

CAN YOU SOLIDIFY A GRAVE, IF NOT THE WHOLE GRAVE THEN JUST THE BOUNDARIES? ALSO I HEAR THAT ONE CAN PLACE PLANTS ETC ON GRAVES SO WHY CAN'T WE PLACE FRESH FLOWERS?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

A Muslim is buried upon their death rather than be cremated. The reason for this is many fold but one key reason is for the body to return to the Earth from where it originated. It is for this that one recites the following when placing handfuls of soil on the body:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

From the earth We created you, and into it We will return you, and from it We will extract you another time (20:55)

It is for this reason that all items are removed from the body, no extra clothing is wrapped around the body and the body is placed without a coffin in the grave. Similarly the grave's surface has no extra material on it except the soil that was taken from the grave. In fact it is *makruh* to even add to the soil on top of the grave, one is only permitted to use the soil removed from the grave.

Imam al-Sarkhasi discusses the point about making anything solid on the grave in his text al-Mabsut:

(قَالَ) وَيُسَنَّمُ الْقَبْرُ وَلَا يُرَبَّعُ لِحَدِيثِ «النَّخَعِيِّ قَالَ: حَدَّثَنِي مِنْ رَأَى قَبْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبِي بَكْرٍ وَعُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - مُسْتَمَّةً عَلَيْهَا فَلَقَّ مِنْ مَدْرٍ بَيْضٍ» وَلِأَنَّ التَّرْبِيعَ فِي الْأَبْنِيَةِ لِلْإِحْكَامِ وَيُخْتَارُ لِلْقُبُورِ مَا هُوَ أَبْعَدُ مِنْ إِحْكَامِ الْأَبْنِيَةِ وَعَلَى قَوْلِ الرَّوَافِضِ السُّنَّةُ التَّرْبِيعُ فِي الْقُبُورِ وَلَا تُجَصِّصُ لِمَا رُوِيَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنِ تَجْصِيسِ الْقُبُورِ وَتَرْبِيعِهَا» وَلِأَنَّ التَّجْصِيسَ فِي الْأَبْنِيَةِ إِمَّا لِلزَّيْنَةِ أَوْ لِإِحْكَامِ الْبِنَاءِ

The grave should be 'humped' (like a camel hump) and not flat and not in the shape of a rectangle. The reason being that having a flat and rectangle grave is considered as under the ruling of construction, and one should choose for graves that which is as far as possible from the ruling of construction...due to the that which has been narrated that the Holy prophet prohibited from plastering graves and making them rectangle. This is because plastering is from construction so it will be forbidden either because it is beautifying the grave or because it comes under the ruling of construction.



It is abundantly clear that constructing, solidifying and/or beautifying a grave is reprehensible as understood by the scholars from the direct prohibition of the Holy Prophet.

The second point is based upon the hadith in which the Holy Prophet took a twig and broke it in half and stated that whilst they remained alive that the punishment would be lessened in the grave. There is a misunderstanding to think that this could apply in the situation where one places fresh flowers on a grave.

Imam al-Abidin raise this point in Radd al-Muhtar 'ala durr al-Mukhtar under the discussion of the placing of twigs like the myrtle upon graves:

[مطلب في وَضْعِ الْجَرِيدِ وَنَحْوِ الْأَسِّ عَلَى الْقُبُورِ]

تَنْمَةُ قَطْعِ النَّبَاتِ الرَّطْبِ وَالْحَشِيثِ مِنَ الْمَقْبَرَةِ دُونَ الْيَابِسِ [١]

مَطْلَبٌ فِي وَضْعِ الْجَرِيدِ وَنَحْوِ الْأَسِّ عَلَى الْقُبُورِ

[تَنْمَةُ] يُكْرَهُ أَيْضًا قَطْعُ النَّبَاتِ الرَّطْبِ وَالْحَشِيثِ مِنَ الْمَقْبَرَةِ دُونَ الْيَابِسِ كَمَا فِي الْبَحْرِ وَالْدُّرِّ وَشَرَحَ [ الْمُنِيَّةُ وَعَلَّلَهُ فِي الْإِمْدَادِ بِأَنَّهُ مَا دَامَ رَطْبًا يُسَبِّحُ اللَّهُ - تَعَالَى - فَيُؤْنَسُ الْمَيِّتُ وَتَنْزَلُ بِذِكْرِهِ الرَّحْمَةُ أَهْ وَنَحْوُهُ فِي الْخَانِيَّةِ

Plants which grow out of the grave should be left as they glorify Allah.

أَقُولُ: وَدَلِيلُهُ مَا وَرَدَ فِي الْحَدِيثِ «مَنْ وَضَعَهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - الْجَرِيدَةَ الْخَضِرَاءَ بَعْدَ شَقِّهَا نَصْفَيْنِ عَلَى الْقَبْرَيْنِ اللَّذَيْنِ يُعَدَّبَانِ». وَتَعْلِيلُهُ بِالتَّخْفِيفِ عَنْهُمَا مَا لَمْ يَبْسُطَا: أَيُّ يُخَفَّفُ عَنْهُمَا بِبِرْكَةِ تَسْبِيحِهِمَا؛ إِذْ هُوَ أَكْمَلُ مِنْ تَسْبِيحِ الْيَاسِ لِمَا فِي الْأَخْضَرِ مِنْ نَوْعِ حَيَاةٍ؛ وَعَلَيْهِ فَكْرَاهَةُ قَطْعِ ذَلِكَ، وَإِنْ نَبَتَ بِنَفْسِهِ وَلَمْ يَمْلِكْ لِأَنَّ فِيهِ تَقْوِيَتَ حَقِّ الْمَيِّتِ. وَيُؤْخَذُ مِنْ ذَلِكَ وَمِنَ الْحَدِيثِ نَدْبُ وَضْعِ ذَلِكَ لِلِاتِّبَاعِ وَيُقَاسُ عَلَيْهِ مَا أُعْتِيدَ فِي زَمَانِنَا مِنْ وَضْعِ أَغْصَانِ الْأَسِّ وَالْحَوْءِ، وَصَرَخَ بِذَلِكَ أَيْضًا جَمَاعَةٌ مِنَ الشَّافِعِيَّةِ، وَهَذَا أَوْلَى مِمَّا قَالَ بَعْضُ الْمَالِكِيَّةِ مِنْ أَنَّ التَّخْفِيفَ عَنِ الْقَبْرَيْنِ إِنَّمَا حَصَلَ بِبِرْكَةِ يَدِهِ الشَّرِيفَةِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ دُعَائِهِ لَهُمَا فَلَا يُقَاسُ عَلَيْهِ غَيْرُهُ. وَقَدْ ذَكَرَ الْبُخَارِيُّ فِي صَحِيحِهِ أَنَّ بُرَيْدَةَ بِنَ الْحُصَيْنِ - رَضِيَ اللَّهُ عَنْهُ - أَوْصَى بِأَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَتَانِ، وَاللَّهُ تَعَالَى أَعْلَمُ

After a short discussion he makes the point about the placing of plants, flowers and branches;

The reduction in punishment in the two graves was achieved due to the honourable blessing of his hand, or his supplication so one cannot apply that reasoning on anybody else. Having said that, Imam Bukhari mentions that Burayda ibn al-Husayb requested that two date-palm trees should be planted in his grave – and Allah the Almighty knows best.

In summary no permissibility has been granted for **adding** plants or flowers to the grave after the burial of the person has already taken place. There is clear indication that any plants which naturally grow from the grave should be left, in fact we have seen that a companion actually asked for trees to be planted on his grave. This in no way was to beautify the grave, which obviously flowers do. Furthermore this is not a Muslim tradition but rather adopting atheist or Christian practices.

In conclusion, we have seen that nothing is added to the grave except the shroud. No items, extra clothing or even soil to place on the grave. We have seen that the practice of making graves look beautiful; solidifying them; flattening them; or making them rectangle are prohibited practices. This should be avoided, especially if the dead would have wanted it or had a desire for it as it would be a means to increase rather than decrease the punishment of the grave.

والله اعلم و علمه احكم واتم