

262129 - Ruling on reciting the beginning and end of Soorat al-Baqarah after burying the deceased

the question

What do you say about the following hadiths ?

1. Sayyiduna al-Lajlaj (radyallahu'anhu), a companion of Rasulullah (sallallahu'alaihi wasallam), had bequeathed his son that after he leaves this world, he should recite the beginning and end of Surah al-Baqarah at the head side of his grave. Sayyiduna al-Lajlaj (radyallahu'anhu) then mentioned that he heard this from Rasulullah (sallallahu'alaihi wasallam). (al-Mu'jamul-Kabir of Imam Tabarani; Hafiz Haythami has regarded the narrators of this tradition as reliable – refer Majmu'uz-zawa'id vol.3 pg.44)
2. This has also been recorded to be the practice of Sayyiduna 'Abdullah ibn "Umar (radyallahu'anhu) in Sunanul-Kubra of Imam al-Bayhaqi (vol.4 pg.56). This narration has been classified as hasan (sound) by Imam Nawawi and Hafiz ibn Hajar (rahimahumallah). (al-Adhkar pg.212 Hadith493 & al-Futuhatur-Rabbaniyyah vol.3 Sayyiduna Abdulllah ibn Umar (may Allah be pleased with him) relates that he heard the Messenger of Allah (Allah bless him & give him peace) say: "When one of you passes away, do not keep his body for long and take him quickly to his grave, and have the opening verses of Surat al-Baqarah recited at his head and the concluding verses of Surat al-Baqarah recited at his feet." (Recorded by al-Bayhaqi in Shu'ab al-Iman and he said: The reality is that this is a statement of Abdulllah ibn Umar (mawquf). See: Mishkat al-Masabih no: 1717)

Summary of answer

It is not proven from the Prophet (blessings and peace of Allah be upon him) or from Ibn 'Umar that it is mustahabb to recite anything of the Qur'an after burying the deceased, whether that is the beginning or end of Soorat al-Baqarah or anything else. We do not know of any proven report from any of the Sahaabah (may Allah be pleased with them) concerning this matter.

Detailed answer

This hadith was narrated by at-Tabaraani in al-Mu'jam al-Kabeer (491) via 'Abd ar-Rahmaan ibn al-'Alaa' ibn al-Lajlaaj, from his father who said: My father said to me: O my son, when I die, then bury me, and when you place me in my lahd (niche in the grave), say: In the name of Allah and in accordance with the religion of the Messenger of Allah. Then fill in the grave, then recite at my head the beginning and end of Soorat al-Baqarah, for I heard the Messenger of Allah (blessings and peace of Allah be upon him) say that.

It was narrated by al-Bayhaqi (7068), by al-Khallaal in al-Amr bi'l-Ma'roof wa'n-Nahi 'an al-Munkar (p. 87), and by ad-Daynoori in al-Mujaalasah (757) as follows:

When I die, then place me in the lahd (niche in the grave) and say: In the name of Allah and in accordance with the religion of the Messenger of Allah. Then fill in the grave, then recite at my head the Opening of the Book (al-Faatihah), and the beginning and end of al-Baqarah, for I heard 'Abdullah ibn 'Umar say that.

The second version is attributed to 'Abdullah ibn 'Umar, therefore it is mawqoof.

This is a da'eef (weak) isnad. 'Abd ar-Rahmaan ibn al-'Alaa' ibn al-Lajlaaj is majhool (unknown). Adh-Dhahabi said in al-Mizaan (2/579):

No one narrated from him except Mubashshir ibn Ismaa'eel. End quote.

Those who accepted this report relied on the fact that Ibn Hibbaan described this 'Abd ar-Rahmaan as being *thiqah* (trustworthy), but Ibn Hibbaan (may Allah have mercy on him) is known for being too lenient in describing narrators as trustworthy, to the extent that he might include among the trustworthy a narrator of whom he clearly stated that he did not know who he or his father were. Hence al-Haafiz said in his biography of this 'Abd ar-Rahmaan in at-Taqrreeb (p. 348): His reports may be accepted if there are corroborating reports, otherwise his reports are regarded as *layyin* (a kind of weak hadith), as was stated in al-Muqaddimah.

The saheeh (sound) report from Ibn 'Umar is that which was narrated by at-Tirmidhi (1046) via Naafi', from Ibn 'Umar, according to which the Prophet (blessings and peace of Allah be upon

him) used to say, when the deceased was placed in the grave: “Bismillah wa billah wa ‘ala millati Rasoolillah (In the name of Allah, with the help of Allah, and in accordance with the religion of the Messenger of Allah).”

Following this report, at-Tirmidhi said:

This hadith is hasan ghareeb with this isnad. This hadith was narrated with another isnad from Ibn ‘Umar, from the Prophet (blessings and peace of Allah be upon him). It was narrated by Abu’s-Siddeeq an-Naaji, from Ibn ‘Umar, from the Prophet (blessings and peace of Allah be upon him). And it was also narrated from Abu’s-Siddeeq an-Naaji, from Ibn ‘Umar, in a mawqoof report. End quote.

It was classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

This version of the hadith is what is saheeh (sound).

It was also narrated by at-Tabaraani in al-Mu‘jam al-Kabeer (13613) and al-Bayhaqi in ash-Shu‘ab (8854), via Yahya ibn ‘Abdillah al-Baablutti: Ayyoob ibn Naheek told us: I heard ‘Ataa’ ibn Abi Rabaah say: I heard Ibn ‘Umar say: I heard the Prophet (blessings and peace of Allah be upon him) say: “When one of you dies, do not delay him [his burial]; hasten him to his grave and recite at his head the Opening of the Book (al-Faatihah) and at his feet the end of al-Baqarah, when he has been place in his grave.

This is a waahin (flimsy) isnad. Ayyoob ibn Naheek was classed as da‘eef (weak) by Abu Haatim and others. Al-Azdi said: He is matrook (to be rejected).

Mizaan al-I‘tidaal (1/294).

Regarding al-Baablutti, Ibn Abi Haatim said: He narrates problematic reports from trustworthy narrators in which he seems to be confused, so the reports of which he is the only narrator are not to be quoted as evidence. Ibn ‘Adiyy said: The impact of weakness on his hadith is obvious.

Tahdheeb at-Tahdheeb (11/211).

Al-Albaani said in ad-Da‘eefah (4140): A very weak (da‘eef jiddan) hadith.

For more information, please see Ahkaam al-Janaa'iz (1/192).

And Allah knows best.