

The Rewards of Worships To The Souls of The Deceased

Mujahid-e-Maslaik-e-Ahle Sunnat, Khateeb-e-Azam Pakistan
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(Rahmatul-Lilahi 'Alaih)

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Lahore, Karachi, Pakistan

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To

The Souls Of The Deceased

ثواب العبادات الى ارواح الاموات

By

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Khateeb-e-A'zam Pakistan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Note

On May 10, 2005 (*1st Rabee ul Aakhir 1426 A.H*) the respected wife of the Honorable Author of this booklet departed from this immortal world. (*Innaa Lil Laahi Wa Innaa Iliaehe Raaji'oon*). I translated this booklet for forwarding rewards for her. I found this book very beneficial for clearing many doubts and in explaining the details about forwarding rewards to the departed souls. I have seen in mourning and in gathering of *Ieesaal-e-Sawaab* people only distribute printed *Soorah-e-Yaaseen* and some other reading material. I think on these occasions it is very important to distribute this booklet also so that people are aware of the virtues of our belief and practices. I know it is very difficult to translate Islaamic books in English. Anyhow I have tried my best to translate it according to the original text to get the real meaning. Even then, if I have made any mistake I seek forgiveness from Allaah Ta'aalaa. And it is my repeated request to the readers, if they find any mistake in my translation please do not hesitate to inform us, we will be thankful to them.

Humble disciple of Hazrat Ghaus-e-A'zam (*Rahmatul-Laahi 'Alaieh*)

S.Y.Z. Qaadiree

June, 2005

After receiving feedback from readers this edition has been revised and corrected.

S.Y.Z. Qaadiree

2013

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

There are three kinds of worship, physical, financial and combined. **Physical Worship** is associated with the body, for example recitation of the Holy *Qur'aan*, Praising and Glorifying Allaah Ta'aalaa, supplication, seeking forgiveness from Allaah Ta'aalaa performing *Salaah*, fasting and so forth. **Financial Worship** is associated with money, such as giving a portion of money (*Zakaat*), giving alms (*Sadaqaat*), charity (*Khaieraat*) and so on. **Combined (*Murak-kab*) Worship** is associated with both. For example *Hajj*, here money is spent and after reaching Makkah Mukarramah the body performs the rituals of *Hajj*.

A Muslim who performs any of these kinds of worship with sincerity Allaah Ta'aalaa, with His Grace and Mercy, bestows upon him rewards and benefits. Now the question is can the rewards of a Muslim's worship be conveyed to a deceased Muslim or not? A group of people separated from Islaam (known as the *Mu'tazilah*) do not believe that the dead receive the rewards conveyed to them nor do they benefit from it. All of the *Ahle-Sunnat Wa Jamaa'at* believe that rewards are conveyed to the deceased and they receive benefits from it.

Even though the *Mu'tazilah* are no more, unfortunately such people are born among the Muslims, who like the *Mu'tazilah* have started to deny the act of forwarding rewards. Although they claim to be keeping the belief on the *Qur'aan* and *Hadees*, it is surprising that those who claim to believe and act according to the *Qur'aan* and *Hadees*, have become deniers of forwarding rewards and of it

being beneficial and profitable. Because to claim to believe and act according to the *Qur'aan* and *Hadees* and then to deny the act of forwarding rewards is impossible as they can never be combined. These people should ponder profoundly on the following evidence.

PHYSICAL WORSHIP (*BADANI IBAADAAT*)

To Pray and Seek Forgiveness for the Deceased:

1. Hazrat Nu'maan bin Basheer (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

الدُّعَاءُ هُوَ الْعِبَادَةُ۔

(ابوداود حدیث نمبر 1479۔ مشکوہ حدیث نمبر 32230۔ ترمذی حدیث نمبر 3372۔ ابن ماجہ حدیث نمبر 3828) "Supplication (*Du'aa*) is worship."

2. Hazrat Anas (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

الدُّعَاءُ مُؤْخِذُ الْعِبَادَةِ (کنز العمال: 3114۔ مشکوہ حدیث نمبر 2231۔ ترمذی حدیث نمبر 3371)

"Supplication (*Du'aa*) is the essence of worship."

It is proved by these two sayings (*A-haadees*) that supplication is not only worship but moreover, the essences of worship.

3. Allaah Ta'aalaa says,

وَالَّذِينَ جَاءُوكُمْ مِّنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا خُوَانِا لَّذِينَ سَبَقُوكُنَا بِالْإِيمَانِ (القرآن، الحشر: 10)

"Those who came after them, they pray like this, 'O Our Cherisher! Grant forgiveness to us and grant forgiveness to those brothers of ours with faith who have passed away before us.'"

Pay attention, in this holy verse, Allaah Ta'aalaa has mentioned approval and praises the blessed action of the later coming Muslims who did supplications of forgiveness for

themselves as well as supplicated for their Muslim brothers who have passed away before them.

When proven that supplication (*Du'aa*) is a form of worship and it is acknowledged that the worshipping by the living, that is supplication, the deceased benefit. Yet if it is still not accepted, that means that the supplications of forgiveness by the Muslims for their departed brothers should be considered useless and absurd. Then it should also be said that the *Qur'aan* (*Ma'aaazal-Laah!* Allaah forbid!) labels foolish and absurd actions as praiseworthy with approval. Supplications (*Du'aa*) of forgiveness, done by living Muslims as being a cause of forgiveness, elimination of sins and elevation of status for the deceased Muslims has been verified.

4. Therefore Imaam Jalaal-ud-deen Suyooti (*Rahmatul-Laahi 'Alaieh*) said,

وَقَدْ نَقَلَ غَيْرُهُ أَعْجَبَهُمْ عَلَى أَنَّ الدُّعَاءَ يَنْفَعُ الْبَيِّنَاتَ وَدَلِيلُهُ
مِنَ الْقُرْآنِ قَوْلُهُ تَعَالَى وَالَّذِينَ جَاءُوكُمْ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا
أَغْفِرْ لَنَا وَلِلْهُوَ أَنْ يُنَبِّئَنَا لِمَنْ سَبَقُونَا بِالْإِيمَانِ (الآلية)

(شرح الصدوق في نسبته 127 - مطبوع مصر 1339هـ)

"And many scholars have stated unanimously on this deed. No doubt supplications benefits the deceased and the evidence is in this statement from Allaah Ta'aalaa in the Holy *Qur'aan*. Those who came after them they pray like this, 'O Our Cherisher! Grant forgiveness to us and grant forgiveness to those brothers of ours with faith who have passed away before us.'"

5. Allaah Ta'aalaa also states in the Holy *Qur'aan* the supplication of Hazrat Ibraheem (*'Alaiehis-Salaam*) as praiseworthy.

رَبَّنَا أَغْفِرْ لِيْ وَلِوَالِيْ مَنِيْنَ يَوْمَ يَقُولُ الْحِسَابُ (القرآن، إبراهيم: 41)

"O our Cherisher! Forgive me, my biological mother, biological father and true believers (*Mu'mineens*) the day accounts

shall establish."

See, Hazrat Ibraaheem (*'Alaiehis-Salaam*) is supplicating for the forgiveness of his deceased parents and Muslims(☆). As Supplication (*Du'aa*) is worship then it is acknowledged that by his worship, his parents and Muslims should be definitely benefited. Otherwise doing supplication (*Du'aa*) by Hazrat Ibraaheem (*'Alaiehis-Salaam*) will be considered useless. Here, will it be proper to say that the Honourable Prophet Hazrat Ibraaheem (*'Alaiehis-Salaam*) is guilty of doing useless work and Holy *Qur'aan* has mentioned unworthy actions? (*Ma'aazal-Laah!* Allaah forbid!)

6. Allaah Ta'aalaa says,

Those angels who carry aloft the throne and those surrounding it, along with Our Glorification and Praising,

وَيَسْتَغْفِرُونَ لِلّذِينَ آمَنُوا (الرّآن, غافر: 7)

are doing the supplication (*Du'aa*) of forgiveness for the Muslims. It is acknowledged in this verse that angels, along with praising and glorifying Allaah, supplicate for the forgiveness of the true Muslims (*Mu'mineen*). Note, the angels are the ones asking supplication (*Du'aa*) of forgiveness but the Muslims will receive its benefit. If it has not been ordered that the benefit of their supplication (*Du'aa*) be in the favour of the Muslims, then their supplications (*Du'aa*) for the Muslims would be considered useless. As the angels are innocent and appointed by Allaah, none of their actions can be useless or disadvantageous. Therefore, it has been proven that the supplication (*Du'aa*) of forgiveness done by the angels will definitely reach the Muslims. It is now understood that others can receive the benefit of one's worship. Provided the aim is to send benefit to others.

☆ Who were the parents of Hazrat Ibraaheem (*'Alaiehis-Salaam*)? See its refined research in my book "*Az-Zikrul Haseen*" (Author)

7. Hazrat Abdul-laah Ibne 'Abbaas (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَالِمِيْتُ فِي الْقَبْرِ إِلَّا كَالْغَيْرِقُ الْمُتَعَوِّثُ، يَتَسْتَرُ دُعَوَةً تَلْحُقُهُ، مِنْ أَبِ،
أَوْ أُمِّ، أَوْ أَخِ، أَوْ صَدِيقِ، فَإِذَا لَحِقْتُهُ كَانَ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا
فِيهَا، وَإِنَّ اللَّهَ تَعَالَى لَيُدْخِلَ عَلَى أَهْلِ الْقُبُوْرِ مِنْ دُعَاءٍ أَهْلِ
الْأَرْضِ أَمْثَالَ الْجِبَالِ، وَإِنَّ هَدِيَّةَ الْأَحْيَاءِ إِلَى الْأَمْوَاتِ إِلَّا سُتْغَفَارٍ
لَهُمْ - (مشكولة حديث نمبر 2355 - تبليغ شعب الایمان حديث نمبر 9295)

"The condition of the deceased in his grave is like someone crying for help while drowning, he waits to receive supplication (*Du'aa*) from his father, mother, brother or friend. When he receives the supplication (*Du'aa*) from someone, this supplication (*Du'aa*) becomes dearer to him than the world and whatever is in it. Furthermore, there is no doubt Allaah Ta'aalaa bestows the people of the grave blessings and rewards akin to the mountains because of the supplication (*Du'aa*) from the world. No doubt the asking of forgiveness (that is supplication (*Du'aa*)) is the gift from the living to the deceased.

It is clearly proven by this saying (*Hadees*) that the deceased wait for supplications (*Du'aa*) of forgiveness, gifts, and offerings. Therefore, supplication (*Du'aa*) of forgiveness is indeed very beneficial.

8. Hazrat Ibne 'Abbaas (*Radiyal Laahu Ta'aalaa 'Anhuma*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَا مِنْ رَجُلٍ مُّسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا
لَا يُشَيِّعُ كُوْنَ بِاللَّهِ شَيْئًا إِلَّا شَغَّفَهُمُ اللَّهُ فِيهِ -
(مشكولة حديث نمبر 1660 - مسلم حديث نمبر 2199 - ابو داود حديث نمبر 3170 - ابن ماجه حديث نمبر 1489 - تبليغ شعب الایمان حديث نمبر 9249)

"The Muslim in whose Funeral Prayer (*Namaaz-e-Janaazah*), forty

such Muslims stand who have not done polytheism (*shirk*) then Allaah Ta'aalaa accepts their recommendation in the favour of the deceased, meaning He grants forgiveness."

Notice how the recommendation of forty living Muslims, that is their supplication (*Du'aa*) of forgiveness, in favour of a departed one becomes a cause of forgiveness.

9. Hazrat Maalik bin Baheerah (*Radiyal Laahu Ta'aalaa 'Anhu*) said that I have heard the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saying:

مَامِنْ مُسْلِمٍ يَنْوُثُ فَيُصَلِّ عَلَيْهِ ثَلَاثَةُ صَفُوفٍ مِنَ الْمُسْلِمِينَ
إِلَّا أَوْجَبَ

(شكوكه حديث رقم 1687 - ابو داود حديث رقم 3166 - ترمي 1028 - ابن ماج 1490)

"The Muslim in whose Funeral Prayer three rows of Muslims gather, Paradise becomes mandatory for him."

In the Funeral prayers, the three rows are formed, and it is obvious that the rows making and performing of prayers is not the work of the deceased but it is work of the other people which is a cause of forgiveness for the deceased.

10. Hazrat Abu Sa'eed Khudri (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

يَتَبَعُ الرَّجُلُ يَوْمَ الْقِيَمَةِ مِنَ الْحَسَنَاتِ أَمْشَانُ الْجِبَالِ فَيُقْنَوْ أَلِي
هُذَا؟ فَيَنْعَالُ بِاسْتِغْفَارٍ وَلَدَكَ لَكَ

(شرح الصدور صفحه 127 - الادب المفرد للباري صفحه 9، مطبعة التازيه)

"On the Day of Judgement, virtues like the mountains will attach to the person (from deeds) and he will then ask where are these from? He will be told that it is due to the seeking of forgiveness by your children from Allaah which have been done for you."

11. Hazrat Abu Huraiyah (*Radiy al Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

فَيَقُولُ يَا رَبِّ أَنِّي هُنَّا ؟ فَيَقُولُ بِإِسْتِغْفَارٍ وَلَكَ لَكَ
(مشكوة حدیث نمبر 2354- ابن ماجہ حدیث نمبر 3660)

"In Paradise Allaah Ta'aalaa raises the status of one of his pious worshippers. So that person will ask, 'O my Raab! Why has my status been elevated?' It will be stated, 'It is due to your son who does supplication (*Du'aa*) of forgiveness for you."

This saying (*Hadees*), proves that if for any pious or holy person supplication (*Du'aa*) of forgiveness is done than his status is elevated and if it is done for sinful person then hardship and wrath is dispelled away, as mentioned before.

12. Hazrat Anas (*Radiy al Laahu Ta'aalaa 'Anhu*) said that Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says

أَمَّقُ أُمَّةً مَرْحُومَةً تَدْخُلُ قُبُورَهَا بِذُنُوبِهَا وَتَخْرُجُ مِنْ قُبُورِهَا
لَا دُنُوبُ عَلَيْهَا تَهَبَّصُ عَنْهَا بِإِسْتِغْفَارِ الْبُوَّمِينِ -
(طبراني اوسط 128- شرح الصدور حدیث نمبر 1879)

"My followers (*Ummat*) are the followers who found mercy (*Marhoomah*), they will enter the graves with sins and when they will come out of their graves they will have no sins. Allaah Ta'aalaa will purify and cleanse them from their sins due to the forgiveness sought by the true believers (*Mu'mineens*) for them."

13. It is in the admitted book of articles of the *Hanafee* doctrine "Sharah-Aqaa'id-e-Nasfee"

وَفِي دُعَاءِ الْأَحِيَاءِ لِلْأَمْوَاتِ وَصَدَقَتِهِمْ عَنْهُمْ نَفْعٌ لَهُمْ خَلَافَ الْمُعْتَزِلَةِ
(ص 156- مطیع گفرانیل- شرح فتنہ اکبر ص 107)

"The praying of the living ones for the departed and the giving alms and charity is beneficial for the deceased and the *Mu'tazilah*

are against it."

14. The glorious Scholar Hazrat Allaamah Mullaa Alee Qaari (*Rahmatul Laahi Ta'aalaa 'Alaieh*), the author of *Mirqaat*, the commentary of *Mishkaat*, states;

إِنَّ أَهْلَ السُّنْنَةِ عَلَى أَنَّ الْأَمْوَاتِ يَتَعَمَّدُونَ مِنْ سَعْيِ الْأَحْيَاءِ
(شرح فتاوى كبرى 157، مطبخ حنفي 1269هـ)

"The *Ahle Sunnat* are unanimous on this that the departed are benefited by the actions of the living ones."

Praying (*Salaat*), Fasting (*Saum*) and Performing *Hajj* for the Departed Person (*Maiy-yit*)

15. A person came in the blessed presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and said,

"O Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! I treated my parents with kindness when they were alive. Now after their death how should I do goodness for them?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

إِنَّ مِنْ الْبِرِّ بَعْدِ الْبَرِّ أَنْ تُصَلِّيَ لَهُمَا مَعَ صَلَوةِكَ وَأَنْ تَصُومْ لَهُمَا
مَعَ صَيَّامِكَ (شرح الصد وصحيفه 129، ابن أبي شيبة: 12084)

"Now to do kindness for them, along with your prayers, you should also do voluntary prayers (*Naflee*) for them and along with your fasts, do voluntary (*Naflee*) fast for them."

16. *Um-mul Mu'mineen* Hazrat Aa'ishah Siddeeqah (*Radiyal Laahu Ta'aalaa 'Anhaa*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَعَلَيْهِ صَيَّامٌ، صَامَ
عَنْهُ وَلَيْسَ. (مسلم شريف حديث نمبر 2692)

"A person who dies and fasts are still left in his obligation then his

guardian should fast from his side."

17. Hazrat Bareedah (*Radiy al Laahu Ta'aalaa 'Anhu*) narrated from his father that he was sitting near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as a woman came. She inquired,

إِنَّهُ كَانَ عَلَيْهَا أَصُومُ شَهْرِهِ، أَفَأَصُومُ عَنْهَا؟ قَالَ: صُومِي عَنْهَا. قَالَتْ:

إِنَّهَا لَمْ تَحْجُّ قُطُّ، أَفَأَحْجُّ عَنْهَا؟ قَالَ حُجَّيْ عَنْهَا.

(مسلم كتاب الصوم حديث نمبر 2697 - أبو داود كتاب الوضوء حديث نمبر 2877 - مذكرة حديث نمبر 1955 - ترمذى حديث نمبر 677)

"O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! My mother has died, and she was obligated to fast for a month. Should I fast from her side?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replies, "Yes you fast from her side." She asked, "My mother never preformed *Hajj*, should I perform *Hajj* from her side?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) answers, "Also do *Hajj* from her side."

From these three saying (*A-haadees*), it is evident that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered to pray, fast and perform *Hajj* for the departed. It is clear that by the worship (praying, fasting and performing *Hajj*) done by the living, the departed for whom the worship is done, will benefit. If the departed are not rewarded for the worship by the living, then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have never allowed it instead would have said that by your worshipping they will not receive any bounties, therefore, it is useless to worship from their side.

18. Hazrat Ibne 'Abbaas (*Radiy al Laahu Ta'aalaa 'Anhumaa*) said, "A woman from the tribe of Juhaienah arrived in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and humbly said," O Holy Prophet of Allaah (*Sallal Laahu Alaike Wa Sallam*)!

إِنَّ أُمِّيْ نَذَرَتْ أَنْ تَحْجُّ فَمَنْ تَحْجَّ حَتَّىْ مَاتَتْ، أَفَاحْجُّ عَنْهَا؟ قَالَ: نَعَمْ، حُجَّيْ عَنْهَا۔ (بخاري حديث نمبر 1852)

"My mother vowed of performing *Hajj* but she died without doing *Hajj*. Should I perform *Hajj* from her side?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "Yes, you do *Hajj* from her side."

Note that it was mandatory and important for the woman to do *Hajj* when she was alive. However, she died without doing it and the *Hajj* was still obligatory on her, due to which she was accused and entitled for punishment. But, when her living guardian performed *Hajj* on her behalf and fulfilled the obligation, she was freed from charge and punishment. Therefore, it is known that the departed souls are benefited by the actions of the living ones, provided it is preformed with the intention of sending rewards.

19. Hazrat Abdul-laah Bin Umar (*Radiyal Laahu Ta'aalaa 'Anhumaa*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَنْ حَجَّ عَنْ وَالِدَيْهِ بَعْدَ وَفَاتِهِمَا كَتَبَ اللَّهُ لَهُ عِتْقَةً مِنَ الْئَارَ وَكَانَ لِلْبَحْرُجُونَ عَنْهُمَا حَجَّةً تَامَّةً مِنْ غَيْرِ أَنْ يُنْقُصَ مِنْ أُجُورِهِمَا شَيْءٌ۔
وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا وَصَلَّ ذُرَّ حِمَ رَحْمَةً بِأَفْلَمَ مِنْ حَجَّةَ
يَدْخُلُهَا عَيْنِهِ بَعْدَ مَوْتِهِ فِي قَبْرِهِ۔

(شرح الصد و رضي 129۔ بہقی شعب الایمان حدیث نمبر 7912)

"Any person who, after the death of his parents, performs *Hajj* on their behalf, Allaah Ta'aalaa writes freedom from Hell for him and gives him the rewards of a perfect *Hajj* and there will be no reduction in the rewards for his parents." The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, "The best way of loving the departed soul of your close relatives is to perform *Hajj* on their behalf."

20. Hazrat Zaied Ibne Arqam (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the

Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَنْ حَجَّ عَنْ أَبْوَيْهِ وَلَمْ يُحْجِجْ أَجْزِيَ عَنْهُمَا وَبُشِّرَتْ أَرْوَاحُهُمَا فِي السَّمَاءِ
وَكُتِبَ عِنْدَ اللَّهِ بِرَاءَ - (شرح الصدوق صفحه 129)

"Anyone who performs *Hajj* on the behalf of his parents who have not performed *Hajj* before, then this *Hajj* will be sufficient to fulfill their obligation. Their souls will be given the good news in the skies and the person (the one who performed *Hajj*) will be written as an obedient in front of Allaah Ta'aalaa."

21. Hazrat Abu Huraierah (*Radiyallahu Ta'aalaa Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَنْ حَجَّ عَنْ مَيِّتٍ فَلِلَّذِي حَجَّ عَنْهُ مُثْلٌ أَجْرِهِ - (طبراني اوسط: 5818 - شرح الصدوق صفحه 129)
"A person who performs *Hajj* on behalf of a departed soul then, the deceased as well as the performer of the *Hajj* will both be rewarded completely."

22. It is in the famous and renowned book of the *Hanafee* belief "Hidaayah Shareef" that

إِنَّ الْإِنْسَانَ لَهُ أَنْ يَعْجَلَ ثَوَابَ عَمَلِهِ لِعَيْرِهِ صَلَوَاتٌ أَوْ صَوْمًا أَوْ
عَيْرُهُ أَعْنَدَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ -

"There is no doubt a person can send the rewards of his deeds to any other person. It could be of prayer, fasting or alms and charity etc, This is the belief of *Ahle Sunnat Wa Jamaa'at*."

23. Hazrat Shaah Waliy-yul-laah Saahib Muhamad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

بَعْدَ ازْفَرْأَغْدِوْ گَانَهُ ثَوَابَ امِيرِ سَيِّدِ عَلَى هِبَدانِ بَخَوَانِ
(ابتدا في سلسلة اولیاء اللہ صفحه 126)

"After reading two *Rak'aat* send its rewards to Meer Saiyyid 'Alee Hamadaani (*Rahmatul-Laahi Ta'aalaa 'Alaieh*)."

Reading *Qur'aan* and Offerings (*Faatihah*) for the Departed Person (*Maiy-yit*)

24. Hazrat Anas (*Radiyal Laahu Ta'aalaa 'Anhu*) said the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَنْ دَخَلَ الْبَقَابِرَ فَقَرَأَ سُورَةً لِيْسَ خَفَقَ اللَّهُ عَنْهُمْ وَكَانَ لَهُ
بِعْدَهُمْ فِيهَا حَسَنَاتٍ -

(شرح الصدور صفحه 130، البزر كره بحوال الموتى وامور الآخرة/1، أبو بكر الخال)

"Anyone who enters a graveyard and reads *Soorah-e-Yaaseen*, Allaah Ta'aalaa reduces the punishment of all the people of the graves and bestows to the reader virtues, equal to the amount of the dead ones."

وَقَالَ النَّبِيُّ طَيْفٌ فِي حَدِيثِ إِقْرَاءِ وَاعْلَمُ مَوْتَاهُمْ لِيْسَ هُنَّا يَحْتَسِلُ أُنْ
تَكُونُ هُنْدَهُ الْقِرَاءَةُ عِنْدَ الْكِتَابِ فِي حَالِ مَوْتِهِ وَيَحْتَسِلُ أُنْ تَكُونُ عِنْدَ
قَبْرِهِ - (شرح الصدور صفحه 130)

Allaamah Qurtabi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) regarding this tradition (reading *Yaaseen* for your departed ones), said, "This tradition is also taken into account, when the recitation is near the deceased, when he is dying and it is even in effect when it is near his grave."

25. Hazrat 'Alee (*Kar-ramal-Laahu Wajhahul Kareem*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

مَنْ مَرَّ عَلَى الْبَقَابِرِ وَقَرَأَ أَقْلُونْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشَرَةِ مَرَّةً ثُمَّ وَهَبَ
أَجْرَهُ لِلْمَوْاتِ أُعْطِيَ مِنَ الْأَجْرِ بِعْدَهُ الْأَمْوَاتِ -

(دارقطني، در مختار تراث المحبة بباب الدفن، شرح الصدور صفحه 130، البزر كره/1، 276)

"Any person who passes along a grave and reads *Soorah-e-Ikhlaas* 11 times and sends its rewards to the departed, he will get the rewards and the bounty equal to the amounts of all the dead."

26. Hazrat Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) says,

مَنْ دَخَلَ الْبَقَابِرِمُهُ قَرَأَ فَاتِحَةَ الْكِتَابِ وَقُنْ هُوَ اللَّهُ أَكَدُّ وَأَكْبَاهَا كُمْ
الثَّكَاثُرُمُهُ قَالَ اللَّهُمَّ إِنِّي قَدْ جَعَلْتُ شَوَّابَ مَاقِرَأَتُ مِنْ كَلَامِكَ
لَا هُلِّ الْبَقَابِرِ مِنَ الْبَوْمِنِينَ وَالْبَوْمِنَاتِ كَانُوا شَعَّاعَةَ لَهُ إِنَّ اللَّهِ
تَعَالَى۔ (شرح الصد وصحيفه 130)

"Any person who goes to the graveyard and recites *Soorah-e-Faatihah*, *Soorah-e-Ikhlaas* and *Soorah Al-Takaasur* and then says, "O Allaah! Whatever I have read from Your Scripture I forward its rewards among those in the graves, the pious men (*mu'mineen*) and pious women (*mu'minaat*), then all of these departed people will do recommendation for him in the Court of Allaah Ta'aalaa."

27. Hazrat Imaam Sha'bi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said:

كَانَتِ الْأَنْصَارُ إِذَا مَاتَ لَهُمْ أَهْلِسِتِ إِخْتَنَفُوا إِلَيْ قَبْرِهِ يَقْرُونَ لَهُ
الْقُنْهَانَ۔ (شرح الصد وصحيفه 130، ابو بکر الغزال صفحه 189)

"It was the tradition of the Ansaar that when anyone among them died, repeatedly they would go to his grave and read Holy *Qur'aan* for him."

28. Allaamah Badr-ud-deen Aieni commentator of *Saheeh Bukhaari*, writes in *Sharah-e-Hidaayah*,

إِنَّ الْمُسْلِمِينَ مَا زَالُونَ كُلِّ عَصِيٍّ يَقْرُونَ الْقُنْهَانَ وَيَهْدُونَ شَوَّابَهُ وَلَا
يُنْكِرُ ذَلِكَ مُنْكِرٌ فَكَانَ إِجْبَاعًا عِنْدَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ.

"In every era Muslims have been reading the Holy *Qur'aan* and forwarding its reward (to the departed). Even the non believers do not deny it and *Ahle Sunnat Wa Jamaa'at* are unanimous on it."

29. Imaam Ahmad bin Hanbal (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

إِذَا دَخَلْتُمُ الْمِقَابِرَ فَاقْرُءُوا بِقَاتِحَةِ الْكِتَابِ وَالْمُبَعَّدَتَيْنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَاجْعَلُوا ذَلِكَ لِأَهْلِ الْمِقَابِرِ فَإِنَّهُ يَصِلُّ إِلَيْهِمْ

(شرح الصدور صفحه 130، التذكرة بحوال الموتى وامور الآخرة 1/274)

"When you go to the *Maqaabir* meaning the graveyard, read *Soorah-e-Faatihah* and the last two *Quls*, and forward its rewards to the people of the graves because it will reach them."

30. Za'faraani (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said

إِنِّي سَأَكُنُ الشَّافِعِيَّ رَجِيمَةُ اللَّهِ عَنِ الْقِرَاءَةِ عِنْدَ الْقَبْرِ فَقَالَ لَكُبَّاسٌ

بِهِ - (شرح الصدور صفحه 130، أبو بكر الشافعی 1/89)

"I asked Hazrat Imaam Shaafi'ee (*Rahmatul Laahi Ta'aalaa 'Alaieh*), 'How is it to read *Qur'aan* near a grave?' He said, 'There is no objection to it.'"

31. Imaam Navavi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

يُسْتَحِبُّ لِزَائِرِ الْقُبُوْرِ أَنْ يَقْرُءَ مَا تَيَسَّرَ مِنَ الْقُرْآنِ وَيَدْعُهُمْ عَبْرَهَا نَصَّ عَلَيْهِ الشَّافِعِيُّ وَاتَّقَعَ عَلَيْهِ الْأَصْحَابُ وَرَأَدْنَى مَوْضِعَ اخْرَى وَإِنْ خَتَمُوا الْقُرْآنَ عَلَى الْقَبْرِ كَانَ أَفْضَلُ - (شرح الصدور صفحه 130)

"It is desirable for the dwellers of the graves to read *Qur'aan* as much as possible and to do supplication (*Du'aa*) for the people of the grave. And Imaam Shaafi'ee (*Rahmatul Laahi Ta'aalaa 'Alaieh*) has presented the verdict on this and all honourable *Shaafi'ee* people agree on it and it is most auspicious to finish the Holy *Qur'aan* by the grave."

32. Imaam Qurtaabi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

كَانَ الشَّيْخُ عِزَّ الدِّينَ بْنَ عَبْدِ السَّلَامِ يُقْرِئُ بِأَنَّهُ لَا يَصِلُّ إِلَى الْمُتَيَّتِ شَوَّابٌ مَا يُقْرِئُ لَهُ فَإِنَّمَا تُقْرَأُ بَعْضُ أَصْحَابِهِ فَقَالَ لَهُ إِنَّكَ كُنْتَ

تَقُولُ إِنَّهُ لَا يَصِلُّ إِلَى الْكِبِيرِ ثَوَابُ مَا يُقْرَأُ وَيُهَدَىٰ إِلَيْهِ فَكَيْفَ يَنْهَا
الْأَمْرُ قَالَ لَهُ كُنْتُ أَقُولُ ذَلِكَ فِي دَارِ الدُّنْيَا وَالْأَنْ فَقَدْ رَجَعْتُ عَنْهُ
لَبَّاً رَأَيْتُ مِنْ كَرَمِ اللَّهِ فِي ذَلِكَ وَإِنَّهُ يَصِلُ إِلَيْهِ ثَوَابُ ذَلِكَ -

(شرح الصدور صفحه 130)

"Shaiekh Iz-zud-deen bin Abdus-Salaam gave the verdict (*Fatwaa*) that the rewards of reciting *Qur'aan* are not forwarded. When he passed away, some of his associates saw him in dreams and inquired, "You use to say that the departed souls do not receive the rewards and blessing of recitation of the *Qur'aan*, so what do you say now?" He said, "When I was in the world I use to say this, but now I have to renounce this because I have seen, after coming here that by the Grace and Mercy of Allaah Ta'aalaa, rewards are forwarded."

33. Imaam Jalaal-ud-deen Suyooti (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

وَآمَّا الْقِرْأَةُ عَلَى الْقَبْرِ فَجَزَّمَ بِسُنْنٍ وَعِيَّتْهَا أَصْحَابُنَا وَغَيْرُهُمْ

(شرح الصدور صفحه 130)

"And concerning the recitation of the Holy *Qur'aan* on the graves, its being prescribed by the Islaamic Law is asserted by our associates and other scholars."

34. Hazrat Maalik Bin Deenaar (*Rahmatul Laahi Ta'aalaa 'Alaieh*) is among the eminent friends of Allaah. He said,

"I went to a graveyard the night before Friday. I saw luminance (*noor*) shining there. I assumed that Allaah Ta'aalaa had forgiven the people of the graveyard. I asked, "Allaah's oath on you, tell me what gift is sent by the Muslims?"

قَالَ رَجُلٌ مِّنَ الْمُؤْمِنِينَ قَاتَمِنِ هَذِهِ الْلَّيْلَةَ فَأَسْبَغَ الْوُضُوعَ وَصَلَّى
رَكْعَتَيْنِ وَقَرَأَ فِيهِ مَا فَاتِحَةُ الْكِتَابِ وَقُلْ يَا أَيُّهَا الْكُفَّارُ وَقُلْ هُوَ

اللَّهُ أَحَدٌ ۖ وَقَالَ اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ شَوَّابَهَا لِأَهْلِ الْمَقَابِرِ مِنْ أَهْلِهَا مِنِّيْنَ فَأَدْخِلْنِيْنَ اللَّهُ عَلَيْنَا الصَّيَّاَةَ وَالثُّوَّارَ وَالْفَسَحَّةَ وَالسُّمُوُّونِيْنَ الْمُشَرِّقَ وَالْمُعَرِّبِ ۖ قَالَ مَالِكٌ فَلَمْ آذَنْ أَقْرَئُ هُنَافَيْنَ كُلَّ لَيْلَةَ جُنَاحَةَ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِي يَقُولُ لِي يَا مَالِكَ إِنْ دِيَنَارٍ قَدْ غَرَّ اللَّهُ لَكَ بِعَدِ الدُّوَّرِ الَّذِي أَهْدَيْتَهُ إِلَيْ أُمَّقِي وَلَكَ شَوَّابٌ ذُلِّكَ شُمَّ قَالَ لِي وَبَنَى اللَّهُ لَكَ بَيْتَانِ الْجَنَّةِ فِي قَصْرِي يُقَالُ لَهُ الْمِنِيفُ قُلْتُ وَمَا الْمِنِيفُ؟ قَالَ الْمَطْلُ عَلَى أَهْلِ الْجَنَّةِ ۖ

(شرح الصدور، ص : 128)

A voice (from the Unseen) replied, 'A staunch Muslim man visited here tonight, he did ablution and prayed two *Rak'aat* (*Naqfl*). In the first *Rak'at* he read *Soorah-e-Al Kaafiroon* after *Soorah -e-Faatihah*, and in the second *Rak'at* he read *Soorah- e-Ikhlaas*, and then said, 'O Allaah! I send the rewards of these two *Rak'aat* to all the people of these graves.' Hence, due to this Allaah Ta'aalaa has sent this light and luminance to us and has given pleasure and expanded our graves." Hazrat Maalik bin Deenaar (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said, "After this, every Thursday I read two *Rak'aat* and send the rewards to the *mu'mineen*." "One night I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in my dream." He (*Sallal Laahu 'Alaiehi Wa Sallam*) say, "O Maalik bin Deenaar! No doubt, Allaah Ta'aalaa has bestowed beneficence on you. As many times as you have forwarded the gift of luminance to my followers, Allaah has given the same rewards for you and therefore Allaah Ta'aalaa has made a house for you in Paradise named *Muneef*." I asked , "What is *Muneef*?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "On which even the people of Paradise will peep."

35. Hazrat Hammaad Makki (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said, "One night I went to the graveyard of Makkah Mukarramah, and laid my head on a grave and fell asleep. In my dream, I saw the people of

the graves sitting in a circle. I asked if the Day of Judgement had been established.

قَالُوا لَا! وَلِكُنَّ رَجُلٌ مِنْ إِخْرَاجَتِهِ أَقْلَمُ هُوَ اللَّهُ أَحَدٌ وَجَعَلَ

شَوَّابَهَا لَنَا فَنَحْنُ نَتَسْبِيهُ مُنْذُ سَنَةٍ (شرح القدو، ص: 130)

They said, 'No, actually one of our Muslim brothers has sent the rewards of *Soorah-e-Ikhlaas* to us, which we have been distributing for one year.'

36. Shaah Waliy-yul-laah Saahib Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

پس ازان سی صدو شصت مرتبه سورہ الم نشرح خوانند پس باز
دعاء منکور سی صدو شصت بار بخوانند، پس ده مرتبه
درو دخوانند ختم تمام کنند و بیراقدار می شیرینی فاتحه بنام
خواجگان چشت عموماً بخوانند و حاجت از خدا تعالی سوال
نیایند همیں طور هر روز بخواند ه باشد ان شاء الله تعالى درایام
معدود مقصود بحصول انجام دار.

(انتباہ فی سلسل اولیاء اللہ صفحہ 100 مطبوعہ دہلی 1344ھ)

"After this read *Soorah 'Alam Nashrah* 360 times, then again read the same mentioned *Du'aa* another 360 times, after this read *Durood Shareef* 10 times and when all the reading is completed, do offering in the name of all the *Khawaajgaan-e-Chisht* on small amount of sweet and ask your needs from Allaah Ta'aalaa. Everyday do this the same way. *In Shaa Allaah* in a few days the purpose will be fulfilled."

37. The same Shaah Saahib (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said in another place,

وَيُقْرَأُ شَيْئاً مِنَ الْقُرْآنِ لِوَالِدَيْهِ ثُمَّ لِشَيْخِهِ وَلِسْتَادِهِ ثُمَّ لِاصْحَابِهِ

وَإِخْوَانِهِ وَيَرْدُحْ أَرْوَاحَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

(انتباہ فی سلسل اولیاء اللہ صفحہ 116)

"And read some portion of the *Qur'aan* and send its rewards to the

blessed souls of your parents, spiritual guides, teacher, your friends, brothers, and all faithful Muslim men (*Mu'mineen*) and faithful Muslim women (*Mu'minaat*)."

38. Hazrat Allaamah Qaazi Sanaa-ul-laah Saahib Paanipati (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

جمهور فقهاء حکم کرده اند که ثواب قرأت قرآن و اعتکاف وغیره
هر عبادت ببیت میرسد و به قال ابوحنیفه و مالک و احمد.....
و حافظ شیس الدین بن عبد الوحد گفته اند که از قدیم
در شهر مسلمانان جمیع می شوند و برائے اموات قرآن مجید می
خواهند پس اجتیا شدند۔

(تذكرة الموتى والقبور ص 36 مطبع مجتبائی دہلی - 1331ھ)

"All the honourable theologians (*Fuqahaa-e-Kiraam*) have ordered that the rewards of reciting the Holy *Qur'aan* and *I'tikaaf* (worshipping in seclusion) are forwarded to the departed souls. Imaam Abu Haneefah, Imaam Maalik and Imaam Ahmad indeed also agree on this..... and Haafiz Shams-ud-deen bin Abdul Waahid has said that since ancient times Muslims have assembled in the city and recited *Qur'aan* for the departed souls. Therefore they all agree on this act."

39. Shaiekh ul Muhaddiseen Hazrat Allaamah Shaah Abdul Azeez Saahib Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

آرے زیارت و تبرک بقبور صالحین و امداد ایشان بایصال ثواب
و تلاوت قرآن و دعائے خیر و تقسیم طعام و شیرینی امر مستحسن
و خوب است باجماع علماء (فتاوی عزیزی)

"Yes, indeed it is excellent to visit the graves of the pious people and receive bounties from their graves. And helping them by forwarding rewards reading *Qur'aan*, doing supplication (*Du'aa*) of welfare, and distributing food and sweets. The scholars all have

general agreement on this."

To Read *Kalimah* and *Tasbeeh* for the Departed Person

40. Hazrat Jaabir (*Radiyal Laahu Ta'aalaa 'Anhu*) said, "When Hazrat Sa'ad Bin Ma'aaz (*Radiyal Laahu Ta'aalaa 'Anhu*) passed away, we read funeral prayer for him with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). We then lowered him in a grave and covered him with sand. After this was done, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) began reciting *Allaahu Akbar* (*Takbeer*) and the Glorification of Allaah (*Tasbeeh, Subhaanal-laah*). We also started reading with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). We kept reading for a long time."

فَقِيلَ يَا رَسُولَ اللَّهِ لَمْ سَبَحْتُ ثُمَّ كَبَّرْتُ؟ قَالَ لَقَدْ تَضَايَقَ عَلَى هَذَا
الْعَبْدِ الْصَّالِحِ قَبْرُهُ حَتَّى فَرَجَهُ اللَّهُ عَنْهُ (مشوحة مديث ثبر) (135)

Someone asked, "O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! Why did you read *Takbeer* and *Tasbeeh*?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "The grave of this good person was being narrowed, and due to our *Takbeer* and *Tasbeeh* Allaah Ta'aalaa has expanded the grave for him."

By this saying (*Hadees*), the reading of *Takbeer* and *Tasbeeh* by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the respected *Sahaaba-e-Kiraam Ridwaanul Laahi Alaaiehim Ajma'een* (*May Allaah be pleased with all of them*) on a grave, as well as the receiving of the bounties by the person of the grave is clearer than the sun. Moreover, if pondered on, then the matter of reciting *Azaan* on the grave after burial can also be understood.

41. Hazrat Ibne Abbaas (*Radiyal Laahu Ta'aalaa 'Anhumaa*) said,

"The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Aalihi Wa As haabihi Wa Sallam*) passed by two graves and said that the people of these two graves are being punished, and it is not due to any big sin. On the contrary, one did not save himself from the drops (of urine) while urinating and the other was a backbiter.

شُمْ أَخَذَ جَرِنْدَةً رَطَبَةً فَشَقَّهَا بِنَصْفَيْنِ ثُمَّ عَرَّفَ كُلَّ قَبْرٍ وَاحِدَةً فَقَالَ:
يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: لَعَلَّهُ أَنْ يُحَقِّفَ عَنْهُمَا مَا مَأْمَنُ
يَبْيَسَةً.

(بخاري حدیث نمبر 1316 - مسلم حدیث نمبر 677 - مشکوہ حدیث نمبر 338 - ابو داود حدیث نمبر 20 - نسائی حدیث نمبر 2071)

He (*Sallal Laahu 'Alaiehi Wa Sallam*) took a fresh branch from a date palm and broke it into halves by splitting the branch apart from the centre and then placed it on both graves. The Companions inquired, "O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! Why did you do so?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "Because as long as these branches remain green, their punishment will be reduced."

In this saying (*Hadees*) there are a few things worth considering. **Firstly**, the condition of *Aalam-e-Barzakh* (the interval between death and resurrection) is not hidden from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). **Secondly**, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was aware of the exact crimes the people of the graves were being punished for. **Thirdly**, He (*Sallal Laahu 'Alaiehi Wa Sallam*) placed a fresh branch on the grave and established it as an incentive of easing punishment.

Here the question arises, were the branches the only reason the punishment was reduced or was it something else? If only the branches are considered, then even after drying, the branches should be assumed as a cause of the reducing punishment. Yet it is not like this. It is understood that the cause of the reduction in the

punishment is not only the branches but rather is their Glorification (of Allaah) that they recite. Because the *Qur'aan* states,

وَإِنْ قَنْ شَنْ عَلَىٰ إِلَيْسِحْ بَحْمَدْ (بِنِ اسْرَائِيلَ: 44)

"Everything recites the Glorification of Allaah."

Because the drying of the branches is their death and by dying their glorification stops, therefore, it is proven that, the reason of the decrease in punishment was the glorification done by the branches. If glorification done by branches becomes a cause of relieving punishment then surely the glorification done by people is also a cause of reducing the punishment of grave, as the first saying(☆) proves.

Furthermore, it is also proven from here that it is permissible to put flowers on the graves because like the branches of the date palm, fresh moist flowers also glorify Allaah.

Some people say that the reason the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) kept the branches was to reduce the punishment, so you people who put flowers on the graves of the friends of Allaah (*Auliya-e-Kiraam*) are acknowledging that they are being punished, that is why you put flowers, so their punishment is reduced.

In response to the above, glorification is not only beneficial to the people who are being punished, but it is also beneficial for those who are overwhelmed in mercy. If glorification is a cause of reducing punishment for those who are being punished, then for those who are overwhelmed in mercy for them it is a reason of happiness, gladness and elevation of status. Therefore, at the time of their passing away many honourable companions and religious nobles have made this desire to place fresh branches of the date

palm on their graves. So now, we don't know what these disbelievers will think about those pious people?

Shaah Abdul Azeez Saahib Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said that, "Placing flowers and any other fragrant thing on the grave, is a reason of happiness for the soul of the person of the grave and this is proven by the Islaamic Law (*Shari'at*)."

(Summarised; *Fataawa-e-Azeesi*, Vol. I)

42. Imaam-e-Rabbaani Mujad-did Alf-e-Saani Shaiekh Ahmad Faarooqi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

بیاران و دوستان فرمایند که هفتاد هزار بار کلمه طبیبه لا اله الا الله
بروحانیت مرحومی خواجه مُحَمَّد صادق بروحانیت مرحومه هشیره ام
کلثوم بخوانند و ثواب هفتاد هزار بار را بروحانیت یکی بخشنند
هفتاد هزار بار دیگر را بروحانیت دیگری از دوستان دعاو فاتحه
مسئول است. (کتبات شریف)

"Say to the friends and the companions 'Read seventy thousand times *Kalimah Taiy-yibah* (*Laa Ilaaha il-lal-Laah...*) for the departed Khawaajah Muhammad Saadiq's spirituality and seventy thousand times for his deceased sister Umme-Kulsoom's spirituality, and send rewards of the seventy thousand to the soul of one and rewards of the seventy thousand to the soul of the other. Request friends to do offering (*Faatihah*) and supplication (*Du'aa*).'"

43. Janaab Muhammad Qaasim Nanotvi, so-called founder of Madrassah of Deoband, said;

"The colour changed on the face of one of the disciples of Hazrat Junaied (*Rahmatul Laahi Ta'aalaa 'Alaieh*) suddenly. He (Hazrat Junaied (*Rahmatul Laahi Ta'aalaa 'Alaieh*)) asked the reason of it, by way of unveiling (*Mukaashafah*). He (the disciple) said that I see my

mother in Hell. Hazrat Junaid (Rahmatul Laahi Ta'aalaa 'Alaieh) had previously read one lakh five thousand (1,05,000) times *Kalimah*. By knowing that in some sayings (*A-haadees*) the reward of reading this much *Kalimah* is the promise of forgiveness. In his heart, he forwarded its rewards to the mother of this disciple, but did not inform him. However, the moment he sends the rewards he sees that this young man is ecstatic. He (Hazrat Junaid (Rahmatul Laahi Ta'aalaa 'Alaieh)) again asked the reason. He (the disciple) replied, 'Now I see my mother in heaven.' So he (Hazrat Junaid (Rahmatul Laahi Ta'aalaa 'Alaieh)) said on witnessing this, that the correction of what this young man has seen, by way of unveiling (*Mukaashafah*), is proven by this *Hadees*, and the accuracy of this *Hadees* has been confirmed by what has been unveiled to him."

(Tahzeer-un-Naas Page 34)

Financial Worshipping (*Maali Ibaadaat*)

Doing alms and charity for the departed:

44. *Um-mul-Mu'mineen* Hazrat Aa'ishah Siddeeqah (*Radiyal Laahu Ta'aalaa 'Anhaa*) said,

"A person came into the auspicious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and said 'O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)!' My mother has suddenly passed away; she did not make a will.

فَهَلْ لَهَا أَجْرٌ تَصَدَّقُتْ؟ قَالَ نَعَمْ -

(مشكولة حديث نمبر 1388 - موطا امام مالک - ابو داود حديث نمبر 2882 - ابن ماجه حديث نمبر 2717)

If I give charity (*sadaqah*) will she receive its rewards?" The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, 'Yes.'"

45. Hazrat Sa'ad bin 'Ubaadah's (*Radiyal Laahu Ta'aalaa 'Anhu*) mother passed away so he asked,

يَا رَسُولَ اللَّهِ هَلْ يَنْفَعُهَا أَنْ أَتَصَدِّقَ عَنْهَا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَقَالَ حَاطِظٌ كَذَا وَكَذَا صَدَقَةٌ عَنْهَا -

(بخاري حديث نمبر 2756 - نسائي كتاب الوصايا حديث نمبر 3680 - موطا: 2812، كتاب الأقضية)

"O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! If I give charity on her behalf, will she get the benefit?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, 'Yes, it will be forwarded!' Hazrat Sa'ad (*Radiyal Laahu Ta'aalaa 'Anhu*) said then my such and such garden is charity on her behalf."

46. Hazrat Ibne Abbaas (*Radiyal Laahu Ta'aalaa 'Anhumaa*) said "A person, in the gracious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

Sallam) once said, "O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! My mother has died.

اَفِينْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا - قَالَ: نَعَمْ، قَالَ فَإِنَّ لِي مَحْمَنْ فَأُشَهِّدُكَ
إِنْ قَدْ تَصَدَّقْتُ بِهِ عَنْهَا -

(ترمذى كتاب الزكوة حديث نمبر 669 - نسائي حديث نمبر 3685)

"If I give charity on her behalf will the rewards be forwarded to her?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "Yes, it will be forwarded." Then the person said, "I have a garden and I, making you my witness, say that I give this garden for charity on her behalf."

It is proven from the above three sayings (*A-haadees*) that if any acquaintance of the departed gives charity and alms with the intention of sending rewards to the deceased then the dead one will definitely be forwarded rewards.

47. Hazrat Sa'ad bin 'Ubaadah (*Radiyal Laahu Ta'aalaa 'Anhu*) came and said, "O Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! My mother has passed away.

فَأَنِّي الصَّدَقَةِ أَفْضَلُ؟ قَالَ الْبَاءُ، فَحَقَّرَ بَعْرَأَ وَقَالَ: هَذِهِ لِأَمِّي سَعْدٍ -
(ابوداود كتاب الزكوة حديث نمبر 1681)

So which charity (that I can do on my mother's behalf) is most virtuous?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "That of water." So Hazrat Sa'ad (*Radiyal Laahu Ta'aalaa 'Anhu*) excavated a well and said, "This is for the mother of Sa'ad (*Radiyal Laahu Ta'aalaa 'Anhumaa*)."

The matter most worthy of pondering in this saying (*Hadees*), is that a most noble companion like Hazrat Sa'ad (*Radiyal Laahu Ta'aalaa 'Anhu*) says, "هَذِهِ لِأَمِّي سَعْدٍ *Haazizhi Li-Ummi Sa'din*" meaning "This well is for the mother of Sa'ad" that it is made with the intention of forwarding the rewards to her soul. It is clearly proven by this that when the charity and alms (*Sadaqah* and *Khaieraat*) is given with

the intention of forwarding its rewards to someone, if on this charity and alms symbolically (*Majaazee*) take their name, that means to say like this,

"This *Sabeel* (free drinking water arrangement for travellers and the thirsty), is for Hazrat Imaam Husaien and *Shuhadaa-e-Karbalaa* (*Radiyal Laahu Ta'aalaa 'Anhum*) or this food and this offering (*Niyaaz*) is for the great companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) (*Sahaabah-e-Kiraam*), the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) (*Ahl-e-Baiet-e-At haar*), or Ghaus-e-A'zam or Khawaajah Ghareeb Nawaaz (*Radiyal Laahu 'Anhumaal*)." Then the water of this *Sabeel* or this food/offering etc (*Niyaaz*) will not be prohibited at all. Or else, we should also say that the water of that well was forbidden, even though the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the Holy Companions (*Ridwaanul-Laahi Alaaheim Ajma'een*), *Taabi'een* (Those Muslims doctors who followed immediately after the Companions), the followers of the *Taabi'een* (*Tab'a Taabi'een*) and people of Madinah drank the water of that well. Can any Muslim say that all these respected people drank forbidden water? (Allaah forbid!)

Never can any Muslim say such about that well for which it was said that, "هَذِهِ لَامْ سَعْدٍ" This is for the mother of Sa'ad." The water of this well was also permissible and purified by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the respected Companions. Regarding the water of a *Sabeel* if it is said this is for Imaam Husaien and *Shuhadaa-e-Karbalaa* (*Radiyal Laahu Ta'aalaa 'Anhum*) or this offering (*Niyaaz*) etc is for that true Muslim, so all of these are also lawful and pure for all the Muslims.

48. Hazrat Saalih bin Dirham (*Radiyal Laahu Ta'aalaa 'Anhu*) says that we reached Makkah Mukarramah for *Hajj*, over there we met Hazrat Abu Hurairah (*Radiyal Laahu Ta'aalaa 'Anhu*) who said there is a town

near your city *Basrah* named *'Ubullah*. In this town there is a *Masjid* called *Ashshaar* therefore, which one of you will promise to read two or four *Rak'aat* on my behalf in that *Masjid*? And say

وَيَقُولُ هُذِهِ لَائِنْ هُرْبَرَةَ - (مشكوة محدث ثقة 5434 - ابو داود حدیث 4308)

Haazizi Li Abee Huraierah

'These *Rak'aat* are for Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*). Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*) said, "I have heard from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), that He (*Sallal Laahu 'Alaiehi Wa Sallam*) says, 'On the Day of Judgement, Allaah Ta'aalaa will raise martyrs (☆) from *Masjid-e-Ashshaar* who will be along with the martyrs of *Badr*."

Contemplate profoundly over this saying (*Hadees*), that one of the most highly respected companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is saying to read prayer for myself and say this **هُذِهِ لَائِنْ هُرْبَرَةَ** *Haazizi Li Abee Huraierah* that is 'this prayer is for Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*)' meaning its rewards is for Abu Huraierah. It is learned that the rewards of physical worship can be forwarded to any other person. Who may be dead or alive.

Also, remember that *Salaat* (*namaaz*) prayer is a special worship, which is only for Allaah Ta'aalaa, also concerning this (*salaat*) it is said that "To say that it is for Abu Huraierah." We acknowledge that the name for whom the rewards of worship has to be forwarded, should be mentioned. Meaning if you say that this is for them then it is permissible and proved by the saying (*Hadees*). It is also discovered that worshipping and doing good in places which are honoured and auspicious is a reason of rewards and bounties as they are grounds of great virtues.

49. Hazrat Abdul-laah bin Umar (*Radiyal Laahu Ta'aalaa 'Anhumaa*) said, The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says,

☆ Meaning: The reward of performing *Salaat* in *Masjid-e-Ashshaar* is martyrdom. (Translator)

إِذَا تَصَدَّقَ أَحَدُكُمْ بِصَدَقَةٍ تَكُونُ عَلَيْهَا فَلَا يَجْعَلُهَا عَنْ أَبْوَابِهِ فَإِنْ كُوْنَ لَهُمَا أَجْرٌ هُمَا وَلَا يَنْتَقِصُ مِنْ أَجْرِهِ شَيْئاً -

(طبراني اوسط: 7726 شرح الصد و صرف: 129)

"When anyone amongst you does any voluntary charity (*Naflee Sadaqah*) he should do it on the behalf of his/her parents, then the rewards of the charity will be fulfilled for their parents and there will be no reduction in the rewards for the person doing the charity (*sadaqah*)."

50. Hazrat Anas (*Radiyal Laahu Ta'alaa 'Anhu*) said that Holy Prophet (*Sallal Laahu 'Alaiehi Wa Alaa Aalihi Wa As haabibi Wa Baarik Wa Sallim*) says,

"When any person dies, after his death his family does charity and alms (*Sadaqah* and *Khieraat*) for him. Then *Jibra'eel-e-Ameen* (*'Alaiehis-Salaam*) places this alms and charity on a luminous platter, takes it to the grave of the departed one and says,

يَا صَاحِبَ الْقَبْرِ الْغَيْرِيْقِ هَذِهِ هَدِيَّةٌ أَهْدَاهَا إِلَيْكَ أَهْلُكَ فَاقْتِلْهَا فَتَدْخُلُ عَلَيْهِ فَيَقُولُ هُنَّا وَيَسْتَبِّشُ وَيَحْرُنُ جِيْرَانُهُ الَّذِيْنُ لَا يُهْدَى إِلَيْهِمْ شَيْءٌ -

(طبراني اوسط: 6504 شرح الصد و صرف: 129)

'O person of the deep grave, this present has been sent to you by your family members, so accept it. The dweller of the grave becomes very happy to see this and gives the good news (to the others). And his neighbours for whom no present is sent by their family become sad and depressed."

51. Hazrat Anas (*Radiyal Laahu Ta'alaa 'Anhu*) said,

"I once inquired from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), 'We do supplications (*Du'aa*) for our departed ones and give charity and alms on their behalf and perform *Hajj* etc. Are these things forwarded to the dead ones?'

فَقَالَ إِنَّهُ يَصْلُ إِلَيْهِمْ وَيَقُولُهُمْ بِهِ كَمَا يَقُولُهُمْ أَحَدُكُمْ بِالْهَدِيَّةِ - (مسند امام احمد)

He (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, 'No doubt these things are forwarded to them and they become happy by it like you get happy from each other's gift.'

52. Allaamah Alaa-ud-deen 'Alee bin Muhammad-Al-Baghdaadi Saahib, commentator of the *Qur'aan* says in his book

إِنَّ الصَّدَقَةَ عَنِ الْمُبْتَدَأِ تَنْفَعُ الْمُبْتَدَأِ وَيَصْلُبُ ثَوَابُهَا وَهُوَ أَجْمَعُ
الْعُلَمَاءُ - (تَقْيِيرُ غَازِنْ)

"No doubt, to give charity (*Sadaqah*) on the behalf of the departed is a cause of profit and benefit for the deceased. The rewards are forwarded to the deceased and the scholars are all united on this matter."

53. Hazrat Shaah Waliy-yul-laah Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

وَشَيْرِ بَرْجَ بِنَابِرْ فَاتِحَهُ بِزَرْگَ بِقَصْدَ اِيْصَالِ ثَوَابُ بِرْوَحِ اِيشَانِ پِزَنْدِ
وَبِخُورَانِ تَدْمَضَاقَهُ نِيَسْتِ جَائِزَاتِ گَ وَأَگْرَ فَاتِحَهُ بِنَامِ بِزَرْگَ دَادَه
شُودَ اَغْنِيَارَاهِمَ خُورَدَنِ درَانِ جَائِزَاتِ - (زِبَدَ الصَّاحَّ، صَفَرَ 132)

"For the offering (*Faatihah*) of any saint, with the intention of forwarding rewards to his soul, there is no harm in making and eating *kheer* (rice cooked in milk), it is allowed. And if an offering (*Faatihah*) is done for any Saint (Friend of Allaah) then even the wealthy people are also permitted to eat it."

54. Hazrat Shaah Abdul Azeez Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

وَطَعَامَهُ كَثَوَابُ آسِ نِيَازِ حَضَرَتِ اِيمَانِ نَمَانِدِ بِرَآسِ قَلْ وَفَاتِحَهُ وَدَرَوَدِ
خُوانِدِ مَبْرَكِي شُودَخُورَدَنِ اوْ بِسَارِخُوبَسْتِ (فَتاَيِ عَزِيزِي صَفَرَ 25)

"And that food which is cooked for the offering (*Niyaaz*) of Hazrat *Imaamaien* (Hazrat Imaan Hasan and Hazrat Imaam Husain)

(Radiyal Laahu Ta'aalaa 'Anhumaa) and *Qul, Faatihah* and *Durood* is read on it, it becomes blessed, and eating this is indeed excellent."

55. Janaab Ismaa'eel Dehlvi, author of *Taqweeyatul Ieemaan* says,

پس ہر عبادتیکہ از مسلمان ادا شود و ثواب آن بروح کے از گز شنگان بر ساندو
طريق رسانيدن آن دعای خير بحجاب الٰي است پس اين خود البتة بهتر و محسنه
است و در خوبی اين قدر امراز امور مرسومه فاتحہ و اعراس و نذر و نیاز
اموات شک و شبہ نیست۔ (صراط مستقیم صفحہ 55 مطبوع مجتبائی، دہلی 1308ھ)

"Hence, all worship done by a Muslim, who sends its rewards to the soul of a deceased and does supplication (*Du'aa*) in the Court of Allaah for him: so this is very good and virtuous..... And there is no doubt and hesitation in the excellence of the customs of reading *Faatihah*, celebrating '*Urs*', charitable gifts (*Nazr*) and offering food (*Niyaaz*) for the departed ones."

56. He said in another place,

نہ پندرند کہ نفع رسانیدن باموات باطعام و فاتحہ خوانی خوب نیست چاين
معنی بہتر و فضل سنت (صراط مستقیم صفحہ 64)

"No one should think that to send benefit to the departed by reading *Qur'aan* is not good, because it is very virtuous and excellent."

57. Consider Janaab Ashraf Ali Thanvi's verdict (*Fatwaa*) about forwarding rewards,

Question: Sometimes regarding forwarding of rewards I have doubts, if the rewards of good deeds are forwarded to other souls then what benefit is there for the one who is forwarding the rewards? Indeed the departed ones are benefited from it. Will you please remove this doubt of mine so that this servant of yours is satisfied.

Answer:

الجواب: فِي شَهَرِ الصَّدُورِ يَتَحْرِيْجُ الطَّبِرَانِيُّ عَنْ أَبِي عَمِّرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَصَدَّقَ أَحَدُكُمْ صَدَقَةً تَطْوِعًا فَلَيَجْعَلْهَا عَنْ أَبْوَيْهِ فَيَكُونُ لَهُمَا أَجْرٌ هَاوَلَا يُنْفَعُ مِنْ أَجْرِهِ شَيْئًا *

This saying (*Hadees*) (☆) is the final proof that even after forwarding rewards, the whole rewards are also left with the one who forwards the rewards and this is also supported by this saying (*Hadees*) of *Saheeh Muslim* (book of *Hadees*),

مِنْ سَنَّةٍ حَسَنَةً فَلَهُ أَجْرُهَا وَاجْرُ مَنْ عَلِمَ بِهَا مِنْ غَيْرِهِ يَنْقُصُ مِنْ أَجْرِهِ شَيْئًا أَوْ كِبَارًا
(*Imdaad-ul-Fataawa Vol-5*, pg 399)

This means that every person who creates a good way will get the rewards of it. And every one who follows his way will get the rewards and no one will get any reduction in their rewards. (Meaning by Translator)

To Do Sacrifice (*Qurbaani*) and to Free a Slave (*Ghulaam*) For Departed Person

58. Hazrat Aa'ishah Siddeeqah (*Radiyal Laahu Ta'aalaa 'Anhaa*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sacrificed a ram and said,

اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (مسلم حديث رقم 5091 - ابو داود كتاب الاضاحي حديث رقم 2792)

"O Allaah! Accept this from my side, from my progeny and from my followers (*Ummat*)."

59. Hazrat Jaabir (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sacrificed a ram and said,

هَذَا عَيْنِي وَعَيْنُكُمْ لَمْ يُضْرِبْ مِنْ أُمَّقِي - (ابو داود كتاب الاضاحي حديث رقم 1521 - ترمذى رقم 2810)

*For readers the translation of this *Hadees* is mentioned under point 49 in this book)

"This sacrifice is from me and that person among my followers who has not done sacrifice."

60. Hazrat Hanash (*Radiyal Laahu Ta'aalaa 'Anhu*) says,

"I asked Hazrat 'Alee (*Kar-ramal Laahu Waj hahu*) after watching him do two sacrifices. "Why did you do two sacrifices?" He (*Radiyal Laahu Ta'aalaa 'Anhu*) answered,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ صَانِعَ أَنْ أَضْحِيَ عَنْهُ فَأَنَا أَضْحِيَ عَنْهُ۔ (ترمذی حدیث نمبر 1495۔ ابو داود حدیث نمبر 2790)

"The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) instructed me that I should do one Sacrifice from his behalf. Therefore I do one from mine and one from His (*Sallal Laahu 'Alaiehi Wa Sallam*) side."

It is proved by these sayings (*A-haadees*) that one can forward the benefit of their practice to others, notice the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sacrificed on behalf of his (*Sallal Laahu 'Alaiehi Wa Sallam*) progeny and followers and instructed Hazrat 'Alee (*Karaam Allaahu Wajahu*) to sacrifice on His (*Sallal Laahu 'Alaiehi Wa Sallam*) behalf. Therefore Hazrat 'Alee (*Kar-ramal Laahu Waj hahu*) abiding to this practice is enlightening evidence that the practices of the living, which are done for the departed is beneficial and profitable.

61. Hazrat Zaiied bin Aslam (*Radiyal Laahu Ta'aalaa 'Anhu*) said,

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ أَعْتَقْتُ عَنْ أَبِي وَقْدَمَاتْ؟ قَالَ نَعَمْ۔ (شرح الصدروحدیث نمبر 129، ابن ابی شیبہ: 12083)

"A person came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and asked "O Holy Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! My father has died. Should I liberate slaves on his behalf?" He replied, "Yes."

62. Hazrat Aboo Ja'far (*Radiyal Laahu Ta'aalaa 'Anhu*) said

أَنَّ الْحَسَنَ وَالْحُسْنَى رَضِيَ اللَّهُ عَنْهُمَا كَانَا يُعْتَقَانِ عَنْ عَلِيٍّ بَعْدَ مَوْتِهِ

(شرح الصدور، ص: 129، ابن أبي شيبة: 12088)

"After the departure of Hazrat 'Alee (*Karramal Laahu Waj hahu*) from this world, Hazrat Hasan and Hazrat Husain (*Radiyal Laahu Ta'aalaa 'Anhumaa*) freed slaves on his behalf."

Continuous Charity (*Sadaqah-e-Jaariyah*)

63. Hazrat Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*) said that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says that when a true Muslim passes away, his practicing is stopped. However, even after his death he continues to receive rewards due to the following seven things;

First, if he has taught anyone the knowledge of religion. He shall be equally rewarded for it as long as that knowledge is circulating in the world.

Second, if he has pious children, who do supplication (*Du'aa*) in his favour.

Third, if he has left the *Qur'aan Shareef* (so people can read).

Fourth, if he has constructed a *masjid* (mosque).

Fifth, if he has built a rest house (motel, inn) for travellers to rest.

Sixth, if he had a well or canal excavated.

Seventh, if he had given charity in his life.

As long as these things remain, he shall be rewarded.

(*Shar-hus--sudoor.pg-127, Ibne Maajah Hadees No.242*)

From these authentic evidences, it becomes clearer than the sun that the departed benefit from the rewards forwarded by the physical, financial and combined worship of the living and the followers (*Ummat*) are united and are unanimous on this. On the condition that the intention is to forward rewards.

This practise of forwarding rewards (*Ieesaal-e-Sawaab*) are the

grounds for the forgiveness and salvation of the sinful, and for the pious it is elevation of status, happiness and delight. Likewise Allaah Ta'aalaa also bestowed absolute rewards to the ones forwarding the rewards.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"Al-hamdu Lil Laahi Rabbil 'Aalameen"

"All praise for Allaah who is the Lord of the Worlds."

For Forwarding Rewards (*Ieesaal-e-Sawaab*)
On the Third Day (*Suwam*), on the Seventh Day
(*Saatwaan*), *Giyaaraween Shareef*, on the Fortieth Day
(*Chehlum*), annually ('*Urs* or *Barsi*)

Now that you have understood thoroughly the issue of forwarding rewards then also know this that *Giyaaraween*, *Kuunday*, *Sabeel*, *Suwam*, *Teejaa*, *Chehlum*, *Barsi* and so on are all names of forwarding rewards (*I e e s a a l - e - S a w a a b*) and *Ieesaal-e-Sawaab* is proven by *Qur'aan* and *Hadees* as explained above. So now, what doubt is there regarding it being permissible?

Mourning for the departed is particularly done for three days. Honourable scholars have said now for three days you have mourned, so before getting up from this mourning, some members of the household give some charity, read some things and forward its rewards to the departed. Its is popularly known as *Suwam* or *Teejaa* and for Hazrat Shaah Waliy-yul-Laah Saahib Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) *Teejaa* was also done. Therefore, Shaah Abdul Azeez Muhad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) says,

روز سوئم کثیرتِ هجوم مردم آن قدر بود که بیرون از حساب سنت،
 هشتاد و یک کلام اللہ بشمار آمدہ و زیادہ هم شده باشد و کلیہ
 راحص نیست (ملفوظات عزیزی، ج: 55:)

"On the third day there were such a huge crowd of people, it was beyond counting. Eighty-one times the Holy *Qur'aan* was read, maybe even more was read, and it can not even be imagined how many times *Kalimah Taiy-yibah* was read."

Hazrat Taa'os (*Radiyal Laahu Ta'aalaa 'Anhu*) said that,

إِنَّ الْمُوْتَىٰ يُفْتَنُونَ فِي قُبُوْرِهِمْ سَبْعَ اَيَّامٍ كَمَا تُسْتَحْيَىٰ نَفْسُهُمْ تِلْكَ اَلْيَامِ (شرح الصدوق، ج: 57، أبو نعيم في أخبار يس: 11/4، مام احمد في الزهد)

"There is no doubt, the departed are scrutinised for seven days in their graves. Therefore, for seven days the respected Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) considered feeding food on their behalf preferable."

Therefore *Shaiekh ul-Muhad-diseen* (the Master of narrators for the sayings *A-haadees*) Hazrat Shaah Abdul Haq Mudad-dis Dehlvi (*Rahmatul Laahi Ta'aalaa 'Alaieh*) said,

وَتَصْدِيقَ كِدَّه شُوْدَادِ مَيِّتٍ بَعْدَ رَفْتَنِ اَوْ اَعْالَمِ تَاهِفَتِ رُوزِ
(اشعة المعمات شرح مغلقة، ج: 1، مطبوعون 1936ء)

"For seven days after the death of the departed, charity should be given."

Noble people of religion say that for forty days the soul of the departed have a special connection with their house and places, which afterwards does not remain in the same way.

Therefore it is the holy saying (*Hadees*) of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), "On the true believer (departed one), for forty days the portion of the land on which he preformed worship and obeyed Allaah Ta'aalaa, and those doors of the sky through which his good deeds were raised, and those doors from which his provision was lowered keep crying." (*Shar hus-Sudoor* pg 24, *Al-Mustadrik*:3679, *Hilyatul Auliya* 297 /3)

It is for this reason the holy people forwarded rewards on the

fortieth day, because that special connection will be broken, so some rewards should be sent from our side to the souls so that it will be happy. And the basis of all of this is that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave charity for *Saiyyid-ush-Shuhadaa* Hazrat Ameer Hamzah (*Radiyal Laahu Ta'alaa Anhu*) on the third, tenth, fortieth day, and after six months and a year.

(كَذَّافِي الْأَنْوَارِ السَّاطِعَةِ مُحَمَّدُ الرَّوَابِيَّاتِ حَاشِيَّةِ حَمْزَةِ الرَّوَابِيَّاتِ)

We acknowledge that these prevailing traditions *Teejaa*, *Saatwaan*, *Chehlum*, *Giyaaraween* and so forth are all actually names of forwarding rewards (*Ieesaal-e-Sawaab*), which is lawful and approved. To say that they are an incorrect innovation or absurdity etc is to go astray.

Reading Allaah's Scripture (*Qur'aan*) on Food Placed In Front

Hazrat Anas (*Radiyal Laahu Ta'aalaa 'Anhu*) said, "When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) married Hazrat Zaienab (*Radiyal Laahu Ta'aalaa 'Anhaa*), then my mother (*Umm-e-Sulaiem*) cooked food, as a gift and present, and sent me with it to give in the auspicious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Along with this she said, "Say to the Holy Prophet (*Sallal Laahu 'Alaieka Wa Sallam*) my salutation, and say that on this occasion, please accept whatever I have (sent)." I took that food, carried it to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and presented my mother's salutation and message. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "O Anas, set this down and invite so and so here!" I kept inviting, to the extent that three hundred people had gathered.

فَأَكَلْتُ النَّيْمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَصْعُبُ يَدَهُ عَلَى تِلْكَ الْحَيْسَةِ
وَتَكَلَّمُ بِهَا شَاءَ -

"Then I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) place his holy hands on the food and read as what ever he desired." Then what happened, this food became so abundant, that the people filled their stomach. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said to me to take whatever is left! When I saw the leftover food I could not figure out if the food I had bought was more or if this (the leftover) was more." (*Bukhaari* # 5163, *Muslim* # 3508, *Mishkaat* # 5913)

Notice, this saying (*Hadees*) proves that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed food in front and read as he desired

and it became exceedingly blessed and plentiful.

Hazrat Abu Huraierah (*Radiyal Laahu Ta'aalaa 'Anhu*) narrates, "In the holy war of *Tabuk*, the Army of Islaam were greatly troubled by hunger (shortage of food), so Hazrat Umar (*Radiyal Laahu Ta'aalaa 'Anhu*) asked, "O Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)! Please call for the leftover provisions from the Army of Islaam and read the supplication (*Du'aa*) of bounty on it." Therefore, he (*Sallal Laahu 'Alaiehi Wa Sallam*) spread a food mat (*Dastar Khawaan*) and called for the leftover food to be brought. Among the honourable companions, someone brought a handful of dates, another brought a piece of bread, someone else (brought) beans and so on. In short, whatever food anyone had remaining was bought and on the food mat small amount of things were collected.

فَدَعَ عَارِسُونُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ، ثُمَّ قَالَ: حُذُنُوا فِي
أُوعِيَتُكُمْ (مشهورة حديث نمبر 5912، سلم حديث نمبر 135)

So on this the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did supplication (*Du'aa*) of bounty, then he (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "Fill your tiffin carriers."

Because these things (leftovers) became so blessed and plentiful that the entire Army of Islaam filled their tiffin carriers and ate until they had filled their stomachs, and yet there was food remaining. Then (He (*Sallal laahu 'Alaiehi Wa sallam*)) said, "I bear witness that there is none worthy of worship beside Allaah and I am His Prophet."

This saying (*Hadees*) proves the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed food in front and read supplication (*Du'aa*) of

bounty. Even though there are many sayings (*A haadees*) regarding this topic, but with the fear of prolonging it, this much is sufficient. These two sayings (*A haadees*) prove that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has placed food in front and has read something on it and did supplication (*Du'aa*) on it. It is acknowledged that to place food in front, read *Kalaam* and do supplication (*Du'aa*) has been proven by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), therefore it is allowed and approved.

The issue of forwarding rewards (*Ieesaal-e-Sawaab*) is presented to the reader, and hopefully the respected reader will read these indisputable evidences attentively and realize the importance of forwarding rewards (*Ieesaal-e-Sawaab*). In addition to this the reader can evaluate the narrow-mindedness and quantity of knowledge of those people who stop others from reading and offering (*Faatihah*) by saying it is an absurdity and a wrong innovation, only because of ignorance and prejudice they say there is no proof of it (practice of *Ieesaal-e-Sawaab*)!

Method of Reciting Offering (*Faatihah Khawaani*) and Reward Forwarding (*Sawaab Rasaani*)

The way to forward reward is this; after disengaging from worship, the rewards of that worship, to whoever you want to forward it to, so say like this,

"O the Purest Allaah! Accept this worship and send its rewards by the intervention of Your Beloved One (*Sallal Laahu 'Alaiehi Wa Sallam*) to the soul of _____ (the name of whom the reward is to be sent.)"

Generally, Offering (*Faatihah*) is recited like this

First read any *soorah* or any *Rukuu* from the Holy *Qur'aan*,
Otherwise read these three aayaat (verses) of *Soorah-e-Hashr*:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عِلْمُ الْغَيْبِ ۖ وَ الشَّهَادَةُ ۖ هُوَ الرَّحْمَنُ

الرَّحِيمُ ③

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ أَكْمَلُ الْقُدُّوسِ السَّلَامُ الْمُؤْمِنُ مِنَ الْمُؤْمِنِينَ

الْعَزِيزُ الْجَبَارُ الْمُتَّقِبُ طُبْحَنَ اللَّهُ عَمَّا يُشَرِّكُونَ ④

هُوَ اللَّهُ الْعَالِقُ الْبَالِقُ الْمُصْرِلُكُ الْأَسْبَاعُ الْحَسْنِي طَيِّبِسِحْلَهُ مَا فِي

السَّلَوَاتُ وَالْأَرْضُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑤

Then *Soorah-e-Kaafiroon*

----- 1 time

Then *Soorah-e-Ikhlaas*

----- 3 times

Then *Soorah-e-Falaq*

----- 1 time

Then *Soorah-e-Naas*

----- 1 time

Then *Soorah-e-Faatihah*

----- 1 time

Then read the following verses of the Holy *Qur'aan*

الَّمَّا مِنْ ذَلِكَ الْكِتَبِ لَا رَأَيْبَةٌ فِيهِ هُنَّى لِلْمُتَّقِينَ ۝

الَّذِينَ يُؤْمِنُونَ بِالْعَيْنِ وَيُقْيِمُونَ الصَّلَاةَ وَمِمَّا رَأَزَّ مِنْهُمْ يُفْقِدُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۝ وَبِالْآخِرَةِ هُمْ

يُؤْقَدُونَ ۝

أُولَئِكَ عَلَى هُنَّى مِنْ سَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

Then read the following verses of the Holy *Qur'aan*

وَإِنَّهُمْ إِلَهٌ وَاحِدٌ ۝ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝
 أَلَا إِنَّ أُولَئِيَّاءَ اللَّهِ لَا حُوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَنُونَ ۝
 وَمَا أَنْزَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَلِّيَّينَ ۝
 إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُعَهِّدُكُمْ تَطْهِيرًا ۝
 مَا كَانَ مُحَمَّدًا أَبَا آخِرٍ مِّنْ رِجَالِكُمْ وَلَكُنَّ رَسُولَ اللَّهِ وَخَاتَمَ الْبَيِّنَاتِ ۝
 كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيهِمْ ۝
 إِنَّ اللَّهَ وَمَلِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا ۝
 شَيْيَّا ۝
 (اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى أَلِي سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى
 أَصْحَابِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ -
 الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ الْأَصَلْوَةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 سُبْلُخَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصْفُونَ ۝
 وَسَلَّمْ عَلَى الْبُرُّسَلِيَّينَ ۝
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَلِّيَّينَ ۝
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ -

Then say:

"O Allaah! The rewards of this *Kalaam*," (*Qur'aan* and other holy readings etc) and if there is any sweet or food etc then say, "O Allaah! Forward the rewards of this *Kalaam* and *Ta'aam*

(food/sweet etc) as a gift and present to the Court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa sallam*) from our side. Then by His (*Sallal Laahu 'Alaiehi Wa sallam*) grace and intervention forward it to the souls of His (*Sallal Laahu 'Alaiehi Wa sallam*) holy progeny (*Ahl-e-Baiet-e- At haar*), His (*Sallal Laahu 'Alaiehi Wa sallam*) noble companions (*Sahaabah-e-Kiraam*), His (*Sallal Laahu 'Alaiehi Wa sallam*) holy wives (*Azwaaj-e-Mutah-haraat*), *Taabi'een* (those Muslim doctors who followed the immediate Companion of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)), *Tab'a Taabi'een* (Followers of *Taabi'een*), the respected Friends of Allaah (*Auliya-e-Izaam*), the Masters of Islaamic Faith (*Imaams*), the true Scholars of religion, and the pious and noble people included faithful Muslims men and faithful Muslim women (then mention the name of whom you especially wish to forward the rewards)!"

Then if you want to shorten it, then read

Soorah-e-Faatihah----- 1 time

Soorah-e-Ikhlaas----- 3 times

If you desire to forward extra rewards then first read the Holy *Qur'aan* once (or several time) or as much as possible and send its rewards.

It is popularly known in public as *Faatihah* (offering) that is why it is said that, "Today is the *Faatihah* of that pious man." Basically, *Faatihah* is the name of *Al-Hamd Shareef* and because *Al-Hamd Shareef* is read during this practice, that is why the name of this

practice is well-known as *Faatihah*. It is like the saying that is to refer to an entire practice by one certain part.

رَبَّنَا تَقَبَّلْ مِنَّا طَرَّأْكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

بِحَمْدِ سَيِّدِ الْمُرْسَلِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Servant of Ahle Sunnat
Muhammad Shafee Al-Khateeb Okarvi

(*Ghufira Lahu*)

1958

Karachi