



HEALING WOUNDED  
HEARTS

MAINTAINING YOUR  
RELATIONSHIP WITH THE  
DECEASED

**HOW CAN WE BENEFIT AND HELP  
THOSE WHO HAVE PASSED ON**

**Part 2**

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## **Introduction**

The death of people who are beloved to us is inevitable. A question which plagues the mind of many of us after the loss of those who are close and beloved is; ‘What can I do to benefit them?’ Many of us are left wondering; ‘If they could speak to me, what would they ask me to do for them to assist them in that life?’ This section of this book has been written to answer the above two questions and thoughts. Rasulullah ﷺ has provided us with the answers to all such feelings and has shown us the best methods by which we can continue benefitting those near and dear ones who have left this temporary world. May Allah reward our Beloved Guide, Rasulullah ﷺ, with the greatest of rewards for passing on to us these beautiful teachings of Islam, which will ensure for our deceased ones relief and comfort in the Hereafter.

May Allah accept it and make it a source of benefit for mankind and jinnkind until the day of Qiyaamah, and accept it from myself, my parents, family, asaatzah, mashaayikh and all those who assisted in its preparation, publication and dissemination. Aameen

20 Rabi’ul Aakhir 1442

## **What can we do for the deceased?**

### ***1. Take a lesson from the deceased***

Daily ponder over the following:

Just as this beloved has left this world, I too will be leaving soon. This world is a temporary place in which I have been sent to prepare for my everlasting life of the hereafter. I only have one life to prepare for that journey which will never terminate. It is not intelligent to devote all my efforts and time to those things which will not assist me in my long journey to the hereafter. I should prepare and perform righteous actions.

If I do so, then at the time of death, angels whose faces are bright and shining like the sun will come to me with the shrouds and fragrances of Jannah. They will remove my soul with ease, place it in the shrouds, apply to it the fragrances of Jannah and take it to the heavens. I will be honoured in every sky until my name is recorded amongst the Illiyeen (special register of the souls of the pious) and I get the chance to meet and speak to my Allah. I will then be returned to the grave and I will be asked three questions. If I had conviction that Allah ﷻ was my Sustainer and Master, if I had implemented Islam in every aspect of my life and if I followed the sunnah of Rasulullah ﷺ, then I will easily answer these questions. My salaah will stand at my head-side, zakaat on my right, my fasting on my left, my good deeds, abstinence from sin and kindness to people at my feet-side, all protecting me from any form of punishment in the grave. Thereafter, bedding from Jannah will be spread out, I will be clothed with clothing from Jannah, and a door of Jannah will be opened for me. The grave will be expanded as far as I am able to see.

My good deeds will come to me in the form of a handsome person who will accompany me in the grave. I will meet all my family members who had passed away. I will be able to visit Jannah in the stomach of a green bird when I wish to see my abode there. I will eat, drink and go wherever I wish

to go. There will be no sorrow and grief there. I will be even asked to return to this world, but I will refuse when I will experience the bounties there. On the Day of Judgement, I will be under the shade of the Divine Throne, while others will be drowning in their perspiration. I will be granted water to drink from the Pond of Kauthar due to which I will never become thirsty again. Nabi ﷺ will intercede on my behalf if I followed his lifestyle.

The bricks of the houses in Jannah will be made of silver and gold, the cement will be of pure musk, the stones will be of sapphire and pearls, and the sand will be of saffron. There will be flying conveyances in Jannah. The lowest ranking person in Jannah will have eighty thousand servants and seventy two wives who will remain forever beautiful, faithful and loving. There will be rivers of honey, rivers of water, rivers of milk and rivers of wine. The beautiful wide-eyed damsels of Jannah will sing such songs the likes of which were never heard before. The greatest bounty will be to see Allah ﷻ, which will surpass all other pleasures, and Allah ﷻ will finally announce that He is pleased with us. We will live there in enjoyment forever and forever. In Jannah, I will be granted such pleasures which no eye has ever seen, no ear has ever heard of and no heart has ever thought of. I will live there forever, young, healthy and in great comfort. I will never become sick, experience hardship or die. May Allah ﷻ make us of these people!

On the other hand, what will happen to me if I do not prepare for my everlasting abode of the hereafter, if I follow my whims and fancies, if I make this world and its adornments the object of my life? What will be my fate if I do not gain the pleasure of Allah ﷻ and continue to disobey Him? At the time of death, the angel of death appears to such a person in a frightening and hideous appearance. In his hand will be a forked mace made of the fire of hell. Five hundred angels will accompany him, holding huge embers of Jahannam. The deceased will be struck with the mace. The forked head will pierce the body. The soul is extracted while the deceased

experiences extreme pain. When he is laid in the grave, it is narrowed to such an extent that the ribs of one side pierce into the ribs of the other. Black serpents will appear and will continue biting him from head to toe. The angels, Munkar and Nakeer, will strike him so violently with a hammer that the sparks of the hammer will spread all over the grave. The doors of Jahannam will be opened and one's abode will be shown to him daily.

On the Day of Judgement, he will be drowning in his perspiration. His book of deeds will be given in his left hand or behind his back. He will not be able to cross the Bridge into Jannah. He will fall into Jahannum, the heat of which is seventy times more intense than the heat of the fire of this world. The nourishment there is Zaqqum (a thorny plant which will get stuck in the throats), Ghassaaq (a mixture of blood, pus and sweat), Hameem (extremely hot water which will cause the lips to contract and which will tear apart the intestines, lungs and stomach.) Burning, being crushed, being bitten by poisonous snakes and scorpions, being pierced with thorns and slashing of the skin are just some of the punishments meted out. People will live therein according to the extent of their sins.

However, if they sincerely repent in this world, all their sins will be forgiven and they will become worthy of the great rewards mentioned above. May Allah ﷻ protect us from the punishment of the grave, horrors on the Day of Judgement and the punishment of Jahannam! Ameen

## **2. Make dua for them and ask Allah ﷻ to forgive them**

One should make dua daily for the deceased and seek forgiveness on his behalf. An easy dua which can be recited once after every salaah or at least once daily is: *O Allah, forgive him, have mercy on him and grant him Jannatul-Firdaus.*

Allah ﷻ says: “Those who came after them, say: ‘O our Sustainer! Forgive

us and our brothers who preceded us in faith.” (Surah al-Hashr S.59 v.10)

Rasulullah ﷺ said, “Allah ﷻ raises the status of some of the pious in Jannah. The person will ask, “O Lord, from where (due to what act) have I been granted this?” It will be said, “By virtue of your son making dua of forgiveness for you.”<sup>1</sup> Another narration states, “On the Day of Judgement, some people will possess rewards equivalent to mountains. They will ask, “From where is this?” It will be said, “By virtue of your son seeking forgiveness for you.”<sup>2</sup>

A pious man said, “My brother passed away, I saw him in a dream and asked him what had happened to him after he was placed in the grave. He replied, ‘At that time, a flame came to me. However, at the same moment, the supplication of a person reached me. If it had not come to me, then the flames would have burnt me.’”<sup>3</sup>

Bashaar ibn Ghalib Najrani ؒ says: I used to supplicate a lot for Rabi’ah Basriyyah ؒ and once saw her in a dream. She said, ‘Bashaar, your gifts reach me in trays of light (*nur*) which are covered in silk.’ I asked her what these gifts were, to which she replied, ‘The supplications done by the living for the deceased which are accepted are then presented to the deceased in trays of light and covered in silk. It is brought to the deceased and it is said, “So and so has sent this to you.”’<sup>4</sup>

Bishr ibn Mansur ؒ says that in the days of plague, there was a man who used to frequently attend funeral prayers and would, in the evening, stand by the gates of the cemetery, supplicating: “May Allah replace your

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1 Ibn Majah no.3660, Musnad Ahmad no.10610, al-Mu’jamul Awsat no.5108 – with a hasan chain

2 al-Mu’jamul Awsat no.1894

3 Fadhailus Sadaqaat

4 Intifaa’ul Amwaat by Ibnul Barni Hambali pg.96

loneliness into comfortable surroundings, may He have mercy on your feelings of strangeness, may He overlook your mistakes and accept your righteous actions.” He would return home after making this supplication. One day, by chance, he did not make this supplication and returned home just like that. He saw a dream in which there was a large crowd of people who came to him. He asked them, “Who are you? Why have you come?” They replied that they were the inhabitants of the cemetery. “We are used to receiving some gifts from you every day in the evening.” He asked what these gifts were. They responded, “The dua you make every evening is gifted to us.” The person narrates, “I henceforth never abandoned this supplication.”<sup>5</sup>

Abu Qilaabah ؓ narrates: I was travelling from Shaam to Basrah. I stopped over for the night in Khandaq. I made wudhu and performed two rak’ats of salaah. I then placed my head down on a grave (unknowingly) and fell off to sleep. I suddenly woke up (in the middle of the night), as I heard the person who was buried in that grave complaining, “You have inconvenienced me greatly tonight.” I then heard him saying, “You don’t know anything. We know (realities), but we can’t do any good actions. The two rak’ats which you performed are more valuable than the entire world and whatever it contains.” He then said, “May Allah reward on our behalf the living with the best of rewards. Pass on my salaams to them. Because of their duas, noor (effulgence) equal to mountains enters our graves.”<sup>6</sup>

### ***3. Transfer credit into their bank accounts***

One should confer to the deceased the rewards of any nafl act of worship. For example, if one performed nafl salaah, gave charity, made nafl Hajj or umrah, kept a nafl fast, then he should make the intention that the reward be transferred to the deceased.

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5 Intifaa’ul Amwaat by Ibnul Barni Hambali pg.95

6 Ihyaa Uloomid Deen v.4 pg.492

Rasulullah ﷺ said, “When anyone amongst you gives voluntary charity, then give on behalf of your parents. They will receive its reward without any decrease of reward for the one giving the charity.”<sup>7</sup> Rasulullah ﷺ also said, “After being dutiful (to ones parents during their lifetime), another method of being dutiful (after their demise) is, when performing salaah, to perform salaah on their behalf (by sending the rewards to them); when fasting, to fast on their behalf too; when giving charity, to give on their behalf too (i.e. to confer on them the rewards of these nafl actions).”<sup>8</sup>

A woman asked Rasulullah ﷺ, “My mother has suddenly passed away. If she had not passed away suddenly, then she would have given some charity etc. If I were to give some charity on her behalf, then would it be from her?” Rasulullah ﷺ said, “Yes, give charity on her behalf.”<sup>9</sup>

Amr ibnul Aas ؓ asked Rasulullah ﷺ whether he could slaughter 50 camels on behalf of his father, who had made such a bequest before he died. Rasulullah ﷺ said, “Had your father attested to the oneness of Allah, and you happened to fast, give charity or free a slave on his behalf, the reward would have reached him.”<sup>10</sup>

Abu Hurairah ؓ said, “Is there anyone who will take the responsibility to offer two or four rak’ahs of prayer at Masjid Asshaar (close to Basra) and say that [the reward of] this prayer is for Abu Hurairah.”<sup>11</sup>

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7 Al-Mu’jamul Awsat no.7726 – the chain contains Khaarijah ibn Mus’ab, who is a dhaeef narrator

8 Musannaf Ibn Abi Shaybah no.12210 – this is a mu’dhal narration, as in Muqaddamah Sahih Muslim

9 Abu Dawud

10 Musannaf Ibn Abi Shaybah no.12204 – Hajjaj ibn Artat Kufi is one of the narrators, who is dha’eef

11 Abu Daud no.4310

Imam Nawawi رحمہ اللہ has mentioned in the commentary of Sahih Muslim that there is no disagreement among the Muslims regarding whether the reward of charity reaches the deceased. This is the correct way (mazhab) and that which some people have written that the deceased does not receive any reward after their death is totally false and an obvious mistake. It is against the Qur'an, the hadith of Rasulullah ﷺ and the consensus of the Ummah (*ijma'*), and it is because of this that this view is definitely not worthy of attention.<sup>12</sup>

Saalih Murree رحمہ اللہ says that once on a Friday night, well before dawn, he left his home to perform Salaah at the Jami' Masjid. He came to a graveyard where he sat down beside a grave (since it was too early for Salaah), and dozed off. He saw in his dream that all the graves had opened up and the dead came out. They were all happily talking to each other. Amongst them was a young man with dirty clothes, looking sad, who sat away from the others.

After a short while, many angels came down from the sky carrying trays covered with shining handkerchiefs. They gave a tray to each person who returned to their grave with the tray. When all had gone, the lonely person also got up to enter his grave, but without a tray. Saalih رحمہ اللہ came up to him and asked him why he was so sad and what those trays were. He replied that the trays contained the presents which the living people had sent to their dead. As for him, he had no one living except his mother to send him anything, but she had remarried and was too busy with her husband and never thought of him. The dead son gave him the address of his mother. The next morning, Saalih رحمہ اللہ went to the young man's mother and told her about his dream.

The woman said that the young man was certainly her son who was most

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12 Bazlul-Majhud, Fadhailus Sadaqaat

dear to her, and that she had raised him. The woman then gave Saalih ﷺ one thousand Dirhams and asked him to give that money as Sadaqah for her son who was the coolness of her eyes. She promised never to forget to make dua for him and give Sadaqah for his sake. Saalih ﷺ says that he once again had the same dream with the same gathering of people in the graveyard. This time, the young man was wearing very good clothes and looked very happy. He came running to Saalih ﷺ and said, “May Allah ﷻ bless you very much. Your present has reached me.”<sup>13</sup>

Shaykhul-Hadith Maulana Muhammad Zakariyya ﷺ advises: One should diligently perform acts of righteousness (isaaluth-thawaab) on behalf of one’s parents, spouses, siblings, children and other relatives, particularly those whose wealth may have reached us after their death or who had carried out special acts of kindness to us, such as our Asaatizah (teachers) and Mashaayikh. It would be grossly void of honour for one to benefit from their wealth and also their kindness while they were alive, and then to ignore them when they are in need of our gifts and favours. When a person dies, all his actions stop, except if he had left behind a continuous act of charity (sadaqah jaariyah) or carried out any action that meets the criteria of a continuous act of charity which shall be mentioned later on. After death, people are in need and awaiting the reward (isaaluth-thawaab) and supplications etc. of others... A lot of diligence should be expended on sending reward to one’s beloved deceased people. Aside from fulfilling their rights, one shall soon meet with them after death. What shame would there be if one were not to remember their rights, their favours and also themselves when spending their wealth on one’s self? (Fadhailus Sadaqaat)

### A suggestion

Sa’eed ibnul Musayyib ﷺ reported that Rasulullah ﷺ said, “Whoever recites Surah Ikhlas ten times will receive a palace in Jannah in return,

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<sup>13</sup> Raudhur-Rayaahen, quoted from Fadhailus Sadaqaat

and who recites it twenty times will receive two palaces therein. Likewise, whoever recites this Surah thirty times will get three palaces in Jannah.” Umar ؓ commented, “By Allah! In that case we shall earn lots of palaces (by reciting this a lot).” Rasulullah ﷺ replied, “Allah has much more (than you can ever earn).”<sup>14</sup>

Recite the above once daily and make dua that Allah should transfer one palace which you would have earned to your beloved who has passed on. What a wonderful gift indeed.

#### **4. Recite Qur'an and send the reward to them**

Daily, some portion of the Qur'an should be recited and the rewards conveyed to the deceased. Recite Surah Ikhlâs thrice, Surah Yaasin, or any other recital of the Qur'an. Then make dua that the rewards should also be conveyed to the deceased.

Sha'bi ؓ narrates that it was the practise of the Ansaar that when a person passed away, they used to go to his grave and recite the Qur'an for him.<sup>15</sup>

Imaam Shaafi'i ؓ said: “It is preferable to recite some portion of the Qur'an near the grave. And if the entire Qur'an is recited, it will be wonderful.”<sup>16</sup>

'Ali ibn Musa Haddad ؓ mentions, “I was with Imam Ahmad ibn Hanbal ؓ at a funeral. Muhammad ibn Qudamah Jawhari ؓ was with us. When the body had been buried, a blind person came, sat down by the grave and began reciting Qur'an. Imam Ahmad ibn Hanbal ؓ said, 'Reciting the Qur'an while sitting by the grave is an innovation (bid'ah).' When we began

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14 Sunan Darimi, no. 3429 Hafiz Ibn Kathir has graded this mursalan jayyid -Tafsir Ibn Kathir

15 Khallaal in al-Qira'ah indal Quboor no.7, al-Amr bil Ma'ruf no.249 – the chain contains Mujaalid who is dhaeef

16 Riyadhus-Saaliheen

to return from that place, Muhammad ibn Qudamah asked Imam Ahmad on the road, ‘What do you think of Mubashshir ibn Isma‘il Halabi?’ Imam Ahmad replied, ‘He is a reliable individual.’ Ibn Qudamah asked, ‘Did you seek any knowledge from him?’ He replied, ‘Yes, I took hadith from him.’ Ibn Qudamah said, ‘Mubashshir narrated to me that ‘Abdur-Rahman ibnul Alaa’ ibnul Lajlaaj narrated from his father ﷺ that when he was about to pass away, his bequest was that the beginning and end of Surah al-Baqarah be recited by the head side of his grave and he said, “I heard ‘Abdullah ibn ‘Umar ﷺ mentioning this in his bequest.”’ Having heard this story, Imam Ahmad said to Ibn Qudamah to return to the cemetery and to tell the blind man to recite the Qur’an.”

Muhammad ibn Ahmad Marwazi ﷺ says that I heard Imam Ahmad ibn Hanbal ﷺ saying, “When you visit the cemetery, then recite Surahs al-Fatiha, al-Ikhlās, al-Falaq and an-Naas, and convey the reward to the people of the cemetery. The reward shall reach them.”<sup>17</sup>

Hasan ibnul Hurr says: I passed by the grave of my sister. I recited by her graveside Surah Tabaarak, considering the virtues mentioned regarding it. A man came to me and said, “I saw your sister in a dream, saying, “May Allah reward Abu Ali (her brother) well, I have certainly benefitted from what he recited.”<sup>18</sup>

Khattaab said to Hasan ibnul Haytham: When you visit the graveyard, recite ‘Qul HuwAllahu Ahad (Surah Ikhlās) and pass on the reward to the inhabitants of the graveyard.<sup>19</sup>

Abu Bakr ibnul Atroosh narrated: A man would visit his mother’s grave

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17 Al-Mughni – a reliable book on Hanbali fiqh, Ihyaa Uloomid Deen, Fadhailus Sadaqaat

18 Al-Qira’ah indal Qubur of Khallaal no.9

19 Al-Qira’ah indal Qubur of Khallaal no.10

every Friday and recite Surah Yaasin. One day, he came, recited Surah Yaasin and said, "O Allah, if You have apportioned great reward for this Surah, then distribute it amongst the inhabitants of this graveyard." The next Friday, a woman came to him and asked, "Are you so and so?" He replied in the affirmative. She said, "My daughter passed away recently. I saw her in a dream, sitting at the edge of her grave. I asked her why she was sitting there. She said, "A man by the name of ... visited his mother's grave. He recited Surah Yaasin and passed the reward to all the people of the graveyard. The pleasure of that recital has reached us", or she said, "We have been forgiven" or something similar.<sup>20</sup>

A pious lady known as Bahitah was very regular in her Salaah. At the time of her death she raised her head towards the heavens and said, "O, the One who is my only Treasure and Provider for life and death; I make dua that You do not disgrace me at the time of death and that You save me from the horrors of the grave!" After her death, her son used to visit her grave every Friday and read the Qur'an, passing on the thawaab to his mother, as well as on all those buried in the graveyard.

One day, he saw his mother in a dream and asked her how she was. The mother replied, "The pain of death is terrible. By the grace of Allah ﷻ, I am most comfortable in the grave, with a bed of sweet basil and silken cushions. I will remain like this till Qiyaamah." The son asked if he could help her in any way. She said, "Do not give up coming to me on Fridays and reading the Qur'an. As soon as you come, all the people buried in the graveyard come to me and tell me that you have arrived. Your visit to the graveyard is a source of great pleasure for me."

The boy said that he carried on visiting the graveyard every Friday. One day, he saw in a dream that a very big gathering of men and women came to him. He asked them who they were. They replied that they were the people

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20 Al-Qira'ah indal Qubur of Khallaal no.11

of such and such graveyard. They had come to thank him for his Friday visits to them. His duas for their forgiveness pleased them the most. They asked him to continue his Friday visits, which he did so most diligently.<sup>21</sup>

Another incident is narrated of a person who saw in his dream that all the graves in a graveyard opened up suddenly and the dead came out of them. They started picking up something from the ground, except one person who kept sitting and was quiet. The living man asked him what the others were picking, to which he replied that they were picking up the rewards of sadaqah, dua and salawaat (durud), which the living people had sent for the people of this graveyard. He asked why he was not picking up anything. The dead person replied that he had a young son who had a business selling sweetmeats in such and such bazaar and who daily recited the whole Qur'an and sent him its thawaab. The man went to the bazaar the next morning and saw a young man selling sweetmeats while his lips were moving. The man asked him what he was reciting. The young man replied that he daily recited the whole the Qur'an and sent its thawaab as a present to his deceased father. The person who had the dream, saw the same dream after some time, and noticed that the person with whom he had spoken to was also picking up something together with the others. He suddenly woke up, surprised! In the morning, he went to the same bazaar and came to know that the young man had passed away.<sup>22</sup>

### ***5. Arrange for Sadaqah Jaariyah (perpetual sadaqah) on their behalf***

If possible, do such an action for the deceased by which the reward will continue endlessly (sadaqah jaariyah). An example of this is digging a well, building a masjid, madrasah, sponsoring a student of Islamic studies, teaching the knowledge of Islam, contributing to the distribution of reliable Islamic books and pamphlets from which people benefit, planting

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21 Raudhur-Rayaahen, quoted from Fadhailus Sadaqaat

22 Raudhur-Rayaahen, quoted from Fadhailus Sadaqaat

of trees, etc.

Rasulullah ﷺ said, “When a human passes away, his deeds come to an end, except from three things a) Sadaqah jaariyah b) Such knowledge from which benefit continues to be derived c) A pious son who makes dua for him.” (Sahih Muslim)

Rasulullah ﷺ said: 'The rewards of the good deeds that will reach a believer after his death are: a) Knowledge which he taught and spread; b) a righteous child whom he leaves behind; c) a copy of the Qur'an that he leaves as a legacy; d) a masjid that he built; e) a house that he built for travellers; e) a canal that he dug; f) or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.” (Sunan Ibn Majah)

### ***Two amazing acts of Sadaqah Jaariyah:***

1. Sa'd ibn Ubaadah ؓ asked, “O Rasul of Allah, my mother has passed away. Which form of charity (to send to her reward) is most superior?” Rasulullah ﷺ replied, “Water is the most superior.” At this, Sa'd ؓ had a well dug and said, “This is for the reward of Ummu Sa'd (my mother).” (Malik, Abu Daud, Nasa'i) This could include digging of a well, borehole, waterhole, sponsoring water supply or even donating a tap in sadaqah.

2. Maulana Ashraf Ali Thanwi ؒ explained: Providing food for or supporting (sponsoring) a student of Deen is such an action which earns one great reward. Although apparently, it does not appear to be an act of ibaadah (worship), but if one looks a bit deeper into the matter, he will realize what great reward lies in this action. Take the following example: A person provides food for a student of Deen. This food nourishes him, and creates within him the strength to study and learn his lessons. Using this strength which he acquires from that food, he learns his lessons daily. He continues learning in a similar manner for the next seven or eight years. Finally, he

completes his studies and begins serving Deen. The rewards for all his service to Deen will be received by all of those people who contributed in sponsoring his studies. The general public do not understand this. Therefore, whenever they manage to save some money and the thought of spending it in the path of Allah comes to their minds, they spend it in building Masjids (which is also a good cause).<sup>23</sup>

A person should not hesitate to give, whether it be a little or a lot, as this will be a Sadaqah-Jaariyah (a charity which will earn one perpetual rewards). We should give as much as possible and regard our participation (in this good work) as an ideal opportunity. Sadaqah-Jaariyah is that charity which will help a person when he passes away and is in desperate need of even the smallest rewards, when he wishes that somebody would recite ‘SubhaanAllah’ even once and pass on the rewards to him. At such a time, even the great friends of Allah desire to communicate their need (to mankind).

These rewards will help a person on the day of Qiyaamah when his actions will be presented before him and he notices that he does not have sufficient good deeds to his account. At that time, as the pages of his register of deeds are being turned, he will see somewhere the rewards of studying and teaching Sahih Bukhari, and at another place the rewards of reciting the Qur’aan, and so forth. If Qiyaamah has to occur after one thousand years, his soul will continuously receive the rewards of all the completions of Sahih Bukhari and lessons of Sahih Muslim from now until then (because of his small contribution). On the day of Qiyaamah, which will be a time of great distress, he will Inshaa-Allah be told, “In lieu of your sponsoring the boarding (and other facilities) for the students, today you will be recompensed with a huge treasure of rewards.” At that time, you will realize the great profits and benefits which your one or two coins had earned for you. We should thank Allah who is granting us these great

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23 Da’waat-e-Abdiyyat v.9 pg.53

treasures (and facilities) free of charge.<sup>24</sup>

### ***A real life story***

A Saudi Arabian man secretly married a Philippine woman. When he fell sick, he assembled his children to explain his will. He told his eldest son “I have secretly married a Philippine woman. When I die, take care of her and also give her the portion of the inheritance which is due to her.” The father then gave him the address of the place where she lived.

After a few days, the man passed away. His son went to the judge and told him everything in detail. The judge halted the court proceedings and ordered him to present the Philippine woman there too. The son travelled to Philippines and finally reached the address his father had given him with great difficulty, where his step-mother lived. The woman, who was late father’s wife, figured out who he was at the first glance. She told him that she was the same woman he was looking for and that she already knew that her husband is dead. The son explained to her all the details and convinced her to join him to Saudi Arabia. He took his step-mother straight to the judge. The judge decided that she was entitled to 8 million riyals (Saudi currency). The judge also told the son to take her to perform Umrah and then take her back to Philippines. He did exactly as he was instructed.

Four years later, the son went to Philippines to meet his step-mother and find out how she was doing. He was shocked when he got there. He asked her why she was still living in that dreary old house, despite getting this huge amount of inheritance.

She held his hand and took him to a place where a large institute was formed. There was an orphanage there, and an institute for memorizing

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24 Tijaarat-e-Aakhirat pg.71

the Qur'an. She said to the son "Look above to that board." The son burst out crying, on seeing that the name of his father was written on that board. His mother told him "I have donated the money I got from the inheritance of your father to this institute. My wish is that he keeps getting reward due to this institute."

This is true love. She could have also built a big, beautiful house with that money. She realized the value of her love for her husband, and understood that a big beautiful house was a temporary thing. This Islamic institute will benefit her husband and herself in the Akhirah. This is true love. When the son came back from Philippines, he told his fellow brothers about that institute. The brothers stayed up all night and kept thinking about it. They pooled money together and donated it the next morning to the organization which their step-mother had built on their father's name.<sup>25</sup>

### ***6. Pay off their debts and wind up their estate***

Pay the debts of the deceased if possible or ask the creditors to absolve the deceased. Sort out the estate as quickly as possible. Nabi ﷺ said, "The soul of a believer is detained due to his debts, until they are paid off."<sup>26</sup> Nabi ﷺ once remarked, "Jibreel (عليه السلام) prohibited me from performing (janaazah) salaah over one who has debts. The debtor is held back in the grave (from the bounties of Jannah) until his debts are absolved."<sup>27</sup> Another narration states that Nabi ﷺ said, "What benefit will you derive if I perform salaah on a man whose soul is detained in his grave and cannot rise to the heavens. If some-one takes responsibility for his debts, I will stand and perform salaah over him, then my salaah will benefit him."<sup>28</sup>

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25 Adapted from story quoted by Student of Deen; [www.wattpad.com](http://www.wattpad.com)

26 Ahmad no.10607, Tirmizi no.1078, Haakim no.2219

27 Abu Ya'la no.3477

28 Al-Mu'jamul Awsat no.5253 – the chain consists of Abdul-Hamid ibn Umayyah who is dhaeef

Hasan Basri rahimahullah said, “The most indifferent (apathetic) people are those who do not benefit from an Aalim who lives in their vicinity. The worst people are those who cry over their deceased, but do not pay off their debts.”<sup>29</sup>

### ***Inheritance***

Allah swt has in great detail mentioned the laws of inheritance in Surah Nisaa. All the shares have been apportioned by the Being who is All-Knowing. At the end of the verses of inheritance, Allah swt states, “These are the limits of Allah. Whoever obeys Allah and His messenger, He will admit him to gardens, underneath which rivers flow dwelling therein forever. That is the greatest triumph. And whoso disobeys Allah and His messenger and transgresses His bounds, He will admit him into the Fire dwelling therein forever, and for him is a humiliating chastisement.” (verse 14)

When a person dies:

- a) The expenses for burial and shrouding can be taken out from the deceased’s estate.
- b) Thereafter debts should be paid off.
- c) If any money remains, any bequests made by the deceased up to 1/3 of the remaining wealth should be fulfilled. Any bequeath in favour of an heir is not accepted.
- d) Every item in the estate – big or small – is now the joint property of all the beneficiaries. It will have to be distributed according to the proportion allotted by Allah swt.

Keep the following points in mind:

- 1) Pay off debts and bequests and distribute the estate between the rightful inheritors as soon as possible. Do not delay in this, as such delay is actually oppression.

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29 Shu’abul Imaan no.7531

2) To usurp wealth from a deceased's estate is a major sin. Generally, after the demise of a father, the sons deprive the mother and sisters from their rightful shares. They give them a small share, deceiving them. They should realize that by usurping the rights of others, they are inviting poverty, difficulties and finally, punishment in Jahannum.

3) The wealth left behind by the deceased should be swiftly distributed in accordance to the Shari'ah through the ruling of a Mufti or Aalim and should be given to each shareholder by giving it over into their possession. They can then spend what is their share thereof as they please.

4) Nothing should be spent before the distribution and allotment of the shares. To spend from the estate before it has been wound up and distributed without the permission of the heirs or to derive benefit from it is totally impermissible.

5) It is not permissible to use the money of the deceased in order to pay for entertaining and accommodating visitors, feeding them, or to give in charity, etc. Similarly, it is not permissible to give any food items of the deceased to poor persons from the time the person passes away. In doing this, no reward whatsoever reaches the deceased. This is because all this wealth now belongs to the inheritors; to deprive them of their right and give it to someone else is similar to stealing someone else's money and giving it in charity. All the wealth should be distributed among the inheritors. Each one of them has the right to spend and give as he wishes, provided it is spent in accordance with the Shari'ah. Similarly, it is not permissible to give the deceased's used clothes in charity without obtaining the consent of the inheritors. If there are any immature inheritors, it will not be permissible to give these clothes, even if they grant permission. All these clothes should first be distributed among all the inheritors. Thereafter, if the mature inheritors wish to give anything in charity, they may do so from that which they received. Before distribution, these clothes should

never be given in charity.

6) If the deceased had made a bequest that fidyah be given for his missed Salaah or fasts, then fidyah should be discharged from one third of the estate. If the deceased did not make a bequest, then the wealth of the estate cannot be given as fidyah to make up for the missed Salaahs of the deceased. The entire estate will be wound and distributed among the heirs according to the stipulated shares of inheritance. If any adult heir wishes, he or she may discharge fidyah from his/her own share of the inheritance on behalf of the deceased. However, this should be done with his free will and choice and without any coercion and force. There is great hope that this act of goodness will benefit the deceased in his grave.

7) At times, the deceased makes an unlawful and invalid bequest or draws up an incorrect will, in which he declares that; my eldest son will take such and such property, my wife will take the house, etc. In this case, it will be unlawful and a grave sin for the relatives to distribute the inheritance according to the bequest made by the deceased. The estate must be distributed in accordance with the Shari'ah. This is stated in Surah Baqarah verse-182.

### ***7. Males should visit them in the graveyard***

Males should visit the grave of the deceased, if not daily, then at least once a week, preferably on a Friday.

Abdullah ibn Abbas رضي الله عنه narrates that Rasulullah ﷺ said, “The deceased recognises those who pass by his grave whom he knew in the world and who make salaam to him. The deceased replies to his salaam.”<sup>30</sup>

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30 Ibn Abdul Barr in al-Istizkaar 1/185 with an authentic chain – see Umdatul Qaari no.3821, Faydhul Qadeer 8062, Daleelul Faaliheen, Iraqi's takhrij of Ihyaa. Shaykh Abdul-Haqq Ashbili has declared this chain as authentic.

Aishah رضي الله عنها narrates that Rasulullah ﷺ said, “The deceased feels comfortable in his presence and replies to the salaam of the one who visits his grave and sits by him, until the visitor gets up and leaves.”<sup>31</sup>

Abu Hurairah رضي الله عنه narrates that Rasulullah ﷺ said, “Whenever a person passes by the grave of another (Muslim) person who he knew in the world and makes salaam to him, that person (in the grave) recognizes him and replies to the salaam.”<sup>32</sup>

The mother of Uthman ibn Saudah رضي الله عنها was a great aabidah (worshipper) who was referred to by the title ‘Raahibah’ (due to her disinclination from the world and fear of Allah). He says: I would visit my mother’s grave every Friday and ask Allah to forgive her, as well as all the people buried in the graveyard. One night, I saw her in a dream. I asked, “Mother, how are you?” She replied, “My son! The pangs of death were severe. All praise is due to Allah, I am living in a comfortable barzakh (transitional life before Qiyaamah). My bedding is of rayhaan (fragranced flowers) and my pillows and cushions are of the finest silk till the day of Qiyaamah.” I asked, “Do you need anything?” She replied, “Yes.” I queried, “What?” She said, “Don’t ever leave out your practice of visiting us and making dua for us. I enjoy your company when you come on Friday. When you leave home, I am told, ‘O Raahibah, a visitor from your family is coming.’ I become happy, and all the deceased people who are around me become happy.”<sup>33</sup>

Fadhl ibnul Muwaffaq رحمته الله, the cousin of Sufyan ibn Uyainah رحمته الله, narrates: When my father passed away, I was overcome with grief. I used to visit his grave every day. Then, I stopped visiting, for a period of time as long

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31 Ibn Abid Dunya in al-Quboor, as quoted in Iraqi’s takhrij of Ihyaa

32 Tarikh Baghdaad no.3175, Tarikh Ibn Asaakir 10/380, Tammaam Raazi in his Fawaaid no.139 with a dhaeef chain. These narrations sufficiently support one another and give strength to the authenticity of the Hadith

33 Shu’abul Imaan no.7528

as Allah ﷻ willed. After some time, I visited him one day. While sitting at the graveside, my eyes closed and I fell asleep. I saw (in a dream) as if my father's grave had opened and he was sitting in it, covered in his shrouds. He had the aura of a deceased person around him. I was shocked when I saw him. He said, "My son, what kept you away from visiting me for so long?" I asked, "You know when I come here?" He replied, "Every single time you come, I know of it. When you would come, I used to be overjoyed. The graves around me would also rejoice because of your duas." Thereafter, I made it a point to visit him frequently.<sup>34</sup>

### **8. Don't distress the deceased by committing sins**

a) Abu Ayyub Al-Ansari ؓ reports that Rasulullah ﷺ said: "When the soul of a Mu-min is taken out, then the Marhoom (recipients of Divine mercy) servants of Allah (who have already passed away) come forward to meet him, in the same manner that a bringer of glad tidings is met in the dunya. Then they (i.e. some of them) say, "Give him a chance to rest, because he was in great distress (in the world)." Thereafter (after the rest), they begin to ask him, "How is a certain person and did a certain woman marry?" ... He ﷺ said, "Your deeds are presented before your family and relatives who are in the hereafter. If your deeds are good, they become happy and joyful and say, "O Allah, this is Your grace and mercy. Complete Your favour (of good deeds) on him and grant him death on it. The deeds of sinners are also presented before them. They say, "O Allah, inspire him with the ability to do good deeds, which becomes a cause of Your pleasure and nearness."<sup>35</sup>

Rasulullah ﷺ said, "... By the oath of Allah, some of you cry, which results

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34 Shu'abul Imaan no.7525

35 Tabaraani in Al-Kabir no.3887 and Al-Awsat no.148. One of the narrators, Maslamah ibn Ali, is a dhaeef narrator – Majma'uz Zawaa'id. Abdullah ibnul Mubaarak has narrated the above as a mauqoof statement of Abu Ayyub ؓ with an authentic chain (Kitaabuz-Zuhd no.443). Many similar narrations have been narrated from other Sahaabah, which supports this Hadith.

in the deceased crying too. O slaves of Allah! Do not punish your deceased (like this).”<sup>36</sup>

b) Abu Hurairah رضي الله عنه narrated that Rasulallah ﷺ said, “Do not disgrace your deceased ones by your evil actions, for it will be presented to your family members who are in their graves.”<sup>37</sup>

Abu Hurairah رضي الله عنه also said, “Indeed your deeds are shown to your deceased relatives. If they see good, they become happy. If they see evil, they become displeased. When any person who dies after them comes to them, they question him for information, to the extent that a man asks whether his wife had remarried or not...”<sup>38</sup>

c) Anas رضي الله عنه reports that Rasulallah ﷺ said, “ Indeed your actions are shown to your deceased family and friends, and they rejoice at the good (that you do). If they are shown your sins, they say, ‘O Allah! Do not allow them to pass away until You guide them, as You guided us.’”<sup>39</sup>

d) Sa’id ibnul Musayyab رضي الله عنه once said, “The deceased are informed of the deeds of everyone of their family and friends. They become pleased with the good they are shown, and are grieved by the sins.”<sup>40</sup>

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36 Ibn Abi Khaythamah, Ibn Abi Shaybah, Tabarani, with a Hasan chain, as in Fathul Bari, Hadith: 1286

37 Ibn Abid-Dunya in Kitaabul Manaamaat no.2, with a dhaeef chain

38 Ibn Jarir Tabari in Tahzeebul Aathaar (2/510), with a saheeh chain, as in Fathul Bari, Hadith: 1286

39 Musnad Ahmad no.12683. There is an unnamed narrator in the chain – Majma’uz Zawaa'id 2/329

40 Ahwaalul Qubur of Ibn Rajab, pg. 152 Similar narrations have also been narrated from Jaabir رضي الله عنه and Nu'maan ibn Basheer رضي الله عنه, which supports this Hadith. There are many statements of the Sahaabah and Taabi'een which conveys the same meaning (see Ithaaf 2/314-317, Sharhus-Sudoor pg.258)

I will narrate here two incidents of recent times which will serve to further emphasize the fact that the deceased are harmed and inconvenienced by our sins:

a) This is an incident of two friends. One was living in Jeddah and the other in Riyadh. They were very intimate friends. Both were religiously conscious and pious. The family of the friend living in Riyadh insisted that he bring a television set home. On their insistence, he purchased a television set for the family. After a few days, he passed away. His friend who resided in Jeddah saw him thrice in a dream. Each time, he saw him being punished. In every dream, he told his friend from Jeddah, “For Allah’s sake! Tell my family members to remove the television set from my house. Since the time of my burial, I am being punished because of the television set I had purchased. Those people are enjoying the scenes of immodesty, while I am suffering punishment.” The friend from Jeddah reached Riyadh by a flight and informed the family of his friend about his dream. He informed them that he had seen this dream thrice. They began crying. The eldest son stood up and, in a fit of anger, smashed the television set into bits and pieces. The bits and pieces were thrown into a garbage bin. The friend from Jeddah returned home. Once again, he saw his friend in a dream. This time, he was in a good condition. There was a glitter on his face. He made the following dua for his sympathetic friend, “May Allah save you from calamities as you have saved me from this calamity.”<sup>41</sup>

b) A friend of mine related the following incident to me: Some years ago, my sister passed away. Back then, my entire family was modern. We had filled albums with printed photographs of our holidays and outings. After my sister passed away in a car accident, she appeared in one of my other sister's dreams. She seemed very upset and was distressed about her photos.

My sister narrated the dream to my mum. She feared that my deceased

41 ‘The Devastating Effects of Television’, quoting from ‘Ta’meer-e-Hayaat’

sister might be undergoing punishment due to the photos. Hence, we destroyed all her photos. Alhamdulillah, she later appeared in a dream again, but this time she was happy. In fact, she was seen a few times thereafter in people's dreams and she always appeared happy. I request dua that Allah Ta'ala grant her Jannah.<sup>42</sup>

### **9. Forgive them unconditionally**

Unconditionally forgive those who have hurt your feelings or caused you harm. Make an intention that you will absolve them completely and not take retribution from them on the day of Qiyaamah. By doing so, you will receive a far greater reward than you could have ever received had you demanded payback from them. Allah loves the one who forgives and reconciles. Furthermore, they too will be forgiven and absolved.

Anas ibn Malik ؓ relates that they once saw Rasulullah ﷺ smiling widely while they were sitting with him. Umar ؓ asked, 'What makes you laugh, O Rasul of Allah? May my father and mother be sacrificed for you.' Rasulullah ﷺ said: 'I smile because of two men from my Ummah, who shall kneel in the presence of Allah, the Lord of Power. One of them will say: 'O my Rabb, grant me retaliation for the wrong which my brother did to me.' And Allah will say: 'Give your brother a recompense equal to that in which he was wronged.' 'O Rabb,' he will say, 'none of my good deeds remain.' Then Allah the Exalted will say (to the man who made the demand): 'What will you do with your brother, seeing that none of his good deeds remain?' And he will reply: 'O my Rabb! Let him bear some of my sins!' And Rasulullah ﷺ wept, as he said: 'Truly, that shall be a fearsome Day, a Day when men will demand of others to bear their sins.' Then he said: 'Allah shall say to one who made the request: 'Lift up your head, and look.' (After doing so) He will then say: 'O my Rabb! I see tall cities of gold, and golden palaces decorated with pearls. Which Nabi shall they be for, or which Siddiq (saint) or which

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42 ML Talha Ahmod - Cape Town

martyr?’ Allah will say: ‘They belong to whomsoever pays me their price.’ ‘O my Rabb,’ he will ask, ‘Who possesses such a price?’ ‘You possess it,’ Allah will reply. ‘And what is its price?’ he will ask. And Allah will say: ‘For you to forgive your brother.’ He will exclaim, ‘O my Rabb!, I have forgiven him!’ Then Allah the Exalted will say: ‘Take your brother’s hand and take him into Jannah.’ Then Rasulullah ﷺ said: ‘Fear Allah, and reconcile among yourselves. For Allah will Himself reconcile between the Muslims (on the day of Resurrection)’. (Haakim)

Are you prepared to forfeit your golden cities in Jannah-Paradise and its beautiful palaces just in anger over the hurt you have been caused. May Allah not allow you to lose out. Follow in the footsteps of Rasulullah ﷺ who forgave those people who had driven him out of his home, killed his closest family members and friends, caused him untold sufferings and slandered him with the worst of accusations. Allah is watching us, and He sees and witnesses your sacrifice by forgiving the one who wronged you. He will never allow it to go to waste. Allah is certainly the Most Appreciative. May Allah grant us all Tawfiq.

## **How to serve your parents and honour them after their demise**

a) Dua for them: Nabi ﷺ said, “When a child who was disobedient makes du’a for his parents after their demise, Allah records him to be from those who are dutiful to their parents.”<sup>43</sup>

b) Do good actions for their reward: Rasulullah ﷺ also said, “After being dutiful (to one’s parents during their lifetime by serving them and honouring them), another method of being dutiful (after their demise) is,

43 Shu’abul Imaan no.7523, Al Mughni ‘An Hamlil Asfar, Hadith: 4432 and Faydul Qadir, Hadith: 8718. on the authority of Muhammad Ibn Sirin (rahimahullah) with an authentic chain, which is however mursal

when performing salaah, to perform salaah on their behalf (by sending the rewards to them); when fasting, to fast on their behalf too; when giving charity, to give on their behalf too (i.e. to confer on them the rewards of these nafl actions).”<sup>44</sup>

c) Keeping up their old ties and friendships:

Imam Muslim رحمہ اللہ has narrated a Hadith of Rasulullah ﷺ as follows: “The best form of obedience to parents, is for a child to maintain ties with those whom his father was close to.”<sup>45</sup>

Abdullah ibn ‘Umar رضی اللہ عنہ was once on his way to Makkah for ‘Umrah. On the way, he met a shabbily dressed, dishevelled Bedouin who was on foot. Upon seeing him, the noble Companion of Rasulullah ﷺ alighted his conveyance, went up to the Bedouin and inquired, “Are you the son of so and so?” “Yes” replied the Bedouin. Hearing this, Abdullah ibn ‘Umar رضی اللہ عنہ greeted him with full zeal. Then, he removed his turban and gave it to the delighted Bedouin. After doing so, Sayyiduna ‘Abdullah ibn ‘Umar رضی اللہ عنہ thought to himself that this was not enough. So, he then offered him the comfortable conveyance that he had chosen for his journey. The Bedouin delightfully accepted it and continued on his way. At this, the colleagues of Abdullah Ibn ‘Umar رضی اللہ عنہ expressed their amazement by saying, “This person is a Bedouin, who would have been pleased even if you offered him a simple gift.” He replied, “Indeed his father was a friend of my father and I have certainly heard Rasulullah ﷺ say, ““The greatest form of kindness (obedience) to parents, is for a child to maintain ties with their friends.” (ibid)

Abu Buraidah, the son of Abu Musa Ash’ari رضی اللہ عنہ says, “I arrived in Madinah. Abdullah ibn Umar رضی اللہ عنہ came to visit me. He asked, “Do you know why I came to visit you?” I replied, “No.” He stated, “I heard Rasulullah ﷺ saying,

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44 Musannaf Ibn Abi Shaybah no.12210 This is a mu’dhal narration, as in Muqaddamah Sahih Muslim

45 Sahih Muslim, no.6677,6678,6679

‘Whoever wishes to maintain good ties with his father in his grave should maintain good ties with his father’s brother who are alive after his death.’ There was a close connection of love and brotherhood between my father Umar and your father. I wished to maintain that.”<sup>46</sup>

d) Five special acts: Abu Usayd Malik ibn Rabi’ah as-Saa’idi ؓ said: “While we were sitting in the company of Rasulullah ﷺ, a man of the Banu Salamah tribe came to him and said, “O Rasulullah, my parents have passed away. Is there any way left for me to show kindness (be dutiful) to my parents after their death?” He replied, “Yes;

1. You can make du’a for Allah’s blessings on them
2. Make ‘Istighfaar’ for them (ask Allah’s forgiveness for them)
3. Fulfil their ‘promises’ (if any were made by them to people) or ‘bequests’
4. Honour their friends.
5. Maintain good ties with those relatives of yours who are linked to you via them.”

At this, the man said, “What an extensive and wonderful idea!” Rasulullah ﷺ replied, “Practice it, then.”<sup>47</sup>

According to the narration of Bayhaqi, Rasulullah ﷺ said at the end, “Practice it, then. The news of this reaches them (the parents).”<sup>48</sup>

e) Three methods of making up for disobedience to parents after their death: Awza’i ؓ says, “I have heard that, if a person who has been disobedient towards his parents pays off their debts if they had any (which were outstanding) after their death, makes ‘Istighfaar’ for them and does not cause others to speak bad about them (by insulting the parents of others), he will be counted as obedient. Also, if a person who has been obedient towards his parents does not pay off the debt they owed if they

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46 Sahih Ibn Hibbaan no. 432

47 Sahih Ibn Hibban; Al Ihsan no.418, Mustadrak of al-Haakim no.7260, Sunan Abi Dawud, no.5144 Sunan Ibn Majah no.3663 with different wordings

48 as-Sunanul Kubra no.7142

had any after their death, does not make 'Istighfaar' for them and causes others to speak bad about them, he will be counted as disobedient."<sup>49</sup>

## **Summary of the entire book**

### **What can we do for the deceased?**

1. Take a lesson from the deceased
2. Make dua for them and ask Allah to forgive them
3. Transfer credit into their bank accounts
4. Recite Qur'an and send the reward to them
5. Arrange for Sadaqah Jaariyah (perpetual sadaqah) on their behalf
6. Pay off their debts and wind up their estate
7. Males should visit them in the graveyard
8. Don't distress the deceased by committing sins

How to serve your parents and honour them after their demise

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49 Shu'abul Imaan no.7529