

# Dar-ul-Ifta

## Jumma Masjid

39, Royal Street, Port Louis, Mauritius - Tel: 242-1129 / Fax: 242-7260

[www.jumma masjid.org](http://www.jumma masjid.org) / ✉ [info@jumma masjid.org](mailto:info@jumma masjid.org)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلى على رسوله الكريم

### RULING OF AHAD NAAMAH

Placing Ahad Naama or any sacred relics in the grave i.e. Shajrah, Ghilaaf etc... or writing the Ahad-Nama or Kalima Tayyibah on the kafan (Coffin) or forehead of the deceased person with perfume (Itr), the finger, or something else, both of these things are permissible and proven from the Hadith and rulings of the Authentic Jurists.

#### PURPOSE

- It is hoped that may Allah show His Mercy and Blessings on the deceased person.
- It is hoped that the person may remember the correct answers.
- It is hoped that Shaitan will not disturb the deceased person.
- It is hoped that it may be a way for the forgiveness.
- It is hoped that may Allah enlighten the grave. Etc...

#### PROOF 1

Sayyidah Umme Atiyya states that when they finished giving Ghusal to Sayyidah Zainab (daughter of the Holy Prophet) they informed him of its completion. She narrates, "The Prophet then handed us his tahband (a piece of garment) and ordered that it be kept with the body in the kafan," – Mishkaat

#### COMMENTARY BY SHAIKH ABDUL HAQ

This Hadith is the source of attaining blessings from the belongings and clothes of the pious just as how some disciples of the Mashaikh place the kurta of the Mashaikh in the grave. (Ash-a'tul Lam'aat)

#### PROOF 2

Once, the Holy Prophet came out wearing his tahband (a piece of garment). Someone saw it and requested him for it. The Sahaaba replied, "The Prophet" had a need for the tahband at that time but rejecting someone who asks from him was not his habit." When they asked the man why he requested it, he explained. By Allah! I did not ask for it to hear it, but that it may become my kafan. Sahl states that this tahband eventually did become his kafn. (Bukhari)

#### PROOF 3

Sayyiduna Abdullah ibn Abbas reports that Rasoolullah gave his shirt to the mother of Sayyiduna Ali Fatima bint Asad, as a kafan. He even placed her in her grave and buried her himself. When people enquired the reason for this, he explained, "I made her use my shirt so that she may attain clothes of Jannat. I placed her in her grave so that its narrowness is removed for her." (Ma'arifatus-Sahaaba of Abu Nuaim and Musnadul-Firdaus of Dailmi)

#### PROOF 4

Hadrat Ameer Mu'awiya willed, 'The Holy Prophet blessed me with his clothing. I have kept them for this very day. Keep them beneath my kafan, Take the blessed hair and finger nails of the Holy Prophet and place them on my face, eyes and parts of Sajda. (Kitaabul-Isti 'aab fi Ma 'arifatis-Sahaaba)

#### PROOF 5

Hadrat Ali once had some musk. He stated in his will, "Perfume me with this musk because it is the remainder of the Holy Prophet. (Mustadrak)

#### PROOF 6

Tirmidhi narrates from Akbar that when a person recites the Ahad Nama, the angels place a stamp on it and keep it for Qiyaamat. When the deceased is resurrected, they produce this stamped pact and ask, "Where is the person of the pact?" They will then return it to him. (Al-Harful-Hasan)

#### PROOF 7

Imam Kurduri writes, "Imam Saffar , has said, "If the Ahad Nama is written on the forehead, turban or kafan of the deceased, it is hoped that Allah will forgive him and save him from the punishment of the grave. (Wajeez, Kitaabul-Istihsaan)

#### PROOF 8

If the Ahad Nama is written on the forehead, turban or kafu of the deceased, it is hoped that Allah will grant him forgiveness. (Durre-Mukhtaar)

#### PROOF 9

If the Ahad Nama is written on the forehead, turban or kafan of the deceased, it is hoped that Allah will forgive and protect him from the punishment of the grave. (Fataawa Bazaaziya)

#### PROOF 10

The Noble Imam, Sayyiduna Ahmad Raza Khan has quoted many evidences about its permissibility in Al-Harful-Hasan.

#### LOGIC

- a. When the tasbeeh of grass and fresh flowers on top of the grave benefits the deceased (Bukhari), so why can't the tasbeeh, Ahad Nama etc... That is written benefit him?
- b. The Holy Prophet said, "Laqqinou Amwaatakum", teach your deceased person, so writing or placing Ahad Naama etc... also is a type of Talqeen

#### SPIRITUAL CONNECTION

It is mentioned in the Holy Quran, Sayyiduna Yusuf 'peace be upon him' said to his brothers, "Take this shirt of mine and put it on the face of my father. He will regain his eyesight. (Surah Yusuf)

#### RESULT

Writing or placing the Ahad Nama, Kalma, sacred relics etc... are permissible in Shariah and it is a preferably act (Mustahab).

#### **Mufti Muhammad Ishaq Qadri Rizvi**

*Director of Dar ul Ifta*

*Jummah Masjid – Port Louis*