

How Is It to Sprinkle Dam Water on a Grave?

Darulifta Ahlesunnat (Dawateislami)

Question

Question: What do the noble scholars and jurists of Islamic law say about the following: How is it to sprinkle Dam water on which Surah Mulk was recited over a grave for blessings? Will this be counted as wasting?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

To use sacred objects for attaining blessing has been prevalent amongst Muslims from the beginning (the time of The Prophet ﷺ). Dam water on which verses of The Qur'an or Surah Mulk were recited and blown onto is undoubtedly blessed. Therefore, it is permissible to sprinkle the Dam water on a grave, and this will not be considered wasting.

Details regarding this not being considered wasting:

The Sharī'ah has clear rulings about sprinkling water on graves:

- (1) It is a Sunnah to sprinkle water of the grave after burial. The Prophet ﷺ sprinkled water over the grave of his blessed son Ibrahim رضي الله تعالى عنه and Sa'd رضي الله تعالى عنه and commanded for water to be sprinkled over the grave of 'Usman Bin Maz'oon رضي الله تعالى عنه. Bilal Bin Rabah رضي الله تعالى عنه sprinkled water over The Prophet's ﷺ grave, as reported in Sunan Ibn Majah, Musnad Bazzar, Mishkat Al-Masabeeh, and other collections of Hadith.
 - (2) If there is the chance that the soil of the grave will scatter and the marking of the grave will disappear, it is permissible—rather emphasized—for water to be poured over the grave so that the grave isn't disrespected.
 - (3) When there is no need to pour water over the grave, but it is done as a common practice (such as on the occasion of 'Ashura') or with the belief that the coolness of the water will reach the deceased, this is wasting. Wasting water or anything of value without any reason is impermissible and a sin.
- After understanding this detail, as far as the matter of sprinkling Dam water is concerned, it should be known that in Sharī'ah,

actions are based on their purpose. There is an accepted principle of Sharī'aḥ: 'الامور بمقاصدها', i.e., actions are based on their purpose. When the purpose of an action changes, the ruling for it also changes. Many examples of this can be found in Fiqh: (1) If one stops speaking and interacting with his Muslim brother, if this continued for more than 3 days without a valid Sharī'aḥ cause, it is Haram because to stop speaking to a Muslim brother for more than 3 days has been prohibited in the Hadith. But if there is any valid Sharī'aḥ cause for not speaking or interacting with him for more than 3 days, such as he is a wrongdoer, alcoholic, or doesn't offer salah, then not speaking to him is permissible. (2) If one finds an object lying on the ground and picks it up to give it to the owner, it is permissible, otherwise it is impermissible. (Summarized from Bahar-e-Sharī'at, Vol 3, p. 1068)

If we look in light of this principle, sprinkling water on the grave because it is a common practice and without any reason is an impermissible purpose and is considered wasting water which is impermissible. But when sprinkling Dam water (on which verses of the Qur'an were recited) on the grave, the water is sprinkled for blessings; sprinkling it for this reason is permissible because this is a good purpose. Therefore, because the purpose has changed, the ruling also changed. This action isn't such an act which is against the teaching of Qur'an and Hadith either. Rather, many examples of this are found in the blessed Hadith and statements of the jurist. For example:

(1) Pouring Zamzam water on an ill person is proven from The Messenger of Allah ﷺ.

(2) It is permissible to wet a shroud with Zamzam water for blessings, even though it will dry up and not be washed.

(3) The scholars mention that when a newlywed bride is brought home, if her feet are washed and the water is sprinkled, this will be a cause for blessings because she has just come into this house and hasn't committed any disobedience of Allah, so to wash her feet and sprinkle the water is a good omen.

It is clear from these examples that since sprinkling Zamzam on an ill person, pouring water on a shroud for blessings, and sprinkling

the water of the bride's feet on the walls is permissible and not considered wasting, therefore, pouring the Dam water on which the verses of the Qur'an were recited on the grave is also permissible. Now remains the question that what is the proof that sprinkling blessed water on the grave causes the blessings to reach the deceased. The proof for this is that which the scholars mention that if the blessed hair of The Prophet ﷺ is placed on the grave of a sinner, Allah Almighty will protect him for the torment of the grave. Therefore, just like the blessings of the blessed hair will reach the deceased when it is placed on the grave, similarly, the blessing of the Dam water can also reach.

In conclusion, it is permissible to pour the Dam Water (on which the verses of the Qur'an were recited and blow on) on the grave for blessings.

Juz'iyah (text excerpts) regarding the details mentioned:

It is stated in Tabyeen Al-Haqa'iq, Al-Bahr Al-Ra'iq, Muheet Al-Burhani, Al-Jawharah Al-Nayyirah, Tanweer Al-Absar, Al-Durr Al-Mukhtar Ma'a Radd Al-Muhtar, etc. (the following words are from Al-Durr Al-Mukhtar Ma'a Radd Al-Muhtar):

(ولا بأس برش الماء عليه) حفظ الترابه عن الاندرا س (قوله: ولا بأس برش الماء عليه) بل ينبغي أن يندب، لأنه صلى الله عليه وسلم فعله بقبر سعد كما رواه ابن ماجه، وبقبر ولده إبراهيم، كما رواه أبو داود في مراسيله، وأمر به في قبر عثمان بن مظعون، كما رواه البزار

(Al-Durr Al-Mukhtar Ma'a Radd Al-Muhtar, Vol. 3, p. 169, Chapter of funeral prayer, Publ. Quetta)

Mentioning the three cases of sprinkling water on the graves as mentioned in the beginning, A'la Hazrat, The Imam of Ahl-Us-Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى (d. 1340 AH/1921 CE) writes:

بعد دفن قبر پر پانی چھڑکنا مسنون ہے اور اگر مرور زمان سے اس کی خاک منتشر ہو گئی ہو اور نئی ڈالی گئی یا منتشر ہو جانے کا احتمال ہو، تو اب بھی پانی ڈالا جائے کہ نشانی باقی رہے اور قبر کی توہین نہ ہونے پائے۔ ”به علل فی الدرغیرہ أن لا یذهب الأثر فیمتھن“۔ اس کے لیے کوئی دن معین نہیں ہو سکتا ہے، جب حاجت ہو اور بے حاجت پانی کا ڈالنا ضائع کرنا ہے اور پانی ضائع کرنا، جائز نہیں اور عاشورہ کی تخصیص محض بے اصل و بے معنی ہے۔

Translation: After burial, it is Sunnah to sprinkle water on the grave. And if, over time, the dirt of the grave has scattered and new dirt has been added, or there is a chance that the dirt will scatter, then water should be poured at that time as well so that the marking remains and the grave doesn't get disrespected. "This reason, that the marking of the grave doesn't disappear and gets disrespected, has been mentioned in Al-Durr and other books." A day cannot be specified for this. It should be done when needed. Sprinkling water when there isn't a need is a waste, and wasting water is impermissible. Specifying the Day of 'Ashura' for this is baseless and pointless. (Fatawa Razawiyah, Vol. 9, p. 373, Publ. Raza Foundation, Lahore)

Matters are judged based on their purpose. Thus, there is a principle of jurisprudence:

الامور بمقاصدها

Translation: Actions are based on their purpose. (Al-Ashbah Wal-Naza'ir, First topic, Principle No. 2, p. 23, Publ. Dar Al-Kutub Al-'Ilmiyah, Beirut)

Using sacred objects to attain blessing has been prevalent amongst Muslims from the beginning. Using especially those objects that are related to the grave is proven by the blessed companions themselves. It is stated in Sahih Al-Bukhari that a companion رضي الله عنه asked The Prophet ﷺ for his shawl so he could use it as his shroud. Sahl رضي الله تعالى عنه states that the shawl was made the shroud of that companion.

(Sahih Al-Bukhari, Book of Funeral, Vol. 1, p. 249, Publ. Lahore)

Similarly, it is stated in Sahih Al-Bukhari that The Prophet ﷺ had his blessed shawl placed in the shroud of his daughter after her passing. (Sahih Al-Bukhari, Book of Funerals, Vol. 1, p. 246, Publ. Lahore)

Juz'iyat of the examples from Fiqh:

(1) Zamzam is a sacred water. During the era of The Prophet ﷺ and his blessed companions, the ill were made to drink Zamzam, and it was sprinkled on them for cure and blessings. Because of this, the scholars also permit sprinkling Zamzam on graves and shrouds for blessings. Therefore, the Dam Water on which the verses of the Qur'an were recited can be sprinkled on graves as well. It is stated

in Al-Sunan Al-Kubra Lil-Bayhaqi, Shu'b Al-Iman, and other books of Hadith:

عن عائشة أنها كانت تحمل ماء زمزم في القوارير وتذكر أن رسول الله صلى الله عليه وسلم فعل ذلك، زاد فيه غيره عن أبي كريب وكان يصب على المرضى ويستقيهم

Translation: It is narrated by A'ishah (رضي الله تعالى عنها) that she would fill Zamzam water in bottles and take them, and she states that The Messenger of Allah ﷺ would do the same. In another narration, it is stated that The Messenger of Allah ﷺ would sprinkle Zamzam on the ill and have them drink it. (Shu'b Al-Iman, Virtues of Hajj and 'Umrah, Vol. 6, p. 32, Publ. Riyadh)

(2) To wet the shroud with Zamzam water for blessings is permissible, even though it will dry up and will not be washed. The exegist of the Qur'an, Abu Al-Fida' Allamah Isma'il Haqqi Hanafi رحمه الله (d. 1127 AH) writes in Tafseer Ruh Al-Bayan:

قال في الاسرار المحمدية لو وضع شعر رسول الله او عصاه او سوطه على قبر عاص لنجا ذلك العاصي ببركات تلك الذخيرة من العذاب وان كان في دار انسان او بلدة لا يصيب سكانها بلاء ببركته وان لم يشعروا به ومن هذا القبيل ماء زمزم والكفن المبلول به

(Ruh Al-Bayan, Vol. 3, p. 479, Publ. Dar Al-Fikr, Beirut)

(3) When a bride is brought home after the wedding, if her feet are washed and the water is sprinkled, this will be a cause for blessings. A'la Hazrat, The Imam of Ahl-Us-Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى has written:

دلہن کو بیاہ کر لائیں تو مستحب ہے کہ اس کے پاؤں دھو کر مکان کے چاروں گوشوں میں چھڑکیں اس سے برکت ہوتی ہے۔

Translation: When the bride is brought home after the wedding, it is Mustahab to wash her feet and sprinkle the water in all four corners of the house, as this causes blessings. (Fatawa Razawiyah, Vol. 2, p. 595, Publ. Raza Foundation, Lahore)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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