

## Ruling on the deceased children of the Mushriks

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** A questioner from Riyadh asks: What is the ruling on a child who, being born to two disbelieving parents, dies before reaching the age of Taklif (meeting the conditions to be held legally accountable for actions)? Is the child a Muslim in the Sight of Allaah, knowing that the Messenger of Allaah (*May the peace and blessings of Allaah the Most High be upon him*) said:

**Every child is born on Fitrah (divinely bestowed natural disposition of Islaam)?<sup>1</sup>**

If the child is a Muslim, should the Muslims wash the dead body and perform the Funeral Prayer over the child? Please enlighten us. May Allaah reward you.

**Shaykh Bin Baaz** (*May Allaah the Most High have mercy on him*): If a child of two disbelieving parents dies before reaching the age of Taklif, they fall under the same the rulings applied to them in the worldly life, and consequently, the corpse is not washed. Moreover, they are neither entitled to a Funeral Prayer nor to be buried in the Muslims' graveyards. Yet, in the Hereafter, the judgment concerning them rests with Allaah (*Exalted be He*). It was authentically reported that the Prophet (*May the peace and blessings of Allaah the Most High be upon him*), when asked about the children of the Mushriks (those who associate others with Allaah in His Divinity or worship), said:

**Allaah knows what sort of deeds they would have done.<sup>2</sup>**

Some religious scholars viewed that the Knowledge of Allaah (*Exalted be He*) about them is manifested on the Day of Resurrection, and that they will be tested in the way of Ahl-ul-Fatrah (people having no access to Divine Messages). Thus, if they obediently submit to what they are asked, they will enter Paradise; but if they disobey, they will enter the Fire. Hadeeths from the Prophet (*May the peace and blessings of Allaah the Most High be upon him*) about testing Ahl-ul-Fatrah on the Day of Resurrection were proven authentic. This also applies to those who receive the same religious ruling, such as the children of the disbelievers.

<sup>1</sup> Saheeh al-Bukhaaree, Saheeh Muslim, Sunan at-Tirmidhee, Sunan Aboo Daawood, Musnad Ahmad and Al-Muwattaa Maalik

<sup>2</sup> Saheeh al-Bukhaaree, Saheeh Muslim, Sunan an-Nasaa'ee, Sunan Aboo Daawood, Musnad Ahmad

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Allaah (*Exalted be He*) says:

**[And We never punish until We have sent a Messenger (to give warning).]<sup>3</sup>**

This is the most correct opinion regarding Ahl-ul-Fatrah and those like them to whom Da`wah (calling to Islaam) has not reached in an uncorrupted manner. This opinion was also maintained by the Shaykh of Islaam Ibn Taymeeyah, his student Ibn al-Qayyim, and a group of the Salaf (righteous predecessors) and the Khalaf (the succeeding generations), may Allaah be merciful with them all. Scholar Ibn al-Qayyim (*May Allaah the Most High have mercy on him*) extensively elaborated on the religious ruling regarding the children of the disbelievers and Ahl-ul-Fatrah at the close of his book, Tareeq-ul-Hijratayn [The Path of the Two Hijrahs], under the title, Tabaqat al-Mukallafeen [Levels of the Mukallafs].

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<sup>3</sup> سورة الإسراء – Soorah al-Israa [17:15]