

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ZIYĀRAT AL-QUBŪR

Visiting the Graves — Authenticated Du'ās, Etiquettes & Rulings · Masjid Class Handout

1 • PURPOSE & LEGAL STATUS

Visiting the graves was initially prohibited in the early period of Islam, then the Prophet ﷺ granted permission once the grave-worship of earlier nations had been removed from the hearts of the Companions. It is a **recommended (mustahabb)** act whose purpose is to **remember death and the Hereafter** and to **supplicate for the deceased** — not to seek anything from them.

قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، فَإِنَّهَا تُذَكِّرُ الْمَوْتَ»

“I had forbidden you from visiting the graves, but now visit them, for indeed they remind you of death.”

ṢAḤĪḤ MUṢLIM, NO. 977 — FROM BURAYDAH B. AL-ḤAṢĪB (RADIYĀ ALLĀHU ‘ANHU)

«زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ»

“Visit the graves, for indeed they remind you of the Hereafter.”

SUNAN IBN MĀJĀH, NO. 1569 — GRADED ṢAḤĪḤ BY AL-ALBĀNĪ

Scholarly note: al-Nawawī: recommended for remembrance (i’tibār) and du‘ā’ for the dead; Ibn ‘Uthaymīn: it benefits both the visitor (remembrance) and the deceased (du‘ā’). (Fatāwā Ibn ‘Uthaymīn, 17/187–188)

2 • THE DU‘Ā’ UPON ENTERING THE CEMETERY MEMORISE

First wording — as taught to ‘Ā’ishah (raḍīya Allāhu ‘anhā)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“Peace be upon you, O inhabitants of these dwellings, from among the believers and the Muslims; and indeed we, if Allāh wills, shall join you. We ask Allāh for well-being for us and for you.”

ṢAḤĪḤ MUṢLIM, NO. 975

Second wording — with the addition concerning the first and the last

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأَخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“Peace be upon you, O inhabitants of these dwellings, from among the believers and the Muslims. May Allāh have mercy upon those who have gone ahead of us and those who come later; and indeed we, if Allāh wills, shall join you. I ask Allāh for well-being for us and for you.”

SUNAN IBN MĀJĀH, NO. 1547 — GRADED ṢAḤĪḤ BY AL-ALBĀNĪ ṢAḤĪḤ

Third wording — as taught to the Companions

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلَّاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“Peace be upon you, O inhabitants of these dwellings, from among the believers and the Muslims; and indeed we, if Allāh wills, are followers joining you. I ask Allāh for well-being for us and for you.”

SUNAN AL-TIRMIDHĪ, NO. 1054 — FROM BURAYDAH (RADIYĀ ALLĀHU ‘ANHU); ḤASAN ṢAḤĪḤ

3 • ETIQUETTES (ĀDĀB) OF THE VISIT

- Sincerity of intention:** go to remember the Hereafter and to benefit the deceased with du‘ā’ — not for any worldly aim.
- Recite the salām** upon entering, facing the graves, in the wordings above.
- Supplicate for the deceased:** forgiveness, mercy, firmness and pardon; the salām and du‘ā’ may be repeated at individual graves.
- Face the deceased** when supplicating; one may face the grave with one’s back to the qiblah — the du‘ā’ is for the dead, not directed to the grave. (Ibn ‘Uthaymīn, 17/187)
- Presence of heart:** humility, stillness and soft speech befit the place.
- Avoid stepping or sitting upon graves**, and do not walk between them wearing shoes. (Ṣaḥīḥ Muslim, no. 972)
- No fixed day or ritualised repetition** (e.g. a weekly “īd” at the grave) is legislated.

Raising the hands in du‘ā’ for the deceased is reported from Ibn ‘Umar — a matter of ijtihād, not a cause for dispute. (al-Sharḥ al-Mumtī’, 5/339)

4 • THE EXAMPLE OF THE PROPHET ﷺ

He ﷺ visited **al-Baqī’** at night; ‘Ā’ishah asked him what to say, and he taught her the salām above (Muslim 974–975). He visited the grave of **his mother** at al-Abwā’, wept, and moved those around him to tears (Muslim 976). He also visited **Uḥud** and supplicated for the martyrs, as did Abū Bakr, ‘Umar and ‘Uthmān after him. (al-Bayhaqī, al-Sunan al-Kubrā, 4/47; ṣaḥīḥ per al-Albānī)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ

Abū Hurayrah (raḍīya Allāhu ‘anhu) reported: “The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep.”

ṢAḤĪḤ MUṢLIM, NO. 976 — KITĀB AL-JANĀ’IZ

ZIYĀRAT AL-QUBŪR — CONTINUED

5 • DU‘Ā’ FOR THE DECEASED MEMORISE

Besides the salām, one may supplicate with any comprehensive du‘ā’, such as that taught in the funeral prayer:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِّ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ

“O Allāh, forgive him and have mercy upon him; grant him well-being and pardon him; honour his resting place and widen his entrance; wash him with water, snow and ice; and purify him of sins as a white garment is purified of filth.”

ṢAḤĪḤ MUṢLIM, NO. 963; SUNAN ABĪ DĀWŪD, NO. 3195 ṢAḤĪḤ

اللَّهُمَّ اغْفِرْ لِحَيِّائِنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا

“O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females.”

SUNAN ABĪ DĀWŪD, NO. 3201; AL-TIRMIDHĪ, NO. 1024 — ṢAḤĪḤ PER AL-ALBĀNĪ

6 • PROHIBITIONS & INNOVATIONS TO AVOID

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

‘Ā’ishah (raḍīya Allāhu ‘anhā): “May Allāh curse the Jews and the Christians; they took the graves of their Prophets as places of worship.”

ṢAḤĪḤ AL-BUKHĀRĪ, NOS. 435–436; ṢAḤĪḤ MUṢLIM, NO. 531

- **Shirk:** invoking the dead, seeking rescue from them, vowing or sacrificing for them, or making ṭawāf of the graves — major shirk. Du‘ā’ is to Allāh alone, for the deceased.
- **Building mosques over graves**, plastering them, or erecting domes and shrines. (Ṣaḥīḥ Muslim, no. 970)
- **Sitting on, stepping on, or leaning against graves.** “That I sit upon hot coals... is dearer to me than sitting upon the grave of a Muslim.” (Muslim, no. 972)
- **Praying ṣalāh toward or at graves** as devotion; lighting lamps, hanging cloths, inscribing upon them. (Aḥkām al-Janā’iz, pp. 280–290)
- **Taking the grave as a periodic festival (‘īd)**, or travelling (shadd al-riḥāl) specifically to a grave — devotional journeys are only to the three mosques. (al-Bukhārī 1189; Muslim 1397)
- **Wailing, lamenting, tearing garments**, or discontent with the decree of Allāh.

7 • THE VISIT OF WOMEN — A JURISTIC DISCUSSION

Scholars differed due to the narration of the **curse upon frequent women-visitors of graves**:

«لَعَنَ اللَّهُ زَايِرَاتِ الْقُبُورِ وَالْمَتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ»

“Allāh cursed the women who frequently visit graves, and those who take over them places of worship and lamps.”

SUNAN AL-TIRMIDHĪ, NO. 320; IBN MĀJAH, NO. 1575 — ḤASAN; STRENGTHENED BY AL-ALBĀNĪ

Ibn Bāz & Ibn ‘Uthaymīn: better (indeed safer) for women not to visit, due to the curse-text and fear of wailing and tribulation. (Majmū‘ Fatāwā Ibn Bāz, 13/341)

Al-Albānī and others: the general permission (“fazūruhā”) includes women visiting occasionally, without adornment, fitnah or raised voices — as evidenced by the Prophet’s ﷺ visit to his mother’s grave. (Aḥkām al-Janā’iz, p. 192)

Summary: the safer view per the two contemporary muftīs is abstention; others permit occasional visits with proper ḥijāb and composure. Both positions rest upon authentic texts.

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4. Ibn ‘Uthaymīn. Fatāwā Nūr ‘alā al-Darb; al-Sharḥ al-Mumti’ ‘alā Zād al-Mustaḳnī’, vol. 5. Dār Ibn al-Jawzī.
5. Ibn Qudāmah. al-Mughnī, Kitāb al-Janā’iz — permissibility of the visit for men.
6. Primary sources: Ṣaḥīḥ al-Bukhārī 435–436, 1189; Ṣaḥīḥ Muslim 531, 963, 970–977; Sunan al-Tirmidhī 320, 1024, 1054; Sunan Ibn Mājah 1547, 1569, 1575; Sunan Abī Dāwūd 3195, 3201; al-Bayhaqī, al-Sunan al-Kubrā 4/47.

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