

*And remind (others), for the reminder most certainly benefits the Believers  
Surah Zhaariyaat, verse 55*

Safar 1444

September 2022

## THE DEATH OF THE QUEEN MUSLIMS' ATTITUDE AND RESPONSE

**T**he death of the Queen in Britain has given rise to a number of questions. These questions are as follows:

- (1) Is it permissible to attend a memorial service held in honour of the Queen?
- (2) Was it permissible for Muslims to attend the grand funeral service that was held for the Queen?
- (3) Is it permissible for Muslims to follow the Royal funeral procession on TV or Radio or via their mobile phones?
- (4) Is it permissible to mourn and offer condolences for the death of a kaafier?
- (5) Many Muslim leaders and organisations have sent in messages of condolence in which the Queen was praised and applauded, and the term 'Her Majesty' was used. What does Islam have to say about this?
- (6) One particular Muslim organisation offered a condolence message wherein they also made dua that Allah must "bless her soul and unite her with her husband in Paradise". Is this allowed in Islam?
- (7) Is it allowed for British Muslims to sing the national anthem in honour of the Queen?
- (8) If Muslims do any of the above for political expediency, can it be justified?
- (9) It is said that Rasoolullah (sallallahu alayhi wasallam) made the Janaza salaah of the Abyssinian King Najaashi, who was a Christian? Is this correct?
- (10) Is it proper to suggest that since the Queen was a woman of noble character and good morals, she may have died as a Muslim, and as such we cannot say with certainty that she is going to Jahannum?
- (11) In like manner, can we say that since she had these good qualities there is the possibility of her being granted Paradise?

## A COMMENT ON THE QUESTIONS

We will proceed to answer the above questions in the above sequence. However, before doing so, there is lament that needs to be shared. These questions are an indication of how far Muslims have drifted from the true and orthodox teachings of Islam. Muslims have become so heavily influenced by modernism, that even basic Islamic beliefs are discarded for the sake of appeasing the kuffaar. Our mentality has become aligned to the thinking of the kuffaar, to the extent that we feel the need to conform to the standards and norms of the kuffar society, at the expense of Allah's Law. Why should such questions even arise, if we really understood correct Islamic Belief? When will Muslims realize that we are different in culture and etiquette to other societies? We are different because our culture is rooted in the Sunnah of Our Nabi Muhammed (sallallahu alayhi wasallam). We are not always permitted by Shariah to abide by the normativity of the kuffar. When Islam (i.e. The Shariah of Rasoolullah salallahu alayhi wasallam) came, all other norms, cultures, and lifestyles were cancelled out. Allah Ta'ala refers to this in **verse 50 of Surah Maa-idah: "What, is it the Law of Jahiliyya that they seek? But who can have a more beautiful Law than Allah, for a people who believe with conviction."**? During his final Hajj, Rasoolullah (sallallahu alayhi wasallam) made this historic declaration: **"Take heed! All matters of Jahiliyya have been trampled underfoot (abolished)."** From that day onwards, effectively all cultures and customs that are foreign to Islam were brought to an end.

Nonetheless, there is a need to answer these queries and provide a Shar'ee perspective to the situation. Sadly, we as so-called Ulema have failed in our duty to notify the Muslim public of these matters before they occur. We are now advising after the fact. Damage control. Instead of being proactive, we have to settle for being reactive. But then again, one would not expect Muslims to transgress Allah's Law to such an extent. Be that as it may, the following answers will provide clear guidance, insha Allah

## ANSWERS

- (1) It is not permissible to attend a memorial service held in honour of any kaafier, be it the Queen or King of England or any other famous leader or personality. A memorial service is defined as ***a commemorative service of worship held for a dead person***. In Surah Taubah, verse 84 Almighty Allah commands: **"A do not offer prays for any one of them (i.e. the Munaafiqeen) who died; and do not stand by their gravesides. They rejected Allah and His Rasool, and they died as faasiqeen (i.e. disbelievers)."** From this verse the Mufasssireen (Ulema of Tafseer) have extracted two important rulings: the prohibition of funeral prayers for kuffar, and the prohibition of attending the burial of kuffar, A memorial is a religious prayer service; hence to attend such a ceremony is haraam according to the Holy Quran.
- (2) From the above cited verse, we have learnt that attending a funeral service for Kuffar is haraam. Therefore, it was haraam for Muslims to attend the

Queen's funeral service. Whoever did so, should seek Allah's forgiveness, make taubah, and promise never to repeat such an act.

- (3) Just as attending a haraam function is haraam, to watch such a function on TV or the mobile device, or to follow it on Radio is also haraam. In Surah Furqan, verse 72, Allah Ta'ala states: **"And (the slaves of Allah) do not witness falsehood..."** The books of Fiqh such as *Hidayah* and *Raddul-Muhtaar* state that looking at a sin is also a sin, unless one is doing so to take lesson and reflect. Besides, TV and video are haraam on account of the pictures and music that dominate these devices.
- (4) It is permissible to offer condolences to kuffar upon the death of their family members. However, the condolence message must not contain any praises for the deceased, or any statement that constitutes a dua for the deceased, because praising the kuffar and making dua for them after death are not allowed in Islam. This also emerges from verse 84 of Surah Taubah quoted earlier. As for mourning, this is haraam. We are not allowed to mourn the death of a kaafier. To this extent, it is haraam to participate in any procession or vigil or serice that expresses mourning for the death of a disbeliever. Allah Ta'ala states in The Holy Quran, after mentioning the destruction of Fir'oun and his army: **So, the heavens and earth did not shed tears upon their destruction, and they were given no respite.**" (Surah Dukhaan, verse 29)
- (5) As stated above, it is not permissible to praise or laud one who has died in kufr. Using the term "her majesty" is a form of praise. A hadeeth of Rasoolullah (sallallahu alayhi wasallam) states: **"When a faasiq is praised, Allah, The Almighty becomes angry and the Arsh of Allah shakes."** When this is the condition of a faasiq, who is still a Muslim and is alive, how much more severe will the matter be in relation to a dead kaafier?
- (6) The 'dua' that has been attributed to this Muslim organisation for the queen is extremely ridiculous and blasphemous. When the Quran has decided that a kaafier or kaafierah cannot be granted Paradise, no Muslim has the right to make such a dua. This is in direct conflict with the Holy Quran. Such statements border on kufr. To further illustrate this ruling, take the example of Abu Talib. This uncle of Rasoolullah (Sallallahu alayhi wasallam) loved his nephew dearly, and gave him unwavering support against Kuffar in Makka. He stood firm against the Quraish and allowed the Rasool of Allah to propagate the Deen of Islam freely. Yet, Abu Talib himself was not a Muslim, and he died as kaafier, in spite of Allah's Messenger begging him to read the kalimah at the time of death. Rasoolullah (Sallallahu alayhi wasallam) vowed to make dua of *maghfirat* for him after his death until Allah forbade him. Allah Ta'ala then revealed verse 113 of Surah Taubah wherein Muslims were prohibited from making dua for kuffar after their demise. Needless to say, from that moment

onward Rasoolullah (Sallallahu alayhi wasallam) desisted from making any dua for Abu Talib. Our sentiment and emotions will conclude that if any kaafier is deserving of a dua after death, it should be Abu Talib. Yet, the Holy Quran emphatically forbid this. From this we learn that when a person dies as a kaafier, it is haraam to make any sort of dua for him or her. (*Ma'aariful Quran*)

- (7) Muslims are not allowed to sing the national anthem. An anthem is a song that identifies with, and represents the culture and ideals of a nation or group of people. Some anthems contain words of kufr. In particular the British anthem has the following sentences, wherein they entreat Almighty Allah the following: *'Send him victorious...O Lord our God arise; Scatter our enemies; And make them fall! Confound their politics; Frustrate their knavish tricks; On Thee our hopes we fix; God save us all!* These verses must be considered in the context of the days when Britain had invaded Muslim countries and massacred hundreds of Muslims. These words of the anthem represent a dua *against* Muslims in support of oppression and injustice. How pathetic of Muslims to be singing such verses! On the whole, Muslims are not allowed to sing any anthem of the Kuffar.
- (8) There can be no justification for any violation of Allah's Law, political expediency being the most pathetic of all excuses. Muslims who do so suffer from an inferiority complex, and believe their honour lies in currying favour with the ruling elite. Islam does not prohibit Muslims from maintaining good ties with kuffar rulers and political parties, but not at the expense of Islamic principles. We are not allowed to sacrifice our Deeni honour just to appease and placate our non-Muslim contemporaries. Allah Ta'ala says: **"What, do they seek honour by them (the Kuffar)? Indeed, all honour belongs (only) to Allah."** (Surah Nisaa, verse 139)
- (9) All authorities of Islamic History and Hadeeth are unanimous that King Najaashi had embraced Islam before he passed away in Abyssinia. There is, therefore, no doubt that Rasoolullah (sallallahu alayhi wasallam) performed the janaaza salaah of a Muslim, not a Christian.
- (10) & (11) When an individual leads a life of kufr, and there is no sign of Islam or iemaan in the life of that person, and he or she dies in such a state, then, in the light of Shariah, we are constrained to believe that person died as a kaafier. We have no basis or grounds to even hope for such a person's forgiveness, regardless of our noble and gracious the individual was in his or her lifetime. Thousands of 'good' and 'noble' kuffar have died; are we going to hold out some hope of forgiveness or paradise for such people just on account of the good life they led in this world? This makes a mockery of our Belief system. It

goes against what our Quran teaches. Earlier on we cited the story of the death of Abu Talib, the uncle of our Rasool (sallallahu alayhi wasallam). In spite of his absolute and undying support for Prophethood, his life ended in kufr. There was no suggestion whatsoever of him being granted forgiveness by Allah. Instead, Rasoolullah (sallallahu alayhi wasallam) said that he will receive the lightest punishment in Jahannum. For admittance into Paradise, iemaan is condition. Without iemaan, a human being cannot enter Jannah, notwithstanding how good, philanthropic, and noble that individual was in his or her lifetime.

It is my dua that the above answers will clearly convey the Muslim stance on such issues. Our challenge in this world is to abide by Allah's Law under all circumstances, amidst criticism and fear of fall-out with our contemporaries. This is our sacrifice, for which we will be richly rewarded in this world and the hereafter. There is no need or justification to breach the Laws of Allah just so that we look good in the eyes of our governments and just so that we stand to benefit in some worldly way. These are all imaginary benefits that Shaytaan dangles before our eyes, with the express purpose of diverting us from Allah's Commandments. Our brief is to look good in the Eyes of Allah, to please Him in spite of any perceived backlash from friend or foe.

---