

Calling out the Adhaan Beside the Grave

Q: Imaan-86 : The Ridha Khan group call out the Adhaan by the graveside after burial, saying that this chases the Shaytaan away and thereby saves the deceased from Shaytaan's mischief. Please furnish a reply in the light of the Qur'aan and the Ahadeeth.

Answer: The act of calling out the Adhaan by the graveside has no basis in the life of Rasulullaah SAW. and the Sahabah RADI. nor in the lives of the Taabi'een, the Tabi Taabi'een and the Imaams thereafter. It conflicts with the practice of the Sahabah RADI. and is considered an act of Bid'ah, which needs to be shunned. Although thousands passed away during their period and they all knew well about the punishment in the grave and the mischief of Shaytaan, yet none of these illustrious people called out the Adhaan by the graveside. Were they any less concerned about the well-being of the deceased? When they did not do it, it would not be permissible for someone to innovate this practice. which would mean that their practices were lacking (Allaah Forbid!).

Rasulullaah SAW. said, "Whoever introduces in to the Deen something that is not a part of it must be rejected." Rasulullaah SAW. also said, "Whoever does something that is not our practise, then he is rejected." Rasulullaah SAW. Also said "You must adhere to my way of life and the ways of life of the rightly guided Khulafaa (Khulafaa Raashideen) after me. Bite firmly on this with your back teeth (never let go of it). Beware of newly invented acts and stay far from them because every newly invented act is an act of Bid'ah and every act of Bid'ah leads one astray."

Hadhrat Abdullaah bin Mas'ood RADI. said, "Follow our ways and do not create acts of Bid'ah because following us will suffice for you."

Hadhrat Hudhayfah RADI. said, "Never carry out an act of worship that Rasulullaah SAW. and his Sahabah RADI. did not carry out.

Haafidh Ibn Katheer RAH. said, "The Ahlus Sunnah wal Jamaa'ah says that any act or statement that has not been established from the Sahabah RADI. an act of Bid'ah because had it been a good act, they would certainly have carried it out before us since they never missed any opportunity for good and were always competing for the same."

Hadhrat Imaam Maalik RAH. said, "The person who invents a new practice in Deen and regards it to be the better practice, he has (Allaah forbid!) indicated that Hadhrat Muhammad SAW. betrayed duty of propagation of the Deen and had displayed a deficiency in doing so. Allaah has declared in the Qur'aan: "Today I have completed your religion for you." Therefore, whatever had not been part of the Deen at the time will not be a part of the Deen today."

Just as it was never the practice of Rasulullaah SAW. to have the Adhaan and Iqaamah called out for the Eid salaah, the Adhaan is also not to be called out by the graveside. This practice was never carried out by any of the Sahabah RADI. The Janaazah salaah has been prescribed for the forgiveness of the Deceased. Furthermore, it is Mustahab to recite "Bismillaahi wa Alaa Millati Rasulillaah" when laying the body to rest in the grave and, when filling the grave with sand, to recite "Minhaa Khalaqnaakum" with the first handful of sand, "Wa Fihaa Nu'eedukum" with the second handful of sand and "Wa Minhaa Nukhrilukum Taaratan Ukhra" with the third handful of sand. Once the grave has been filled, it is also Mustahab to stand at the head side of the grave and recite Surah Baqara from alif, laam, meem" until muflihun, and then to recite from " Aamnar rasulu. until the end of the Surah at the feet side. The people should then also make du'aa that Allaah keeps the person firm on the Kalimah of Imaan when questioned by Munkar and Nakeer, that he be forgiven and that Allaah saves him from the punishment of the grave. It is also Mustahab for the near and dear ones of the deceased to remain behind after the burial for the period in which a camel is slaughtered and its meat distributed. This will comfort the deceased and ease his anxiety when the questioning begins. During this period of time, one may recite the Qur'aan and engage in du'aa and Istighfaar on behalf of the deceased. All of this has been proven from the Ahadeeth (whereas there is nothing to substantiate calling out the Adhaan by the graveside).

Hadhrat Abdullaah bin Umar RDI reports from Rasulullaah SAW. that the deceased should be hastened to the grave, where the beginning of Surah Baqara is to be recited by the head side of the grave and the ending of the Surah by the feet side., A narration of Abu Dawood (Vol.2 Pg.203) reports the instruction of Rasulullaah SAW. to the Sahabah RADI. to pray for the forgiveness of the deceased and to make du'aa that Allaah keeps the person firm on the Kalimah of Imaan when questioned by Munkar and Nakeer.

Hadhrat Amr bin Al Aas RADI. made a bequest to the effect that no person be allowed to wail over his death and that no fires be burnt, as was the custom during the Period of Ignorance. He also made the request that people remain behind after the burial for the period in which a camel is slaughtered and its meat distributed. This, he said would comfort him and ease his anxiety when the questioning begins. Note that he did not request that the Adhaan be called out. Had this been beneficial, Rasulullaah SAW. and the Sahabah RADI. would certainly have instructed it.

Majaalisul Abraar states, 'If any permissible act was not done during the time of Rasulullaah SAW. even though there was nothing to prevent it (such as Adhaan by the graveside) and it is then carried out afterwards, it would entail altering the Deen because had there been any special benefit in it, Rasulullaah SAW. would have done it or, at least, encouraged it. If it was not done, it is evident that there exists no special benefit in it. When some rulers decided to have the Adhaan called out for the Eid salaah, the Ulema oposed it and labelled the act as one of Bid'ah. Had it not been made known that the act was disliked in the Shari'ah by it being declared an act of Bid'ah, it could be argued that the Adhaan constitutes the Dhikr of Allaah and is an invitation towards the Ibaadah of Allaah. An analogy could then also be drawn with the Jumu'ah Adhaan and it could also be argued that this falls under the general instruction of the

Qur'aan to remember Allaah in abundance as well as within the ambit of the verse of the Qur'aan that states, "Whose speech can be better than that of the one who calls to Allaah towards Allaah". None have put these arguments forward and deduced that it is Sunnah to call out the Adhaan before the Eid salaah. What the Ulema have stated is that it is Sunnah to do that which Rasulullaah SAW. did and Sunnah to leave out that which Rasulullaah SAW. left out when there was nothing to prevent Rasulullaah SAW. from carrying out the act. When Rasulullaah SAW. instructed that the Adhaan be called out for the Jumu'ah Salaah and did not instruct this for the Eid salaah, it would be regarded as sunnah to leave out the Adhaan for the Eid salaah. None would therefore have the right to add this to the Deen and say that it is an addition that is good and that it would do no harm. It would be said to such a person that this is how the Deen and the Shari'ah are inevitable altered because had such additions been allowed, people could have performed four Rakaahs salaah for Fajr and six Rakaahs for Zuhr and argued that it is an addition that is good and that it would do no harm. This, however, cannot be done because whenever a person starts an innovation that he claims is beneficial, it would be in conformance with the Sunnah to leave out such an act when this was never carried out by Rasulullaah SAW. even though the said benefit was present during his blessed era."

The same applies to the Adhaan by the graveside. Allaama Ibn Humaam RAH. also made it clear that it is Makrooh to carry out anything by the Graveside that was not done by Rasulullaah SAW. What has been proven from his actions is that he stood and made du'aa by the side of the grave. The same is mentioned in Bahrur Raa'iq (Vol.2 pg.196) and Fatwaa Aalamgeeri (Vol.2 Pg.102).

Allama Shaami RAH. states that according to Allaama Ibn Hajar RAH. also, it is an act of Bid'ah to call out the Adhaan after burial. He also makes it clear that it is wrong to prove the merit of this by basing one's analogy on the Adhaan that is called out in the ear of newborn children.

Mi'ah Masaail (Pg.55) by Hadhrat Shah Muhammad Is'haaq RAH. Waas well as Durarul Bihaar' both make it clear that the act is one of Bid'ah and Makrooh.

We need to understand that our success lies in following the Sunnah of Rasulullaah SAW. Rasulullaah SAW. clearly instructed us to follow that which he and his Sahabah RADI. practised. A narration states that Rasulullaah SAW. once delivered a sermon that caused the Sahabah RADI. to weep. "It appears that you are giving us parting advices," one of the Sahabah RADI. remarked, "do give us more." Rasulullaah SAW. then gave them more advices and emphasised the most important advice as, "There shall arise after me many differences. You must therefore adhere to my way of life and the ways of life of the rightly guided Khulafaa (Khulafaa Raashideen) after me. Bite firmly on this with your back teeth (never let go of it). Beware of newly invented acts and stay far from them because every newly invented act is an act of Bid'ah and every act of Bid'ah leads one astray."

The two preconditions for an act to be accepted by Allaah are sincerity and conformance with the Sunnah of Rasulullaah SAW.. In a verse of the Qur'aan, Allaah says that the best way is that of the person who submits himself to Allaah and who does things correctly. Submitting himself to Allaah refers to do things sincerely without ostentation and without any ulterior motives. According to Allaama Ibn Katheer RAH. doing thing correctly refers to doing them in

the manner taught by the Shari'ah and not in any self-styled fashion.

There is a Hadith that states, "Words are not accepted as long as they are not practised upon and both (words and deeds) are not accepted without sincere intentions and words, deeds and intentions are not accepted when they all do not conform with the Sunnah." The same has been stated by Sheikh Abdul Qaadir Jaylaani RAH. by Hadhrat Sufyaan Thowri RAH. And Hadhrat Ahmad bin Abil Hawaari RAH.

Hadhrat Abul Aaliya RAH. who was a famous Taabi'ee stated, "Stick fast to what the people of Imaan were doing from the beginning before they started to differ." Hadhrat Imaam Awzaa'ee RAH. said, "Restrain yourself with the Sunnah. Stop where they (the Sahabah RADI. stopped, say what they said and refrain from that which they refrained from. Tread the path of your pious predecessors because what was good for them is good for you."

In a letter to one of his students, Imaam Ghazaali RAH. advised Ibaadah entails obedience to the instructions of the Shari'ah. He added that any act that conflicts with the instructions of Rasulullaah SAW. cannot be termed as Ibaadah even though it may appear in the form of Ibaadah. In fact, it will then be a sin. The Example is of salaah, which may be the highest form of Ibaadah, but will not be acceptable if performed during the Makrooh times. Similarly, fasting will also not be acceptable if observed on the days of Eid or Tashreeq. In a like manner, while fooling around is not encouraged in the Shari'ah, one will actually be rewarded for it when done with one's wife with the intention that Rasulullaah SAW. encouraged it.

Hadhrat Khwaja Ma'soom Sirhindi RAH. Writes, "Salvation and success in both worlds is impossible without following Rasulullaah SAW. and entry in Jannah as well as freedom from Jahannam cannot be attained without this. Gaining the pleasure of Allaah also depends on following Rasulullaah SAW. and even piety, abstinence. Tawakkul and Ibaadah are worth nothing if they conflict with the practices of Rasulullaah.

Allaam Ibnul Haaj RAH. said, "We are followers and not ones to start new innovations. We will therefore stop where our pious predecessors stopped Hadhrat Imaam Shaafi'ee RAH. says that when he was asked to make wish in a dream, he wished that he should die on Islaam. He was then advised to add that he wished also to die upon the Sunnah. May Allaah allow us all to die upon Islaam and upon the Sunnah. Aameen.

Fatawa Rahimiyyah (Vol.1)

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