the cemetery and the act of praying towards the grave?

**Ans. 15.** At-Tirmizhi has transmitted a tradition from Allaah's messenger in this regard whereby the prophet said:

"الأرض كلها مسجد إلا المقبرة والحمام"

*"The entire earth is a place for worship except the cemetery and the bathroom".*

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16 Legal Verdicts and Messages of Shaykh Muhammad Bin Ibrahim, vol. 3, pp. 190.

Imam Muslim also transmitted on the authority of Abu Marthad Al-Ghanawi (رضي الله عنه) that the noble prophet (ﷺ) said:

"لا تجلسوا على القبور ولا تَصَلُّوا إليها"

*"Don't sit on the graves nor pray towards them".*

Accordingly, offering prayer in the cemetery is not allowed and praying towards the grave is also not permissible because the prophet has explained that a cemetery is not a place for the observance of prayer and he has forbidden anyone to offer prayer towards the grave.

However, the wisdom underlying this is that this type of act is likely to lead to shirk (association of partners with Allaah) and whatsoever leads to shirk has been prohibited. The Islamic Law has blocked all means that may lead to shirk, and the devil (Satan) works in man just as blood flows in the body. Hence, he will firstly work on him through these means and finally attain his ultimate and actual goals. If a person observes an obligatory or optional prayer in the cemetery or above a grave his prayer will not be acceptable except for the funeral prayer because it is allowed. It has been reported that the prophet offered prayer over the grave of a man or woman who used to sweep the mosque when he or she died in the night the companions did not inform him about the death. In the following morning the prophet (ﷺ) said:

"دُلُّونِي عَلَى قَبْرِهٖ أَوْ قَبْرِهَا فَدَلُّوهُ فَصَلَّى عَلَيْهِ"

*"Lead me to his or her grave. When he was led there he observed prayer over it"* <sup>(17)</sup>.

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17 Narrated by Al-Bukhari.

Thus, the prohibition of praying in the graveyard does not include the observance of prayer over a grave or for the corpse prior to its burial because this is a special kind of prayer strictly meant for the deceased. As it has been allowed to offer prayer over a grave after burial, similarly it has been allowed to offer prayer over the corpse prior to its burial in the cemetery.  
[Ibn 'Uthaimen] <sup>(18)</sup>.

### **One who missed some of the takbirahs of the funeral prayer**

**Q. 16.** What should be done by one who has missed some of the takbirahs of the funeral prayer?

**Ans. 16.** Whoever misses some of the takbirahs of the funeral prayer should say them and the supplication that is said after them in the same form that the funeral prayer is observed before the corpse is lifted. If he fears that the corpse may be lifted while offering the takbirs together with the supplications, he should immediately restrict himself to saying the takbirs one after the other and make salaam before it is lifted.  
[Al-Fawzaan] <sup>(19)</sup>.

### **Offering prayer for the deceased who is absent**

**Q. 17.** What is the legal ruling regarding the observance of prayer for the deceased who is absent? Is it right to support this practice with the prophet's prayer for the Negus (King Najaashi, ruler of Ethiopia)? Answer me and may Allaah reward you.

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18 Compiled Legal verdicts of Ibn 'Uthaimen, vol. 12, pp. 375.

19 Selected Legal verdicts of Al-Fawzaan, vol. 3, pp. 95.

**Ans. 17.** The sound opinion is that offering prayer for the deceased who is absent is legal if it has not been offered for him in the place where he died, as in the case of the Negus <sup>(20)</sup>. Similarly, this is the case for every person of high regard, in Islam, like the learned scholars and pious political leaders who have, indeed, made tremendous service to Islam.

As for the average Muslim, whose funeral prayer has been prayed at his place of death, there is no cause for offering the prayer of an absentee on his behalf. However, it is permissible to supplicate for the dead Muslims and invoke Allaah's mercy and forgiveness for them even if such prayer has been observed on their behalf.

{Al-Fawzaan} <sup>(21)</sup>

### **Observing funeral prayer for the deceased at the prohibited time**

**Q. 18.** Is it allowed to observe funeral prayer for the deceased at the prohibited time?

**Ans. 18.** It is allowed to perform funeral prayer for the deceased at prohibited times which stretch over an extended period of time, for example after Asr or Fajr prayers.

However this act is not allowed when the prohibited time is very limited, for example: when the sun begins to set until it finally sets, or when the sun begins to rise till it is about a spear's breadth and when the sun is at its height at midday (i.e. till it passes the meridian). It is also not allowed to bury the dead at these times.

{Ibn Jibreel} <sup>(22)</sup>

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20 Narrated by Al-Bukhari.

21 Selected Legal verdicts of Al-Fawzaan, vol. 3, pp. 95.

22 Islamic Verdicts by Al-Musnad, vol. 2, pp. 28.

## **Inviolability of the cemeteries**

**Q. 19.** Close to my residence, about fifty meters away, there is a very old cemetery where some goats pass by in it. Is it permissible to transfer this cemetery to a more distant one or should it be surrounded by walls?

**Ans. 19.** If the case is as you have related then the passing of the goats in that cemetery is forbidden and their owners are incurring sins for violating the sanctity of the dead. Moreover, it is incumbent on the people of that town to surround the cemetery with walls to protect the corpses buried there and accord them the reverence due to them. If this is not possible they should inform the governmental agencies or local government headquarters in charge of such affairs to fortify the cemetery. With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.  
[The Permanent Committee] <sup>(23)</sup>

## **Offering salaam (greetings) within and outside the cemeteries**

**Q. 20.** Eminent Shaykh! Is salaam offered to the people of the graves from within or outside the cemeteries, when one is passing by?

**Ans. 20.** Offering salaam to the people of the grave should be done inside the cemetery when one enters it. But when one passes by, and the cemetery is fenced in, one should not offer salaam. If it is not surrounded with a fence, some scholars have said that one should also offer salaam to gain the reward. Because, it is a prayer

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23 Legal Verdicts of the Permanent Committee, vol. 9, pp.126.

for his Muslim brothers and by that one does an act of kindness to them that attracts a good recompense, by Allaah's grace.

[Ibn 'Uthaimeen] <sup>(24)</sup>

## Removing the shoes in the cemeteries

**Q. 21.** Is the act of removing shoes in the cemeteries a Sunnah or innovated practice?

**Ans. 21.** It is a legal obligation for anyone that wants to enter the cemetery to remove his shoes. This is based on the tradition transmitted by Bashir bin Al-Khasaasiyah saying: When I was walking with the messenger of Allaah (ﷺ) he saw a man walking around the graves with his shoes on and said:

"يا صاحب السبتين ألق سبتيتك"

*"O' wearer of Sibt shoes (special kind of shoes made from furless cow skin tanned with pods of sant tree) throw away your shoes. When the man looked and noticed the messenger of Allaah he removed the shoes and threw them away".*

Narrated by Abu Dawud. Ahmad commented on it saying: *"The chain of narration of Bashir bin Al-Khasaasiyah's Hadeeth is good and it is what I support except for some purpose like the fear of thorns, intensified heat and the likes then there will be no blame for walking in shoes around the graves to avoid harm".* With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.

[The Permanent Committee] <sup>(25)</sup>

24 The Unrestricted Meeting, vol. 7, pp.231.

25 Legal Verdicts of the Permanent Committee, vol. 9, pp.123.

## Prompting the deceased after burial

**Q. 22.** What is the legal ruling regarding the practice of prompting the deceased after burial by saying for instance: "O' servant of Allaah remember the covenant based on which you were created. When the two angels come reply to them by saying: Allaah is my Lord, Muhammad is my prophet, the Qur'an is my guide, Islam is my religion" and whatsoever?

**Ans. 22.** The practice of prompting the deceased after burial is based on the tradition of Abu Umaamah (رضي الله عنه). Although scholars have disputed its authenticity, the sound opinion is that it is a weak tradition that cannot be cited as evidence. Hence this act of prompting after burial is an innovation because it has not been reported from the prophet nor his companions based on a dependable Hadeeth. The established practice of the noble prophet in this regard, as transmitted, is that after the deceased had been buried he would stand by the grave and say:

"استغفروا لأخيكم واسألوا له التثبيت فإنه الآن يسأل"

*"Ask Allaah to forgive your brother and supplicate for steadfastness on his behalf because he is now being questioned"*<sup>(26)</sup>

Following this he would stand and say:

"اللهم اغفر له، اللهم اغفر له، اللهم اغفر له، اللهم تَبَّتْهُ، اللهم تَبَّتْهُ"

*"O' Allaah! Forgive him. O' Allaah! Forgive him. O' Allaah! Make him steadfast. O' Allaah! Make him steadfast"*. He would say this thrice and then depart.

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26 Narrated by Abu Dawud.

We have preferred to mention hear thrice because it was the most usual practice of Allaah's messenger to repeat a supplication thrice whenever he prayed.

As regards the prompting mentioned by the questioner with words like: Dear so and so person son of so and so woman- ascribing him to his mother, remember your last statement in this world: Laa Ilaaha Illallaah Muhammadur- rasulullah (there is no deity worthy of worship besides Allaah and that Muhammad is Allaah's messenger...) till the end, this is based on a weak Hadeeth which is not true.

[Ibn 'Uthaimen]<sup>(27)</sup>.

### Reciting the opening chapter (Surah Al-Fatihah) on the dead

Q. 23. Is it legally permissible to recite the opening chapter (Surah Al-Fatihah) on the dead? Does its reward reach them.

Ans. 23. I do not know any substantiated proof from the Sunnah regarding the recitation of Surah Al-Fatihah on the dead. Consequently, it should not be recited because the fundamental principle with regards to all acts of worship is prohibition and abstention until an evidence stands out to prove its legality and that it has been sanctioned by Allaah the Exalted and the most Dignified. The evidence for this is that Allaah reprimanded those people who invented some religious acts that He has not sanctioned . As such He said:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ  
بِهِ اللَّهُ ﴾

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27 Legal Verdicts of Nur 'Alad-Darb by Ibn 'Uthaimen, vol. 2, pp. 519.

What! have they partners (with Allaah), who have established for them some religion without the permission of Allaah? {As-Shuraa: 21}

The prophet is also reported to have said:

"مَنْ عَمَلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ"

"Whosoever invents an act which is not sanctioned by us will have it rejected" <sup>(28)</sup>.

If the act is rejected it means that it is an act of evil and frivolity that Allaah, the Exalted and most Dignified, is purified from accepting as an act of worship.

As for the hiring of someone to recite the Qur'aan, in an attempt to grant its reward to the deceased, it is prohibited and it is not right to accept wages for the recitation of Qur'aan. Whosoever does this has sinned and he will not receive its reward. This is because recitation of the Qur'aan is an act of worship and it is not legally permissible to use acts of worship as a means of achieving worldly gains. Allaah the most High said:

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴾

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of)

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28 Agreed upon.

their deeds therein, and they will have no diminution therein. [Hud: 15]

[Ibn 'Uthaimen]<sup>(29)</sup>.

### Recitation of Surah YaaSin in the cemetery

Q. 24. Eminent Shaykh! What is the legal ruling regarding the recitation of Surah YaaSin or Al-Ikhlaas in the cemetery? For instance one of the audience would say: Let's recite Surah Al-Ikhlaas eleven times.

Ans. 24. Recitation of the Qur'aan by the graves is one of the innovated practices. It is of no significance whether the chapter recited is YaaSin or Al-Ikhlaas or Al-Fatihah because it is not right for one to recite Qur'aan in the graveyard. One should restrict oneself to the transmitted laid down practice of the prophet by saying:

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللَّهَ لَنَا وَلِكُمْ الْعَافِيَةَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاعْفُرْ لَنَا وَلِهِمْ"

*"Peace be unto you people of this abode from among the believers and Muslims and we, by Allaah's will, shall be joining you. May Allaah bestow mercy on the preceding generations among you and the ones to come later. We ask Allaah to grant us and you wellbeing. O' Allaah! Do not deprive us of our reward (because of them) and do not subject us to trials after their death".*

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29 Legal Verdicts of Ibn 'Uthaimen, compiled by Ashraf, vol. 1, pp. 162.

He should then depart without adding to this supplication neither a recitation nor whatsoever.

{Ibn 'Uthaimen} <sup>(30)</sup>

## How to supplicate for the deceased after burial

**Q. 25.** Allaah's messenger has instructed us to ask for forgiveness for our deceased by the grave and to implore Allaah to make them steadfast but he did not specify a particular prayer or mode, nor give any indication based on which someone can give precedence to a particular mode of observing this supplication, loudly or quietly. Based on this, does our supplication for the dead by the grave fall under acts of worship or just meritorious deeds? Is the supplication all right if done silently or loudly? Or is supplicating silently the Sunnah practice and supplicating loudly an act of innovation, as seen by some brothers?

**Ans. 25.** Allaah's messenger has instructed us to supplicate for forgiveness and ask for steadfastness on behalf of a deceased Muslim instantly after his burial and he stated the reason is that at this moment the Angels begin to question the dead. Hence he is in need of this prayer. However, the tradition has not indicated that they made the supplication loudly. Though it is known that to supplicate silently is better than to do it loudly because it is closer to sincerity and devotion. And because Allaah the most purified hears all open and secret supplications, it is unlawful to supplicate loudly unless proven otherwise by evidence. Moreover, supplicating loudly will lead to disturbing others. As far as I am concerned, the salaf were not known to supplicate overtly or in congregation by the grave, after burial. Abu Dawud even transmitted a tradition prohibiting one from going behind the deceased with noise or fire.

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30 The Unrestricted Meeting, vol. 7, pp.24.

Shaykhul-Islam Ibn Taimiyah (رحمته الله عليه) stated in his book (Majmu'ul-Fataawaa vol. 24, pp. 294) that Qais bin 'Abbaad –one of the great taabi'een and a follower of Ali bin Abi Talib (رضي الله عنه)- said that they used to hold the view that the lowering of the voice during funeral processions, Dhikr (remembrance of Allaah) and war was a desirable act. Furthermore, the scholars of Hadeeth have unanimously conceded that this type of practice was not done during the first three ideal centuries after hijri.

This signifies that it was not their practice to supplicate loudly on behalf of the deceased either during the funeral prayer or by the grave after burial. And they are best acquainted with respect to the knowledge of the Sunnah. Consequently, the act of making this supplication loudly is an innovation and Allaah knows best.

[Al-Fawzaan]<sup>(31)</sup>

### **Implication of the phrase: “He should stand by the grave for the time it takes to slaughter a camel”**

**Q. 26.** Eminent Shaykh! There is a tradition that states that after burying the deceased, one should stand by the grave for the time it takes to slaughter a camel. What does that imply?

**Ans. 26.** May Allaah bestow His blessings on you! It was the will left by 'Amr bin Al-'Aas (رضي الله عنه) that when he had been buried they should stand by his grave for the time it takes to slaughter and distribute the meat of a camel. But the noble prophet has not directed his (Ummah) nation to do this and the companions did not take to this practice, as far as I am concerned. Rather, the prophet's practice after burial is that he would stand by the grave and say:

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31 Selected Legal verdicts of Al-Fawzaan, vol. 2, pp. 153.

"استغفروا لأخيكم واسألوا له التثبيت فإنه الآن يسأل"

*"Ask Allaah to forgive your brother and supplicate for steadfastness on his behalf because he is now being questioned"* <sup>(32)</sup>

Following this you should stand and say:

"اللهم تَبِّئْهُ، اللهم تَبِّئْهُ، اللهم تَبِّئْهُ، اللهم تَبِّئْهُ، اللهم اغفر له، اللهم اغفر له، اللهم اغفر له"

*" O' Allaah! Make him steadfast. O' Allaah! Make him steadfast. O' Allaah! Make him steadfast. O' Allaah! Forgive him. O' Allaah! Forgive him. O' Allaah! Forgive him "*

You can then depart.

Therefore, waiting by the grave is not a legal practice.  
[Ibn 'Uthaimen] <sup>(33)</sup>

## Supplicating for forgiveness on behalf of the deceased and sprinkling sand on him

Q. 27. Is it legally permissible to stand by the grave to supplicate for forgiveness on behalf of the deceased after he has been buried and to sprinkle sand on him?

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32 Narrated by Abu Dawud.

33 The Unrestricted Meeting, vol. 17, pp.35.

**Ans. 27.** Yes, it is permissible to do that. It is even desirable based on what was transmitted by Abu Dawud and Al-Hakim, and authenticated by the later on the authority of 'Uthman (رضي الله عنه) that it was the practice of Allaah's messenger after burial to stand by the grave and say:

"استغفروا لأخيكم، وسلوا له التثبيت، فإنه الآن يسأل"

*"Ask Allaah to forgive your brother and supplicate for steadfastness on his behalf because he is now being questioned".*

[The Permanent Committee] <sup>(34)</sup>

## The standard for placing braces on the grave

**Q. 28.** I have observed many graves in the following forms: some with one brace by the front side of the grave, some with two braces by the front and rear sides, some with three braces on the front, center and rear sides. Brace here refers to a stone placed on the grave. Some people call it Naseebah i.e. a stake which is placed on the grave. In a nutshell, I want you to clarify for me if something can be placed on men's graves and what is to be placed on women's graves.

**Ans. 28.** After burying the deceased, it is legally legislated to place only two standing bricks by the two edges of the grave to identify it as a grave, even though if it is amidst other graves. There is no distinction between and women's graves and those of children. The bricks must not exceed two but there is no problem if a stone or its

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34 Legal Verdicts of the Permanent Committee, vol. 9, pp.93.

like is placed beside the grave (for the purpose of identifying it for visitation and other such occasions like that.

{Ibn Jibreel} <sup>(35)</sup>.

## Placing a symbol to identify the grave of the deceased

**Q. 29.** Some people would place a big stone made from ceramic or a special symbol on the grave to identify it for the purpose of paying the deceased a visit, while not for seeking any blessing from him or the like. Is this allowed?

**Ans. 29.** It is not blameworthy to mark a grave with a stone to identify it during visitation because the messenger of Allaah did so to the grave of 'Uthman <sup>(36)</sup>.

{Al-Fawzaan} <sup>(37)</sup>

## Placing letters or certain inscriptions to identify the deceased's grave

**Q. 30.** Is it legally allowed to inscribe the name of the deceased or a verse of the Qur'aan on a stone beside his grave?

**Ans. 30.** It is not legally permissible to inscribe the deceased's name on a stone beside or above his grave because the messenger of Allaah (blessings and peace of Allaah be upon him) has prescribed that even though the inscription is a verse or word or a

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35 Islamic Verdicts by Al-Musnad, vol. 2, pp. 37.

36 Related by Abu Dawud and Ibn Maajah.

(Translators Note) I think Uthman here refers to Uthman bin Mazh'oon not Ibn 'Affaan because the later died after the noble prophet.

37 Selected Legal Verdicts of Al-Fawzaan, vol. 1, pp. 194.

letter of the Qur'aan, it is not allowed. However, he can mark the grave with some other signs, excluding inscriptions, to identify it during visitation and the making of salaams. There will be no harm if he also draws a line or places a stone, without any inscription, on the grave for such purposes.

Inscriptions or engravings are forbidden because it is one of the ways that lead to shirk. Some succeeding generations may come later and say that this inscription has not been made except that the owner of this grave is a source of benefit and betterment for the people. This was the primary cause that led to the worship of graves.

[Al-Fawzaan] <sup>(38)</sup>

### **Giving admonition by the grave**

**Q. 31.** Eminent Shaykh! What is the legal ruling regarding giving admonition by the grave? We have heard some people saying that it is Sunnah and others asserting that it was never an established practice of the messenger of Allaah.

**Ans. 31.** Of course to generalize that it was never a practice of his is wide of the mark and to say that it is an established practice of the prophet is wrong.

Explanation of this is that it has not been transmitted that whenever there was a funeral procession the prophet would stand beside the grave in the cemetery and give admonition, like one giving the Friday sermon. This is what we have heard and it is an innovation, and it may even lead to a greater crime in the future. The man giving such an admonition may exceed the bounds of

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38 Selected Legal Verdicts of Al-Fawzaan, vol. 1, pp. 195.

admonition to maligning the deceased by saying for instance that *"this man here today was disobedient to Allaah, he was playing or mocking yesterday or doing such and such crime but today he is facing the trial of the grave"*. He may talk about a trader and say, for instance: *"look at so and so person who was just a day before in the palaces, luxury cars, servants, entourage, but today he is in his grave."*

Based on this we are of the opinion that sermons should not be given in the cemetery because it is not part of the practice of the Sunnah. The messenger of Allaah never did it. Equally, we have not known this from those who lived before us who were closer to the Sunnah than us. Nor did we learn that the pious and rightly guided caliphs who were before them practiced it. People who existed during the era of Abu bakr, Umar, Uthman and Ali never practiced this kind of act and the best guidance is that of the predecessors, as long as it concords with the truth.

However, it is not blameworthy to give an admonition that is in the form of a discussion during a meeting because it has been related in the sunan books of Hadeeth that the prophet (ﷺ) went to Baqee' Al-Gharqad (cemetery of the people of Medinah) whereby some people were digging the grave to bury a corpse. He sat down in the company of his companions and started addressing them quietly on the condition of a person at death and his condition after burial. It is also recorded in Sahih Al-Bukhari and some other books of Hadith that the prophet (ﷺ) said:

**"ما منكم من أحد إلا وقد كتب مقعده من الجنة ومقعده من النار"**

***"(there is) None among you whose seat in Paradise or Hell has not been destined"***

They said: *"O' Allaah's messenger! Should we not be lax and rely then?"*

He said:

"لا، اعملوا فكل ميسر لما خلق له"

*"No, don't be lax nor rely but work hard, for everyone will be made to attain what he has been created for"* <sup>(39)</sup>

It is also good to give admonition that is not in the form of a sermon, for example, when one sits with his companions and delivers a speech that suits the prevailing circumstances in emulation of the messenger of Allaah (ﷺ).

{Ibn 'Uthaimen} <sup>(40)</sup>

### Condoling the bereaved family in the cemetery

**Q. 32.** When Someone died we buried him and some of us started to condole the bereaved family, by the grave. Is this a legitimate act?

**Ans. 32.** It is legitimate because condolence has no specific time or place. With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.

### Are there any specific times for visiting the graves?

**Q. 33.** Are there any specific times for visiting the graves, with respect to men, and are there also any forbidden periods when it is not lawful?

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39 Agreed upon.

40 The Unrestricted Meeting by Ibn 'Uthaimen, vol. 23, pp.22.

**Ans. 33.** Visiting the graves has no specific time whether in the day or night. It is recorded that the noble prophet visited the grave by night.

[Ibn 'Uthaimen]<sup>(41)</sup>

### **The most ideal times for visiting the cemeteries**

**Q. 34.** Are there any specific times for visiting the cemeteries? because we heard that doing so during the night is an established practice of the prophet?

**Ans. 34.** There is no specific times for visiting the cemeteries, though some learned scholars deem it desirable to pay the visit on Fridays. Others prefer visiting on Saturdays. However, whenever it is possible you can visit the cemeteries and you don't have to visit at any particular time.

It is legally enjoined to visit the graves to pray for the dead because it reminds one of the Hereafter. The prophet had earlier prohibited visiting the graves when his companions were still new to Islam for fear of extremism on their part, but later permitted them to visit when they became fully immersed and had the knowledge of Tawheed (Unification of Allaah). Thus he said:

"زوروا القبور فإنها تُذكِّرُ الآخرة"

*"Visit the graves for it reminds one of the Hereafter"*<sup>(42)</sup>.

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41 The Unrestricted Meeting, vol. 7, pp.31.

42 Related by Muslim.

Whenever a person feels that his heart has hardened he should visit the graves to gain some remembrance and admonition. He would also pray for the dead at any possible time preferably on Friday morning or at any other time. As regards paying a visit by night, I can't recollect any evidence to support this nor that anybody among the scholars has considered it desirable. Rather, many scholars have even been reported to dislike burying by night, whereas a minority are of the opinion that it is not blameworthy. [Ibn Jibreen]<sup>(43)</sup>

### **Offering prayer (Salaah) for the deceased at his grave whenever he is paid a visit**

**Q. 35.** Is it legitimate for me to offer funeral prayer whenever I visit my father's grave to seek for mercy on his behalf? Does a deceased person get the reward of the copy of a Qur'an he left behind whenever it is recited by his children?

**Ans. 35.** If you have prayed for your father before in a congregation there is no need to repeat the prayer, but you can visit him to supplicate for him. You should come to the cemetery and make salaams to its people and then pray for them with your father included, according to the saying of the prophet:

"زوروا القبور فإنها تذكركم الآخرة"

*"Visit the graves for it reminds you of the Hereafter"*<sup>(44)</sup>.

The noble prophet (ﷺ) used to teach his companions whenever they visit the graves to say:

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43 Al-Kanzutthameen by Ibn Jibreen, vol. 1, pp. 252.

44 Related by Ibn Maajah.

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ"

*"Peace be unto you people of this abode from among the believers and Muslims and we by Allaah's will shall be joining you. May Allaah bestow mercy on the preceding generations among you and the ones to come later. We ask Allaah to grant us and you wellbeing "* <sup>(45)</sup>.

This is the established practice of Allaah's messenger.

This is how you greet and supplicate for the people of the graves, including your father. There is no need to repeat the funeral prayer since you have already done it. However, if you haven't done that before you should go to his grave within a period of one month after his death to offer the funeral prayer for him. If more than a month has passed then some of the learned scholars disapprove of such a prayer. Under this circumstance you should only supplicate and seek for forgiveness and mercy for your father and give out monetary charity on his behalf. All these acts will be of benefit to your father and any other person among the dead.

As regards the copy of the Qur'aan that he left behind, if he had gifted it as an endowment he will certainly benefit from it like one endowing useful Islamic religious books or books related to sciences beneficial to the people. He will certainly be recompensed for that because it is part of assisting in enjoining that which is good, like one endowing a piece of land or house or shop whose proceeds are given as charity to the poor or making contributions for erecting mosques or such. He will be rewarded for all these acts because the prophet has said in the authentic tradition:

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45 Related by Muslim.

"إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقةٍ جارية، أو علم يُنتَفَعُ به، أو وَلِدٍ صالحٍ يدعو له"

*"When a man dies, his deeds come to an end, except for three: A continuous charity or knowledge by which people derive benefit or a pious child who prays for him"*

Continuous charity would profit the deceased if he was a Muslim. He will also derive the reward of the supplications of his children and other people for him, and also the endowment he had made for the sake of Allaah in the form of a house or land or shop or palm trees or the likes. He will benefit from all these endowments as long as people benefit from them, by using the proceeds to sustain themselves or when the proceeds are spent on construction and maintenance of Mosques for the Muslims.

{Ibn Baaz}<sup>(46)</sup>

### Visiting the graves with regards to men

Q. 36. Eminent Shaykh! Can a person whose mother has died more than ten years ago pay visits to her grave? Answer us and may Allaah reward you.

Ans. 36. Paying visits to the graves in general is a Sunnah which Allaah's messenger (ﷺ) has enjoined and said:

"كنت نهيتكم عن زيارة القبور، ألا فزوروها فإنها تذكركم الآخرة"

*"I had forbidden you to visit the graves but you may now visit them for it reminds you about the Hereafter"* <sup>(47)</sup>.

46 Legal Verdicts of Nur 'Alad-Darb by Ibn Baaz, vol. 1, pp. 280.

47 Related by Muslim.

The person that visits the graves does so for the benefit of the buried persons and for his own benefit, because he will be rewarded based on that. He should not go there in order to supplicate for himself or for someone else, whilst beside the graves, or to seek blessings from them or to invoke them besides Allaah or to serve as mediators between himself and Allaah. All these types of visits are innovations. They may even be visits meant for the association of partners and rivals with Allaah which expels one from the fold of Islam according to the texts of Islamic Legislation. One should only visit the cemetery for the purpose of making salaams to the deceased as indicated by the prophet when he said:

"السَّلَامُ عَلَيْكُمْ دَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ،  
يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ  
الْعَافِيَةَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاعْفِرْ  
لَنَا وَلَهُمْ"

*"Peace be unto you people of this abode of believers and we by Allaah's will shall be joining you. May Allaah bestow mercy on the preceding generations among you and the ones to come later. I ask Allaah to grant us and you wellbeing. O' Allaah! Do not deprive us of our reward (because of them) and do not subject us to trials after their death"* <sup>(48)</sup>.

It is not disallowed for one to visit the grave of his mother or father or any of his friends to greet and supplicate for them, whether that person passed away a long time ago or not. Though if he discovers that his visit to his father or mother or some of his relatives makes him feel grieved and anguished or leads to something more, like wailing, then he should avoid paying them visits in such

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48 Related by Muslim.

circumstances. He should just supplicate for them as much as possible even if he is at home. Allaah is the sole Master of success and prosperity.

[Ibn 'Uthaimen]<sup>(49)</sup>.

### **Visiting the graves with regards to women**

**Q. 37.** What is the legal ruling on visiting the prophet's grave with regards to women? What is the ruling proven by evidence regarding women that visit grave yards in general?

**Ans. 37.** It is forbidden for a woman to visit the graves. It is even one of the grave sins because the prophet (ﷺ) has pronounce a curse on those women that visit the graves and those people that build mosques and put lights above them.

Moreover, a woman's sense is weak and she is temperamental and very sentimental. Based on this her paying visits to the graves may result in various acts of prohibition and when a woman visits the graves she may like to repeat this exercise all the time which will lead to the overcrowding of grave yards with women. Also this might create an opportunity for the people of filth and disobedience to ambush them by the grave yards, which are in most cases very distant from places of dwelling. Hence this may give rise to great evils. This is all the more reason why the prophet's pronouncement of the curse on the women visiting graves is based on great wisdom. That might not be achieved if they were allowed to pay such visits.

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49 Legal Verdicts of Manaar Al-Islam, by Ibn 'Uthaimen, vol. 1, pp. 29.

Nevertheless, it is not blameworthy if a woman unintentionally passes by a cemetery and decides to stop and offer greetings in the legal manner which is to say:

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ  
بِكُمْ لَاحِقُونَ"

*"Peace be unto you people of this abode from among the believers and Muslims and we, by Allaah's will, shall be joining you"* <sup>(50)</sup>

This is because Aishah (رضي الله عنها) asked the noble prophet of what to say whenever she passes by the grave yards and he explained to her to say this prayer, but for a woman to deliberately visit the grave is prohibited and it is even part of the major sins.

Regarding the women visiting the prophet's grave, the apparent fact is that it is included by the general prohibition and that a woman should not visit the prophet's grave. Though some learned scholars assert that she can visit his grave because it is not apparent as other graves are and it is barricaded with three strong walls. So if she visits it she has not actually paid a visit but only stood around it.

Yet, the fact is that this type of act is still regarded as visiting and for that reason she should desist from doing that and restrict herself whenever she is observing prayers to sending greetings by saying:

"السَّلَامُ عَلَيْكُمْ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ"

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50 Related by Ibn Hibbaan in his Sahih.

**"Blessings, peace and mercy of Allaah be unto you  
O' prophet!"**

Indeed this greeting of hers will reach the noble prophet and she will be recompensed for it.

[Ibn 'Uthaimen]<sup>(51)</sup>

### **Circumambulating the graves**

**Q. 38.** A questioner asks: I was sitting with some of my brothers from the same country when they said to me: *"right here we have the dignified station of Abul-Hasan As-Shaazili. If anyone makes seven circuits round it this will serve as 'Umrah for him. And whoever circuits it ten times this will serve as hajj for him and he is not duty bound to go to Makkah"*. I told them that this type of act is kufr (denial of Islam) or shirk (association of partners with Allaah) – may Allaah safeguard us. Am I right in what I have done? What advice do you give to people that are being beguiled into such acts?

**Ans. 38.** Well done, of course it is not legitimate to make circuits round the graves whether they belong to Abul-Hasan As-Shaazili or Al-Badawi or Al-Hussain or Mrs. Zainab or Mrs. Nafisah or to some other persons better than them. This is because circuiting (Tawaaf) is an act of worship (Ibaadah) strictly meant for Allaah and it is only done around the Ka'bah. Tawaaf is not to be done around any other object at all circumstances. If this person circumambulates the grave of Abul-Hasan As-Shaazili he becomes guilty of a major shirk. Moreover, this type of act does not represent Hajj or Umrah but it is only Kufr (denial of Islam) and unreservedly offensive and misguidance that attracts grave sins.

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51 Legal Verdicts of Ibn 'Uthaimen, compiled by Ashraf, vol. 1, pp. 170.

Though if he has done that for Allaah not Abul-Hasan thinking that it is lawful this becomes a kind of innovation and a very offensive act but if he has done that for the sake of Abul-Hasan in order to get closer to him then it becomes major shirk- may Allaah safeguard us against that. Similarly, this is the case should he supplicate to and invoke Abul-Hasan As-Shaazili or should he make a pledge or sacrifice for him. All these are acts of major kufr (denial of Islam/apostasy). We seek refuge in Allaah.

In a similar way the act of swearing in the name of Abul-Hasan or the prophet or Al-Hasan or Al-Hussain or Fatimah or the Ka'bah or in the name of Trust or somebody's life or integrity is shirk. All these are not legally permissible because swearing in the name of other than Allaah is forbidden and is a minor shirk based on the prophet's saying:

"من كان حالفاً فليحلف بالله أو ليصمت"

*"Whosoever that is swearing should swear by Allaah or keep silent"* <sup>(52)</sup>

"من حلف بغير الله فقد كفر"

*"Whosoever that swears by others besides Allaah has renounced Islam"*

Another phrase says:

"فقد أشرك"

*"He has committed shirk"* <sup>(53)</sup>

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52 Agreed upon.

53 Related by Imam Ahmad and At-Tirmizhi.

Another wording says:

"فقد كفر أو أشرك"

*"He has renounced Islam or committed shirk "* <sup>(54)</sup>

Allaah's messenger also said:

"من حلف بالأمانة فليس منا"

*"Whosoever that swears by trust is not one of us"* <sup>(55)</sup>

He further said:

"لا تحلفوا بأبائكم، ولا بأمهاتكم، ولا بالأنداد، ولا تحلفوا بالله إلا وأنتم صادقون"

*"Do not swear by your fathers nor your mothers nor by the rivals and do not swear by Allaah unless you are truthful "* <sup>(56)</sup>.

Swearing should be with the name of Allaah alone because it is a kind of reverence that befits none but Allaah. Swearing by others besides Allaah is a minor shirk. It may even become a major shirk if he intends to revere that which he swears by with the kind of reverence strictly exclusive to Allaah. Praying and invoking the dead for aid, making sacrifices and pledges for them, relying and believing that they possess knowledge of the transcendental affairs, or that they influence the universe, or that they know what the

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54 Related by At-Tirmizhi.

55 Related by Abu Dawud.

56 Related by An-Nasaa'ee.

hearts conceal of their followers and those making circuits round their graves, all these are acts that result in major sin. None has knowledge of the transcendental affairs but Allaah. Neither the prophets nor any other creature possess this knowledge. Though the prophets only know of those affairs that Allaah has revealed and taught to them. To this effect Allaah the most Purified and most High said:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

Say: "None in the heavens and the earth knows the  
Ghaib (Unseen) except Allâh" [An-Naml: 65]

Hence whosoever claims that his Shaykh knows what is hidden or what is in the heart or mind of those who visit him then such person has committed kufr of the highest order. May Allaah safeguard us against that. Knowledge of the hidden is strictly reserved by Allaah the Most Purified and Most High.

Likewise, if he devotes himself to the grave seeking the favor of the deceased or beseeching him for reward, or to admit him to Paradise, and thereby sits by his grave or makes recitation or sacrifice there, or asks for help or makes pledges for him, or offers prayers there or whatsoever, all these are acts of major kufr (denial of Islam).

To summarize, a believer is duty bound to be cautious of falling into shirk of any type. Graves are visited to supplicate and invoke mercy for the dead by saying:

"السلامُ عَلَيْكُمْ دار قوم مؤمنين وإنَّا إن شاء الله بكم لاحقون،  
يغفر الله لنا ولكم، ويَرْحَمُ الله المستقدمين منكم والمستأخرين،  
نسأل الله لنا ولكم العافية"

*"Peace be unto you people of this abode of believers and we by Allaah's will shall be joining you. May Allaah forgive us and you. May Allaah bestow mercy on the preceding generations among you and the ones to come later. I ask Allaah to grant us and you wellbeing".*

As for the one who invokes them besides Allaah or seeks their aid or makes pledges to them or sacrifices cows or camels or goats or even chickens for them, these are all major sins. We seek refuge in Allaah against that. One ought to be very careful. A Muslim has to seek the knowledge of Islam to avoid becoming guilty of shirk and other crimes.

The scholars of evil and misguidance are dissuading and deceiving the people. Therefore, it is incumbent on the scholars of truth to fear Allaah and educate the people through sermons, admonitions and study circles. They should teach them their religion even through the mass media, the newspapers and the television. And guide them to the plain truth so that they do not take to worshipping the dead or seeking aid from them or circumambulating and seeking blessings and favours from their graves or making pledges or sacrifices for them or committing other sorts of crimes.

Graves are visited for the purpose of remembrance with regards to the life Hereafter, to develop consciousness about death and for supplicating and invoking mercy on behalf of the dead. It is not legally allowed to circumambulate around a grave or invoke the deceased besides Allaah or seek his aid or sit beside him to observe (salaah) prayer. Sitting there for the purpose of offering salah or making recitation is an innovation. If he prays to him he would be guilty of major kufr, but if he sits there but prays to Allaah or makes recitation seeking Allaah's reward, believing that graves are ideal places for such acts of worship, this becomes an act of

innovation. Graves are not the ideal places for sitting or performance of prayers and recitations but they are only visited to make supplications for the dead and invoke mercy on their behalf just as the noble prophet and his companions (ﷺ) did. The prophet used to teach his companions whenever they visit the graves to say:

"السلامُ عَلَيْكُمْ دار قوم مؤمنين وإنَّ إن شاء الله بكم لأحِقون،  
يغفر الله لنا ولكم، وَيَرْحَمُ الله المستقدمين منكم والمستأخرين،  
نسأل الله لنا ولكم العافية"

*"Peace be unto you people of this abode of believers and we by Allaah's will shall be joining you. May Allaah forgive us and you. May Allaah bestow mercy on the preceding generations among you and the ones to come later. I ask Allaah to grant us and you wellbeing".*

May Allaah bestow mercy on the preceding generations among us and the ones to come later.

Whenever he visited Al-Baqee' [cemetery of the people of Medinah] he used to invoke mercy for them and equally say:

"اللهم اغفر لأهل بقيع الغرقد"

"O' Allaah forgive the people of Baqee' Al-Gharqad"<sup>(57)</sup>

This is the lawful visitation. Hence one must be cautious of that which Allaah has forbidden and that which grave worshipers and people of ignorance have invented and innovated. These are acts that do not profit but only cause harm by involving their

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57 Related by Muslim.

practitioners in major shirk. There is no might nor power except with Allaah.

{Ibn Baaz} <sup>(58)</sup>

### **Visiting the graves of the Auliya (the pious and righteous)**

**Q. 39.** A woman asks concerning the graves of the righteous people saying: We have some acts of innovations such as, some people making a long journey to visit the graves of the pious and righteous men of Allaah. Upon reaching there they remove their shoes. These graves have been decorated with constructions similar to mosque. When they enter they offer two rak'ah prayers which they call the prayer of visitation and it is said that it is Sunnah. Is this act in accordance with the Islamic legislation? Answer us and may Allaah guide you to all that in which there is prosperity and reward you abundantly.

**Ans. 39.** This is a very important question that relates to revering the graves through innovated kinds of visits, building on top of them and erecting mosques above them. All these are issues of paramount importance. Therefore, it is necessary to realize that visiting the graves is Sunnah because the noble prophet (ﷺ) said:

"زوروا القبور فإنها تذكركم الآخرة"

*"Pay visits to the graves for it reminds you of the Hereafter"* <sup>(59)</sup>.

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58 Legal Verdicts of Nur 'Alad-Darb by Ibn Baaz, vol. 1, pp. 304.

59 Related by Muslim.

Although the purpose of this visit is not to invoke the dead or seek their assistance and support or to seek blessings through them and the likes. The purpose is to remember the Hereafter and death and to supplicate and invoke mercy on behalf of the dead if he was a Muslim. It is based on this purpose that the prophet (ﷺ) has said:

"زوروا القبور فإنها تذكركم الآخرة"

"Pay visits to the graves for it reminds you of the Hereafter" <sup>(60)</sup>.

Another phrasing says:

"تُذَكِّرُكُمُ الْمَوْتَ"

"It reminds you of death" <sup>(61)</sup>.

The established practice of the prophet for any one paying a visit is to greet the dead people and pray for forgiveness and mercy for them. The noble prophet (ﷺ) used to teach his companions to say, whenever they visited the graves to say:

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ  
بِكُمْ لَاجِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ"

*"Peace be unto you people of this abode from among the believers and Muslims and we by Allaah's will shall be joining you. We ask Allaah to grant us and you wellbeing"* <sup>(62)</sup>.

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60 Related by Ibn Maajah.

61 Related by Muslim.

62 Related by Muslim.

According to another wording he said:

"يَرْحَمُ اللهُ الْمَسْتَقْدِمِينَ مِنَّا وَالْمَسْتَأْخِرِينَ"

*"May Allaah bestow mercy on the preceding generations among us and the ones to come later"* <sup>(63)</sup>.

And whenever he visited Al-Baqee' (cemetery of the people of Medihah) he used to say:

"اللهم اغفر لأهل بقيع الغرقد"

*"O' Allaah forgive the people of Baqee' Al-Gharqad"* <sup>(64)</sup>

The Sunnah when one visits the graves is to do like this and supplicate for mercy, forgiveness and well being for them.

As regards visiting them to invoke them besides Allaah or to request support or sustenance from them or make pledges for them this is major shirk. May Allaah save us from that. It is indeed of the works of the people of ignorance like Abu Jahl and his companies when they visited the graves. It is not legally allowed because it is a major shirk (association of partners and rivals with Allaah). Likewise offering prayers (Salaah) by the graves. The noble prophet said:

"ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد، ألا فلا تتخذوا القبور مساجد، فإني أنهاكم عن ذلك"

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63 Related by Muslim.

64 Related by Muslim.

*"Behold! Those before you had taken the graves of their prophets and pious men as mosques. Behold! Do not take the graves for mosques. Indeed I forbid you to do that" (65).*

He further said:

"لعن الله اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد"

*"May Allaah curse the Jews and Christians for they have turned the graves of their prophets into mosques" (66).*

It is not allowed to perform prayer (Salaah) by the graves nor to devote oneself to them, nor ask their occupants for aid and support, nor make pledges for them as earlier mentioned. When Umm Habeebah and Umm Salamah (رضي الله عنهما) saw a church in Abyssinia and the portraits it contained they informed the prophet of that and he said:

"أولئك إذا مات فيهم الرجل الصالح بنوا على قبره مسجداً،  
وصوّروا فيه تلك الصور، أولئك شرار الخلق عند الله"

*"Those are the people that when a pious person amongst them died they would build a place of worship and prostration on his grave, and produce in it portraits. Such are the worst of creatures in the sight of Allaah" (67).*

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65 Related by Muslim.

66 Agreed upon.

67 Related by Al-Bukhari but his wording is: *"Verily, those people whenever a pious person amongst them died they used to build a place of worship and prostration on his grave... "*

He thus informed us that they are the worst of creatures due to their act of revering the graves by building over them places of worship and making portraits in them.

What some people now do by erecting mosques on graves and constructing domes over them are all acts of abomination that will lead them to committing shirk. It is reported, authentically, that the prophet has forbidden the plastering of graves or to use them as sitting places or to build over them.

Based on this it is not right for the Muslims to build mosques or domes or any other constructions over the graves. They should be left visible in the cemetery. When a person visits them he greets, supplicate for them and then departs. It is not permissible to offer prayer (Salaah) there nor even in between the graves. He should not seek blessings from them nor sit there for recitation or supplication. All these are abominations. He should only say salaams, supplicate for them and then depart as done by the prophet and his companions (ﷺ). This is what he taught them to do. May the blessings and peace of Allaah be on him.

Offering prayer by the grave is an innovation and part of the ways that lead to shirk and the prophet has said:

"أجعلوا من صلاتكم في بيوتكم، ولا تتخذوها قبوراً"

*"Make some of your prayers at your homes and do not turn them into graves"* <sup>(68)</sup>.

This indicates that these are not places for prayer (Salaah) and one should not pray inside them and that prayer should be said in the mosques and at homes because offering prayers in the graves yards or besides them will lead to shirk and to worshipping them besides Allaah.

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68 Related by Muslim.

Similarly, is the act of making constructions or mosques or domes with furnishings and decorations over them. All these are ways that lead to shirk. A sensible person should not be carried away by what some ignorant people do in various countries of the world whereby they venerate the graves and build upon them mosques and domes. This is a practice of severe abominations that lead to shirk as known to the people of knowledge.

Hence, my advice to the questioner is to be wary of this. Whenever he visits the grave he should do that in accordance with the Islamic legislation by making salaams, supplicating for them and then departing.

To offer prayer in a mosque built upon a grave or between graves is not allowed. It is an atrocity to do that or to sit there for supplication or recitation. As regards invoking the graves for assistance or making pledges for them, as practiced by some people of ignorance, it is actually major shirk. The obligation in this regard is to be critically cautious of that. Many Muslims have no knowledge regarding these issues and consequently they do whatever they notice the laymen doing without trying to learn the legal rulings with respect to them. It is therefore incumbent on the learned scholars of all countries and places to educate and guide the people to the legal ways of their prophet (ﷺ). They have to caution the people against shirk and innovations.

This is the responsibility of the learned scholars in any place, but due to the insufficiency of these scholars, especially those of substantiated knowledge, evil has increased in various countries of the world. They see it as religion and something legitimate and hasten to it thinking that they are on the right path. This is a critical problem that we have to be concerned about. Every Muslim has to inquire about what he does not know and not to assume every action is correct just because he found his father and

ancestors doing that. He has to ask because it was the habit of the unbelievers to emulate their forefathers without a speck of guidance. This is what Allaah narrated about them when he said:

﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴾

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

{Az-Zukhruf: 23}

It is very unruly to emulate the unbelievers in this way. A Muslim should inquire from the people of knowledge around him or write to them in any part of the world, asking them about that which he does not know concerning the affairs of his religion, so as to be guided aright because Allaah has said:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

So ask (you, O pagans of Makkah) of those who know the Scripture (learned men of the Taurât (Torah) and the Injeel (Gospel)) if you know not.

{An-Nahl: 43}

It is incumbent on the people of Islam to ask if they don't know. Everyone should inquire about matters in which he is ignorant concerning the graves or prayers or alms giving or fasting or business transactions and every other thing.

{Ibn Baaz}<sup>(69)</sup>.

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69 Legal Verdicts of Nur 'Alad-Darb by Ibn Baaz, vol. 1, pp. 300.

## Does a deceased person feel and recognize those that visit his grave?

**Q. 40.** Does the deceased recognize those persons that visit his grave? Is it compulsory to stand in front of the grave or is it sufficient just to enter the cemetery without going to the particular grave? Answer us and Allaah will grant you more knowledge.

**Ans. 40.** Only Allaah knows if a dead person feels or recognizes those that visit him. Though some rightly guided predecessors have asserted such, but it is not proven by clear evidence as far as I am concerned. Though the Sunnah is obvious concerning the legality of visiting the graves to say salaams by saying:

"السَّلَامُ عَلَيْكُمْ دَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِقُونَ،  
نَسْأَلُ اللَّهَ لَنَا وَلِكُمُ الْعَافِيَةَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ  
وَالْمُسْتَأَخِرِينَ،"

*"Peace be unto you people of this abode of believers and we by Allaah's will shall be joining you. We ask Allaah to grant us and you wellbeing. May Allaah forgive us and you. May Allaah bestow mercy on the preceding generations among us and the ones to come later"* <sup>(70)</sup>.

This is what has been legislated but as for his feeling and recognition of those visiting him that requires an unambiguous evidence and Allaah the Most Purified and Most High knows best. Though it is not of significance if he feels or not. We only need to act upon the Sunnah by visiting the graves and supplicating for the dead, even though they don't recognize that, because we will be

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70 Related by Muslim.

rewarded for the visit and they will, equally, profit from our supplications. Our visit also involves remembrance of death and the Hereafter and the deceased benefits from that also.

However, there are various modes of standing by the graves. He may stand besides the grave, or by its fringe or by the edge of the cemetery. It will even suffice him to stand at the outside edge of the graves and offer his salaams saying:

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ  
بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ  
مِنْكُمْ وَالْمُسْتَأْخِرِينَ"

*"Peace be unto you people of this abode from among the believers and Muslims and we by Allaah's will shall be joining you. We ask Allaah to grant us and you wellbeing. May Allaah bestow mercy on the preceding generations among you and the ones to come later".*

If he stands very close to the grave of his father or brother it will be better and more perfect because for him to stand closer to the grave of his father or brother or relative or friend and say: *"peace, mercy and blessings of Allaah be unto You O' so and so, may Allaah forgive you, confer mercy upon you and multiply your good deeds"* and the likes will be more ideal and rewarding.

{Ibn Baaz} <sup>(71)</sup>.

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71 Legal Verdicts of Nur 'Alad-Darb by Ibn Baaz, vol. 1, pp. 276.

## **Do we send condolences to the family of a drunkard and one that has committed suicide?**

**Q. 41.** Sometimes a person dies either by suicide or as a result of consuming excess alcohol containing a fatal quantity of sugar or a person may have been executed to protect others from his evil. Is it legally permissible to condole with the mothers of persons that died in such a manner or other similar circumstances to these, because I do hesitate, a lot, with regard to going there or not (to give condolences)?

**Ans. 41.** It is not blameworthy to condole them. It is even desirable even though the deceased had been disobedient by committing suicide or something else. It is desirable for the family of one killed as a result of enforcing the law of equity regarding murder, or the prescribed punishment for adultery, or when he dies as a result of consuming alcohol. There is no ban on supplicating or asking for mercy and forgiveness, or washing and observing funeral prayer for such persons. Though respected Muslims like the leader or a judge should not participate in such prayers as a sign of deterring others from this kind of evil deed.

As regards the one that dies as a result of another person's hostility, such a victim of aggression, then he deserves prayer and supplication, if he was a Muslim. Likewise, an individual that was sentenced, based on the law of equity (as referred to earlier), then such a person should be prayed over and his family should be condoled, provided he was a Muslim and he had not done anything that made him guilty of apostasy. Allaah is the sole Master of success.

[Ibn Baaz] <sup>(72)</sup>.

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72 Compiled Legal Verdicts of Ibn Baaz, vol. 2, pp. 733.

## Announcing condolence via the newspapers

Q. 42. What is the stance of the Islamic law regarding the act of announcing the death, condolence, and thanksgiving for condolence in the newspapers and mass media?

Ans. 42. It is not blameworthy to announce the death of a person in the newspapers for the purpose of informing people so that they can attend his funeral procession and pray for him. And also to inform those who have some rights and trusts, like a loan, with the deceased (so he can either forgive the loan or be recompensed).

Making announcements based on such reasons is not bad, but there should be no excessiveness in the manner in which the announcement is made, like reserving a complete page of the newspaper for that, as that will consume a great deal of money unnecessarily. Moreover, it is not legitimate to include Qur'anic verses in the announcement column as done by many people. Verses such as:

﴿يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿١٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً ﴿١٨﴾  
﴿مَرْضِيَّةً ﴿١٩﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٠﴾ وَادْخُلِي جَنَّاتِي ﴿٢١﴾﴾

(It will be said to the pious - believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)! "Enter you then among My (honored) slaves, "And enter you My Paradise!" [Al-Fajr: 27-30]

This has been forbidden because it is a way of sanctifying the deceased and passing a judgment of admission to Paradise for him, which is not allowed because it is a way of inventing a judgment in the name of Allaah and claiming knowledge of the affairs of the unseen. No one has the right to pass the judgment of Paradise for another unless proven by evidence from the Qur'aan and Sunnah. But there is no blame in hoping for the reward of goodness for a believer. Allaah is the sole Master of success.

[Al-Fawzaan]<sup>(73)</sup>.

### **Traveling for the purpose of condolence**

**Q. 43.** What is the legal ruling with respect to one that travels for the purpose of condoling a relative or friend. Is it legally permissible to make condolence before burial?

**Ans. 43.** We do not know of any fault with the act of traveling for the purpose of condoling a relative or friend since it involves sympathy, consolation and the bringing of relief upon the bereaved. There is no problem in making condolence before or after burial, though the earlier it is done the more perfect and ideal it becomes in mitigating the pains of distress. All success is with Allaah.

[Ibn Baaz]<sup>(74)</sup>.

### **Assembling for the purpose of condolence and hanging lights.**

**Q. 44.** Some condolence ceremonies are being performed whereby people assemble outside the house of the deceased and electric bulbs resembling those used at wedding ceremonies are hung.

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73 Selected Legal verdicts of Al-Fawzaan, vol. 2, pp. 159.

74 Islamic Verdicts by Al-Musnad, vol. 2, pp. 43.

Following that, members of the bereaved family form a queue and those who have come to pay their condolences pass by them one by one, each person placing his hand on the chest of every individual from the bereaved family, saying: "*May Allaah amplify your reward*". Is this kind of assembling, and what is done there, in accordance with the Sunnah? If the answer is in the negative, what is the Sunnah with respect to this? Answer us and may Allaah reward you abundantly.

**Ans. 44.** This practice is not in accordance with the Sunnah and we do not know on what basis, according to the purified Islamic law, it is done. The established practice of the prophet is to condole the bereaved family without specifying any particular mode or form of gathering. The legislated practice for a Muslim is to condole his Muslim brother as soon as the spirit departs the body, whether at home or on the road or in the mosque or cemetery. Whether the condolence is done before or after the funeral prayer is of no significance. When he meets with his brother he has to shake hands with him and pray for him by saying an appropriate relevant prayer, for example "*May Allaah amplify your reward. May Allaah relieve you of your distress. May Allaah console you*". If the deceased was a Muslim he should pray for mercy and forgiveness on his behalf. Women should also condole one another in the above mentioned manner. A man may condole a woman and vice versa but not in seclusion nor should there be any handshakes if the woman is not a mahram (unmarriageable relation). May Allaah guide all the Muslims to learning their religion and being steadfast in it for He is the best to be implored. [Ibn Baaz] <sup>(75)</sup>.

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75 Compiled Legal Verdicts of Ibn Baaz, vol. 2, pp. 734.

## Gathering for the sake of condolence

**Q. 45.** Eminent Shaykh! What is the legal ruling regarding the gathering of people for the sake of condolence?

**Ans. 45.** The Gathering of people for the sake of condolences is an innovation which was not the habit of the rightly guided predecessors (Salaf). However, if the practice of cooking food and gathering to make parties and amusements is also done it becomes an act of bewailing. This is because the *Sahaabah* (companions of the prophet), may Allaah be pleased with them, used to regard the act of preparing food and gathering around the bereaved family as part of bewailing the dead, and the noble prophet has pronounced a curse on the bewailing woman and the one listening to her <sup>(76)</sup>.

What does this gathering even signify? It is of no benefit to the deceased nor to the living. The sorrow and distress of the living may even increase as a result of this gathering especially women who will immediately burst into tears and begin wailing. Hence it involves no good but evil. However, it is necessary for the students of Islamic knowledge to scare people away from such acts. Whosoever desires to give condolences to an individual he can do so by meeting the man in the mosque or market or at any other place.

Furthermore, condolence is meant for the person that has been afflicted by a calamity. This is not necessarily the same as one who has lost a relative, because one may lose a relative but still not become too anguished or concerned. Although, if we notice a man seriously distressed and anguished we can sit with him and say: *“Dear so and so, exercise patience and put hope in Allaah's reward since to*

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76 Related by Abu Dawud.

*Allaah belongs whatever He has taken and to Him belongs whatever He has bestowed and for everything He has appointed a fixed period”.*

{Ibn 'Uthaimen}<sup>(77)</sup>

## The legal way of making condolence

**Q. 46.** What is the legal way of performing the funeral rites and the legal way of consoling and condoling.

**Ans. 46.** It is not part of the Islamic legislation to perform ceremonies. It could even be considered a forbidden act because it is a kind of discontentment with Allaah's preordainment, it involves bewailing and innovation which has no fundamental basis in Islam.

The legal practice as regards condolence is to meet with the bereaved and pray for him and the deceased by saying: May Allaah better your condition, console you and forgive your deceased (Provided the deceased was a Muslim). This is the legal way of making condolence which involves prayer for the bereaved and supplication for the deceased. It is not blameworthy to make food for the bereaved family if they have been preoccupied by the distress and anguish. In such circumstances it is very necessary for their neighbors and whosoever is aware of their situation to prepare food for them. As regards the organization of funeral feasts and ceremonies, the setting up of pavilions, the gathering of people to cook and make recitations, then all these have no fundamental basis in Islam.

{Al-Fawzaan}<sup>(78)</sup>

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77 The Unrestricted Meeting by Ibn 'Uthaimen, vol. 31, pp.23.

78 Selected Legal verdicts of Al-Fawzaan, vol. 2, pp. 157.

## Recitation of the Qur'aan during condolence

**Q. 47.** Some people around us recite Qur'aan for the dead and receive wages for that. Would this profit the dead? Moreover, when one of them dies they recite the Qur'aan for three days and sacrifice animals and organize feasts. Is this part of the Islamic legislation?

**Ans. 47.** Recitation for the dead is an innovation. Receiving wages for that is not allowed because it has not been proven by any dependable evidence from the purified Shari'ah. All acts of worship are based on legislation. Nothing of it is allowed to be practiced unless sanctioned by Allaah according to the saying of the prophet:

"مَنْ أَحَدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

*"Whoever invents a practice which is not of our affairs will have it rejected"* [Its authenticity is agreed upon]

Likewise the slaughter of animals and preparation of food for the sake of the deceased, all these are abominable acts of innovation which are not allowed, whether in the first day or after many days, because the purified Islamic legislation has not sanctioned them. Furthermore, they are works of the people of ignorance based on what the prophet has said in this regard:

"أربع في أمّتي من أمر الجاهلية لا يتركونهنّ: الفخر بالأحساب، والطعن في الأنساب، والاستسقاء بالنجوم، والنياحة"

وقال: "النائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سُرْبَالٌ من قَطْرانٍ ودرْعٌ من جَرَبٍ."

*"My nation (Ummah) have four traits which they retain from the days of ignorance; taking pride in position, disdaining other's lineage, seeking rain by means of astrology and wailing"*

*He further 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 (tar) and a garment of scabies" [Related by Muslim in his Sahih]*

It is reported that Jabir Bin Abdullah Al-Bajali (رضي الله عنه) said: *"We used to regard the act of gathering in the house of the bereaved and the preparation of food after burial as part of bewailing"*.

[Related by Ahmad with a good chain].

When a person dies, it was not the practice of the noble prophet nor his companions (may Allaah be pleased with them) to recite the Qur'aan for him or on him or to sacrifice animals or organize feasts. All these are alien practices to Islam.

Hence the obligation is to be wary of that and to caution people against that. The scholars in particular should prevent the people from committing that which Allaah has not prescribed. They ought to foil such acts that are practiced by the ignorant and foolish people and be unwavering in the right path which Allaah has legislated for His servants. This is what will better the conditions of the societies, and Islam will prevail, and acts of ignorance will disappear. We implore Allaah to grant all guidance and prosperity.

[Ibn Baaz] <sup>(79)</sup>.

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79 Compiled Legal Verdicts of Ibn Baaz, vol. 1, pp. 383.

## Gathering around the bereaved family

**Q. 48.** What is the legal ruling regarding the act of gathering around the bereaved family in the morning, a day after the death of the deceased, to supplicate, console and occupy them with discussion, for almost three days or more? Some of our learned scholars have legalized this type of practice while some others prohibited it, except for the imam alone for the purpose of condolence but none of them has produced any evidence to this effect.

**Ans. 48.** It is Sunnah to condole with the bereaved family both the elders and children among them over the calamity that has befallen and to assist them to persevere in patience and endurance. This is based on the generality of the prophetic injunction related by At-Tirmizhi that he said:

"من عَزَى مَصَاباً فَلَهُ مِثْلُ أَجْرِهِ"

*"Whoever condoles with an afflicted person he will have a reward similar to his".*

At-Tirmizhi commented on this tradition thus: *"This is an unfamiliar tradition. i.e a tradition related by only two successive lines of narrators"* <sup>(80)</sup>.

Furthermore Ibn Maajah also transmitted that the prophet (ﷺ) said:

"ما من مؤمن يعزي أخاه في مصيبة إلا كساه الله من حلل الكرامة يوم القيامة"

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80 Al-Albaani graded it (Dha'eef) weak.

*"Any believer that condoles with his fellow Muslim brother over a calamity that befell him will be clothed by Allaah (the most Purified) on the Day of Judgment in garments of honour and dignity"<sup>(81)</sup>.*

The chain of transmission of this Hadeeth contains Qais Abu 'Emaarah Al-Farisi a slave of the Ansaar who has been declared feeble, but all the traditions that are related with respect to condolence, when taken together, support one another, which makes this tradition fit and suitable to prove and substantiate the legality of making condolence without the act of sitting and gathering around the bereaved family.

Furthermore, it is undesirable to sit and gather around the bereaved family a day or more for the sake of condolence because this act is not recorded from the prophet (ﷺ) nor his rightly guided caliphs. Doing this type of thing will further agitate and arouse the anguish of the bereaved family and thus frustrating the purpose and benefit of condolence. With Allaah is all success. O' Allaah send blessings and peace unto our prophet Muhammad, his family and companions.

{The Permanent Committee}<sup>(82)</sup>.

## **Preparing food for the condolence of people**

**Q. 49.** His Eminence Shaykh Muhammad Bin Ibrahim was questioned concerning the practice of some people, that whenever any person amongst them die, they would prepare food for those paying them condolence visits from close and distant areas. And they would recite the Qur'aan for the three days they would remain there, which they call condolence days.

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81 Al-Albaani graded it (Hasan) good.

82 Legal Verdicts of the Permanent Committee, vol. 9, pp.139.

**Ans. 49.** All these are acts of innovation which have not been proven by textual evidences from the Qur'aan and Sunnah. They were never practiced by anyone from among the rightly guided predecessors or among the Muhaajiroon (Immigrants) and the Ansaar (Helpers) and those that emulated them in righteousness. Based on this fact such acts should be outlawed.

Moreover, these acts involve the expression of anguish and discontentment with the preordainment which is opposed to the principle of patience and perseverance. The jurists (may Allaah bestow mercy on them) have openly declared that it is undesirable for the bereaved family to make food for people and that such a meal is the meal of funeral ceremonies. If the meal is prepared with the deceased's estate, and there are some of his heirs that are minor or absent or displeased with such acts it becomes unlawful, and because it is an act of encroaching upon another's right without their consent.

The jurists further said that it is desirable to prepare food for the bereaved family as they have been preoccupied with the calamity that has befallen them, this is in accordance with the tradition:

"اصنعوا لآل جعفر طعاماً فقد أتاهم ما يشغلهم"

*"Prepare food for Ja'far's family for they have had something that preoccupies them"* <sup>(83)</sup>.

[Ibn Ibrahim] <sup>(84)</sup>.

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83 Related by the five transmitters except An-Nasa'ee.

\*\*The five transmitters are: Abu Dawud, At-Tirmidhi, An-Nasa'ee, Ibn Maajah and Ahmad according to the terminologies of Al-Hafizh Ibn Hajar and contemporary scholars of Hadith. (Translators note).

84 Legal Verdicts and Messages of Ibn Ibrahim, vol. 3, pp. 231.

## The legal ruling regarding eating from the food of Funeral feasts.

**Q. 50.** When some of my relations die they organize feasts on the seventh and fortieth days and you have given us a legal opinion that it is an innovation but I used to attend the feast to avoid severance of the ties of kinship. Is it lawful to eat from that food on such circumstance?

**Ans. 50.** It is not lawful to welcome their invitation because their practice is an act of innovation and the messenger of Allaah (ﷺ) has said:

"مَنْ أَحْدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

*"Whosoever that invents a practice which is not of our affairs will have it rejected"* <sup>(85)</sup>.

Moreover, when you refuse to attend the feast you have indeed obeyed Allaah and it is not part of severing the ties of kinship. Severance of the ties of kinship is when you ignore the acts of kindness and righteousness that you have been legally instructed to do. However, It is not blameworthy to respond to their call if it is done for the sake of discouraging and amending this abomination, if you know that you are capable of doing that, but with the condition that you don't eat from the food prepared for that occasion.

[The Permanent Committee] <sup>(86)</sup>.

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85 Agreed upon.

86 Legal Verdicts of the Permanent Committee, vol. 9, pp.156.

Writing in verses in newspapers like:

﴿ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾ ﴾

(It will be said to the pious - believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)! [Al-Fajr: 27-28]

Q. 51. His eminence Shaykh Ibn 'Uthaimen was asked concerning the saying of some people when someone dies:

﴿ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً  
مَّرْضِيَةً ﴿٢٨﴾ ﴾

(It will be said to the pious - believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!  
[Al-Fajr: 27-28]

Ans. 51. This is not legally allowed to be addressed to a person, in particular because it is a testimony that he is of this category.  
[Ibn 'Uthaimen] <sup>(87)</sup>.

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87 Compiled Legal verdicts of Ibn 'Uthaimen, vol. 3, pp. 140.

## Rattling while carrying the cadaver

**Q. 52.** His Eminence Shaykh Muhammad bin Ibrahim was asked concerning the act of rattling and raising of voices while carrying the cadaver. Should such people be condoned for their act or not?

**Ans. 52.** All praise is due to Allaah. Rattling along with the cadaver is an innovation which should be prohibited.

[Ibn Ibrahim] <sup>(88)</sup>.

## To say: "Unify Him!" or "Remember Allaah!"

**Q. 53.** Is it legally permissible to accompany the dead with noise (raised voices) saying things like: "*Unify Him!*" "*Remember Allaah!*" or such statements?

**Ans. 53.** It is not permissible to do that. Rather it is an act of innovation because there is no evidence from the Qur'aan or Sunnah to prove its legality and the prophet has said:

"مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ"

*"Whosoever that invents an act which is not sanctioned by us will have it rejected"* [Sahih Muslim].

[The Permanent Committee] <sup>(89)</sup>.

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88 Legal Verdicts and messages of Ibn Ibrahim, vol. 3, pp. 190.

89 Legal Verdicts of the Permanent Committee, vol. 8, pp.370.

To say: "*The one on whom Allaah's mercy has been bestowed upon*" or "*He has transited to the mercy of Allaah*"

Q. 54. His Eminence Shaykh Ibn 'Uthaimen was asked concerning the saying of: "*So and so on whom Allaah's mercy has been bestowed*" or "*Allaah has enclosed him in His mercy*" or "*He has transited to the mercy of Allaah*".

Ans. 54. To say: "*So and so on whom Allaah's mercy has been bestowed*" or "*Allaah has enclosed him in His mercy*" is not blameworthy because their statement: "*So and so on whom Allaah's mercy has been bestowed*" is on the grounds of optimism and hopefulness that Allaah will do that for the deceased and not on the grounds of giving information. Hence this is not considered blameworthy.

Likewise the other statement: "*He has transited to the mercy of Allaah*" based on its apparent indication because these are transcendental affairs that cannot be asserted authoritatively. But, one should not say: "*He has transited to the loftiest companion*".  
[Ibn 'Uthaimen] <sup>(90)</sup>

To say: "*He was buried in his final abode*"

Q. 55. His Eminence Shaykh Ibn 'Uthaimen was asked about the ruling regarding people's saying: "*He was buried in his final abode*".

Ans. 55. It is prohibited and disallowed to say: "*He was buried in his final abode*" because if you say: '*In his final abode*' it necessitates that the grave is the final place for him which is a denunciation of the resurrection. However, it is known to every Muslim that the grave is not the final abode except for those who do not believe in

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90 Compiled Legal verdicts of Ibn 'Uthaimen, vol. 3, pp. 85.

the last day. For such people the grave is their final abode, but as for the Muslim it is not so. A Bedouin Arab heard a man reciting the verses:

﴿أَلْهَيْكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾﴾

The mutual rivalry (for piling up of worldly things) diverts you, Until you visit the graves (i.e. till you die). [At-Takathur: 1-2]

He then commented saying: "By Allaah! The visitor is not going to abide". This is because he that comes visiting must eventually leave and would not stay. Therefore, resurrection is inevitable and this is the truth.

Based on this it is obligatory to desist from using such statements. One should not say that the grave is the final abode because the final abode will either be Paradise or Hell on the day of reckoning. [Ibn 'Uthaimen] <sup>(91)</sup>.

To say: "*The forgiven so and so person*"

**Q. 56.** His Eminence Shaykh Ibn 'Uthaimen was asked about the legal ruling regarding the statement: "*The forgiven so and so person*" or "*So and so person on whom mercy has been bestowed*".

**Ans. 56.** Some people refute the statement: "*The forgiven so and so person*" or "*So and so person on whom mercy has been bestowed*" saying that we have no knowledge whether this deceased is of those on whom mercy and forgiveness will be bestowed or not. This refutation is right if such a person was giving information that the deceased has been forgiven or blessed with mercy, because it is not

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91 Compiled Legal verdicts of Ibn 'Uthaimen, vol. 3, pp. 85.

legally permissible for us to assert that the deceased person has been forgiven or favored with mercy without knowledge. Allaah the most High has said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

**And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.**

[Al-Isra: 36]

Although people do not always mean inform and assert when they say '*my father or mother the forgiven*' or '*the favored with mercy*' and the like. Rather they mean to pray and hope that Allaah the Most High will bestow mercy and forgiveness on the deceased. There is indeed difference between prayer and information. This is why we say: "*so and so person, (may Allaah bestow mercy on him) (may Allaah forgive him) (may Allaah pardon him)*".

There is not much difference in the Arabic Language in terms of the linguistic construct and indication between the two statements: "*so and so person the forgiven*" and "*so and so person, (may Allaah forgive him)*" because the later is a predicative sentence and to say: the forgiven implies one who has been forgiven. Hence it is also a predicative sentence. So whoever prohibits the first must also prohibit the latter.

Nonetheless, we say that it is not blameworthy to use these statements: "*The forgiven so and so person*" or "*So and so person on whom mercy has been bestowed*" and their likes since we are not giving information that Allaah has forgiven or bestowed mercy upon them, but we only mean to beseech Allaah and place hope in His mercy, and there is a difference between the two.

[Ibn 'Uthaimen] <sup>(92)</sup>.

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92 Compiled Legal verdicts of Ibn 'Uthaimen, vol. 3, pp. 135.

## The best deeds that can be offered for the deceased

Q. 57. Eminent Shaykh! What are the best deeds that can be offered for the deceased? What is the meaning of the prophet's statement: "*to offer prayer for them*"?

Ans. 57. The best deed one can offer for the deceased is supplication (du'aa) according to the prophet's words:

"إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقةٍ جارية، أو علم يُنتَفَعُ به، أو وَلَدٍ صالحٍ يدعو له"

*"When a man dies, his deeds come to an end, except for three: A continuous charity or knowledge by which people derive benefit or a pious child who supplicates for him"* (93).

To supplicate for the dead is the best thing. It is preferable to praying or giving out charity or performing Hajj or Umrah on his behalf because the noble prophet has informed us of this specifically as opposed to other deeds in the phrase:

"ولد صالح يدعو له"

"a pious child who supplicates for him"

If it was legally enjoined to do these acts of worship for the dead he would have said: "*or a pious child that gives out charity or fasts or so, on his behalf*". However, since he had shunned this type of expression to using the word supplication it became known that supplication is the most ideal work one can offer for the deceased.

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93 Related by Muslim.

Regarding his statement: "*to offer prayer for them*" this implies supplication on their behalf because the Arabic word (Salaah) as used in the statement signifies supplication, just like when Allaah the most High said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ  
 إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower. [At-Tawbah: 103]

i.e. supplicate for them.  
 [Ibn 'Uthaimen] <sup>(94)</sup>

**Which is more ideal: to give out charity on behalf of the deceased or to supplicate for him?**

**Q. 58.** Does (the reward of) continuous charity and money given out as a donation (on behalf of the deceased) reach the deceased?

**Ans. 58.** We must realize that continuous charity is done by the deceased before his death. For example, if he builds a mosque or endows a water refrigerator or mends some rough roads to render them useable for the people, all these are forms of continuous charity.

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94 The Unrestricted Meeting, vol. 7, pp.22.

Although the charity done by some relatives of the deceased, after his death, will reach him, but this is not what is implied by the prophet's statement: "Continuous charity". In this case we can now ponder whether it is more ideal for one to give out charity on behalf of his parents or to offer prayer (salaah) or fasting on their behalf, after their death, or is it better to supplicate for them.

The answer to this is that supplication is more ideal in light of Allaah's messenger saying:

"إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقةٍ جارية، أو علمٌ يُنتَفَعُ به، أو وُلِدٍ صالحٍ يدعو له"

*"When a man dies, his deeds come to an end, except for three: A continuous charity or knowledge by which people derive benefit or a pious child who prays (supplicates) for him"* <sup>(95)</sup>

{Ibn 'Uthaimen} <sup>(96)</sup>

## Exhumation of the corpse for some purpose

**Q. 59.** Is it obligatory to excavate the grave of a man with gold teeth that has been buried for many years so that the teeth can be removed or not?

**Ans. 59.** When a man with some gold teeth dies the teeth must be removed, because burying him with them is a way of squandering wealth. However, if it appears impossible to remove the teeth

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95 Related by Muslim.

96 Legal Verdicts of Nur 'Alad-Darb by Ibn 'Uthaimen, vol. 1, pp. 299.

without causing harm to his gums or other teeth they have to be left until the deceased has decomposed and then unearthed in order to remove the gold teeth. Such teeth should be added to the estate to be inherited by his heirs.

Although, under this circumstance the heirs are free to agree on forsaking those gold teeth provided that they are people who are mature and legally obliged to act.

{Ibn 'Uthaimen}<sup>(97)</sup>

### **Slitting the deceased (woman's) stomach to remove the foetus**

**Q. 60.** Is it legally allowed to slit the deceased (woman's) stomach in order to bring out a live foetus?

**Ans. 60.** This is legally permissible in order to secure the advantage and prevent disadvantage, and this type of act will not be regarded as mutilation. I was asked about a woman that dies with a live baby in her stomach and regarding the permissibility of slitting the stomach to remove the baby, or not. I answered as follows:

What members of our madhab (juridical school of thought) (may Allaah bestow mercy on them) said in this regard is well known which is: If a pregnant woman dies with a live foetus in her stomach it is prohibited to slit her stomach to remove the baby, instead, a woman should use hands and medical instruments to remove the foetus, if the baby's survival is expected. However, if that is impossible the deceased should not be buried until after the death of the foetus. If a part of the foetus comes out alive then the stomach should be slit in order to remove the remaining part.

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97 Legal Verdicts of Nur 'Alad-Darb by Ibn 'Uthaimen, vol. 2, pp. 553.

This is the jurist's opinion about this issue based on the act of slitting and mutilation of the dead. And the fundamental principle of the Islamic Law is the prohibition of mutilation, unless this ruling is in opposition to an evident advantage. This means that if part of the foetus comes out alive then the remainder should be extracted through the process of slitting. This is due to the advantage of saving the baby's life and the disadvantage of allowing it to die if this intervention is not carried out, and also because the living takes precedence over the dead.

However, in today's world, surgical discipline has developed to such an extent that operating on the stomach or any part of the body is no longer regarded as an act of mutilation. They do it to the living beings with their consent by means of various surgical instruments. Hence, it appears more likely, that if the jurists had lived to witness this present situation then they would have passed the judgment of legalizing the act of slitting the stomach of a pregnant woman, in order to remove the baby of the woman who had died with a living baby in her womb. Especially if the pregnancy was nearing the end of its term and the condition of the foetus was known and it appeared more likely that it would survive. And this is indicated by the justifications posed by the jurists.

Part of the evidence to prove the legality of slitting the stomach of a dead woman, to remove a live baby, is the principle of Islamic Jurisprudence which is 'whenever there are two options both with advantages and disadvantages, the more advantageous option is to be given preference and the least disadvantageous options should be taken'. This is because leaving the stomach without slitting it is an advantage and saving the life of the baby and securing its wellbeing is a greater advantage. On the other hand, slitting the stomach is a disadvantage and leaving the live baby to get choked and die in the mother's belly is a greater disadvantage. Hence it

becomes less grievous and easier to slit. Let's come back again to say that slitting the stomach in our contemporary age is no longer viewed as mutilation or a disadvantage. Hence, nothing can now stand to oppose the removal of the baby after slitting the stomach. Allaah knows best.

[As-Sa'di]<sup>(98)</sup>

**I had a miscarriage at six months and the baby was not offered the funeral prayer**

**Q. 61.** I have a wife that had a miscarriage six months into the pregnancy and the baby was buried without the performance of the funeral prayer. What is the legal ruling regarding our not praying for him?

**Ans. 61.** If the foetus is miscarried after four months into the pregnancy, then it must be washed, shrouded and offered the funeral prayer over, because this is the age at which the soul is blown into him according to what the Hadeeth of Abdullah Bin Mas'ood (رضي الله عنه) indicates, that Allaah's messenger addressed us, and he is the trusted and the worthy of all trust, saying:

"إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يُبَعَثُ إليه الملك فينفخ فيه الروح" إلخ الحديث.

*"As regards your creation, everyone of you is put together in his mothers womb in forty days, then he becomes a clot of thick blood for a similar period and then a piece of flesh for a similar period. Then an angel is sent to blow the soul into him"*<sup>(99)</sup>, till the end of the Hadeeth.

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98 The Complete Compilation of As-Sa'di's books, vol. 7, pp. 136.

99 Agreed upon.

This makes one hundred and twenty days which is equivalent to four months. Therefore, if the baby is miscarried he should be washed, shrouded and offered the funeral prayer over and he will be resurrected along with the rest of mankind. However, if the miscarriage takes place in less than four months, it should not be washed nor shrouded nor offered the funeral prayer over and it can be buried anywhere because it is just a piece of flesh and not a human being.

The miscarried foetus mentioned here in the question is six months old and as such it must be washed, shrouded and prayed over. Moreover, and based on what they have revealed in the question, i.e. they did not offer the baby the funeral prayer, they have to do that now at his grave, if they can identify it. Otherwise they should observe the funeral prayer of an absentee, and the prayer of only one person among them will suffice.

{Ibn 'Uthaimen} <sup>(100)</sup>.

### **Performing (Al-'Aqiqah) - the seventh day sacrifice normally done for a new-born - on behalf of a dead infant**

**Q. 62.** Eminent Shaykh! What is the legal ruling regarding doing the 'Aqiqah on behalf of an infant who has fully attained the age of delivery but he dies shortly before he is delivered.

**Ans. 62.** When a foetus comes out lifeless from the mother's womb some scholars say that he deserves no 'aqiqah because this sacrifice is made on the seventh day. Others say that he deserves the 'aqiqah because a child in whom the soul had been blown would be raised on the day of judgment.

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100 Legal Verdicts of Manaar Al-Islam, by Ibn 'Uthaimen, vol. 1, pp. 265.

Nevertheless, my own opinion regarding this issue is that it is more ideal to sacrifice the 'aqiqah for him, but the desirability of this sacrifice under such circumstances is not like its desirability when the baby remains alive till the seventh day. This is owing to the fact that 'aqiqah is sacrificed on the seventh day but if not then on the fourteenth day or otherwise on the twenty-first day. This is how it was declared by the people of knowledge but if it could not be sacrificed even on the twenty first day then it can be done on any other day.

[Ibn 'Uthaimen] <sup>(101)</sup>.

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101 Legal Verdicts of Manaar Al-Islam, by Ibn 'Uthaimen, vol. 3, pp. 626.

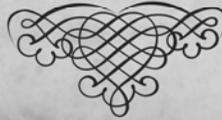


### Allaah the Most High said

﴿ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴾ وَإِذَا  
لَا تَتَّبِعُهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٦﴾ وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٧﴾ وَمَن  
يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٨﴾ ذَلِكَ  
الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٦٩﴾ ﴿

but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith); And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to a Straight Way. And whosoever obey Allaah and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (may Allaah be pleased with him), the martyrs, and the righteous. And how excellent these companions are! Such is the Bounty from Allaah, and Allaah is Sufficient as All-Knower.

[An-Nisaa: 66-70].





## VALUABLE ADVICE That Should Not Be Ignored

In the name of Allaah, and may His blessing and peace be upon the Prophet Mohammed.

### Righteous Deeds, the 3<sup>rd</sup> Companion.

Take a little time out and ponder over these few ayaats and ahadeeth.

Allaah **تعالى** says: (Meaning of the translations):

“Verily, those who believe and do righteous good deeds they are the best of creatures.” (*Surah al-Bayyinah, ayah 78*)

He **تعالى** says:

“And whoever does righteous good deeds, male or female, and is a (true) Believer, such will enter Paradise...”  
(*Surah an-Nisaa, ayah 124*).

He **تعالى** said:

“Verily those who believe and do righteous good deeds, and humble themselves before their Lord, they will be dwellers of Paradise to dwell therein forever.” (*Surah Hud, ayah 23*)

He **تعالى** says:

“Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.”  
(*Surah al-Kahf, ayah 30*)

He تعالى says:

“Allaah has promised those who believe and do deeds of righteousness that for them is forgiveness and a great reward.” (*Surah al-Maa'idah, ayah 9*).

He تعالى says:

“And whosoever believes in Allaah and performs good deeds He will expiate from him his sins...”  
(*Surah At-Taghabun, ayah 9*).

He تعالى says:

“And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which rivers flow (Paradise).” (*Surah al-Baqarab, ayah 25*).

Allaah (سبحانه وتعالى) says:

“And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.”  
(*Surah al-Baqarab, ayah 82*).

The Messenger of Allaah (ﷺ) said:

*"When anyone dies, all his actions cease except in three cases; Continuing charity, beneficial knowledge, and a pious child that makes supplications for him."* (Related by Muslim).

It is reported that Anas ibn Maalik [may Allaah be pleased with him] narrated that the Prophet (ﷺ) said:

*"Three things follow the deceased (to the grave), two of the return, and only one remains. His family, wealth and actions follow him. His family and wealth return, but his actions (good or bad) will remain."*

(Related by Imaam al- Bukhaari and Imaam Muslim).

In another narration, Anas narrated that the Prophet (ﷺ) said: *"There is no person except that he has three companions. The first companion says, 'Whatever you spend is for you, and whatever you withhold is not for you', and this is his wealth. The second says, 'I am with you, but when you come to the door of the King (Allaah), I will return and leave you', and this is his family and nobility. The third says, 'I am with you whenever you enter, and wherever you go', and this is his deeds. The person will say: 'You were the one I gave the least consideration to from these three,'"* (Related by Haakim in his al- Mustadrak, al-Tayaalsii, Bazaar. Haakim declared it saheeh and ad-Dhahabi agreed with him).

A similar narration was also reported by al-Numan ibn Bashir (radiyAllaah 'anhu). His wording is. The Prophet (ﷺ) said: *"The example of a man and his death is like that of a man who has three companions. The first says: 'This is my wealth, so take what you wish from it.' The second says: 'I am with you as long as you live, and when you die I will leave you.' The third says: 'I am always with you, when you enter and exit, and when you live and die.' The first is his wealth, the second is his family, and the third is his actions."*

(Haakima, Tabaraani, al-Bazaar. Haakim declared it saheeh upon the condition of Muslim and ad-Dhahabi agreed with him).

'Ataa bin Yasaar said: *"When the dead person is placed in the grave, the first thing that will come to him is his actions. It will hit him on his left thigh and say, 'I am your actions.' He will say, where are my family, children, tribe and all that Allaah has given me?' His deeds will say, 'You left your family, children, tribe and all that Allaah gave behind, and nothing will enter your grave with you except me!' He will say, 'I wish I favoured you over my family, children, tribe and all that Allaah has given me, since nothing is with me except you!"*

A poetry states:

“Prepare yourself with your deeds soon,  
for the only companion of a person in his grave is his actions,  
If you are busy with anything, then do not make (that act) what  
will not please Allaah,  
For nothing will accompany a person after his death, except that  
which he used to do,  
A person is only a guest amongst his family, he resides with them  
for a short while and then departs.”<sup>102</sup>

### **Righteous Deeds**

(Doing good deeds)

It is the most neglected companion by most of us.

This is a companion we need to take care of the most.

Making sure our belief in Allaah and His Messenger is correct and in accordance with what our Prophet Mohammed taught, is from amongst the best of righteousness deeds.

Protecting ourselves from falling into disbelief or anything that will lead to that, doing all our compulsory duties, like praying 5 times a day, fasting in the month of Ramadhaan etc... are all righteousness deeds. In fact, they are the most important deeds which we must do if we say we are Muslims.

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102 These 3 ahadeeth above, what Ataa bin Yasaar said and the poetry were taken from an excellent book which I feel everyone should read, Titled: ‘The three that follow to the grave’ by: Ibn Rajab Al- Hanbali.  
Translated and published by: Dar as-Sunnah.

To keep away from all evil actions for the sake of Allaah, is being righteous and from among the best of good deeds we can do to please Him.

Make sure not to involve in things that will invalidate our good deeds, for example, to fall into disbelief, shirk, not praying, innovations, making fun of our religion, abusing other people's rights etc...

This companion (righteous deeds) is the most valuable asset that we take with us to our graves and to that which comes after that, the Day of Judgment ect...

So, let's take good care of it, build it up and give it strength so it can help make our journey comfortable for us by the will and permission of Allaah.

Even greater care has to be taken in making sure that we don't neglect its friendship, for verily, it is probably one of the best ways to attain Allaah's mercy and forgiveness (and Allaah knows best).

Allaah **تعالى** says: (meaning of the translation)

**Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!**

**Our Lord! And make them enter the 'Adn (Eden) Paradise which You have promised them and to the RIGHTEOUS among their fathers, their wives and their offspring! Verily,**

you are the All-Mighty, the wise."And save them from (the punishment for what they did of) the sins, and whomever You save from sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. (*Surah Ghaafir ayaat 7-9*)

While we are alive, we have the opportunity to turn to Allaah تعالى in repentance and ask Him to forgive us for our major and minor sins. We should not let a day go by except that we have asked Allaah The Most Merciful for forgiveness and for Him to give us the ability to follow His way, stay firm on it and die upon it.

May Allaah تعالى give us the Tawfeeq (ability) to be able to do good deeds which will make us amongst the Righteous whom Allaah is pleased with. This can only be achieved by Allaah's will and mercy on us.

‘O Allaah I ask You by Your Beautiful Names and Lofty Attributes,

‘O Allaah send Your Salaat and Salaams upon our Prophet Mohammed.

Our Lord, we have wronged ourselves, if You do not forgive us or have mercy on us we will certainly be amongst the losers. (SurahI-Aa’raaf:23).

... Accept our repentance, indeed You are the One who Accepts repentance, the Most Merciful. (Surah al-Baqarah:128)

‘O Allaah, to any believer whom I have insulted, let that be a cause to draw him (or her) near to you on the Day of Resurrection.’

‘O Allaah, the Turner of the hearts, turn our hearts to your obedience.’ (Related by Muslim)

O Turner of the hearts, keep my (our) heart firm upon your religion.’ (At-Tirmidhee, Ahmed and al-Haakim)

O Allaah, direct me to the right way and deliver me from the evil within myself.’ (Al-Haakim)

‘O Allaah, guide me and keep me upon what is right. O Allaah, I ask You for guidance and to keep me on the right side.’ (Muslim)

‘O Allaah, I ask you for guidance, piety, uprightness and prosperity.’ (Muslim)

‘Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from Yourself. Indeed You are the Bestower. (Surah Aal ‘Imraan 8).

‘O Allaah, I ask You to grant me Paradise and I take refuge in You from the Fire.’ (an-Nisaaee and Ibn Maajah)

‘My Lord, make me one who offers prayers and (also) from my offspring. Our Lord accept our supplications.’ (Surah al- Ibraaheem: 40)

‘Our Lord, forgive me and my parents and the believers on the day when the reckoning will be established.’ (Surah al- Ibraaheem: 41)

‘Our Lord, forgive us and our brothers who have preceded us in faith and do not put into our hearts any hatred for those who have believed. Our Lord indeed You are Most kind and Most Merciful.’ (Surah al- Hashr:10)

‘Our Lord, give us good in this world and good in the Hereafter and save us from the torment of the Fire.’ (Surah al-Baqarah 201)

‘O Allaah, I ask You for all the good which your salve and Prophet asked for. I seek refuge with You from the evil which Your slave and Prophet sought refuge from. O Allaah, I ask You for Paradise and for whatever action or statement which will bring me closer to it. I seek refuge with You from the Fire and from any action or statement which will bring me closer to it..’ (Ibn Maajah and Ahmed)

... ‘O Allaah I (we) ask You for Your love, and the love of those who love You, and the love of (every) action that will bring me (us) closer to Your love.’ (Ahmed and At-Tirmidhee)

‘O Allaah, forgive those who have died from us and from the Muslims and give them light in their graves.’

My (our) Lord, make me (us) from amongst the righteous.

*Our Lord, accept from us, You are the All-Hearing and All Knowing*

*(Aameen)*

All praise is due to Allaah, and may His blessing and peace be upon our Prophet Mohammed, his family and his companions.

*Invitation To Islam (ITI)*

## About Invitation to Islam (ITI)

Invitation to Islam is an independent not for profit charity registered in England, Wales and Guinea. It has been doing charity work for over a decade and operates primarily in West Africa.

One of the main reasons we started this work was to try to help ourselves, our families, friends and others to invest in some good deeds for our Hereafter by trying to act on the hadeeth that mentions that all actions of the children of Adam comes to an end when they die except for three things:

1. Ongoing charity
2. Beneficial knowledge and
3. A pious child who prays for him.

Here is some of the work that ITI does:

- ❖ We educate people to understand about the One True God.
- ❖ We build masjids, water wells, schools, classrooms, help the poor and needy people, teachers, widows, orphans etc...
- ❖ We have published a number of books.

This publication has been provided free of charge and we pray that you will find it useful In shaa Allaah.

**Please share this publication with your friends, family, brothers and sisters.**

To enable Invitation to Islam to continue doing the work it does, we request you to kindly support this noble cause by setting up a regular monthly standing order with your bank or make a one-off donation at:

<https://www.invitationtoislam.org/donate>

If you are unable to support us financially please make du'aas that we achieve our goals.

Also, by introducing others to this cause who may donate, it will be as if you donated and you will get rewarded for it without their reward being decreased in any way (by the permission of Allaah).

Ibn Maaajah (242) narrated that Abu Hurayrah said:

*“The good deeds that will reach a believer after his death are: knowledge which he learned and then spread; a righteous son whom he leaves behind; a copy of the Qur’aan that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.”*

(This hadeeth was classed as hasan by al-Albaani in Saheeh Ibn Maaajah.)

Baarakallaahu feekum.

For more information about ITI please visit our website:

[www.invitationtoislam.org](http://www.invitationtoislam.org)

Contact:

[Info@invitationtoislam.com](mailto:Info@invitationtoislam.com)

Charity no: 1137667