

*In the name of Allah the most Merciful the most  
Compassionate*

*Blessings and Darood be upon our most beloved prophet  
and messenger Hazrat Muhammad Mustwafa (s.a.w)*

*Visiting Graves And Isaaluth Thawaab For The  
Dead*

*( Proof From Qur'an And Hadith Alone )*

*By*

*islamimanihsan.com*

*Dedicated*

*To our Nabi and Rasoul Muhammad (s.a.w)*

*And my Peer Murshid*

*Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf  
Ashrafi Jilani (ra)*

This small contribution will help you to understand the validity of asking du'a for the dead from verses of the Qur'an and Hadith of our Nabi (s.a.w). It must be noted that in order to avoid loads of literature, I have limited the number of Verses and Hadith.

### Verse No. 1

#### Allah says in the Qur'an (59: 10):

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

“Our Lord Forgive us and our brothers who were before us in the faith ...”

#### **Points to be noted:**

1. In this verse we are asking Allah to forgive us for our sins.
2. However we are asking for our brothers who preceded us in faith, that is who accepted Islam before us. The word used here is سَبَقُونَا which is from the root verb سَبَقَ meaning to precede, to leave behind, to come before.
3. This means that we are asking du'a for ourselves and for those who have accepted Islam before us.
4. Among those who accepted Islam among us are those who came on earth before us and who had already passed away.
5. When it is said in that verse ‘those who were before us in faith’ ( الَّذِينَ سَبَقُونَا ) did past prophets and past nations, the prophet and his Ashab, the Tabi'in and the Taba'ut Tabi'in not considered as ‘those who were before us in the faith’?
6. Does that not mean we are asking du'a of forgiveness for the past people who already passed away?
7. What does ‘Our Lord forgive us’ ( رَبَّنَا اغْفِرْ لَنَا ) mean? This means all Muslims male and female still alive on earth.

8. What does ‘And our brothers who were before us in faith’ ( **وَلِإِخْوَانِنَا الَّذِينَ** ) ( **سَبَقُونَا بِالْإِيمَانِ** ) mean? This means all Muslims male and female who came and passed away accepting Iman (deen) before the present nation.
9. As such the verse that verse implies that we are asking du’a for all Muslims dead and alive.

### Verse No. 2

### Allah says in the Qur’an (17: 24):

وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“And say: My Lord! Have mercy on them both as they did care for me when I was little”

### Points to be noted:

1. The word **قُلْ** used in the verse denotes an order from Allah to our Nabi (s.a.w) to mankind to ‘say’, to utter, to recite, to tell, to voice out. This means that what follows is a direct order from Allah to be put into practice.
2. Did Allah mention when to read it? NO
3. Can we thus read it at any time we want?
4. What is the order? The order is to ask Allah to have mercy on both of them. (**رَبِّ أَرْحَمُهُمَا**). When we ask Allah to show and shower His Rahmah upon someone is this a du’a? Yes it is.
5. To whom this du’a is addressed? It is to our parents, mothers and fathers (**هُمَا**). Thus in this verse we are asking du’a for our parents.
6. Why are we asking du’a? Allah gives the reason in ‘as they did care for me when I was little’ (**كَمَا رَبَّيَانِي صَغِيرًا**). The fact is that they were at our service when we were children and little. They took care of us. They cater for our needs through different needs and one of the ways to thank them is to pray for them through du’a (invocation).

7. The idea behind asking du'a for them is to show our gratitude for what they did for us when we were little.
8. Now, what about when it comes to their death and after their death? Do we stop asking du'a for them? Do we stop reading this verse from the Qur'an?
9. Is there any indication in the verse that this du'a is applied only when they are alive? NO
10. As such after their death we can continue asking du'a for them.

### **Verse No. 3**

#### **Allah says in the Qur'an (14: 41):**

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“Our Lord! Forgive me and my parents and the believers on the day when the account is cast”

#### **Points to be noted:**

1. In this verse we are addressing to Allah a du'a
2. This is a du'a of forgiveness as the word ( اَغْفِرُ ) is being used here.
3. This forgiveness is spread for three different parties namely:
  - (i) For myself
  - (ii) For my parents (mother and father) and
  - (iii) For the believers
4. Is there any restriction to when to ask this du'a? No
5. Is there any mention whether it is specified only when our parents and the believers are alive? No.
6. When لِلْمُؤْمِنِينَ (for the believers) are mentioned this refers to all believers, dead and alive.
7. There is no specific place indicating that the believers must be alive. There is no condition being specified here.
8. If we say that the believers must be alive then does that mean that once a believer dies he / she is no more a believer?
9. If someone is a believer, he is as such during his life on earth and also after his death.

**Conclusive Points to be noted from the 3 verses above mentioned:**

1. In the 3 above mentioned verses we are asking du'a for:
  - (i) those Muslims who came before us
  - (ii) our Muslim parents and
  - (iii) for the believers.
2. Are these verses from the Qur'an? Yes
3. Did Allah say when to ask these du'a? No
4. Can it be recited at any time? Yes
5. Now there are those who say that after the death of a person we can't ask du'a for him / her. The question is: What will you do when you come across these three above mentioned verses?
6. If your parents passed away (are dead) will you continue to read the verse "*My Lord! Have mercy on them both as they did care for me when I was little*" or you will remove it from the Qur'an?
7. If you remove it from the Qur'an or if you omit it or if you bypass it ... you are a sinner. You are acting as the Jews and the Christians did ... falsifying their books.
8. But if you read it this means that you are asking du'a for your parents who are dead. Is this then not a du'a for the dead persons? Likewise for the 2 other verses above where we are asking du'a for our brothers who preceded us in faith and the believers.
9. This means that we can't remove any verse from the Qur'an
10. This means that we can't omit any verse from the Qur'an
11. This means that we can't bypass any verse of the Qur'an
12. This means that we must read all of them
13. This means that whether our parents or those who preceded us in faith or the believers passed away or not we can ask du'a for them.
14. It is from the Qur'an as an order from Allah
15. It has been mandatory on the prophet (s.a.w) to make us aware of it.
16. Each time we read these verses from the Qur'an we are asking du'a for them. (we like it or we don't like it). There is logic in it for those who reflect.

### Verse No. 4

#### Allah says in the holy Qur'an (9:84):

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَاتُوا وَهُمْ فَاسِقُونَ

“And never pray for one of them who died and nor stand by his grave. Lo! they disbelieved in Allah and His messenger and they died while they were evil-doers.”

#### **Points to be noted:**

1. This verse has been revealed to those who did not believe in Allah and His messenger and who died as such.
2. This verse is also for the Hypocrites.
3. As such in this verse Allah ordered the prophet (s.a.w)
  - (i) not to pray for the unbelievers and the Hypocrites when they died and
  - (ii) not to stand at their graves (graves of unbelievers and hypocrites)
4. However there is a condition for not asking du'a for them and not to go to their graves. The condition is that the dead people must be
  - (i) disbelievers
  - (ii) and hypocrites.
5. If the dead is not a Muslim then we can't pray for him /her.
6. But what about if the person is a Muslim?
7. Can we then pray for a dead Muslim?
8. Can we go to the grave of a dead Muslim to ask Allah du'a for him?
9. For instance when Allah advices us not to take the unbelievers (jews and Christians) (Qur'an 5: 51) as friends ... who will we then take as friend? Of course the Muslims. Does that imply that we can take believers as friends? YES we take believers as friends. There is again a condition here. If the person is a non Muslim then don't take him / her as friend. But if he / she is a Muslim ... then he is our friend.

10. Likewise when Allah ordered the prophet (s.a.w) not to pray for unbelievers this means automatically that if the dead person is a Muslim then we can pray for him. This is simple Qiyas (analogy) and Ijtihad (human reasoning) from the Holy Qur'an.
11. Again when Allah ordered the prophet not to go to the graves of the hypocrites and the believers, this means that if the dead person is a Muslim then we can go at his / her grave. This is simple Qiyas (analogy) and Ijtihad (human reasoning) from the Holy Qur'an.
12. Asking du'a at home or going at the grave of a dead Muslim to ask du'a for him / her are both allowed in Islam and they were the concepts of the prophet (s.a.w) alongside with his Ashab.

### Hadith No. 1

### Sahih Muslim » The Book of Will

### كتاب الوصية

Hazrat Abu Huraira (ra) reported Allah's Messenger (s.a.w) as saying:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ "

“When a man dies, his acts come to an end, except three, (except from) a recurring (ongoing) charity, or a knowledge benefitting him, or a pious (good) son who prays for him (for the deceased).”

USC-MSA web (English) reference : Muslim Book 13, Hadith 4005

Arabic reference : Muslim Book 25, Hadith 4310

**Other references:**

Swahih Muslim Book 35 Hadith 6485  
Sunan An Nasa'i Hadith 3651  
Sunan Ibn Majah Vol. 1, Book 1, Hadith 241  
Jami' al Tirmidhi Hadith 1376  
Sunan Abu Dawood Hadith 2880  
Al Adab ul Mufraad Hadith 38  
Riyaad Us Swalihin Book 7 Hadith 55  
Riyaad Us Swalihin Book 13, Hadith 8

**Points to be noted:**

1. This is a Swahih Hadith
2. Moreover, this hadith has been proven Swahih by Darussalam (a Wahabi organization) and by Albani (Gurus of Wahabi).
3. If Imam Muslim has made a chapter on 'Book of Will / Bequest' ( **كتاب الوصية** ), this means that this is his 'Aqeedah and Madhhab.
4. It is found in different hadith books as listed above (Please check for self satisfaction and knowledge).
5. It is clearly indicated in this hadith that there are three things that will continue to benefit a dead person after his death. Every of his deeds will stop except three ( **انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ** ). This means that a dead person is not deprived of the help of those in this world through three means.
6. In this hadith what is important for us here is the part **وَلَدٍ صَالِحٍ يَدْعُو لَهُ** meaning "a righteous son who prays for him". This means that if a righteous (good and useful) son prays for his father no doubt the father will benefit it in his grave.
7. Another important point is that it is said "a righteous son who prays for him". Some people may say that the son must be righteous. However, the word ( **صَالِحٍ** ) comes from the word ( **صَلَحَ** ) meaning to be good, to be right, to be pious, to be useful, to be serviceable, to be practicable, to be righteous.

As such a (وَلَدٍ صَالِحٍ) is a good boy, a useful boy, a serviceable boy, a righteous boy.

8. Now why was that term (صَالِحٍ) used for the boy? This is an indication that Allah and His messenger (s.a.w) wanted us to know that a good boy is a useful and serviceable boy for his father though after his death. This is the condition:

- (i) The boy is useful when he prays for his father
- (ii) The boy is useful and good when he ask forgiveness for his father
- (iii) The boy is useful, good and pious when he ask du'a for his father

9. Now does (وَلَدٍ) apply only for a boy or a son? Can it mean a girl or daughter? Can a girl or daughter pray for her father? YES. The word (وَلَدٍ) does not only mean 'boy or son' as male gender but it also means 'child', 'offspring', 'descendant', 'young one', 'progeny', 'children' (both singular and plural as in (Qur'an 18: 39), 'baby', 'kid', 'infant' etc ...

10. As such it was used as a general term to mean 'a child' of a deceased person.

11. Now, how can he be helpful after the death of his father? The prophet (s.a.w) says 'who prays for him' (يَدْعُو لَهُ). This means that a good boy is someone who is at the service (doing Khitmat) of his parents during their days on earth and in their graves asking du'a for them.

12. Another important point is that it is said "a righteous son who prays for him". In this there is no mention of what he must pray for. Meaning that the door is left open for the son to ask Allah for anything he desires such as forgiveness, paradise, success in qabr and in Akhirah etc ... for his father.

13. Another important fact is that صَدَقَةٌ جَارِيَةٌ "a continuous charity" will benefit the man in his grave. This means that any good deed or facility given to people like the construction of a Masjid, Madrasah, distribution of Qur'an to people or any kind of service that people are still benefiting from after his

death, will be of great benefit for him in his grave. As long as people are making use of it the man will be favoured in his grave.

14. Another important fact is that **عِلْمٍ** “a knowledge” spread and imparted by the person during his lifetime will benefit him after his death. For example our teachers will benefit in their graves as long as we put their precious teachings into practice. This is a beneficial knowledge. Each time we read the Qur’an, all those who helped us in having such knowledge will be benefited and blessed by Allah.

15. As can be seen after the death of a man he is favoured in his grave through three means:

- (i) A recurring / An ongoing / continuous charity
- (ii) A beneficial education / knowledge
- (iii) A good child praying for him
- (iv) There is no excuse to say that praying for a dead person is haraam or bid’ah in Islam.

### ***Do we have to visit graveyards?***

#### ***Hadith No. 2***

#### ***Sunan Abi Dawud » Funerals » Hadith***

#### **كتاب الجنائز**

Chapter (81) : Visiting Graves

#### **باب فِي زِيَارَةِ الْقُبُورِ**

**Hazrat Buraidah (ra) narrated:**

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعَرَّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ  
 ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَهَيْتُكُمْ عَنْ  
 زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكَرَةٌ " .

“The Messenger of Allah (s.a.w) as saying: I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death).”

**Reference** : Sunan Abi Dawud 3235

In-book reference : Book 21, Hadith 147

English translation : Book 20, Hadith 3229

**Other References**

Swahih Muslim Book 11, Hadith 136

Swahih Muslim Book 35, Hadith 50

Al Muwatta Book 23, Hadith 8

Sunan Abi Dawud Hadith 3698

Jami` at-Tirmidhi Hadith 1054

Sunan Ibn Majah Vol. 1, Book 6, Hadith 1571

Riyaad Us Swalihin Book 1, Hadith 582

Sunan An Nasa'i 5653

**Points to be noted:**

1. This hadith is Swahih
2. Moreover, this hadith has been graded as Swahih by Albani (one of the gurus of Wahabi).
3. It is under the chapter **باب فِي زِيَارَةِ الْقُبُورِ** 'visiting graves'. We the Ahlus Sunnah used to say that we are doing Ziyarah **زِيَارَة**. This is the same

title of this chapter. Thus using that word Ziyarah زِيَارَةٌ is legally allowed in the jargon of Shari'ah that is Islamic terminology.

4. If Imam Abu Dawood has made a chapter under the heading 'Visiting Graves' (بَاب فِي زِيَارَةِ الْقُبُورِ), this mean that his 'Aqeedah and Madhhab are for the visiting of graves and whatever is under the chapter is his 'Aqeedah.
5. In the hadith there is an underline understanding that the prophet forbade the Ashab to visit graves at the start of Islam. Why? What was the reason behind that prohibition? During the time of pre Islamic Arabia, the Arabs used to go to the graves and worshipped the dead people. They were the idol and grave worshippers. That was why he forbade the Muslims to go to the graveyard with their wives.
6. However the prophet (s.a.w) later on gave his approval to make ziyarat of the graves. Why then did the decision change? There are among others 2 reasons:
  - (i) The visit of the graves will remind us of death (تَذَكُّرَةً) and one day we will be in the same position and
  - (ii) The prophet (s.a.w) was certain and for sure that his Ummah will never commit shirk, idol worshipping or grave worshipping. That was why he allowed the Muslims to go to the graveyard and visit the graves.
7. This can be proved by the hadith: "By Allah I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world" ( وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَافَسُوا فِيهَا ) (Swahih al Bukhariy Vol. 8, Book 76, Hadith 590)
8. There is an oath or a promise made by our Nabi (s.a.w) when he said (وَاللَّهِ) 'by Allah'.
9. It has already indicated that those who will be on the true path will not worship anyone besides Allah. There will be no polytheism. This is the words of the prophet (s.a.w). Why do still people accuse the Ahlus Sunnah as committing Shirk at graves?

10. This is our 'Aqeedah that we don't worship graves or anyone in any grave. This is a false accusation from the Wahabi concerning the 'Concepts of Ahlus Sunnah Wal Jama'ah'.
11. The 'Concepts of Ahlus Sunnah Wal Jama'ah' are not responsible for the deeds of any idiots in our religion. Anyone desiring to worship graves IS NOT part of Ahlus Sunnah Wal Jama'ah. It is free from all these sins.

### Hadith No. 3

#### Jami` at-Tirmidhi » The Book Funerals » Hadith

كتاب الجنائز عن رسول الله صلى الله عليه وسلم

Chapter (60): What Has Been Related About The Permission To Visit The Graves

باب مَا جَاءَ فِي الرُّخْصَةِ فِي زِيَارَةِ الْقُبُورِ

**Hazrat Sulaiman bin Buraidah (ra) narrated from his father that:**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمَحْمُودُ بْنُ غِيْلَانَ، وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَقْمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَرُزُّوْهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ " . قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ مَسْعُودٍ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ . قَالَ أَبُو عِيْسَى حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِزِيَارَةِ الْقُبُورِ بَأْسًا . وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ .

The Messenger of Allah (s.a.w) said: "I had prohibited you from visiting the graves. But Muhammad was permitted to visit the grave of his mother: so visit them, for they will remind you of the Hereafter."

**References:**

Jami` at-Tirmidhi 1054

**Other references:**

Muslim Book 11 Hadith 136, Book 35 Hadith 50

Al Muwatta Book 23 Hadith 1038

Sunan An Nasa'I Hadith 2032, 2033, 4429, 4430, 5651, 5652, 5653

Sunan Abi Dawood Hadith 3235, 3698

Riyaad us Swaliheen Book 1 Hadith 582

Ibn Majah Book 6 Hadith 1638

Jami' al Tirmidhi Book 10 Hadith 90

**Points to be noted:**

1. It is a Swahih Hadith
2. It is a hadith found in Tirmidhi Shareef under the heading "What Has Been Related About The Permission To Visit The Graves" ( مَا جَاءَ فِي الرُّخْصَةِ ) ( فِي زِيَارَةِ الْقُبُورِ ).
3. If Imam Tirmidhi has made a chapter under the heading 'What Has Been Related About The Permission To Visit The Graves ( باب مَا جَاءَ فِي ) (الرُّخْصَةِ فِي زِيَارَةِ الْقُبُورِ), this mean that his 'Aqeedah and Madhhab are for the visiting of graves and whatever is under the chapter is his 'Aqeedah.
4. It is also found in many other hadith books as listed above.
5. In this hadith the prophet (s.a.w) said that he had prohibited the Ashab from visiting the graves. But why did the prophet change his decision? Here 2 reasons are given:

(a) He was given the permission to visit the grave of his mother as stated in

( فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ )

(b) In order for the Ashab to think of and remind of the Next Word –

( فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ ) Aakhirah as stated in

6. As from the start, it is a sunnah of the prophet (s.a.w) to visit the graves of a mother or a parent. He visited the grave of his mother.

7. The prophet (s.a.w) ordered the Ashab to visit the graveyards by the words ( فَزُورُوهَا ) ‘so visit them’

8. What else do we learn from this hadith? It is also from the view of Abi Sa’eed, Ibn Mas’ud, Anas, Abi Huraira and Umm Salmah. ( قَالَ وَفِي الْبَابِ ) ( عَنْ أَبِي سَعِيدٍ وَابْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلْمَةَ ). Are we going to go against these narrators? Who dare do it?

9. Is it a Swahih hadith? Yes. It is said that Abu ‘Isa said that the hadith of Buraidah (ra) is a Hadith Hasan and Swahih. ( قَالَ أَبُو عِيسَى حَدِيثُ بُرَيْدَةَ ) ( حَدِيثٌ حَسَنٌ صَحِيحٌ ). Can we say that it is Dwa’if or false? NO

10. What do people of knowledge of Hadith say about this hadith? It is also said in the hadith above itself that the “People / Men of Knowledge” didn’t find any objection in visiting a grave ( وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا ) ( يَرُونَ بِزِيَارَةِ الْقُبُورِ بَأْسًا ). If these people didn’t find objection ... are we then going to find objection in it?

11. It is also said that this is also the view of Ibn Mubarak, Imam Shafi’I, Imam Ahmad and Ishaq. ( وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ ). Can any of our supposed to be ‘Ulama comes and denies what all these great Scholars of the Salaf (1<sup>st</sup> Three generations till approximately 300 Hijri (The Ashab, Tabi’in and Taba’ut Tabi’in)) ?

12. Who are more learned? The First generations with their decisions or any of our Nowadays 'Ulama? The answer is too obvious.

13. In conclusion, it is the Sunnah of our Nabi (s.a.w) to visit graves as he did for his mother. We have been commanded and advised to visit graves. This will remind us of Akhirah.

## **Did the prophet go to Graveyard and ask du'a for the dead people?**

### **Hadith No. 4**

### **Sunan an-Nasa'i » The Book of Funerals » Hadith**

Chapter (103): The Order To Seek Forgiveness For The Believers

باب الأمر بالاستغفار للمؤمنين

It was narrated that Hazrat 'Alqamah bin Abi 'Alqamah (ra), from his mother (ra), that she heard Hazrat 'Aishah (ra) say:

أَخْبَرَنِي مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، -  
وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عُلْقَمَةَ بْنِ أَبِي عُلْقَمَةَ،  
عَنْ أُمِّهِ، أَنَّهَا سَمِعَتْ عَائِشَةَ، تَقُولُ : قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ذَاتَ لَيْلَةٍ فَلَبَسَ ثِيَابَهُ ثُمَّ خَرَجَ - قَالَتْ - فَأَمَرْتُ جَارِيَّتِي بَرِيرَةَ تَتَّبِعُهُ فَتَبِعَتْهُ  
حَتَّى جَاءَ الْبَقِيعَ، فَوَقَفَ فِي أَدْنَاهُ مَا شَاءَ اللَّهُ أَنْ يَقِفَ، ثُمَّ انصَرَفَ فَسَبَقَتْهُ  
بَرِيرَةُ فَأَخْبَرْتَنِي، فَلَمْ أَذْكَرْ لَهُ شَيْئًا حَتَّى أَصْبَحْتُ، ثُمَّ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ : "  
إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ " .

"The Messenger of Allah got up one night and wore his clothes, then he went out. I told my slave girl Barirah to follow him, so she followed him until he came to Al-Baqi. Then he stood (near it) in the nearest part of it for as long as Allah willed that he should stand, then he left. Then Barirah came back before he did and told me, but I did not mention anything until morning came, then I mentioned that to him. He said: 'I was sent to the people of Al-Baqi' to pray for them.'"

<p><b>Reference</b> Sunan an-Nasa'i 2038 In-book reference : Book 21, Hadith 222 English translation : Vol. 3, Book 21, Hadith 2040</p>	<p><b>Reference</b> Al Muwatta USC-MSA web (English) reference : Book 16, Hadith 57 Arabic reference : Book 16, Hadith 579</p>
---	--

### **Points to be noted:**

1. This is a Hasan Hadith
2. According to the Wahabi Albani and Darussalam it is Hasan.
3. If Imam An Nasa'i has made a chapter under the heading 'The Order To Seek Forgiveness For The Believers' (بَابُ الْأَمْرِ بِالِاسْتِغْفَارِ لِلْمُؤْمِنِينَ), this mean that his 'Aqeedah and Madhhab are for the asking of forgiveness for the dead. It is thus an order to ask forgiveness for the dead people.
4. It was narrated from Hazrat 'Aisha (ra), the wife of the prophet (s.a.w). Who could know the prophet (s.a.w) among his wives at that time more than her?
5. What did happen in this hadith? The prophet (s.a.w) went to the graveyard Jannat ul Baqi' as stated 'until he came to Al Baqi' (حَتَّىٰ جَاءَ الْبَقِيعَ).
6. As such, visiting the graveyard is a sunnah of the prophet (s.a.w)
7. What was the time of that Ziyarah? It is mentioned that 'The Messenger of Allah (s.a.w) got up one night' (قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ).

8. As such it is a sunnah of the prophet (s.a.w) to visit graveyards at night. There is no wrong in it. This proves the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah.
9. Did he stay for a short or a long time in Jannat ul Baqi’? It is mentioned that ‘Then he stood in the nearest part of it for as long as Allah willed that he should stand, then he left. Then Barirah came back before he did’ ( فَوَقَّفَ فِي ) (أَدْنَاهُ مَا شَاءَ اللَّهُ أَنْ يَقِفَ، ثُمَّ انْصَرَفَ فَسَبَقَتْهُ بَرِيرَةُ). The presence of the phrase ‘what Allah willed’ ( مَا شَاءَ اللَّهُ ) and ‘then Barirah came back before he did’ ( فَسَبَقَتْهُ بَرِيرَةُ ) are enough to indicate that the prophet (s.a.w) didn’t stay for a short time but for a longer time .... till Barirah returned to Hazrat Aisha (ra).
10. Why did the prophet (s.a.w) go to Jannat ul Baqi’. It is said ‘to pray for them’ ( لِأَصْلِي عَلَيْهِمْ ). This means that praying for the people in graveyards are allowed in Islam.
11. It is the sunnah of the prophet (s.a.w) to ask du’a, to pray for the people of graveyards, that is for those who had already left this world.
12. An interesting point is that among the people of Al Baqi’ there were those who died so many years ago. As such it is allowed to pray for those who died years back. It is the sunnah of the prophet (s.a.w).
13. Did Allah approve of the action of the prophet (s.a.w)? Did Allah approve the prophet (s.a.w) going to Al Baqi’? Did Allah approve of the prophet (s.a.w) asking du’a for the people of the graveyard? YES as it is said ‘I was sent to the people of Al-Baqi’ to pray for them.’ ( إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ ) ( لِأَصْلِي عَلَيْهِمْ ).
14. From point 11 there is a very interesting word being used there. The word is ‘No doubt I was sent’ ( إِنِّي بُعِثْتُ ). The verb here is ( بَعَثَ ) meaning to send. But being in passive voice it has the meaning of ‘is sent’ and here it means ‘was sent’. What does that imply? It means that the prophet was sent to pray

for the people of Al Baqi'. The question is who sent the prophet (s.a.w)? the answer is Allah who is above the prophet (s.a.w).

15. As such it was Allah who ordered the prophet (s.a.w) to go to Al Baqi' and pray for these people found in that graveyard. The prophet (s.a.w) himself said: 'No doubt I was sent' (إِنِّي بُعِثْتُ) meaning 'No doubt Allah sent me'.

16. This is the 'Aqeedah of the prophet (s.a.w) through the order and approval of Allah to go to a graveyard and ask du'a for people there.

17. Another point and question is what did the prophet pray for the people of Al Baqi'? The answer is found in the words 'to pray upon them' (لَأُصَلِّيَ عَلَيْهِمْ). The word used here is (أُصَلِّيَ) from the verb (صَلَّى) meaning to pray. When the verb is used with the preposition 'on / upon' (عَلَى) it means 'to pray Allah to bless someone' or 'to pray Allah to send blessing upon someone'. As such (لَأُصَلِّيَ عَلَيْهِمْ) means 'for me to pray Allah to send blessing upon them (the people of the graveyard of Al Baqi)'.

18. (لَأُصَلِّيَ عَلَيْهِمْ) signifies such du'a involving blessings which is so vast as du'a and invocation. It is the same verb root which is used to send blessing upon the prophet (s.a.w). This is to show how intensified the du'a can be. It involves forgiveness, success in qabr and Aakhirah, elevation of status and grade (Darjah) in qabr and Aakhirah, security, peace and everything related to blessings. This is too vast (from the term blessing).

### **Hadith No. 5**

### **Sahih Muslim » The Book of Prayer - Funerals » Hadith**

## كتاب الجنائز

Chapter (35): What is to be said when entering the graveyard and supplicating for its occupants

## باب مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالِدُعَاءِ لِأَهْلِهَا

Hazrat Muhammad b. Qais (ra) said (to the people):

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ، يَقُولُ سَمِعْتُ  
عَائِشَةَ، تُحَدِّثُ فَقَالَتْ أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنِّي . قُلْنَا  
بَلَى ح. وَحَدَّثَنِي مَنْ، سَمِعَ حَجَّاجًا الْأَعْوَرَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا حَجَّاجُ  
بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ، - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ  
مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، بِنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ  
أُمِّي قَالَ فَظَنْنَا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ . قَالَ قَالَتْ عَائِشَةُ أَلَا أُحَدِّثُكُمْ عَنِّي  
وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قُلْنَا بَلَى . قَالَ قَالَتْ لَمَا كَانَتْ لَيْلَتِي  
الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِداءَهُ وَخَلَعَ  
نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرْفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ فَلَمْ يَلْبَثْ  
إِلَّا رَيْثِمًا ظَنَّ أَنْ قَدْ رَقَدْتُ فَأَخَذَ رِداءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ  
ثُمَّ أَجَافَهُ رُوَيْدًا فَجَعَلَتْ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ  
عَلَى إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ  
انْحَرَفَ فَاِنْحَرَفْتُ فَأَسْرَعُ فَأَسْرَعْتُ فَهَرَوَلْ فَهَرَوَلْتُ فَأَحْضَرَ فَأَحْضَرْتُ فَسَبَقْتُهُ  
فَدَخَلْتُ فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ " مَا لَكَ يَا عَائِشُ حَشِيًا رَابِيَةً " .  
قَالَتْ قُلْتُ لَا شَيْءَ . قَالَ " لَتُخْبِرِينِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ " . قَالَتْ  
قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي . فَأَخْبَرْتُهُ قَالَ " فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ

أَمَامِي " . قُلْتُ نَعَمْ . فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعْتَنِي ثُمَّ قَالَ " أَظَنَنْتِ أَنْ  
 يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ " . قَالَتْ مَهْمَا يَكْتُمُ النَّاسُ يَعْلَمُهُ اللَّهُ نَعَمْ . قَالَ " **فَإِنَّ جَبْرِيْلَ أَتَانِي**  
**حِينَ رَأَيْتِ فَنَادَانِي فَأَخْفَاهُ مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ وَلَمْ**  
**يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ وَظَنَنْتِ أَنْ قَدْ رَقَدْتَ فَكَرِهْتُ أَنْ أُوقِظَكَ**  
**وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِي أَهْلَ الْبَيْعِ فَتَسْتَغْفِرَ لَهُمْ**  
 " . قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ " قُولِي السَّلَامُ عَلَى أَهْلِ  
 الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا  
 إِنِ شَاءَ اللَّهُ بِكُمْ لَلَّاحِقُونَ " .

Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (s.a.w)? We said: Yes. She said: When it was my turn for Allah's Messenger (s.a.w) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He gave me a nudge on the chest which I felt, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know

it. He said: **Gabriel came to me** when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you, as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. **He (Jibril) said: Your Lord has commanded you to go to the inhabitants of Baqi' and beg pardon for them.** I said: Messenger of Allah, how should I pray for them? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

**Reference** : Sahih Muslim 974 b

In-book reference : Book 11, Hadith 132

USC-MSA web (English) reference : Book 4, Hadith 2127

#### **Other References**

Swahih Muslim Book 11, Hadith 131

Sunan an-Nasa'i 2037, 2039, 2040, 3963, 3964

Riyaad Us Swaliheen Book 1, Hadith 581

Al Muwatta Book 16, Hadith 57

#### **Points to be noted:**

1. This hadith is Swahih
2. It is from Swahih Muslim under the chapter 'What is to be said when entering the graveyard and supplicating for its occupants' ( **بَابُ مَا يُقَالُ** )

(عِنْدَ دُخُولِ الْقُبُورِ وَالِدُّعَاءِ لِأَهْلِهَا)

3. If Imam Muslim has made a chapter under the heading 'What is to be said when entering the graveyard and supplicating for its occupants' ( **بَابُ مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالِدُّعَاءِ لِأَهْلِهَا** ), this mean that his

‘Aqeedah and Madhhab are for visiting the graveyard and for the asking of forgiveness for the dead.

4. It is from the wife of the prophet (s.a.w), Hazrat Aisha (ra)
5. In this hadith it is stated that the prophet at night ( لَمَّا كَانَتْ لَيْلَتِي الَّتِي ) (كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي Al Baqi’ (حَتَّى جَاءَ الْبَقِيعِ). Did he stay for a short or long time? Yes the prophet (s.a.w) stayed for a long time (فَقَامَ فَأَطَالَ الْقِيَامَ) ‘He stood and lengthened the standing’
6. What did the prophet do when he reached Al Baqi’? ‘He then raised his hands 3 times’ (ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ). What does that mean? This means that the prophet (s.a.w) raised his hands up to ask du’a for the people of Al Baqi’ who already passed away. This answer is found in the hadith itself. See note 8.
7. How was the posture of the prophet (s.a.w)? According to Aisha (ra) he was standing and for a long time (فَقَامَ فَأَطَالَ الْقِيَامَ) ‘He stood and he lengthened his standing’. As such it is allowed to stand by the graves in a graveyard for a long period of time. It is the sunnah of the prophet (s.a.w)
8. Who came and told the prophet (s.a.w) to go to Al Baqi’? It was Hazrat Jibril (as) (فَإِنَّ جِبْرِيلَ أَتَانِي). If it was haram or Bid’ah would Hazrat Jibril (as) come? NO. This is common sense.
9. Why did Hazrat Jibril (as) told him to go to the graveyard at night? ‘To go to the inhabitants of Al Baqi and ask forgiveness for them’ (أَنْ تَأْتِيَ ) (أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ).
10. Did Hazrat Jibril (as) commit a mistake or Shirk here? NO. Why?
11. Who gave Hazrat Jibril (as) such order to ask the prophet (s.a.w) to go to the inhabitants of Al Baqi’ and ask du’a of forgiveness for them? No one except ALLAH
12. ‘NO DOUBT YOUR LORD (ALLAH) ORDERED YOU (THE PROPHET) TO GO TO THE INHABITANTS OF AL BAQI’ AND ASK FORGIVENESS FOR THEM’ ( فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ )

- (يَأْمُرُكَ) . There is a word being used here (أَهْلَ الْبَقِيْعِ فَتَسْتَغْفِرُ لَهُمْ) meaning ‘He ordered you’ that is Allah has ordered the prophet (s.a.w). It was thus an order from Allah.
13. So, visiting graves and asking du’a for them is an order from Allah and a sunnah of the prophet (s.a.w)
14. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah which is on the true path.
15. What did Hazrat Aisha (ra) ask? She wanted to know how to ask forgiveness for the inhabitants of the graveyard (كَيْفَ أَقُولُ لَهُمْ) ‘How do I say for them?’ meaning ‘How do I ask for them?’.
16. What did the prophet (s.a.w) reply? The prophet (s.a.w) said ‘Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you’ (السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ) (المُسْتَفْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ)
17. In this du’a the prophet (s.a.w) was asking du’a for different groups of people namely:
- The male and female believers in the graves
  - The male and female Muslims in the graves
  - Those past people / nations who were much before us through times
  - And those who will come in the future and who will pass away
18. When the prophet (s.a.w) told Aisha (ra) to say (السَّلَامُ) what does that mean? Is (السَّلَامُ) a du’a or a curse? Of course it is a du’a.
19. There is the mention that the prophet (s.a.w) raised his hands 3 times (ثُمَّ) (رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ). Either he repeated the same du’a 3 times or he asked 2 other du’a (the first choice is favoured) but in any case he raised his hands and pray for the inhabitants of graves.
20. The raising of hands at graveyards to ask du’a for the dead people is thus halal, allowed and sunnah of the prophet (s.a.w)
21. This is our ‘Aqeedah of Ahlus Sunnah Wal Jama’ah.

22. As such it was an order and command of Allah to the prophet (s.a.w) through Hazrat Jibril (as) to go to the graveyard and ask du'a of forgiveness to its inhabitants.

## **Did the prophet often go to graveyard?**

### **Hadith No. 6**

### **Sahih Muslim » The Book of Prayer - Funerals » Hadith**

### كتاب الجنائز

Chapter (35): What is to be said when entering the graveyard and supplicating for its occupants

### باب مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالِدُّعَاءِ لِأَهْلِهَا

**Hazrat 'Aisha (ra) reported:**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَبِحْيَى بْنُ أَبِي بُرَيْدٍ، وَفُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، - وَهُوَ ابْنُ أَبِي نَمْرٍ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا مُوَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرَقَدِ "

“Whenever it was her night for Allah's Messenger (s.a.w) he would go out towards the end of the night to al-Baqi' and say: “Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad.”

<b>Reference</b>	: Sahih Muslim 974 a	<b>Reference</b>	: Sunan an-Nasa'i 2039
In-book reference	: Book 11, Hadith 131	In-book reference	: Book 21, Hadith 223
USC-MSA web (English)	: Book 4, Hadith 2126	English translation	: Vol. 3, Book 21, Hadith 2041

### **Points to be noted:**

1. It is a Swahih Hadith narrated by Hazrat Aisha (ra)
2. It is found in Swahih Muslim under the chapter ‘What is to be said when entering the graveyard and supplicating for its occupants’ ( **باب مَا يُقَالُ** **عِنْدَ دُخُولِ الْقُبُورِ وَالِدُّعَاءِ لِأَهْلِهَا** ) in the book of ( **كتاب الجنائز** )
3. If Imam Muslim has made a chapter under the heading ‘What is to be said when entering the graveyard and supplicating for its occupants’ ( **باب مَا** **يُقَالُ** **عِنْدَ دُخُولِ الْقُبُورِ وَالِدُّعَاءِ لِأَهْلِهَا** ), this mean that his ‘Aqeedah and Madhhab are for visiting the graveyard and for the asking of forgiveness for the dead.
4. It is also found in Sunan An Nasa'i under the chapter ‘The command to seek forgiveness for the believers’ ( **باب الأَمْرِ بِالِاسْتِغْفَارِ لِلْمُؤْمِنِينَ** ) in the book of funeral ( **كتاب الجنائز** )

5. The title given by Imaam Muslim and Imaam Nasa'i to this chapter is enough to conclude:
  - (i) It is allowed to enter a graveyard
  - (ii) To (pray) make du'a (invocation) to the inhabitants of a graveyard and
  - (iii) It is a command to ask forgiveness for the inhabitants of the graves.
  
6. In this hadith the word (كُلَّمَا) appears. The meaning of (كُلَّمَا) is 'each time' and 'whenever'.
  
7. Hazrat Aisha (ra) said: 'Whenever / Each time it was her night for Allah's Messenger (s.a.w) he would go out towards the end of the night to al-Baqi' (كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْرُجُ مِنْ آخِرِ (اللَّيْلِ إِلَى الْبَقِيعِ)). What do we understand by this sentence? The presence of (كُلَّمَا) 'each time / whenever' in this sentence gives us an idea and indicates to us that the prophet (s.a.w) would go to the graveyard of Madina each time he would be sharing the night with Hazrat Aisha (ra). It is to be noted that the prophet (s.a.w) had several wives and each one had one night each week with the prophet (s.a.w).
  
8. What does that mean? This means that the prophet (s.a.w) was with Hazrat Aisha once per week and he would go to Jannat ul Baqi also known as Baqi' al Gharqad once a week at night. As such the prophet (s.a.w) would pray for the inhabitants of the graveyard once per week as from that hadith.
  
9. Then comes a very simple question? Is going to the graveyard once per week can be considered as often, rarely or never? Visiting the graveyard once per week indicates the state of having a usual habit of going to Al Baqi'.
  
10. It is also found in the same hadith that the prophet ask forgiveness for the people of Jannat ul Baqi' (Baqi' al Gharqad)
  
11. This is the Aqeedah of Ahlus Sunnah WAL Jama'ah.

## Did the prophet ask a variety of du'a for the dead people?

**Hadioth No. 7**

**Sahih Muslim » The Book of Prayer - Funerals » Hadith**

كتاب الجنائز

Chapter (26): Supplicating for the deceased during the (funeral) prayer

باب الدُّعَاءِ لِلْمَيِّتِ فِي الصَّلَاةِ

**Hazrat 'Auf b. Malik Al Ashja'iy (ra) said:**

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ عَيْسَى بْنِ يُونُسَ عَنْ أَبِي حَمَزَةَ الْحِمَصِيِّ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدِ الْأَيْلِيِّ، - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي حَمَزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى جَنَازَةٍ يَقُولُ " اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِمَاءٍ وَتَلْجُ وَبَرْدٍ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ " . قَالَ عَوْفٌ فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ لِدُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ الْمَيِّتِ .

I heard the Holy Prophet (s.a.w) say on a funeral: O Allah! forgive him, have mercy upon him. Give him peace and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from faults as is cleaned a white garment from impurity. Requite him with an abode (house) more excellent than his abode, with a family better than his family, and with a mate better than his mate, and save him from the trial of the grave and torment of Hell. 'Auf b. Malik said: I earnestly desired that I were the dead person to receive the prayer of the Messenger of Allah (s.a.w) as this dead body had (received).

**Reference** : Sahih Muslim 963 d

In-book reference : Book 11, Hadith 111

USC-MSA web (English) reference : Book 4, Hadith 2106

**Other references**

Swahih Muslim 963 a, 963 b

Sunan An Nasa'i Vol. 1, Book 1, Hadith 62

Sunan An Nasa'i Vol. 3, Book 21, Hadith 1985, 1986

Sunan Ibn Majah Vol. 1, Book 6, Hadith 1500

Riyaad Us Swalihin Book 7, Hadith 41

**Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded as Swahih by the Wahabi gurus from Darussalam
3. If Imam Muslim has made a chapter under the heading 'Supplicating for the deceased during the (funeral) prayer' (باب الدُّعَاءِ لِلْمَيِّتِ فِي الصَّلَاةِ), this mean that his 'Aqeedah and Madhhab are for supplicating and asking of forgiveness for the dead.
4. An interesting point is that Hazrat 'Auf bin Malik Al Ashja'iy (ra) said that he heard the prophet (s.a.w) reciting the du'a mentioned in the hadith (سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى عَلَى جَنَازَةٍ يَقُولُ). What

does that mean? This means that if Hazrat ‘Auf bin Malik had heard the prophet then no doubt the prophet (s.a.w) should have recited the du’a / invocation aloud ... with a high voice.

5. As such it is allowed / permissible to ask du’a for the dead aloud.
6. It is the sunnah of the prophet (s.a.w) to read such du’a aloud for a funeral.
7. Making du’a for the dead IS NOT Haram or Bid’ah.
8. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah to ask du’a aloud for the dead person.
9. Now what were the invocations the prophet (s.a.w) made for the dead person? There were many mentioned in that hadith such as:
  - (i) Forgiveness for the dead
  - (ii) Mercy of Allah for the dead
  - (iii) Peace
  - (iv) Safety
  - (v) Receive the dead in the best way (Accept the dead)
  - (vi) With Honour (status, dignity)
  - (vii) To make his grave spacious.
  - (viii) To Wash him with water, snow and hail (with purified water)
  - (ix) To cleanse him from faults (purification)
  - (x) As is cleaned a white garment from impurity (Status of being pure)
  - (xi) Exchange (for) him with an abode (house) more excellent than his abode.
  - (xii) With a family better than his family
  - (xiii) With a mate better than his mate (wife)
  - (xiv) Safety from the trial of the grave
  - (xv) Safety from the torment / punishment of Hell
10. Did the prophet (s.a.w) commit shirk, kufr, bid’ah or going against the Shari’ah when asking such du’a as above for the dead? NO
11. If we read the same du’a or ask in the same content or for the success of the dead in all worlds, it is haram? NO
12. Now what was the response of the sahaba (companion) Hazrat ‘Auf bin Malik (ra)? He said: ‘I earnestly desired that I were the dead person (to receive) for the prayer of the Messenger of Allah (s.a.w) upon that dead person (as this dead body had received).’ ( قَالَ عَوْفٌ فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ )  
(أَنَا الْمَيِّتَ لِذُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ الْمَيِّتِ
13. This is the ‘Aqeedah of the sahaba. For such du’a from the prophet (s.a.w) he wished to receive such du’a as the death did.
14. This means that the du’a is appreciated by the sahaba.

- 15.If the prophet (s.a.w) had uttered these du'a and the sahaba wished such du'a at their death, then is it haram to ask such du'a or to pray such du'a for a dead person? NO
16. 'Aqeedah of the prophet (s.a.w) and the Ashab IS the 'Aqeedah of Ahlus Sunnah Wal Jama'ah.

**Did the prophet ask du'a for the dead people not on the same day and after several years later?**

**Hadith No. 8**

**Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith**

باب الإِذْنِ بِالْجَنَازَةِ

Chapter (5): Conveying the news of funeral (procession)

**Hazrat Ibn `Abbas (ra) said:**

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ،  
عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلًا، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ " مَا  
مَنَعَكُمْ أَنْ تُعَلِّمُونِي " . قَالُوا كَانَ اللَّيْلُ فَكَّرْهُنَا . وَكَانَتْ ظُلْمَةً . أَنْ نَشُقَّ عَلَيْكَ .  
فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ .

A person died and Allah's Messenger (s.a.w) used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (s.a.w) (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet (s.a.w) went to his grave and offered the (funeral) prayer.

<b>Reference</b>	: Sahih al-Bukhari 1247
In-book reference	: Book 23, Hadith 11
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 339

### **Other References**

Swahih Al Bukhari Vol. 2, Book 23, Hadith 407

Swahih Al Bukhari Vol. 2, Book 23, Hadith 424

Swahih Al Bukhari Vol. 2, Book 23, Hadith 421

Sunan Ibn Majah Vol 1 Book 6 Hadith 1530

Sunan an-Nasa'i 1981

Sunan Abi Dawud 3148

### **Points to be noted:**

1. This is a Swahih Hadith
2. It has been graded by the gurus of Wahabi (Albani) and Darussalam as Swahih.
3. It is said in this hadith that a man ‘died at night and was buried him at night’ (فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلًا). This is an indication that the funeral prayer, the burial and any du’a were already done that same night he died and he was buried.
4. However, the prophet was not informed but was informed only the following day in the morning as stated ‘In the morning they informed the Prophet’ (فَلَمَّا أَصْبَحَ أَخْبَرُوهُ). The prophet (s.a.w) was thus not informed during the night due to respect for the prophet. He was informed in the morning. This means that all the procedures were done and he was not present that night.

5. What did the prophet do when he heard about the news? It is said in the same hadith that ‘The Prophet (s.a.w) went to his grave and offered the (funeral) prayer.’ (فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ). This means that:
  - (i) the prophet prayed for him at his grave the following day.
  - (ii) If we consider (i) as performing Swalaat Janaza this means that it is permissible to perform another Swalaat Janaza the following day.
6. As such it is allowed to go to the grave the following day of a burial.
7. As such it is allowed to pray for a dead person at his grave the following day.
8. This is the ‘Aqeedah of the Ahlus Sunnah Wal Jama’ah ... that is to pray for the dead any time / day after his / her death.

### **Hadith No. 9**

#### **Jami` at-Tirmidhi » The Book on Jana'iz (Funerals) » Hadith**

كتاب الجنائز عن رسول الله صلى الله عليه وسلم

Chapter (47): What Has Been Related About (Performing) The (Funeral) Salat Over The Grave

باب مَا جَاءَ فِي الصَّلَاةِ عَلَى الْقَبْرِ

**Hazrat Ash-Shaibani (ra) narrated that:**

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا الشَّيْبَانِيُّ، حَدَّثَنَا الشَّعْبِيُّ، أَخْبَرَنِي مَنْ، رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى قَبْرًا مُنْتَبِذًا فَصَفَّ أَصْحَابَهُ خَلْفَهُ فَصَلَّى عَلَيْهِ فَقِيلَ لَهُ مَنْ أَخْبَرَكَ فَقَالَ ابْنُ عَبَّاسٍ . قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَبُرَيْدَةَ وَيَزِيدَ بْنِ ثَابِتٍ وَأَبِي هُرَيْرَةَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي قَتَادَةَ وَسَهْلِ بْنِ

حُنَيْفٍ . قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ . وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُصَلَّى عَلَى الْقَبْرِ . وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ . وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِذَا دُفِنَ الْمَيِّتُ وَلَمْ يُصَلَّ عَلَيْهِ صَلَّى عَلَى الْقَبْرِ . وَرَأَى ابْنُ الْمُبَارَكِ الصَّلَاةَ عَلَى الْقَبْرِ . وَقَالَ أَحْمَدُ وَإِسْحَاقُ يُصَلَّى عَلَى الْقَبْرِ إِلَى شَهْرٍ . وَقَالَا أَكْثَرَ مَا سَمِعْنَا عَنْ ابْنِ الْمُسَيَّبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرِ أُمِّ سَعْدِ بْنِ عُبَادَةَ بَعْدَ شَهْرٍ .

Ash-Sha'bi said: "I was informed by one who saw the Prophet: He (s.a.w) saw a solitary grave, so he lined his Companions behind it and he prayed over it." It was said to him (Ash-Sha'bi): "Who informed you?" He said: "Ibn Abbas." He said and in the chapter from Anas and Buraidah and Yazeed bin Thabit and Abu Hurairah and 'Amir bin Rabi'ah and Abi Qatadah and Sahl bin Hunayf. Abu 'Isaa said the hadith of Ibn Abbas is Hasan Swahih. And the work over this by most of the men of knowledge from the companions of the prophet (s.a.w) and others than them and it is the saying of Ash Shafi'iy and Ahmad and Ishaaq. Some of the men of knowledge said he did not pray over the grave. And it is the saying of Maalik bin Anas. 'Abdullah bin Mubaarak said: 'when the dead is buried and it is not prayed upon him, he prayed over the grave'. Ibn Mubaarak saw the prayer over the grave. Ahmad and Ishaaq said: 'he prayed over the grave till one month. And they said: 'most of what we heard from Ibn Musayyab that the prophet (s.a.w) prayed over the grave of the mother of Sa'd bin 'Ubaadah after a / one month' (Sahih)

**Reference** : Jami` at-Tirmidhi 1037

In-book reference : Book 10, Hadith 73

### **Points to be noted:**

1. It is a Swahih hadith according to Abu 'Isaa (ra).
2. The title of the chapter 'What Has Been Related About The Swalat Over The Grave' (مَا جَاءَ فِي الصَّلَاةِ عَلَى الْقَبْرِ) is enough to say that we can pray for the dead at his / her grave.
3. If Imam Tirmidhi has made a chapter under the heading 'What Has Been Related About (Performing) The (Funeral) Salat Over The Grave' (بَابُ مَا رُفِعَ فِي الصَّلَاةِ عَلَى الْقَبْرِ), this mean that his 'Aqedah and Madhhab are for the performance of Swalaat ul Janaza with the Takbir, Surah Al Faatiha, Darood Ibrahim, Du'a Maghfirah and Tasleem on the grave of a dead person.
4. What is important in that hadith is that there is the mention that 'Ahmad and Ishaq said: 'he prayed over the grave till one month' (وَقَالَ أَحْمَدُ وَإِسْحَاقُ) (يُصَلِّي عَلَى الْقَبْرِ إِلَى شَهْرٍ)
5. Another mention is that Ahmad and Ishaq said that most of what they heard from Ibn Musayyab is that 'the prophet (s.a.w) prayed over the grave of the mother of Sa'd bin 'Ubaadah after a / one month' (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ) (وَسَلَّمَ صَلَّى عَلَى قَبْرِ أُمِّ سَعْدِ بْنِ عُبَادَةَ بَعْدَ شَهْرٍ).
6. What does that mean? This means that:
  - (i) In one instance the prophet (s.a.w) prayed for a whole month at a grave and
  - (ii) In another instance the prophet (s.a.w) prayed at the grave of the mother of a sahaba after one month.
7. What thus does that mean? This means that:
  - (i) It is sunnah of the prophet (s.a.w) to pray at a grave for a whole month for the dead person and

- (ii) It is sunnah of the prophet (s.a.w) to go to the grave of a dead person though after one month
  - (iii) It is sunnah of the prophet (s.a.w) to visit and pray for the dead at any time
8. This is the 'Aqeedah of the prophet (s.a.w) to visit and pray for the dead for a whole month ...
9. This is thus our 'Aqeedah

### Hadith No. 10

### Sahih al-Bukhari » Military Expeditions led by the Prophet (Al-Maghaazi) » Hadith

Chapter (17): The Ghazwah of Uhud

### باب غَزْوَةِ أُحُدٍ

**Hazrat `Uqba bin Amir (ra):**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَّوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ قَتْلِي أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ " إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمْ الْحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَأَفَّسُوهَا ". قَالَ فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allah's Messenger (s.a.w) offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he

ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al- Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Messenger (s.a.w).

<b>Reference</b>	: Sahih al-Bukhari 4042
In-book reference	: Book 64, Hadith 89
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 374

#### *Other References*

Sunan Abi Dawud 3224

Swahih Muslim Book 30, Hadith 5689

Riyaad Us Swalihin Book 19, Hadith 53

#### **Points to be noted:**

1. This is a Swahih Hadith
2. It has been graded as Swahih by the Wahabi Gurus Albani
3. It is mentioned in this hadith that ‘Allah's Messenger (s.a.w) offered the funeral prayers of the martyrs of Uhud after eight years’ ( صَلَّى رَسُولُ اللَّهِ )  
(صلى الله عليه وسلم عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ).
4. What does that mean? This means that:
  - (i) It is the sunnah of the prophet (s.a.w) to go over the graves of the dead

- (ii) It is the sunnah of the prophet (s.a.w) to pray at their graves
  - (iii) It is the sunnah of the prophet (s.a.w) to visit their graves though after 8 years
  - (iv) It is sunnah of the prophet (s.a.w) to visit their graves in Jama'ah as the prophet (s.a.w) was with his Ashab and he thus gave a speech.
  - (v) It is not Bid'ah to pray for the dead people though after so many years
5. Did the prophet (s.a.w) commit Shirk or Bid'ah? NO
  6. Did the Ashab (ra) commit Shirk or Bid'ah? NO
  7. Is it thus a Sunnah of both the prophet (s.a.w) and the Ashab (ra)? YES
  8. It is their 'Aqeedah and Our 'Aqeedah.

**Did the prophet stayed at the qabr / by the side of the qabr after the burial?**

**Hadith No. 11**

**Sunan Abi Dawud » Funerals (Kitab Al-Jana'iz) » Hadith**

كتاب الجنائز

Funerals (Kitab Al-Jana'iz)

Chapter (73): Praying For Forgiveness By The Grave Of The Dead (Deceased) At The Time Of Departing (Burial)

بابِ الْإِسْتِغْفَارِ عِنْدَ الْقَبْرِ لِلْمَيِّتِ فِي وَقْتِ الْإِنْصِرَافِ

**Hazrat Uthman ibn Affan (ra) said:**

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، عَنْ هَانِيٍّ، مَوْلَى عُمَانَ عَنْ عُمَانَ بْنِ عَفَانَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ " اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ " . قَالَ أَبُو دَاوُدَ بَحِيرُ بْنُ رَيْسَانَ .

Whenever the Prophet (s.a.w) finished from burying the dead, he used to stay at him (i.e. his grave) and he said: Seek forgiveness for your brother and beg steadfastness for him, for he is questioned now. Abu Dawud said: The full name of the narrator Buhair is Buhair b. Raisan.

**Reference** : Sunan Abi Dawud 3221

In-book reference : Book 21, Hadith 133

English translation : Book 20, Hadith 3215

#### Other References

Riyaad Us Swalihin Book 7, Hadith 52

Bulugh al-Maram Hadith 581

#### **Points to be noted:**

1. This is a Swahih Hadith
2. It has been graded as Swahih by the Wahabi Guru Albani
3. It is graded Swahih by Ibn Hibban (ra)
4. If Imam Abu Dawood has made a chapter under the heading 'Praying For Forgiveness By The Grave Of The Dead (Deceased) At The Time Of Departing (Burial)' ( بابِ الْإِسْتِغْفَارِ عِنْدَ الْقَبْرِ لِلْمَيِّتِ فِي وَقْتِ ) (الْإِنْصِرَافِ), this mean that his 'Aqeedah and Madhhab are for the asking of forgiveness on the grave of a dead person after burial.

5. In this hadith it is said that ‘Whenever the Prophet (s.a.w) finished from burying the dead, he used to stay at him (the grave)’ (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ). Here the verb (فَرَغَ) has been used meaning ‘terminate’, ‘finish’, ‘become free from’, ‘conclude’, and ‘complete’. This means the moment after the burial – the moment after the person has been laid to ground and being covered – the moment when the burial has been completed. When the burial was done, what did the prophet (s.a.w) did? The verb (وَقَفَ) is used with (عَلَى) to denote ‘stand’, ‘stop’, ‘stand up’, ‘take up position’, ‘take a standing pause’ and ‘stand over’. This means that the prophet (s.a.w) stand up and over the grave for a moment.
6. What did he (s.a.w) do then? It is said that ‘he said: Seek forgiveness for your brother, (ask favour, implore, beseech for him) beg steadfastness for him’ (فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّنْبِيْثَ). Accordingly, the prophet (s.a.w) asked his Ashab to ask forgiveness for the dead person and to ask favour for him, to implore Allah for him, to beseech Allah for him and to beg Allah for him as the part of the sentence (وَسَلُّوا لَهُ) was used.
7. Now, what kind of du’a was it? In the hadith the word (التَّنْبِيْثَ) has been used to denote steadfastness, consolidation, strengthening, confirmation, substantiation. BUT the question here is steadfastness, consolidation, confirmation of what? We must ask consolidation of what for the dead? The prophet (s.a.w) gave a hint for what consolidation we are asking du’a by saying ‘for he is questioned now’ (فَإِنَّهُ الْآنَ يُسْأَلُ). The dead is being question in the grave and when the prophet ordered us to ask du’a for him at that moment where he is being question, is that a kind of help or not for the dead person? No doubt YES.
8. This means that the prophet (s.a.w) wanted the best for the dead person.
9. Did the prophet (s.a.w) stand and stay at the grave after burial? YES
10. Did he pray for the dead? YES
11. Was he alone? NO
12. Were there other Ashab (companions)? YES. The presence and the use of the verbs (اسْتَغْفِرُوا) and (سَلُّوا) in plural and the word (لِأَخِيكُمْ) with

pronoun in plural indicate that the minimum number of Ashab to be present there was three.

13. Was it an order from the prophet (s.a.w)? YES. The 2 verbs mentioned above are in the imperative meaning the command / order form.

14. Did the Ashab imitate and follow the prophet (s.a.w)? YES

15. As such, it is the sunnah of the prophet and the Ashab to stand by the graves.

16. As such, it is the sunnah of the prophet and the Ashab to delay on the graves.

17. As such, it is the sunnah of the prophet and the Ashab to pray for the dead people at their graves.

18. As such, this is the 'Aqeedah of the prophet (s.a.w) and the Ashab (ra).

19. As such, this is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

## **Did the prophet teach his companions to ask du'a for the dead people?**

### **Hadith No. 12**

### **Sunan Abi Dawud » Funerals (Kitab Al-Jana'iz) » Hadith**

#### كتاب الجنائز

Funerals (Kitab Al-Jana'iz)

Chapter (60): The Supplication For The Deceased

#### باب الدُّعَاءِ لِلْمَيِّتِ

**Hazrat Abu Hurayrah (ra) said:**

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ، حَدَّثَنِي مُحَمَّدٌ، - يَعْنِي ابْنَ سَلْمَةَ -  
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلْمَةَ بْنِ عَبْدِ

الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
" إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ " .

I heard the Prophet (s.a.w) saying: When you pray over the dead, make a sincere supplication for him.

**Reference** : Sunan Abi Dawud 3199

In-book reference : Book 21, Hadith 111

English translation : Book 20, Hadith 3193

### **Points to be noted:**

1. It is a Hasan Hadith graded by the Wahabi Guru Albani
2. The title of the chapter in itself says everything. It is ‘The Supplication For The Deceased’ (الدُّعَاءِ لِلْمَيِّتِ).
3. If Imam Abu Dawood has made a chapter under the heading ‘The Supplication For The Deceased’ (الدُّعَاءِ لِلْمَيِّتِ), this mean that he believed in and his ‘Aqeedah and Madhhab are for the du’a of a dead person after burial.
4. In the hadith the prophet (s.a.w) said to the Ashab ‘When you pray over the dead, make a sincere supplication for him.’ ( إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ ) (فَأَخْلِصُوا لَهُ الدُّعَاءَ).
5. In the hadith the word (صَلَّيْتُمْ) is used to mean to pray, to ask blessing, to ask Allah to send blessing upon someone etc ...
6. As such, it is an order from the prophet (s.a.w) to ask Allah to bless those who are dead. It is a du’a for them.

7. How the du'a must be? The prophet (s.a.w) told the Ashab to be sincere in their du'a. The verb (أَخْلَصُوا) is used to mean to be sincere, devoted, dedicated, to be faithful and to be lovely.
8. So, the order was to worship Allah for the dead people faithfully and sincerely.
9. This means that we must not be hypocrites when praying or asking du'a for the dead people.
10. As such, it is an order from the prophet (s.a.w) to pray for the dead.
11. As such, it is an order from the prophet (s.a.w) to ask forgiveness for the dead people.
12. As such, it is an order from the prophet (s.a.w) to be sincere in our du'a when dedicated to the dead people.
13. It is the 'Aqeedah of the prophet (s.a.w) and the Ashab (ra) to be sincere in their du'a for the dead.
14. This is the 'Aqeedah of the Ahlus Sunnah Wal Jama'ah

### Hadith No. 13

### Sunan Ibn Majah » Chapters Regarding Funerals - » Hadith

### كتاب الجنائز

**Hazrat Sulaiman bin Buraidah (ra) said that his father said:**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاقِمَةَ بِنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ كَانَ قَائِلُهُمْ يَقُولُ السَّلَامُ عَلَيْكُمْ أَهْلَ

الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ نَسْأَلُ اللَّهَ لَنَا  
وَلَكُمْ الْعَافِيَةَ .

“The Messenger of Allah (s.a.w) used to teach them, when they went out to the graveyard, one of the narrators used to say: “Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allah wills. We ask Allah for the well-being for us and for you”.

English reference : Vol. 1, Book 6, Hadith 1547

Arabic reference : Book 6, Hadith 1614

**Other References:**

Swahih Muslim 975

Sunan an-Nasa'i 2040

Riyaad Us Swalihin Book 1, Hadith 583

**Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded by the Wahabi Guru of Darussalam as Swahih
3. It is said in that hadith that ‘The Messenger of Allah (s.a.w) used to teach them’ (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ).
4. Did the prophet (s.a.w) teach the Ashab? YES. The word (يُعَلِّمُهُمْ) means ‘he taught them’. So the teachings of the prophet (s.a.w) are law in Islam.

5. Did the prophet teach them only once or many times? Many times. The verb (كَانَ) when add with the verb (يُعَلِّمُهُمْ) means ‘he used to teach them’ which means that it was not the first time but many times.
6. When did the prophet (s.a.w) teach them? It is said ‘when they went out to the graveyard’ (إِذَا خَرَجُوا إِلَى الْمَقَابِرِ). Did the Ashab go to graveyard? YES. So going to the graveyard is a sunnah of the Ashab.
7. What did the prophet (s.a.w) teach his Ashab to say when they would go to the graveyard? The prophet (s.a.w) used to teach them to say ‘Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allah wills. We ask Allah for the well-being for us and for you’ (السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ (لَا حِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ).
8. The first word of the du’a is (السَّلَامُ) meaning peace, well being, safety, security, greeting, salutation among others. This is a word for success in this world, qabr and Aakhirah and for the dead people it is used here to denote all these above definitions in their graves and in their lives in Aakhirah. Is this a du’a for the dead? NO DOUBT it is.
9. This du’a of peace, security and well being is for:
- The believers (male and female) and
  - The Muslims (male and female)
10. What other du’a did the prophet (s.a.w) used to teach the Ashab? It is said in the hadith ‘We ask Allah for the well-being for us and for you’ (نَسْأَلُ اللَّهَ (لَنَا وَلَكُمْ الْعَافِيَةَ). The word (الْعَافِيَةَ) has been used here to mean the well being, health, vigor, vitality. When we ask all these for the people in a graveyard is it a du’a and blessing or a curse? No doubt it is a du’a of blessing.

11. For whom was that kind of du'a? It is said that the du'a was for 'us and for you' (لَنَا وَلَكُمْ). What does that mean?

12. This means that:

- (i) In a graveyard at a Qabr we can ask du'a of well being for the dead people.
- (ii) In a graveyard at a Qabr we can ask du'a of well being for the living people (us) as well

13. When doing so, did the prophet and the Ashab commit Shirk or Bid'ah? NO.

14. Why when we the Ahlus Sunnah we do it we are taxed as Innovators?

15. It is the sunnah of the prophet (s.a.w) and the Ashab (ra) to ask du'a of peace and well being for both the dead and the living people in a graveyard at a grave.

16. It is the 'Aqeedah of the prophet (s.a.w), the Ashab (ra) and the Ahlus Sunnah Wal jama'ah.

17. This has been taught by the prophet (s.a.w) himself.

## **Recitation of Surah (Qur'an) at a grave**

### **Hadith No. 14**

### **Sunan an-Nasa'i » The Book of Funerals » Hadith**

The Book of Funerals

Chapter: Supplication

باب الدُّعَاءِ

**Hazrat Talhah bin 'Abdullah bin 'Awf (ra) said:**

أَخْبَرَنَا الْهَيْثَمُ بْنُ أَبِي يُوَيْبٍ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ، - وَهُوَ ابْنُ سَعْدٍ - قَالَ حَدَّثَنَا أَبِي، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ سُنَّةٌ وَحَقٌّ .

"I offered the funeral prayer behind Ibn 'Abbas. He recited Fatiha Al-Kitab and a Surah, and he recited loudly, such that we could hear him. When he finished I took him by the hand and asked him. He said: '(It is) Sunnah and the truth.'"

Reference	: Sunan an-Nasa'i 1987
In-book reference	: Book 21, Hadith 171
English translation	: Vol. 3, Book 21, Hadith 1989

### **Points to be noted:**

1. This is a Swahih Hadith
2. It is Swahih according to Wahabi Darussalam and by the Wahabi Guru Albani.
3. If Imam An Nasa'i has made a chapter under the heading 'Supplication' (بَابُ الدُّعَاءِ), and he has included the recitation of Surah at the grave, this means that he believed in and his 'Aqeedah and Madhhab are that Qur'anic verses are du'a for a dead person after burial.
4. In this hadith it is indicated that 'He recited Fatihat Al-Kitab and a Surah, and he recited loudly, such that we could hear him' (فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ) (وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا). According to the narrator, Hazrat Ibn Abbas (ra) recited 2 surah at the dead body. One was surah Al Fatiha and there was another one.

5. What can be acknowledged here?
  - (i) Surah Al Faatiha can be recited at the body of a dead person
  - (ii) Any other Surah can also be recited
  - (iii) Any surah can be recited aloud (as the ashab heard the recitation)
6. Did Ibn Abbas committed shirk or bid'ah? NO. It is indicated that 'He said: (It is) Sunnah and the truth' (فَقَالَ سُنَّةٌ وَحَقٌّ).
7. As such, it is sunnah and the truth to recite Surah Al Faatiha and any other Surah for a dead person
8. As such, it is a sunnah and the truth to recite any verse for a dead person
9. As such, it is a sunnah and the truth to recite surah Faatiha or any other surah or verses of the Qur'an LOUDLY for the dead.
10. Now there is a question? Some may say that it is the Funeral Swalaat of 4 Takbir. The simple answer is:
  - (i) Whether it is the funeral Swalaat or not, Ibn Abbas recited Surah Al Faatiha and another Surah for the dead
  - (ii) Whether it is the funeral Swalaat or not, Ibn Abbas made the Qiraat of the Qur'an ALOUD for the dead
  - (iii) Whether it is the funeral Swalaat or not, Ibn Abbas said that reciting Surah Faatiha and another surah at a dead is Sunnah.
  - (iv) Whether it is the funeral Swalaat or not, Ibn Abbas said that reciting Surah Faatiha and another surah at a dead is the TRUTH.
  - (v) Whether it is the funeral Swalaat or not, did Ibn Abbas recite Surah for the dead? YES YES YES
11. Did Ibn Abbas recite verses of the Qur'an for the dead? YES YES YES
12. Now, whether it was in the funeral Swalaat or not, what was the use of reciting Surah Al Faatiha and another Surah by the dead?
  - (i) If it was not beneficial for the dead, would Ibn Abbas have recited them? NO

- (ii) If the 2 Surah recited would not benefit the dead in his / her grave, would Ibn Abbas have recited them? NO
- (iii) If it was haram, Shirk or Bid'ah to recite verses by the dead body, would Ibn Abbas have done it? NO

13. Another fact is that when we recite some of the 'Rabbana' du'a from the Qur'an it is a du'a for both the living and the dead. But a simple question is:

- (i) Are the '40 Rabbana' not from Qur'anic verses?
- (ii) Are the du'a from the Qur'an read for the dead not part of Tilaawat?

14. Don't forget that Imaam An Nasa'i (ra) placed that hadith in the chapter 'Supplication' (باب الدُّعَاءِ) meaning that it is the 'Aqeedah of Imaam Nasa'i that reciting verses of the Qur'an at a dead body indicates, signifies and is considered as a du'a for the dead.

15. According to Jami' Al Tirmidhi Reciting Surah Al Faatiha by the dead 'is a tribute to Allah, a blessing upon the prophet (s.a.w) and an invocation (du'a) to the dead' (هُوَ تَنَاءٌ عَلَى اللَّهِ وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ) (وسلم والدُّعَاءُ لِلْمَيِّتِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ (الكُوفَةِ)). This means that it was a practice of the Salaf (Ashab, Tabi'in and Taba'ut Tabi'in) (Reference Jami' Al Tirmidhi Hadith 1027)

16. This is the 'Aqeedah and certainty of Ibn Abbas and the Ashab etc ...

17. This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah to recite Verses of the Qur'an for the dead.

### **Hadith No. 15**

### **Sunan Abi Dawud » Funerals (Kitab Al-Jana'iz) » Hadith**

### **كتاب الجنائز**

### **Funerals (Kitab Al-Jana'iz)**

## باب الْقِرَاءَةِ عِنْدَ الْمَيِّتِ

**Hazrat Ma'qil ibn Yasar (ra):**

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَمُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْوَزِيُّ، - الْمَعْنَى - قَالَ حَدَّثَنَا  
ابْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ، - وَلَيْسَ بِالنَّهْدِيِّ - عَنْ  
أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقرءوا }  
يس { على موتاكم "

The Prophet (s.a.w) said: Recite Surah Ya-Sin over your dead (people).

<b>Reference</b>	: Sunan Abi Dawud 3121
In-book reference	: Book 21, Hadith 33
English translation	: Book 20, Hadith 3115

### **Points to be noted:**

1. This is a Swahih Hadith
2. It is important to note that it is in the chapter 'The Reciting of the Qur'an by the dead' (باب الْقِرَاءَةِ عِنْدَ الْمَيِّتِ) which indicates that 'Recital of the Qur'an is made by the side of the dead person.
3. If Imam Abu Dawood has made a chapter under the heading 'Tilaawat (The Reciting of the Qur'an) by the dead' (باب الْقِرَاءَةِ عِنْدَ الْمَيِّتِ), and he has included the recitation of Surah Yaaseen by the dead, this means that he

believed in and his ‘Aqeedah and Madhhab are that Qur’anic verses are du’a for a dead person after burial.

4. In it there is the mention that the prophet (s.a.w) advised and ordered his Ashab to ‘Recite Surah Ya-Sin over your dead (people).’ ( { يس } اقرءوا عَلَى مَوْتَاكُمْ).
5. In this hadith the word ‘your dead’ (مَوْتَاكُمْ) has been used. It is in the genitive form from the word (مَوْتَى) in the plural form of the word (مَيِّتٌ) meaning a dead, a deceased person, a lifeless person, an inanimate person, a departed person and a defunct.
6. For example, in Sunan Ibn Majah (Vol. 1, Book 6, Hadith 1472 ) it is said that Ibn Abbas (ra) said that the prophet (s.a.w) said ‘The best of your garments are those which are white, so shroud your dead in them, and wear them.’ (خَيْرُ ثِيَابِكُمُ الْبَيَاضُ فَكَفَّنُوا فِيهَا مَوْتَاكُمْ وَالْبَسُوهَا). In this hadith the word (مَوْتَاكُمْ) is used for those who are dead.
7. As such, it is an order of the prophet (s.a.w) to recite Surah Yaasin for our dead.
8. It is a direct order to recite verses of the Qur’an for our dead.
9. If the Tilaawat was useless at and for our dead person, why would the prophet (s.a.w) advised it?

**In order to SEAL all discussions whether the recitation of Surah is allowed at a Qabr for the dead or not, let’s examine the following Hadith**

**Hadith No. 16**

**Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith**

## كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (66): To offer the (funeral) Salat on the grave after the burial of the deceased

### باب الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ مَا يُدْفَنُ

**Hazrat Abu Huraira (ra) said:**

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ أَسْوَدَ . رَجُلًا أَوْ امْرَأَةً . كَانَ يَقُمُّ الْمَسْجِدَ فَمَاتَ، وَلَمْ يَعْلَمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَوْتِهِ فَذَكَرَهُ ذَاتَ يَوْمٍ فَقَالَ " مَا فَعَلَ ذَلِكَ الْإِنْسَانُ " . قَالُوا مَاتَ يَا رَسُولَ اللَّهِ . قَالَ " أَفَلَا آذَنْتُمُونِي " . فَقَالُوا إِنَّهُ كَانَ كَذَا وَكَذَا قِصَّتَهُ . قَالَ فَحَقَرُوا شَأْنَهُ . قَالَ " فَدُلُّونِي عَلَى قَبْرِهِ " . فَآتَى قَبْرَهُ فَصَلَّى عَلَيْهِ .

A black person, a male or a female used to clean the Mosque and then died. The Prophet (s.a.w) did not know his death . One day the Prophet (s.a.w) remembered him (the person) and said, "What happened to that person?" They (the people) replied, "O Allah's Messenger (s.a.w)! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer (over him).

**Reference**

: Sahih al-Bukhari 1337

In-book reference

: Book 23, Hadith 93

**Other References**

Sahih al-Bukhari 458 (Vol. 1, Book 8, Hadith 448)

Sahih al-Bukhari 1247 (Vol. 2, Book 23, Hadith 339)

Sahih Muslim 956 (Book 4, Hadith 2088)

Sunan Abi Dawud 3203 ( Book 20, Hadith 3197)

Sunan an-Nasa'i 1981 (Vol. 3, Book 21, Hadith 1983)

Sunan an-Nasa'i 1969 (Vol. 3, Book 21, Hadith 1971)

Sunan Ibn Majah (Vol. 1, Book 6, Hadith 1527)

Sunan Ibn Majah (Vol. 1, Book 6, Hadith 1530)

**Points to be noted:**

1. It is a Swahih Hadith
2. It is a Muttafaq 'alaih Hadith (meaning it is found in both Swahih Al Bukhariy and Swahih Muslim)
3. It is graded as Swahih by Darussalam and Albani (Wahabi Guru)
4. If Imam Bukhariy has made a chapter under the heading 'To offer the (funeral) Salat on the grave after the burial of the deceased' ( باب الصَّلَاةِ ) (عَلَى الْقَبْرِ بَعْدَ مَا يُدْفَنُ), this means that he believed in and his 'Aqeedah and Madhhab are that Takbir, Surah Faatiha, Darood Ibrahim, Du'a Maghfirah and Tasleem as framework of a Swalaat ul Janaza can be offered for a dead person after burial over his grave.
5. It is narrated by Abu Hurairah (ra), the one who narrated more than 5000 hadith. He is the one who narrated the greatest number of hadith.

6. It is found in Swahih Al Bukhariy under the Chapter ‘The Swalaat Over The Grave After A Deceased Is Buried’ ( **بَابُ الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ مَا يُدْفَنُ** ).
7. This hadith is repeated at so many different places like:
- (i) Sahih al-Bukhari 458 (Vol. 1, Book 8, Hadith 448)
  - (ii) Sahih al-Bukhari 1247 (Vol. 2, Book 23, Hadith 339)
  - (iii) Sahih Muslim 956 (Book 4, Hadith 2088)
  - (iv) Sunan Abi Dawud 3203 ( Book 20, Hadith 3197)
  - (v) Sunan an-Nasa'i 1981 (Vol. 3, Book 21, Hadith 1983)
  - (vi) Sunan an-Nasa'i 1969 (Vol. 3, Book 21, Hadith 1971)
  - (vii) Sunan Ibn Majah (Vol. 1, Book 6, Hadith 1527)
  - (viii) Sunan Ibn Majah (Vol. 1, Book 6, Hadith 1530)
8. This is the ‘Aqeedah of Imam Bukhariy (ra) that he created a chapter under which is found the permissibility of Swalaat at the grave of someone after he has been buried.
9. In that hadith it is found that the prophet (s.a.w) was not told about the death and burial of a person. When he became aware of it he asked his Ashab to ‘Show me his grave’ ( **فَدَلُّونِي عَلَى قَبْرِهِ** ) and ‘He then went to his grave’ ( **فَأَتَى قَبْرَهُ** ).
10. This means that though the person died days back, it is the sunnah of the prophet (s.a.w) to visit the grave of a dead.
11. What did the prophet (s.a.w) do at the grave of the person who died and was already buried days back? It is said in the same hadith that the prophet (s.a.w) ‘offered the funeral prayer (over him)’ ( **فَصَلَّى عَلَيْهِ** ).
12. This means that the Swalaat ul Janazah can be offered though the person had already been buried after days.

13. However, let's imagine the scene / picture as follows:

- (i) The prophet (s.a.w) asked his Ashab to show him the grave.
- (ii) The Ashab brought him to the grave
- (iii) The Prophet (s.a.w) decided to perform Swalaat over the grave
- (iv) The grave was in front of the prophet (s.a.w)
- (v) His Ashab was behind him (s.a.w)
- (vi) If we say that (فَصَلَّى عَلَيْهِ) means 'then he performed the Swalaat ul Janazah, this means that the prophet (s.a.w) performed 4 Takbir by saying Allahu Akbar (the procedures of the Swalaat)
- (vii) If we say that (فَصَلَّى عَلَيْهِ) means 'then he performed the Swalaat ul Janazah, this means that the prophet (s.a.w) read Surah Al Faatiha in the Swalaat (the procedures of the Swalaat)
- (viii) If we say that (فَصَلَّى عَلَيْهِ) means 'then he performed the Swalaat ul Janazah, this means that the prophet (s.a.w) read Darood Ibrahim in the Swalaat (the procedures of the Swalaat)
- (ix) If we say that (فَصَلَّى عَلَيْهِ) means 'then he performed the Swalaat ul Janazah, this means that the prophet (s.a.w) asked du'a of Maghfirah in the Swalaat (the procedures of the Swalaat)
- (x) If we say that (فَصَلَّى عَلَيْهِ) means 'then he performed the Swalaat ul Janazah, this means that the prophet (s.a.w) performed the Tasleem (Salaam by turning the head over the shoulder as in 5 daily Swalaat) in the Swalaat (the procedures of the Swalaat)

14. What does that mean then? It means that:

- (i) The prophet went to the grave and made 4 Takbir (Saying Allahu Akbar) in a standing position (Qiyam position)
- (ii) The prophet went to the grave and recited Surah Faatiha in a standing position (Qiyam position)

- (iii) The prophet went to the grave and recited Darood Ibrahim in a standing position (Qiyam position)
- (iv) The prophet went to the grave and recited Du'a of Maghfirah in a standing position (Qiyam position)
- (v) The prophet went to the grave and made the Tasleem in a standing position (Qiyam position)

15. Again, brothers and sisters, the prophet (s.a.w) performed Swalaat ul Janaza at the grave of the person days after he was buried. Did the prophet (s.a.w) recite Takbir, Surah Al Faatiha, Darood Ibrahim, Du'a Maghfirah and Tasleem over the grave? YES YES YES

16. Did the prophet (s.a.w) commit Shirk, Kufr, Haram, Bid'ah etc ... ??? NO NO NO

17. This is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah:

- (i) To recite Takbir at the grave of a dead person
- (ii) To recite Surah Faatiha at the grave of a dead person
- (iii) To recite Darood Ibrahim at the grave of a dead person
- (iv) To recite Du'a Maghfirah at the grave of a dead person
- (v) To recite Tasleem at the grave of a dead person

18. If we now consider Hadith No. 15, is it then lawful and permissible to recite any verse of the Qur'an, Darood Ibrahim and any du'a at the Qabr of a dead person? OF COURSE YES IT IS PERMISSIBLE AND LAWFUL.

19. Another question. Why did the prophet (s.a.w) go to his grave after so many days after burial? The answer is :

It is the 'Aqeedah of the Prophet (s.a.w), ashab, Imam Bukhari etc ... that though after so many days, the dead person will benefit from the recitation (over his grave) of Takbir, surah Al Faatiha, Darood Ibrahim, Du'a Maghfirah and Tasleem in his Qabr.

This is what is known as Ithaalus Thawaab – the dead is obtaining thawaab from what we are doing for him.

**Other References on the topic**

Sahih al-Bukhari 1335, 1336

Sunan Abi Dawud 3198

Sunan Ibn Majah Vol. 1, Book 6, Hadith 1495

Sunan Ibn Majah Vol. 1, Book 6, Hadith 1496

Jami` at-Tirmidhi 1026

Sunan An Nasa'I 1988

**Why do we have to go to graveyard and pray for the  
dead people?**

**Can we then help the dead people as being their  
intercessors?**

**Hadith No. 17**

**Sahih Muslim » The Book of Prayer - Funerals » Hadith**

كتاب الجنائز

The Book of Prayer - Funerals

Chapter (23): Praying over the grave

باب الصَّلَاةِ عَلَى الْقَبْرِ

**Hazrat Abu Huraira (ra) said that:**

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ - وَاللَّفْظُ  
لَأَبِي كَامِلٍ - قَالَا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ عَنِ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِي  
رَافِعٍ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ امْرَأَةً، سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ - أَوْ شَابًّا -

فَفَقَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا مَاتَ . قَالَ " أَفَلَا كُنْتُمْ آذَنْتُمُونِي " . قَالَ فَكَأَنَّهُمْ صَعَّرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ " دُلُّونِي عَلَى قَبْرِهِ " . فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ " إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ " .

A dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah (s.a.w) missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Holy Prophet) said: Lead me to her (or his) grave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by my prayer over them.

<b>Reference</b>	: Sahih Muslim 956
In-book reference	: Book 11, Hadith 93
USC-MSA web (English) reference	: Book 4, Hadith 2088

### **Points to be noted:**

1. This is a Swahih Hadith from the above hadith sections as a continuity.
2. It is a Muttafaq Alai hadith (found in both Bukhariy and Muslim)
3. See hadith No. 16
4. If Imam Muslim has made a chapter under the heading 'Praying over the grave' (باب الصَّلَاةِ عَلَى الْقَبْرِ), this means that he believed in and his 'Aqeedah and Madhhab are that Takbir, Surah Faatiha, Darood Ibrahim, Du'a Magfirah and Tasleem as framework of a Swalaat ul Janaza can be offered for a dead person after burial over his grave.

5. The question is: why did the prophet (s.a.w) go to her grave and pray for her? Did the dead benefit from recitation of Swalaat ul Janazah though after burial? The answer is found in the words of the prophet as saying ‘Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by my prayer over them.’ ( **إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ** ) ( **يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ** ).
6. What is meant here by ( **يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ** )? This means that through the waseelah, intermediaries, means of the Swalaat of the prophet (s.a.w) Allah will illuminate, send light, enlighten the graves of these people.
7. Did then the prayer at a grave for the dead help the dead? YES
8. Did the prophet (s.a.w) say that Allah will illuminate the graves of their inhabitants by his prayer? YES YES YES
9. Thus this is our (Ahlu Sunnah Wal Jama’ah) ‘Aqeedah.
10. Through our du’a Allah will illuminate the graves of our dead.
11. This is known as Ithaluth Thawaab.

### **Hadith No. 18**

#### **Sahih Muslim » The Book of Prayer - Funerals » Hadith**

#### **كتاب الجنائز**

#### **The Book of Prayer - Funerals**

Chapter (19): If forty people pray for a person, they will intercede for him

#### **باب مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ شَفَّعُوا فِيهِ**

**'Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said:**

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدِ الْأَيْلِيِّ، وَالْوَلِيدُ بْنُ شَجَاعِ السَّكُونِيِّ، قَالَ الْوَلِيدُ حَدَّثَنِي وَقَالَ الْأَخْرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ مَاتَ ابْنُ لَهُ بِقُدَيْدٍ أَوْ بَعْسَفَانَ فَقَالَ يَا كُرَيْبُ انظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ . قَالَ فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ . قَالَ أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ " . وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ .

So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (s.a.w) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.

Reference	: Sahih Muslim 948
In-book reference	: Book 11, Hadith 77
USC-MSA web (English) reference	: Book 4, Hadith 2072

### **Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded by the Wahabi Guru Albani as Swahih

3. If Imam Muslim has made a chapter under the heading ‘If forty people pray for a person, they will intercede for him’ ( **بَابُ مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ** ) ( **شَفَعُوا فِيهِ** ), this means that he believed in and his ‘Aqeedah and Madhhab are that the living may intercede and become intercessors for the dead. This means that his ‘Aqeedah is that the dead benefit from the intercession of the living.
4. What do we see in that hadith? It is said that Ibn Abbas (ra) heard that the prophet (s.a.w) said: ‘If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.’ ( **مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ** ) ( **عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ** ).
5. What does that mean? This means that if there are 40 men at the funeral of a person, these 40 men will be considered as intercessors for him.
6. What does that mean? This means that through the du’a of these 40 men Allah will help the dead men.
7. What does that mean? This means that though after the death of a person, for only 1 but 40 men would be his helper and intercessors ( **إِلَّا شَفَعَهُمُ اللَّهُ** ) ( **فِيهِ** ).
8. Can the living be intercessors for the dead? YES YES YES
9. When Ibn Abbas (ra) waited for the number to be 40, did he then commit Shirk or Bid’ah? NO NO NO
10. Can we thus pray for the dead with the hope as being his / her intercessors? YES
11. Can we thus pray for the dead with the hope that the dead will benefit in his grave? YES
12. It is the ‘Aqeedah of the prophet (s.a.w) and the Ashab (ra)
13. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah – belief in helping the dead in their graves.

<b>Reference</b>	: Sunan Abi Dawud 3170
In-book reference	: Book 21, Hadith 82
English translation	: Book 20, Hadith 3164

### **Hadith No. 19**

#### **Sahih Muslim » The Book of Prayer - Funerals » Hadith**

#### كتاب الجنائز

#### The Book of Prayer - Funerals

Chapter (18): If one hundred (people) pray for a person, they will intercede for him

باب مَنْ صَلَّى عَلَيْهِ مِائَةً شَفَعُوا فِيهِ

**Hazrat 'A'isha (ra) reported that the messenger of Allah (s.a.w) said:**

حَدَّثَنَا الْحَسَنُ بْنُ عَيْسَى، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ،  
عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، - رَضِيعِ عَائِشَةَ - عَنْ  
عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ  
مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ " . قَالَ فَحَدَّثْتُ بِهِ  
شُعَيْبَ بْنَ الْحَبَابِ فَقَالَ حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ .

If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.

<b>Reference</b>	: Sahih Muslim 947
------------------	--------------------

In-book reference : Book 11, Hadith 76

USC-MSA web (English) reference : Book 4, Hadith 2071

**Points to be noted:**

1. It is a Swahih Hadith
2. This is the ‘Aqeedah of Imaam Muslim (ra) to believe in the fact that living people can help the dead people and that was why he created a chapter as ‘If one hundred (people) pray for a person, they will intercede for him’ ( باب (مَنْ صَلَّى عَلَيْهِ مِائَةً شَفَعُوا فِيهِ).
3. It is indicated that Hazrat Aisha (ra) said that the prophet (s.a.w) said that ‘If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.’ ( مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ
4. This means that the living people can pray for the dead after their burial.
5. This means that the living will intercede for the dead after their death
6. This means that Allah will accept the du’a of the living people for the dead people after their burial
7. This means that the intercession will be a blessing for the dead people from the living people.
8. As such, the du’a of the living is a blessing and a means of intercession for the dead.
9. This is the ‘Aqeedah of the Ashab
10. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

## Giving Sadaqah (Charity) To The Dead People

### Hadith No. 20

### Sahih al-Bukhari » Wills and Testaments (Wasaayaa) » Hadith

### كتاب الوصايا

### Wills and Testaments

Chapter (26): If somebody gives a piece of land as an bequest (charity) and does not mark its boundaries it is permissible and as well as charity

باب إِذَا وَقَفَ أَرْضًا وَلَمْ يُبَيِّنِ الْحُدُودَ فَهُوَ جَائِزٌ، وَكَذَلِكَ الصَّدَقَةُ

**Hazrat Ibn `Abbas (ra):**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا، قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّهُ تُوُفِّيَتْ أَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ " نَعَمْ " . قَالَ فَإِنَّ لِي مِخْرَافًا وَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ عَنْهَا.

A man said to Allah's Messenger (s.a.w), "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet (s.a.w) replied 'yes'. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

**Reference**

: Sahih al-Bukhari 2762, 2770

In-book reference

: Book 55, Hadith 33

**Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded Swahih by the Wahabi Guru Albani and Darussalam.
3. If Imam Bukhariy has made a chapter under the heading ‘If somebody gives a piece of land as an bequest (charity) and does not mark its boundaries it is permissible and as well as charity’ ( **بَابُ إِذَا وَقَفَ أَرْضًا وَلَمْ يُبَيِّنِ الْحُدُودَ** ) ( **فَهُوَ جَائِزٌ، وَكَذَلِكَ الصَّدَقَةُ** ) this means that he believed in and his ‘Aqeedah and Madhhab are that the living may give any portion of land as charity and gift to the dead and this will benefit the dead people.
4. It is mentioned that the mother of a man died and the man wanted to know whether he could make a sadaqah for her and whether she would benefit from the sadaqah made on her behalf ( **أَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا** ). That was the ‘Aqeedah of the Sahaba, that is, though after the dead of a person the living can do things to benefit the dead. In this hadith the question and word ( **أَيَنْفَعُهَا** ) has been used to denote ‘will it benefit her’. This is the ‘Aqeedah of the sahaba, the dead benefits in their graves from the living.
5. What kind of benefit was it? It is said that the sahaba question about ‘if I made a charity for her’ ( **إِنْ تَصَدَّقْتُ عَنْهَا** ). This means that after the death of a person we can make a charity or sadaqah for him / her.
6. What kind of Sadaqah did the sahaba do? It is said that the sahaba had ‘a garden’ ( **فَإِنَّ لِي مِخْرَافًا** ) and it is said that ‘I took the prophet as witness as I give it as charity on her behalf’ ( **وَأَشْهَدُكَ أَنِّي قَدْ تَصَدَّقْتُ عَنْهَا** ). What does that mean? This means that by giving the garden in the path of Allah through any means, the Sahaba had the ‘Aqeedah that this action of sadaqah would benefit the dead person.

7. What does that mean by ‘I took you (the prophet) as witness’? This means that:
- (i) the prophet (s.a.w) had agreed upon this action
  - (ii) the prophet (s.a.w) is witnessed over the sacrifice of the sahaba
  - (iii) the prophet (s.a.w) is witnessed that the dead will be benefited from this charity
8. Did the sahaba commit shirk or bid’ah when giving his garden as charity for his dead mother? NO
9. Did the prophet (s.a.w) approve of giving a garden as charity for the dead? YES
10. Did the prophet (s.a.w) say that the dead person will benefit from the Sadaqa done by another person (after his death)? YES
11. As such, this is the ‘Aqeedah of the Ashab and the prophet (s.a.w).
12. It is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah to give Sadaqah to a dead person and he / she will benefit it.

**Hadith No. 21**

**Jami` at-Tirmidhi » The Book on Zakat » Hadith**

كتاب الزكاة عن رسول الله صلى الله عليه وسلم

The Book on Zakat

Chapter (31): What Has Been Related About The One Who Gives Charity (Then) Inheriting His Charity

باب مَا جَاءَ فِي الْمُتَصَدِّقِ يَرِثُ صَدَقَتَهُ

**Hazrat ‘Abdullah bin Buraidah (ra) narrated from his father:**

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَأَنْهَا مَاتَتْ . قَالَ " وَجَبَ أَجْرُكَ وَرَدَّهَا عَلَيْكَ الْمِيرَاثُ " . قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ عَلَيْهَا صَوْمٌ شَهْرٍ أَفَأَصُومُ عَنْهَا قَالَ " صُومِي عَنْهَا " . قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا لَمْ تَحُجَّ قَطُّ أَفَأَحُجُّ عَنْهَا قَالَ " نَعَمْ حُجِّي عَنْهَا " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَلَا يُعْرَفُ هَذَا مِنْ حَدِيثِ بُرَيْدَةَ إِلَّا مِنْ هَذَا الْوَجْهِ . وَعَبْدُ اللَّهِ بْنُ عَطَاءٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا حَلَّتْ لَهُ . وَقَالَ بَعْضُهُمْ إِنَّمَا الصَّدَقَةُ شَيْءٌ جَعَلَهَا لِلَّهِ فَإِذَا وَرِثَهَا فَيَجِبُ أَنْ يَصْرِفَهَا فِي مِثْلِهِ . وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَزُهَيْرُ بْنُ مُعَاوِيَةَ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ .

"I was sitting with the Prophet when a woman came to him and said: 'O Messenger of Allah! I gave a slave girl to my mother in charity and she died.' He said: 'Your reward is already established, and your right to inherit her has returned it (that Sadaqah) to you.' She said: 'O Messenger of Allah! There was a month of fasting due on her, shall I perform the fast for her?' He said: 'Fast on her behalf.' She said: 'O Messenger of Allah! She never performed Hajj, shall I perform Hajj for her?' He said: 'Yes, perform Hajj on her behalf.'"

**Reference** : Jami` at-Tirmidhi 667

In-book reference : Book 7, Hadith 51

### **Points to be noted:**

1. It is a Swahih Hadith
2. Abu 'Isaa said that it is a Hasan Swahih Hadith

3. The Ahlu Hadith say that it is a Trustworthy (ثِقَّةً) hadith.
4. It is said in this hadith that the woman asked the prophet ‘shall I perform the fast for her’ (أَفَأَصُومُ عَنْهَا) when her mother had already passed away? The prophet replied ‘fast on her behalf’ (صُومِي عَنْهَا)
5. What does that mean? This is the ‘Aqeedah of the sahaba and the prophet (s.a.w) that:
  - (i) You can fast on behalf of a dead person
  - (ii) if you fast on his / her behalf, he will benefit it in his / her grave.
6. What did the woman ask again? She asked ‘shall I perform hajj for her?’ (أَفَأَحُجُّ عَنْهَا). What was the reply of the prophet? The prophet said ‘Yes, perform Hajj on her behalf’ (نَعَمْ حُجِّي عَنْهَا)
7. Again this is the ‘Aqeedah of the sahaba and the prophet (s.a.w) that we can perform hajj on behalf of someone who died and he / she will benefit it in qabr.
8. What is found in that hadith can be summarised as follows:
  - (i) We can fast on behalf of a dead person and he will obtain the reward
  - (ii) We can perform hajj on behalf of a dead person and he will obtain the reward
9. This is the ‘Aqeedah of the prophet (s.a.w) and his Ashab
10. This is the ‘Aqeedah of the Ahlus Sunnah Wal Jama’ah

### Hadith No. 22

### Sunan Abi Dawud » Zakat (Kitab Al-Zakat) » Hadith

## كتاب الزكاة

Chapter (42): On The Excellence Of Supplying Drinking Water

## باب فِي فَضْلِ سَقْيِ الْمَاءِ

**Hazrat Sa'd ibn Ubadah said (ra):**

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ " الْمَاءُ " . فَحَفَرَ بَيْتًا وَقَالَ هَذِهِ لِأُمِّ سَعْدٍ .

That he said: Oh Messenger of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.

<b>Reference</b>	: Sunan Abi Dawud 1681
In-book reference	: Book 9, Hadith 126
English translation	: Book 9, Hadith 1677

### **Points to be noted:**

1. It has been graded by Wahabi Guru Albani as Hasan
2. In this hadith it is narrated that Sa'd bin 'Ubaadah (ra) asked the prophet (s.a.w) what is the best of Sadaqa (فَأَيُّ الصَّدَقَةِ أَفْضَلُ) for his mother who died (إِنَّ أُمَّ سَعْدٍ مَاتَتْ). What is to be noted here is:
  - (i) It is the 'Aqeedah of the sahaba that they could help their dead people after their death.
  - (ii) According to the sahaba there are many kinds of Sadaqa and all of them are good. But according to Sa'd there is one which is best (أَفْضَلُ).
  - (iii) It is the 'Aqeedah of the sahaba that they could give sadaqah to their dead people after their death.
3. What did the prophet (s.a.w) reply? He said 'Water' (الْمَاءُ). What does that mean? This means that giving water to people on behalf of the dead mother will benefit the dead mother as part of sadaqa.
4. Did the prophet (s.a.w) tell Sa'd that it is shirk and bid'ah to help a dead after burial? NO NO NO

5. What did Sa'd do then. It is said that 'he dug a well' (فَحَفَرَ بئرًا) and said 'This is for the mother of Sa'd' (هَذِهِ لِأُمِّ سَعْدٍ). What does that mean? This means that:
- He made a well and gave it on behalf of his mother as Sadaqa
  - He knew that anyone drinking from that well would be beneficial to his mother
  - He knew that though his mother passed away, he could help her
6. This is the 'Aqeedah of the prophet (s.a.w) and his Ashab

### Hadith No. 23

### Sahih Muslim » The Book of Wills » Hadith

### كتاب الوصية

**Hazrat Abu Huraira (ra) reported that a person said to Allah's Apostle (s.a.w):**

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، وَفُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبِي مَاتَ وَتَرَكَ مَالًا وَلَمْ يُوصِ فَهَلْ يُكَفَّرُ عَنْهُ أَنْ أَتَصَدَّقَ عَنْهُ قَالَ " نَعَمْ " .

My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sins if I give sadaqa on his behalf? He (the Holy Prophet) said: Yes.

USC-MSA web (English) reference : Book 13, Hadith 4001

Arabic reference : Book 26, Hadith 4306

### **Points to be noted:**

1. It is a Swahih Hadith
2. It is said that the father of a man died (إِنَّ أَبِي مَاتَ) and went to the prophet (s.a.w). Why did he go to the prophet (s.a.w)? The answer is that he knew that though after the death of his father there was still a way to help him(his father) through the advice of the prophet.
3. What did he ask the prophet? He wanted to know whether ‘he would be relieved from his sin’ (فَهَلْ يُكْفَرُ عَنْهُ)
4. What was the solution found and suggested by the man. He wanted ‘to do charity on his (his father) behalf’ (أَنْ أَتَصَدَّقَ عَنْهُ). What does this mean? This shows that the sahaba has faith and ‘Aqeedah that after the death of his father there was still a way to help him through sadaqa (though after his death).
5. What did the prophet (s.a.w) reply? Did he say that this was shirk or bid’ah? NO. Did he tax the man as innovator? NO NO NO. What did he say then? The prophet (s.a.w) said ‘Yes’ (نَعَمْ). What does this mean? This means that:
  - (i) If the man do charity on his father’s name, he will benefit him in his Qabr
  - (ii) Sadaqa after the death of a person is permissible
  - (iii) Sadaqa for the dead people reduces the sins
  - (iv) Sadaqa for the dead people helps them in their graves
  - (v) The prophet (s.a.w) approved of sadaqa for the dead
  - (vi) The prophet (s.a.w) approved of helping the dead after their burial
6. This is the ‘Aqeedah of the prophet (s.a.w) and the Ashab
7. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah

### Other References

Sahih al-Bukhari 2770 (Vol. 4, Book 51, Hadith 31)

Swahih al-Bukhari 2756 (Vol. 4, Book 51, Hadith 19)

Swahih Muslim Book 13, Hadith 4002

Sunan an-Nasa'i 3655

Sunan Abi Dawud 2882

Jami` at-Tirmidhi 669

## Planting Over Graves

### Hadith No. 24

### Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (81): Placing a leaf of a date palm over the grave

باب الْجَرِيدِ عَلَى الْقَبْرِ

**Hazrat Ibn `Abbas (ra) said:**

حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَدَّبَانِ فَقَالَ " إِنَّهُمَا لَيُعَدَّبَانِ وَمَا يُعَدَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ " . ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً

فَشَقَّقَهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةً. فَقَالُوا يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ  
هَذَا فَقَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْيَسَا "

The Prophet (s.a.w) once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (s.a.w)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

<b>Reference</b>	: Sahih al-Bukhari 1361
In-book reference	: Book 23, Hadith 115
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 443

#### **Other References**

Swahih al-Bukhari 216 (Vol. 1, Book 4, Hadith 215)  
Swahih al-Bukhari 218 (Vol. 1, Book 4, Hadith 217)  
Swahih al-Bukhari 1378 (Vol. 2, Book 23, Hadith 460)  
Swahih al-Bukhari 6052 (Vol. 8, Book 73, Hadith 78)  
Swahih al-Bukhari 6055 (Vol. 8, Book 73, Hadith 81)  
Swahih Muslim 292a (Book 2, Hadith 575)  
Swahih Muslim 292b (Book 2, Hadith 576)  
Sunan Abi Dawud Hadith 20  
Sunan an-Nasa'i 2069 (Vol. 3, Book 21, Hadith 2071)

### **Points to be noted:**

1. I have included only one hadith due to its reoccurrence in so many different places.
2. It is a Swahih Hadith
3. It has been graded as Swahih by the Wahabi Guru Albani.
4. It is a Muttafaq ‘Alai Hadith, meaning it occurs in both Swahih Bukhariy and Swahih Muslim
5. If Imam Bukhariy has made a chapter under the heading ‘Placing a leaf of a date palm over the grave’ (بَابُ الْجَرِيدِ عَلَى الْقَبْرِ), this means that he believed in and his ‘Aqeedah and Madhhab are that it is allowed to plant over the Qabr and as stated the punishment of the graves will be reduced for the dead and as such benefiting the dead people.
6. While the prophet (s.a.w) and his Ashab were passing by two graves, the prophet (s.a.w) said that they were punished. What did the prophet do? It is said that ‘He then took a green leaf of a date-palm tree and split it into two pieces’ (ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ).
7. What did he do with the two leaves? It is said that the prophet (s.a.w) ‘then fixed one on each grave’ (ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً). The prophet (s.a.w) took a leaf and (غَرَزَ) it on each grave. The word (غَرَزَ) has been used here. Why? What is meant by (غَرَزَ)? The word (غَرَزَ) means to stick, insert, plant and implant.
8. What does that mean? This means that the prophet (s.a.w) took the leaf, inserted and planted it on the grave. And he did that action twice. This means that it is permissible to plant on graves.
9. Now, why did he do that? The Ashab set the same question and the prophet (s.a.w) answered ‘I hope that their punishment may be lessened till they (the leaf) become dry’ (لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْيَسَا).
10. What does that mean? This means that:

- (i) As long as the leaves are green on a qabr the punishment of the dead people will be reduced
- (ii) It is permissible to stick leaves on graves. This is what is known as planting over graves
- (iii) It is the sunnah of the prophet (s.a.w) to plant over the graves of the dead people.
- (iv) It is the 'Aqeedah of the prophet (s.a.w) that Allah will reduce the punishment of sinners in their graves.

11. Did the prophet (s.a.w) commit an act of shirk or bid'ah when he placed these leaves on these two graves? NO NO NO

12. Why is it then considered as shirk or bid'ah when the Ahlus Sunnah Wal Jama'ah people do it?

## **Reciting The Qur'an Is A Form Of Sadaqa (Charity)**

### **Hadith No. 25**

### **Sunan an-Nasa'i » The Book of Zakah » Hadith**

### كتاب الزكاة

The Book of Zakah

Chapter (68): One Who Gives Charity In Secret

### باب الْمُسِرِّ بِالصَّدَقَةِ

**Hazrt 'Uqbah bin 'Amir (ra) said that the Messenger of Allah (s.a.w) said:**

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ،

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْجَاهِرُ بِالْقُرْآنِ كَالجَاهِرِ بِالصَّدَقَةِ  
وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ " .

"The one who recites the Qur'an loudly is like one who gives charity openly, and the one who recites the Qur'an quietly is like one who gives charity in secret."

<b>Reference</b>	: Sunan an-Nasa'i 2561
In-book reference	: Book 23, Hadith 127
English translation	: Vol. 3, Book 23, Hadith 2562

**Other References:**

Sunan an-Nasa'i 1663 (Vol. 2, Book 20, Hadith 1664)

Jami' Al Tirmidhi Vol. 1, Book 42, Hadith 2919

Sunan Abi Dawud 1333 (Book 5, Hadith 1328)

**Points to be noted for both Hadith:**

1. This is a Swahih Hadith
2. It has been graded as Swahih by the Wahabi Guru Albani and Darussalam
3. It is mentioned that 'The one who recites the Qur'an loudly is like one who gives charity openly,' (الْجَاهِرُ بِالْقُرْآنِ كَالجَاهِرِ بِالصَّدَقَةِ).
4. It is also mentioned that 'the one who recites the Qur'an quietly is like one who gives charity in secret.' (وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ).
5. What does that mean? This means that:

- (i) The tilaawat of the Qur'an is a form of Sadaqa
- (ii) The tilaawat of the Qur'an is considered by Allah as a Sadaqa
- (iii) Tilaawat in a low voice is a Sadaqa
- (iv) Tilaawat in a high voice is Sadaqa

6. Now, we have seen that giving Sadaqa to the dead people is recommended by the prophet (s.a.w). As such if giving Sadaqa is recommended and at the same time Tilaawat of the Qur'an is considered as Sadaqa, then there is ample human reasoning that giving the Tilaawat of the Qur'an as Sadaqa is permissible in Islam.

7. Giving Tilaawat of the Qur'an is a form of Sadaqa for the dead also.

### *Asking Du'a Before Raising The Body*

#### *Hadith No. 26*

#### *Sahih al-Bukhari » Companions of the Prophet » Hadith*

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

Companions of the Prophet

Chapter (6): The merits of 'Umar bin Al-Khattab

باب مناقبِ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصِ الْقُرَشِيِّ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ

**Hazrat Ibn `Abbas (ra):**

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ وَضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَفَّهُ النَّاسُ يَدْعُونَ

وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرْعُنِي إِلَّا رَجُلٌ آخِذٌ مَنَكِبِي، فَإِذَا عَلِيٌّ  
فَتَرَحَّمَ عَلَيَّ عُمَرُ، وَقَالَ مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ  
مِنْكَ، وَإِيْمُ اللَّهِ، إِنْ كُنْتُ لِأُظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي  
كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ،  
وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was `Ali bin Abi Talib. `Ali invoked Allah's Mercy for `Umar and said, "You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet (s.a.w) saying, 'I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out.'"

<b>Reference</b>	: Sahih al-Bukhari 3685
In-book reference	: Book 62, Hadith 35
USC-MSA web (English) reference	: Vol. 5, Book 57, Hadith 34

### **Hadith No. 27**

### **Sahih Muslim » The Book of the Merits of the Companions » Hadith**

كتاب فضائل الصحابة رضى الله تعالى عنهم

The Book of the Merits of the Companions

Chapter: The Virtues Of 'Umar (RA)

باب مِنْ فِضَائِلِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُ

**Ibn Abu Mulaika (ra) reported:**

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا وَقَالَ الْأَخْرَانِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ وَضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُتْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ - قَالَ - فَلَمْ يَرِعْنِي إِلَّا بِرَجُلٍ قَدْ أَخَذَ بِمَنْكَبِي مِنْ وَرَائِي فَالْتَفَتُّ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ فَتَرَحَّمَ عَلَيَّ عُمَرَ وَقَالَ مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَإِيْمُ اللَّهِ إِنْ كُنْتُ لِأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ وَذَاكَ أَنِّي كُنْتُ أَكْثَرُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ " . فَإِنْ كُنْتُ لِأَرْجُو أَوْ لِأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا .

I heard Ibn 'Abbas as saying: While 'Umar b. Khattab was placed in the coffin the people gathered around him. They praised him and supplicated for him before the bier was lifted up, and I was one amongst them. Nothing attracted my attention but a person who gripped my shoulder from behind. I saw towards him and found that he was 'Ali. He invoked Allah's mercy upon 'Umar and said: You have left none behind you (whose) deeds (are so enviable) that I love to meet Allah with them. By Allah, I hoped that Allah would keep you and your two associates together. I had often heard Allah's Messenger (ﷺ) as saying: I came and there came too Abu Bakr and 'Umar; I entered and there entered too Abu Bakr and 'Umar; I went out and there went out too Abu Bakr and 'Umar, and I hope and think that Allah will keep you along with them.

<b>Reference</b>	: Sahih Muslim 2389 a
In-book reference	: Book 44, Hadith 18
USC-MSA web (English) reference	: Book 31, Hadith 5885

### Hadith No. 28

### Sunan Ibn Majah » The Book of the Sunnah - كتاب المقدمة - Hadith

Hazrat Ibn Abi Mulaikah (ra) said:

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ لَمَّا وَضِعَ عُمَرُ عَلَى سَرِيرِهِ اكَتَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ - أَوْ قَالَ يُثْنُونَ وَيُصَلُّونَ - عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ قَدْ زَحَمَنِي وَأَخَذَ بِمَنْكِبِي فَالْتَفَتُ فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَتَرَحَّمَ عَلَيَّ عُمَرَ ثُمَّ قَالَ مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَإِيمُ اللَّهِ إِنْ كُنْتُ لِأُظُنُّ لِيَجْعَلَنَّكَ اللَّهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ وَذَلِكَ أَنِّي كُنْتُ أَكْثَرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ " . فَكُنْتُ أَظُنُّ لِيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ .

"I heard Ibn 'Abbas say: 'When 'Umar was placed on his bed (i.e., his bier), the people around him gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man who

crowded against me and seized me by the shoulder. I turned and saw that it was 'Ali bin Abu Talib. He prayed for mercy for 'Umar, then he said: "You have not left behind anyone who it is more beloved to me to meet Allah with the like of his deeds than yourself. By Allah, I think that Allah will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allah saying: 'Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out.' So I think that Allah will most certainly join you to your two companions." (Sahih)

English reference : Vol. 1, Book 1, Hadith 98

Arabic reference : Book 1, Hadith 103

**Points to be noted:**

1. It is a Swahih Hadith
2. It is a Muttafaq 'Alai Hadith (being recorded by both Imaam Bukhariy and Imaam Muslim)
3. In all the 3 hadith it is mentioned that:

(i) 'When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away' ( وَضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَفَّفَهُ النَّاسُ )

( يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ ) and 'he was `Ali bin Abi Talib. `Ali

invoked Allah's Mercy for `Umar' ( فَإِذَا عَلِيٌّ فَتَرَحَّمَ عَلَى عُمَرَ )

(Bukhariy)

(ii) 'Hazrat 'Umar b. Khattab was placed in the coffin the people gathered around him. They praised him and supplicated for him before the bier was lifted up' ( وَضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ فَتَكَفَّفَهُ النَّاسُ )

( وَضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ فَتَكَفَّفَهُ النَّاسُ ) was lifted up' ( وَضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ فَتَكَفَّفَهُ النَّاسُ )

( يَدْعُونَ وَيُتَنَوَّنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ ) and 'He invoked

Allah's mercy upon 'Umar' ( فَأَإِذَا هُوَ عَلِيٌّ فَتَرَحَّمَ عَلَى عُمَرَ )  
(Muslim)

- (iii) ‘When 'Umar was placed on his bed (i.e., his bier), the people around him gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up’ ( لَمَّا وُضِعَ عُمَرُ عَلَى سَرِيرِهِ اِكْتَتَفَهُ النَّاسُ )  
يَدْعُونَ وَيُصَلُّونَ - أَوْ قَالَ يُنْتُونُ وَيُصَلُّونَ - عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ  
and ‘And he was 'Ali bin Abu Talib. He prayed for mercy for 'Umar’  
(فَأِذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ فَتَرَحَّمَ عَلَى عُمَرَ) (Ibn Majah)

4. What can be noticed here is the similarity among the 3 hadith. What did happen?
5. It is said that when Hazrat ‘Umar (ra) died the following occurred:
- (i) The Ashab (ra) gathered around him before his burial
  - (ii) The Ashab (ra) invoked Allah for him before his burial
  - (iii) The Ashab (ra) asked du’a for him before his burial
  - (iv) Hazrat ‘Ali (ra) asked for mercy of Allah for him before his burial

As such it is the sunnah of the Hazrat Abdullah Ibn Abbas (ra), Hazrat ‘Ali (ra) and the Ashab (ra) to:

- (i) Gather around the dead before burial
- (ii) Invoke Allah for the dead before burial
- (iii) Ask du’a for the dead before burial
- (iv) Ask the mercy of Allah for the dead before burial

## **General Conclusive Remarks:**

**The following remarks can be noted through this small work:**

1. We have seen that Allah orders us **to ask forgiveness for our brothers who came to earth before us, that is our dead people.** (Verse 1)
2. We have seen that Allah orders us **to ask forgiveness for our parents.** (Verse 2)
3. We have seen that Allah orders us **to ask forgiveness for ourselves, parents and believers.** (Verse 3)
4. We have seen that Allah orders us not to ask forgiveness for the **unbelievers and the hypocrites.** (Verse 4)
5. We have seen that Allah orders us not to go and stand at the **graves of the unbelievers and the hypocrites.** (Verse 4)
6. We have seen that when a man dies there are **3 things that benefit him and among them is a good useful pious child.** (Hadith No. 1)
7. We have seen that the prophet (s.a.w) ordered us to visit graves as a since of **reminder of death.** (Hadith No. 2)
8. We have seen that the prophet (s.a.w) **was allowed to visit the grave of his mother and ordered us to do likewise as that reminds us of Aakhirah.** (Hadith No. 3)
9. We have seen that the prophet (s.a.w) went to Jannat ul Baqi' and said that **he was sent to Al Baqi' to pray for them.** (Hadith No. 4)
10. We have seen that the prophet (s.a.w) **went to Al Baqi', he stayed for a long moment, he raised his hands 3 times and said that Allah ordered him to go to the people of Al Baqi' and ask forgiveness for them.** (Hadith No. 5)
11. We have seen that the prophet (s.a.w) **used to go to the graves of Al Baqi' each time it was the night of Hazrat Aisha (ra).** (Hadith No. 6)

12. We have seen that the prophet (s.a.w) **formulated different kinds of du'a for the dead people.** (Hadith No. 7)
13. We have seen that the **prophet (s.a.w) went to the grave of a dead person who was buried the previous day and perform the funeral prayer at his grave.** (Hadith No. 8)
14. We have seen that the **prophet (s.a.w) went to the grave of a dead person for a whole period of 1 month and at another occasion he went after one month.** (Hadith No. 9)
15. We have seen that the prophet (s.a.w) **went to the grave of the Ashab of Uhud after 8 years.** (Hadith No. 10)
16. We have seen that the prophet (s.a.w) went to the grave of a dead person and **after burial he stayed for a long time,** asked forgiveness for the dead and pray for his remembrance of the questions in Qabr. (Hadith No. 11)
17. We have seen that the **prophet (s.a.w) taught his Ashab to make du'a for the dead people with sincerity.** (Hadith No. 12)
18. We have seen a hadith where the **prophet (s.a.w) taught us to pray for the dead as well as for the living at a grave.** (Hadith No. 13)
19. We have seen hadith where **Surah Al Faatiha and another Surah are recited loudly by a dead person** and it is a sunnah. (Hadith No. 14)
20. We have seen hadith where **Surah Yaaseen is recited over the dead people.** (Hadith No. 15)
21. We have seen hadith where the prophet (s.a.w) went to a grave of a dead person **after days, performed the Swalaat ul Janaza, Takbir, Tilaawat, Darood Ibrahim and Du'a for the dead person.** (Hadith No. 16)
22. We have seen hadith where **through du'a Allah illuminates the Qabr of a dead person.** (Hadith No. 17)
23. We have seen hadith where if there is the presence of 40 men at a funeral, Allah will consider the **40 men as intercessors** for the dead men. (Hadith No. 18)
24. We have seen another hadith where if there is the presence of 100 men at a funeral, Allah will consider the **100 men as intercessors** for the dead men. (Hadith No. 19)

25. We have seen that Sadaqa for the dead people in form of a **Garden** is permissible and Sunnah (Hadith no. 20)
26. We have seen that Sadaqa for the dead people in form of a **Fasting** (Sawm / Roza) is permissible and Sunnah (Hadith No. 21)
27. We have seen that Sadaqa for the dead people in form of a **Hajj** is permissible and Sunnah (Hadith No. 21)
28. We have seen that Sadaqa for the dead people in form of **Water** is permissible and Sunnah (Hadith No. 22)
29. We have seen that Sadaqa for the dead people in form of **Wealth** is permissible and Sunnah (Hadith No. 23)
30. We have seen that Sadaqa for the dead people **reduces the sins** of the dead people and is permissible and Sunnah (Hadith No. 23)
31. We have seen that sticking and planting leaves over the graves of the dead people **reduces the sins** of the dead people and is permissible and Sunnah (Hadith No. 24)
32. We have seen that the Tilaawat of the **Qur'an is considered as Sadaqa** by Allah, then why can't we give such Sadaqa (Tilaawat of the Qur'an) to the dead people. (Hadith No. 25)
33. We have seen that when Hazrat 'Umar (ra) died the following occurred the Ashab (ra) gathered around him before his burial, the Ashab (ra) invoked Allah for him before his burial, the Ashab (ra) asked du'a for him before his burial and Hazrat 'Ali (ra) asked for mercy of Allah for him before his burial (Hadith No. 26, 27, 28)
34. If the collectors of hadith have made in their books chapters like:
  - (i) 'Visiting the graves' (باب فِي زِيَارَةِ الْقُبُورِ)
  - (ii) 'What Has Been Related About The Permission To Visit The Graves' (باب مَا جَاءَ فِي الرُّخْصَةِ فِي زِيَارَةِ الْقُبُورِ)

- (iii) ‘The Order To Seek Forgiveness For The Believers’ ( باب الأمرِ )  
(بِالِاسْتِغْفَارِ لِلْمُؤْمِنِينَ)
- (iv) ‘What is to be said when entering the graveyard and supplicating for its occupants’ ( باب ما يُقالُ عندَ دُخولِ القُبُورِ والدُّعاءِ لأهلِها )
- (v) ‘Supplicating for the deceased during the (funeral) prayer’ ( باب )  
(الدُّعاءِ لِلْمَيِّتِ فِي الصَّلَاةِ)
- (vi) ‘What Has Been Related About (Performing) The (Funeral) Salat Over The Grave’ ( باب ما جاءَ فِي الصَّلَاةِ عَلَى القَبْرِ )
- (vii) ‘Praying For Forgiveness By The Grave Of The Dead (Deceased) At The Time Of Departing (Burial)’ ( باب الإِسْتِغْفَارِ عِنْدَ القَبْرِ لِلْمَيِّتِ )  
( فِي وَقْتِ الإِنْصِرَافِ )
- (viii) ‘The Supplication For The Deceased’ ( باب الدُّعاءِ لِلْمَيِّتِ )
- (ix) ‘Tilaawat (Reciting the Qur'an) by the Dead’ ( باب القِرَاءَةِ عِنْدَ )  
(الْمَيِّتِ)
- (x) ‘To offer the (funeral) Salat on the grave after the burial of the deceased’ ( باب الصَّلَاةِ عَلَى القَبْرِ بَعْدَ ما يُدْفَنُ )
- (xi) ‘Praying over the grave’ ( باب الصَّلَاةِ عَلَى القَبْرِ )
- (xii) ‘If forty people pray for a person, they will intercede for him’ ( باب )  
(مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ شَفَعُوا فِيهِ)

- (xiii) ‘If one hundred (people) pray for a person, they will intercede for him’ (باب مَنْ صَلَّى عَلَيْهِ مِائَةً شُفَّعُوا فِيهِ)
- (xiv) ‘If somebody gives a piece of land as an bequest (charity) and does not mark its boundaries it is permissible and as well as charity’ (باب إِذَا وَقَفَ أَرْضًا وَلَمْ يُبَيِّنِ الْحُدُودَ فَهُوَ جَائِزٌ، وَكَذَلِكَ الصَّدَقَةُ)
- (xv) ‘Placing a leaf of a date palm over the grave’ (باب الْجَرِيدِ عَلَى الْقَبْرِ)

This means that these chapters are their ‘Aqeedah and Madhhab Or else they would not have included them in their Books of Hadith. When a title is given to a chapter? It is when the chapter is important and worthy.

35. My simple questions are:

- (i) If in Swalaat ul Janaza there is the recitation (Tilaawat) of Surah Faatiha, is it not reciting verses of the Qur’an by the dead person?
- (ii) If the prophet (s.a.w) has advised us to read Surah Yaaseen by our dead people, is it not considered as Tilaawat of the Qur’an by the side of our dead?
- (iii) If the prophet (s.a.w) has advised us to read Surah Faatiha and Surah Yaaseen by a dead person, what is the real purpose except that these surah will benefit the dead?
- (iv) If the Tilaawat of the Qur’an does not benefit the dead, why then did the prophet advise us to read surah Faatiha in the Swalaat ul Janaza?
- (v) If the Tilaawat of the Qur’an does not benefit the dead, why then did the prophet advise us to read surah Faatiha in the Swalaat ul Janaza?
- (vi) If by donating a garden, wealth and water as Sadaqa this will benefit the dead people in their graves, what about the Tilaawat (reading) of the Qur’an?

- (vii) Will the Tilaawat help the dead people?
- (viii) If by fasting (Sawm) and performing the Hajj as Sadaqa this will benefit the dead people in their graves, what about the Tilaawat (reading) of the Qur'an?
- (ix) Will the Tilaawat help the dead people?
- (x) If by making a Sadaqa this will reduce the sins of the dead people, what about the Tilaawat (reading) of the Qur'an.

36.If we take one hadith each at a time and set the right questions, we will see the truth.

The concepts of Ahlus Sunnah Wal Jama'ah on this present topic '**Visiting Graves And Isaaluth Thawaab For The Dead**' is founded from the Qur'an and Sunnah of the prophet (s.a.w). All these above hadith have been taken from genuine books of hadith of Bukhariy, Muslim, Abu Dawood, Tirmidhi, Nasa'i, Ibn Majah and Al Muwatta.

***No one can dare to say that these hadith are false FOR THE SIMPLE REASON like who is more learned in the field of Hadith than these above collectors?***

The irony in such situation is that those 'Ulama who used to criticize the above mentioned Collections of Hadith (Bukhari, Muslim, Ibn Majah etc ...) saying that such and such hadith is weak or false are these same persons who studied the methodologies of the collectors of hadith mentioned above. And now they pretend to be more learned and dared to say that not all hadith are swahih or hasan in the collections of Hadith. For example, the Wahabi Salafi Albani has edited the Swahih Al Bukhariy and launched a new book 'Swahih ul adab il Mufrad' where he has removed all the supposed to be false hadith in Bukhariy and included only the Swahih in his book as if he has the 'ilm higher than Imam Bukhariy to act as such. Imam Bukhariy wrote the book 'Adab ul Mufrad' and the Wahabi Albani corrected Imam Bukhariy and his book. This is how Wahabi works.

The fields of hadith literature, Asma ur Rijaal, Hadith criticism etc ... have been developed and standardised during the time of the Tabi'in, Taba'ut Tabi'in and the times of the above mentioned collectors of hadith. How can someone not from these periods who have studied under the methodologies of the 'Ulama of

these periods criticize such people? These are hypocrites and ungrateful people with mean characters.

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad Mustwafa (s.a.w) know best. 6 Dhul Qa'dah  
1434 / 13 September 2013