

# Dar-ul-Ifta

## Jumma Masjid

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده و نصلى على رسوله الكريم

### AZAAN ON QABR

Reciting Azaan at the grave side (Qabr) is permissible and is proven from authentic sources which are as following:

1. When a person is placed in the Qabr (Grave) and about to face Munkar & Nakeer (The two Angels), at that moment Shaitaan appears to mislead and to rob that person.

Imam Tirmizi Muhammad Bin Ali reports the word of Imam-ul-Ajal Sufyan Souri in his famous Book *Nawaadir-ul-Usool* that:

When the person is being questioned, “Who is your Lord?” At this moment, Shaitaan appears and indicating to himself and says to the person “I am your Lord”.

When the Mu’azzin recites the Azaan, the Shaitaan turns his back and departs as quickly as he can. Hadhrat Jaabir reports in Sahih Muslim that when the Azaan is recited, the Shaitaan runs away as far as thirty miles.

So when reciting Azaan at the graveside, the Shaitaan turns back and departs quickly, for by doing so, the person will not get any problem to answer the Angels.

2. Imam Tibrani, Imam Ahmad Bin Hanbal & Imam Baihaqi narrated the words of Hadhrat Jaabir:

When Hadhrat Sa’ad Bin Ma’aaz was buried and the grave was made presentable, The Holy Prophet ﷺ repeated at his grave “Subhaanallah” and the Sahabas did the same. Then repeated “Allahu Akbar” and the Sahabas again did the same. Then they asked, Yaa Rasoolallah! Why did you first recite the “Tasbeeh” and then the “Takbeer”? The Holy Prophet ﷺ said, the earth was beginning to constrain this pious person. Almighty Allah eradicated this pain and made his grave spacious.

Imam Ahle Sunnah, A’laa Hadhrat said that The Holy Prophet ﷺ recited the Takbeer (Allahu Akbar), so that the buried person could be spared from the dangers of the grave. We found this word (Allahu Akbar) 6 times in Azaan. So this is a Prophetic Action. In fact, there are more few words in Azaan, but it is always benefit for the buried person.

3. When a person is in Sakraat, (He is about to leave this world). People around him should recite the Kalma “Laa Ilaaha Illallah” for the person can realize the religion (Islam) this is in fact a Prophetic Action.

The Holy Prophet ﷺ said:

“Teach those of your people who is about to die (Sakraat) the Kalma “Laa Ilaaha Illallah”.

Imam Ahmad, Imam Muslim, Imam Abu Dawood, Imam Tirmizi, Imam Nisai & Imam Ibne Maajah has related this Hadith by Hadhrat Abu Saeed Al Khudri, Hadhrat Abu Hurairah & Hadhrat Aisha.

The question is that The Holy Prophet ﷺ has commanded us to teach our people about to leave the world (Sakraat) the Kalma “*Laa Ilaaha Illallaah*”, so what is the reason? The answer is very clear that reciting the Kalma in front him for he may save himself from the clutches of Shaitaan.

4. Hadith reported by Hadhrat Abu Hurairah that The Holy Prophet ﷺ said:  
*Extinguish the fire with the Takbeer.*

Another statement by Hadhrat Abdullah bin Abbas that The Holy Prophet ﷺ Said:  
*When you see a fire, and then indeed recite the Takbeer for it will extinguish the fire.*

It is mentioned in Jami Sagheer that recite the Takbeer affluently.

Allaama Mullah Ali Qari narrates a Hadith in his Book that by reciting Takbeer “*Laa Ilaaha Illallah*” it extinguishes the fire of Almighty Allah’s indignation.

So, it is recommended to read Takbeer by seeing the fire. Punishment in Qabr (grave) is usually given by fire so do recite the Takbeer to extinguish the fire.

5. Ibne Majah and Baihaqi both narrate a Hadith reported by Hadhrat Saeed Ibn Musayyib, he Said:

One I was present with Hadhrat Abdullah bin Omar in a funeral, he placed the person inside the grave and said, “*In the Name of Allah. In the path of Allah.*” Then after filling the grave with sand, he said, “*O Allah! Protect him from the Shaitaan and from the punishment of Qabr.*” Then he clarified that this was the manner of the Holy Prophet ﷺ.

So it is very clear that doing Zikr of Allah is an action of Sahabas and Tabi’een. And Azaan also is Zikr of Allah. You may imagine the benefits.

6. Abu Dawood, Haakim and Baihaqi narrated a Hadith reported by Ameer ul Mo’mineen Hadhrat Usman. He said that when The Holy Prophet ﷺ had completed the burial steps, he would stay a while at the grave side and he would say “*Seek forgiveness for your brother and plead for him so that he may remain firm when questioned and indeed he will be questioned*”.

Clearly proven that seeking forgiveness and pleading are an act of The Holy Prophet ﷺ and to stand at the grave side is a Prophetic Action. Reciting Azaan at the grave side is such a type like this, so giving Azaan at the grave side is an act of Sunnah.

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