



## The Second Question from Fatwa no. 4297

**Q2:** What is the ruling of the Islamic Shari`ah (law) on visiting graves - those of pious people - when a man travels to the grave of a pious person, accompanied by his family and relatives, among which are women. They take a ewe with them to slaughter near the grave, then they serve food, and eat, drink, and stay by the graveside for a whole day or a part of a day; sometimes until the early morning. The grave is 20 km, more or less, away from the house. They also give some of the meat to their friends and relatives

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who live in another area, as a gift or Sadaqah (voluntary charity). Although people know that the Name of Allah was mentioned on slaughtering the animal, some of them say that the meat is as Haram (prohibited) to eat as pork. However, Allah (may He be Glorified and Exalted) said: ﴿ So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal). ﴾ The purpose of this journey, from its beginning to its end, is only to draw close to Allah, through visiting the grave of this pious man and supplicating there, seeking his blessings, and performing Tawassul (supplicating to Allah through him). When a dispute arises between two people, they take oaths at the grave of this pious man and people also hold an annual Mawlid (commemoration of his birth day). It is one of our customs that, when one of us becomes very sick we go to the graves of the pious people, or if one of us becomes mentally ill or very ill, we go with our relatives. Sometimes the people are cured of their physical or mental illness due to their visit. What is the Islamic opinion concerning this. Please advise us and may Allah be merciful to you.

**A: Firstly:** It is not permissible to undertake a journey to visit graves, as the Prophet (peace be upon him) said, ﴿ Do not set out on a journey except to three Masjids (mosques): This Masjid of mine (Al-

Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem). »

**Secondly:** Visiting graves is only lawful for men, but not for women. It can only be done if the grave is in the same area, i.e. can be visited without having to undertake a journey, and if it is visited to take a lesson and supplicate to Allah for those buried there, if they are Muslims. The Prophet (peace be upon him) said in this regard, « "I had forbidden you to visit graves, but you may visit them now, as they remind you of the Hereafter." »

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Graves should be visited following the example of the Prophet (peace be upon him), when he visited those buried at Al-Baqi` and the martyrs of Uhud, by greeting the occupants and supplicating to Allah for them.

**Thirdly:** Supplicating to the dead, seeking help and support from them, offering sacrifices for them, or believing that they can bring benefits, avert harm, cure the sick, return absent ones, or similar, are all acts of major Shirk (associating others in worship with Allah) that can take a person out of Islam.

**Fourthly:** Slaughtering sacrificial offerings for Allah at graves seeking the blessings of their occupants, specifically supplicating to Allah there, staying there for a long time hoping for blessing from their occupants, performing Tawassul through their honor, are all acts of Bid`ah (rejected innovations in religion) and also means that can lead to major Shirk. Therefore, it is Haram (prohibited) to do as these things and obligatory that those who do so are advised against it.

**Fifthly:** As for specifically slaughtering sacrificial offerings for Allah at graveyards, seeking the blessings of those buried there, this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Bid`ah. It is not permissible therefore to eat this meat to block all means and ways leading to Shirk. It is an act of major Shirk to slaughter a sacrificial animal with the intention of drawing close to those buried in a grave, even if the Name of Allah is mentioned on slaughtering it. This is because what is in the heart is more important than what is said by the tongue, as that is the core of all acts of `Ibadah (worship).

**Sixthly:** As for what happens when some sick people who have had contact with or been to graves are cured, this does not provide evidence for the permissibility of these acts. In fact, the cure might

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just have occurred coincidentally at that time, due to the Predestination of Allah. This may cause an ignorant person to think that it was due to the pious man buried in the grave. It may also be Satan who is fulfilling some of the needs of idol and Jinn worshippers, therefore this cannot be used as proof of the permissibility of their actions. In fact, these actions are Shirk, even if the needs are fulfilled, because the devils may be enticing the person through this into persisting in performing acts of Shirk. What actually happens is that the cure has been predestined by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	The Chairman
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