

Collective Isaale Thawaab after the Burial

Q: Janaa'iz-81: Is there any substantiation for conveying Isaale Thawaab for the deceased immediately after the burial? In some places, an announcement of "Faatiha" is made after the burial and the people raise their hands to make du'aa. Thereafter, the same is done for isaale Thawaab at the house of the deceased. Was this done during the times of the Sahabah RADI. and those after them?

Answer: It is permissible without doubt to collectively make du'aa for the deceased at the graveside and even to recite the Qur'aan and convey the rewards to the deceased.

Hadhrat Uthmaan RADI. reports that after any Sahabi RADI. was buried, Rasulullaah SAW. addressed the Sahabah RADI. saying, "Seek forgiveness for your brother and pray that he remains steadfast because he is being questioned right now.

Hadhrat Abdullaah bin Umar RADI. reports from Rasulullaah SAW. that when a person passes away, he is to be hastened to the grave without delay. The opening verses of Surah Baqara (until MUFLEEHUN) are then to be recited at the headside of the grave and the closing verses (from AAMANR?RASULU) at the side of the feet.

When he was about to pass away, Hadhrat Amr bin Al Aas RADI. addressed his son Hadhrat Abdullaah RADI. saying, "Do not allow any wailer or fire to accompany my bier. When you have buried me, throw the sand gently upon me and then stand at my graveside for the duration it takes for a camel to be slaughtered and the meat distributed. In this way, I may be comforted by your presence and will know what replies to offer the messengers of my Rabb.

In the commentary of this Hadith' Allaama Ali Qaari RAH. states that the instruction to stand beside the grave is for the people to pray to Allaah for the deceased to remain steadfast. Furthermore, the comfort that the people can offer the deceased is by virtue of the du'aa they make, the forgiveness they seek for the deceased and the Dhikr they make.

Another narration states that whenever Rasulullaah SAW. completed a burial he stood by the side of the grave and instructed the Sahabah RADI. seek forgiveness for your brother and pray that Allaah keeps him steadfast because he is being questioned.

When asked whether this narration proves collective or individual du'aa for the deceased, Hadhrat Mufti Kifaayatullaah RAH. writes, It is evident from the circumstances surrounding the incident that all those present made du'aa together. Since people usually leave after the burial. Rasulullaah SAW. would remain behind to make du'aa for forgiveness and steadfastness and requested the Sahabah RADI. to do so as well. The reason stated is the fact that the person is being questioned by the angels in the grave' Since they were all together at the time and because the questioning was taking place, it is evident that they all made du'aa together and this has been the practice of Muslims throughout the times. This collective du'aa is however not one for which people specifically gather, but is made when the occasion of a burial arises. And Allaah knows best what is most correct.

It is stated in Tahtaawi alaa Maraaqil Falaah (Pg.363) that it is Mustahab to recite the opening and closing verses of Surah Baqara beside the grave after burial.

All of the above clearly proves that collective du'aa can be made for Isaale Thawaab for the deceased after burial. However, gathering again at the house of the deceased and reciting the Faatiha for Isaale Thawaab is an act of Bid'ah. Each person should engage in his personal affairs after dispersing from the burial.

Maraaqil Falaah (Pg.120) and Shaami (Vol.1 Pg.842) both make it clear that it is Makrooh for people to gather at the house of 'the deceased after the burial to console the bereaved. People should engage in their personal affairs afterwards, leaving the bereaved to tend to their own. And Allaah knows best what is most correct.

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