

Fatiha

Sunnah or Bidah?

Muhammad 'Abd al-Mannan

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'Shaytan will do everything to distract you from reading this book, however, you should fight him and read it to the end, Insha-Allah you will benefit from this!'

All praise be to Allah, Lord of the worlds, Who has disposed all matters through His arrangements thereof, Who has fairly composed His creation and given it excellent form, good structure and proportion.

And may blessings and salutation be invoked upon Muhammad, May Allah bless him and grant him peace,, the bondsman of Allah, His Prophet, loved one and chosen one, who was His bearer of good tidings and His Warner, from the lines of whose brow the radiance of Prophethood shone forth. Auspicious prayers be on Ahl-e-Bait and on all his just and devoted Companions. I seek refuge in Allah from the Shaytan. Allah's name I begin, the Most Beneficent, the Most Merciful.

In this book we will take a look at the following:

**Is There Any Evidence From The Qur'an Of Isal-e-Sawab?
Is There Any Evidence From The Hadith Of Isal-e-Sawab?
Is There Any Evidence From The Pious Of Isal-e-Sawab?
People Place Food At Times When Performing Isal-e-Sawaab?**

Decide for yourself, is Fatiha a Sunnah or a Bidah (innovation)?

Definition

The definition and meaning of "*Isal*" is "to send" and "*Sawaab*" means "*the reward for the deed*" or "*that which a person is entitled for forgiveness and the mercy of Allah (The Exalted) or the intercession of the Prophet (may Allah bless him and grant him peace).*" (**Kitabul Ta'rifaat Lal Jarjani**)

The Hanafi Faqih (jurist) 'Uthman ibn 'Ali ibn Mihjan al-Zaylai said: There is nothing rationally far-fetched in some one else's reward reaching the dead, because it is nothing more than one man's placing what reward he possesses at someone else's disposal. Allah (The Exalted) is the One Who conveys it, and He is able to do that. Nor is this specific to one act of worship to the exclusion of others.

Imam Tahawi al-Hanafi writes: There is benefit for dead people in the supplication and alms-giving by the living. (**Aqidah Tahawiya, p. 17. point 89**).

The aim here is not to bombard you with evidence from the Qur'an and Hadith about the permissibility but just to make people aware that this act is not a Bidah. There are ample books that have been written on this subject and to disagree with the practise of Isal-e-Sawab is ignorance and arrogance.

Is There Any Evidence From The Qur'an Of Isal-e-Sawab?

Let us take a look at few verses from the Qur'an that permit the sending of Isal-e-Sawab.

1) *"O our Lord, forgive me and my parents and all Muslims on the Day when reckoning shall take place."*

(Surah Ibrahim: Surah No: 14. Verse: 41)

We find from this that not only do the people of the past benefit but also the people to come too benefit from supplication. This is what Isal-e-Sawwab is, making supplication for the dead as well as the living.

2) *"Those who bear¹ the Throne and those around² it sanctify their Lord with praise and believe in Him and beg forgiveness for the Muslims..."* **(Surah Mu'min: Surah No: 40. Verse: 7)**

We find from this verse that the intercession of angels is a certainty, because even today they are praying for the forgiveness of the believers both living and the dead. **(Nur-ul-Irfan)**

3) *"And those who came after them submit, O our Lord! Forgive us and our brothers who preceded us in the faith..."* **(Surah Hashr: Surah No: 59. Verse: 10)**

This verse is telling the believers to supplicate for those before who past away until the day of judgement. Not only that but also the supplication in this verse is made by the living to the dead. Hence, we find that to pray for the dead benefits the dead.

Conclusion Of The Verses

The conclusion of the above three verses is that the supplication of the believers be it for the living or the dead benefits them. The angles make supplication for the believers both the living and the dead and the supplication for the dead by the living benefits them. So Isal-e-Sawaab is a teaching from the Qur'an.

¹ Meaning the angles.

² Those angels who circumambulate the Throne.

Is There Any Evidence From The Hadith Of Isal-e-Sawab?

'Aisha (may Allah pleased with her) states that "The Prophet (may Allah bless him and grant him peace) asked for a sheep with horns with legs and eyes that are black.

Accordingly the sheep was bought for sacrifice. The Messenger of Allah (may Allah bless him and grant him peace) said "O 'Aisha (may Allah be pleased with her) bring a knife" then he said "Sharpen it on some stone" so I sharpened it and he took the knife holding the sheep, laid it on the ground and began to sacrifice, then he said "With the name of Allah, O Allah accept it on behalf of Muhammad (may Allah bless him and grant him peace), the family of Muhammad (may Allah bless him and grant him peace) and the followers of Muhammad (may Allah bless him and grant him peace), then he sacrificed it." (Muslim: Chapter on Istahbaab Adahay wa Dhaba Mubasharah)

A Garden For Isal-e-Sawaab

A man came to the Prophet Muhammad [may Allah bless him and grant him peace] and said 'My mother has suddenly died and she did not leave any will, but I suspect that if she did that then she would have told me to give something to charity. Now if I offer something in charity on her behalf, will she get the reward?' Prophet Muhammad [may Allah bless him and grant him peace] said 'Yes'. Then the man said that I make you, the Prophet, as my witness, that I offer my garden full of fruits to charity. (Bukhari Muslim, Chapter Al-Wasiha)

Compensation For Sins

Abu Hurayrah (may Allah be pleased with him) states that "A person asked the Messenger of Allah (may Allah bless him and grant him peace) "O Messenger of Allah! My father has passed away and has left wealth behind but did not leave a will. If I give it in charity on his behalf, will it compensate for his sins?" The Messenger of Allah (may Allah bless him and grant him peace) said "Yes"! (Muslim)

Sa'd bin 'Ubada (may Allah be pleased with him) said "O Messenger of Allah (may Allah bless him and grant him peace) my mother has passed away, which type of charity will be better?" The Messenger of Allah (may Allah bless him and grant him peace) said "Water." Hence, he got a well dug and said "This is for Umme-e-Sa'd (for the mother of Sa'd)." (Sunnan Abu Dawud, Vol. 2, Page 53. Hadith 1681)

No Reduction In Reward

'Abdullah ibn 'Umar (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said "Whosoever amongst you gives voluntary charity give it on behalf of your parents as both will be rewarded and the senders reward will not be reduced." (Tabarani)

Benefiting The Deceased

Ibn 'Abbas (may Allah be pleased with him) states that "The Messenger of Allah (may Allah bless him and grant him peace) would advice the friends, family and brothers to make supplication, give in charity, worship and would say that all these would benefit the deceased." (Kashful Gammah: Imam 'Abdul-Wahhab Ash-Sha'rani; Pg. 184)

The Messenger of Allah (may Allah bless him and grant him peace) said, "When a person dies, his deeds die with him, except for three: charitable donation, beneficial knowledge, and righteous children who supplicate on his behalf." (Muslim)

Conclusion Of The Hadith Mentioned

We find that Isal-e-Sawaab is permissible and is the Sunnah (practise) of the Messenger of Allah (may Allah bless him and grant him peace) as well as the companions (may Allah be pleased with them all) which is proven from all the above hadith.

In the first hadith mentioned we find that Isal-e-Sawaab can be performed for the living, the dead, those before us and those yet to come too.

In both the hadith by Ibn 'Abbas, Abu Hurayrah, 'Abdullah ibn 'Umar, (may Allah be pleased with them all) we find that it is encouraged to perform Isal-e-Sawab.

Whether Isal-e-Sawaab be in the form of worship, finance or both they can be sent as Isal-e-Sawaab.

From the hadith by Abu Hurayrah (may Allah pleased with him) we find that from the blessings of Isal-e-Sawaab it compensates for the sins.

Is There Any Evidence From The Pious Of Isal-e-Sawab?

“Will never leave this”

Hansh (may Allah be pleased with him) narrates ‘Ali (may Allah be pleased with him) would sacrifice two sheep regularly, one on behalf of the Prophet (may Allah bless him and grant him peace) and one for himself. When asked he said “The Messenger of Allah (may Allah bless him and grant him peace) asked me to and I will never leave this action.” **(Tirmidhi)**

‘Ali (may Allah be pleased with him) is the son in law, cousin, the fourth caliph of Islam, from the ten people (‘Ashra Mubasharah) who were given the good news of Paradise in this world by the Prophet (may Allah bless him and grant him peace) and that the Messenger of Allah (may Allah bless him and grant him peace) asked him to do this deed. We should follow our respected piers in Islam and what they practised in order to be successful in both the worlds.

It is narrated that Imam Hasan and Imam Hussain (may Allah be pleased with them) after the death of their father ‘Ali (may Allah be pleased with him) would free slaves (for his reward). **(Sharh Sudoor)**

These are the grandsons of the Prophet (may Allah bless him and grant him peace) who are the leaders of the youth of Paradise, they are a beautiful example to follow.

Palace In Paradise

Malik bin dinar (may Allah have mercy on him) states “I once went to the cemetery on a Thursday night I saw a shining light, I said ‘There is no deity except Allah’ (La ilaha Illalla) I think Allah (The Exalted) has forgiven the people of the cemetery.” All of a sudden I heard a voice from the unseen saying “O Malik! This is a gift from the believers to the people of the cemetery.”

I said “I swear by the One who gave you the ability to talk tell me what that gift is?” It replied “Today a person performed proper ablution (wudhu), offered two cycles (Rakah of nafl-voluntary) prayer and in every cycle (rakaah) after Surah Fatiha he recited *Qulya Ayyuhal Kafiroon* (Surah Kafiroon) and *Qul Huwallahu Ahad* (Surah Ikhlas). He then said ‘O Allah! I present the reward of these two cycles of prayer to the people of this cemetery” (from the blessings of this) Allah (The Exalted) gave us light, happiness and (made our graves) spacious from the East to West.”

Malik bin Dinar (may Allah have mercy upon him) said “After this I began to pray these two cycles every Thursdays to the extent I saw the Messenger of Allah (may Allah bless him and grant him peace) in a dream and he said “O Malik! Allah (The Exalted) has forgiven you as the same number of lights you sent as a gift to my followers, you will be rewarded and Allah (The Exalted) has built a palace in Paradise for you.” **(Sharh Sudoor)**

A Dream

A pious person saw his deceased brother in a dream and asked him “Dose the supplications of the living reach you?” He replied “Yes, I swear by Allah (The Exalted) it comes in the form of an enlightened dress which we wear.” **(Sharh Sudoor, Page 305)**

Hammaad Makki (may Allah have mercy upon him) states: I slept in the cemetery of Makkah once, I saw people gathering in circles. I enquired “Is the day of judgement here?” They said “No but a believer recited Surah Ikhlas (Qulhuwallahu Ahad) and sent us the reward which we have been distributing for one year.” **(Sharh Sudoor, Chapter on reciting the Qur’an on the deceased, Page 312)**

We find that the pious people of the Ummah of the Prophet (may Allah bless him and grant him peace) would also practise Isal-e-Sawaab too, hence we should follow these pious people.

Is There a Specific Time To Send Isal-e-Sawaab?

There is no specific time for sending Isal-e-Sawaab. However, two things are worthy of mention: 1) After a person has passed away, it is desirable (Mustahab) to give charity for 7 days. Imam Tawus (may Allah be pleased with him) states that "The deceased are in trial (difficulty) for 7 days. This is why the companions of the Prophet Muhammad (may Allah bless him and grant him peace) would feed (others) every day for 7 days. **(Al-Hawi Al-Fatawa. Vol: 2, Pg. 178)**

Imam Tawus was a successor (Tabieen) of the companions of the Prophet (may Allah bless him and grant him peace).

2) Shaykh Muhaddith Dehelwi states "To give charity for 7 days after a person has passed away is desirable (Mustahab).(Ashatul Lam'aat).

Shaykh Muhaddith Dehelwi was a master of Hadith from Delhi, India.

Shaykh Ahmad Raza Khan writes "Shaykh-ul-Islam from whom the veils were lifted to see the deceased, in part eight writes that "It states in *Gharaaib and Khazana* that every Thursday night, the day of Eid, the day of 'Ashura (10th Muharram) and the night of Baraat (15th Shabaan) the souls of the Muslims stand outside their house and proclaim aloud "O people of my house! O my children! O my relatives! Give in charity and do us a favour.""" **(Fatawa-e-Razawiya. Vol: 9)**

We find that there is no specific time in the Islamic Law (Shariah), however, there are times such as special nights when the deceased plead for reward. We can send Isal-e-Sawaab at anytime and do it as often as possible is better.

3rd, 7th, 40th Day and 1 Year etc?

The question arises that if there is no specific time for Isal-e-Sawaab then why do people perform Isal-e-Sawaab on the 3rd, 7th and 40th day and ever year?

The answer to this is that there is no specific time for this in the Islamic law (Shariah) hence, the scholars and general Muslims to make it easy for people have fixed these days. Just as the congregational (Jam'aat) prayers have a set time to make it easy for the local Muslims to come into the Masjid and offer the 5 times prayers in congregation. There is no set time in the Islamic law for this; this is why two Masjids in the same area have different congregational prayer times for peoples' convenience. So Isal-e-Sawaab can be performed at any time.

Is There Any Evidence For Fixing Days For Such Things?

Yes, for instance, the Messenger of Allah (may Allah bless him and grant him peace) would prefer to travel on Thursdays. **(Bukhari)**

The Prophet (may Allah bless him and grant him peace) would go to the Masjid-e-Quba on Saturdays and so did 'Umar (may Allah be pleased with him). **(Bukhari)**

'Abdullah ibn 'Abbas (may Allah be pleased with him) would gather people and give them advice every Thursdays. **(Bukhari)**

Imam Bukhari writes one day after the Fajar prayer, the Prophet Muhammad (May Allah bless him and grant him peace) asked Bilal (may Allah bless him and grant him peace), tell me what good deeds you do because I heard your foot steps in Jannah. Bilal replied the only thing I do is after I make Wudu I pray Nafal how much Allah (Almighty.) wills me to do. **(Bukhari: Chapter of Salaah)**

Hafidhh Asqalani writes in his commentary on this Hadith. We can understand from this Hadith that it is permissible for a person to fix a time for his/her voluntary prayer. **(Fath-ul-Bari Book of Salaah)**

There is a prayer (Dua) said for the deceased for this we can fix a time that suits our self. We can give charity for them, keep fast for them and also we can get together and read Qur'an for them. For the people who get together and read Qur'an, we could be hospitable by providing for them by giving food and drink. This is all done with the intention of Sawab (blessings). For example, when Islamic circles are held, there are usually refreshments held after and this is carried out with the intention of blessings. This is one way of doing Isal-e-Sawab. There are many other ways of doing Isal-e-Sawab.

The Messenger of Allah (may Allah bless him and grant him peace) would teach the women behind a veil one specific day a week and the men on another day.

We find that it is for peoples' convenience and the Shariah does not condemn it. If the Qur'an or Hadith have specified a particular time for worship then it should be done and if not then you can't but for Isal-e-Sawaab neither a time is specified nor does it place a restriction.

People Place Food At Times When Performing Isal-e-Sawaab, Is this necessary?

No, not at all. However, if food is placed in front then there are many Sunnats that can be practised i.e. to perform Isal-e-Sawaab, by placing food in front, supplicating and reciting parts of the Qur'an brings blessings in the food, as did the Prophet (may Allah bless him and grant him peace) once feeding 70 to 80 people as narrated in Bukhari.

Rewards Of Isal-e-Sawaab

After reading the evidence of Isal-e-Sawaab let us look at what rewards there are for sending Isal-e-Sawaab. If one or both of your parents, a member of the family, relative or a friend have passed away, do not be headless towards them, go to their grave and continue to send them rewards (Isal-e-Sawaab).

Whosoever with the intention of receiving reward visits the grave of one or both of their parents they will receive the reward of an accepted Hajj and whosoever visits their grave regularly, the angels will visit the person's (who visited their parents) grave (when they die). **(Kanzul Ummal: Vol.16; Page 200, Hadith 45536. Darul Kutub al-Ilmiya, Beirut.)**

Whosoever from amongst you gives volentry (in charity) then do it on behalf of your parents as they will receive the reward and the person (giving charity) will not get his reward reduced. **(Shu'bul Imaan: Vol. 6. Page 205, Hadith 7911. Darul Kutub al-Ilmiya, Beirut)**

Prophet Muhammad (may Allah bless him and grant him peace) has said, The status of the deceased is raised (during their time in the grave), and the deceased ask Allah (Almighty.) why has this happened, Allah (The Exalted) replies that your son has prayed for your forgiveness. **(Al-Adab, Al-Mufid Chapter Excellency of the Parents by Imam Bukhari)**

It is quoted in the Hadith that those who pray '*Qul Huwallahu Ahad*' eleven times and then sends the reward to the dead, the person who sends it will gain the reward equivalent to the amount of dead people. **(Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar)**

We find from the above that it states in the books of Hadith as well as books of Islamic Law which have been written over 1,300 years ago that there is major reward in Isal-e-Sawaab.

Devoid Of Blessings

When a person doesn't supplicate for his parents their wealth is reduced. **(Kanzul Ummal: Vol. 16, Page 201, Hadith 45548)**

Some people are so busy that they don't have time. They are more interested in earning. No matter how hard one works, if you don't supplicate then your wealth will have no blessings, may Allah (The Exalted) give us the ability to make supplication, Ameen.

Forgiveness

Whosoever on Friday visits the grave of their parents or either one of them and recites Surah Yaseen will be forgiven. **(Ibn 'Adi, Vol, 6, Page 260.)**

If you can't go on a Friday then try to go on Thursday evenings or another day.

The Messenger of Allah (may Allah bless him and grant him peace) states that "My followers will enter their grave with sins and when they come out, they will be sinless because they will have been forgiven with the supplications of the believers." **(Tabarani, Vol. 1, Page 509. Hadith 1879)**

May Allah (The Exalted) give us the ability to help the deceased Muslims who have passed away and may the Muslims who are yet to come do the same for us, Ameen.

The Gift

The Messenger of Allah (may Allah bless him and grant him peace) said that "The state of the deceased in the grave is the same as a person drowning, as he desperately waits that his father, mother, brother or friend supplicates for him (the deceased) and when a supplication reaches the deceased it is more better to the deceased than the whole world and what it contains. Allah (The Exalted) gives the deceased a gift of the reward on behalf of the deceased associates' equivalent to the mountains. The gift of the living is the supplication of forgiveness for the deceased." **(Bayahaqi. Shu'bul Imaan, Vol. 6, Page 203. Hadith 7905)**

When someone sends reward to the deceased, Angel Gabriel (upon whom be peace) places it in an enlightened container and stands at the corner of the grave and says "O you in the grave! This has been sent to you as a gift from the people of your house, except it!" The deceased is pleased hearing this and those resting near by are saddened. **(Sharh Sudoor, Page 308)**

The Reward

Whosoever makes supplication for the believing deceased, for both men and women, Allah (The Exalted) writes for the person the reward equivalent to the number of believing deceased men and women. **(Majumah Zawaid, Vol.10, Page 352, Hadith 8597)**

Whosoever recites Surah Ikhlas (Qulhuwallahu Ahad) 11 times in the cemetery and sends the reward (Isal-e-Sawaab) to the deceased the sender will be rewarded the equivalent to the number of deceased. **(Kashful Khafa, Vol. 2, Page 371)**

The Messenger of Allah (may Allah bless him and grant him peace) said that "Whosoever passes a cemetery and prays Surah Fatiha, Surah Ikhlas, Surah Takathur and then supplicates in the following manner, "O Allah (The Exalted)! Whatever Qur'an I have prayed give the reward to the believing men and women." The deceased in the grave will intercede for the person on the day of judgment." **(Sharh Sudoor, Page 311)**

We find from the above that sending Isal-e-Sawaab is a very rewarding act. We have mentioned evidence from the Qur'an, Hadith, the companions; the pious and the virtues of Isal-e-Sawaab, may Allah (The Exalted) give us the ability to practise this rewarding and benefiting deed, Ameen.

Points Of Sending Reward To The Dead

- 1) You can send the reward of Fardh, Wajib, Sunnah, Voluntary be it for Salaah, Fasting, Hajj, Zakah, Lillah (for the pleasure of Allah), listening to lectures, or giving lectures, giving Dawah, travelling for religious purpose, reading religious books, in fact any rewarding act you can send the reward to the deceased.
- 2) You can send the rewards to the living as well as the dead. You can send the rewards to the Muslims who aren't even born yet.
- 3) You can send the reward to a child of a day old.
- 4) You can send the reward to the Muslim Jinns (creation of the unseen) too.
- 5) You can put aside money for printing books or buy books and distribute them with the intention of sending the reward to someone. Until a person reads and practises or passes the knowledge on you and the deceased will be rewarded for it. It is not necessary to print in a book the name of the deceased. You can purchase books and distribute them free simply making the intention in the heart to whom you are sending the reward to is sufficient.
- 6) No matter how many people you send the reward to the reward will be given in full and not distributed amongst the deceased.
- 7) The person sending the reward will gain the full reward to those who he sends the reward to i.e. if a person performs a deed that has 10 rewards and he sends this to 10 people then the sender will get 100 rewards.
- 8) You can only send the reward (Isal-e-Sawaab) to the Muslims.
- 9) To give money to the mosques is a good deed. However, the intention should not be that I let people know how much I have given. By giving something (money, food or gifts etc.) with a firm intention in the heart is sufficient. It is better to give £1 in secret than to give £1000 and to announce it. However, if you give with the intention that if I get it mention of then it will motivate others to give then this is encouraged.
- 10) It is better to give money for printing Islamic literature than to give money for food. Reason being is that people will benefit from knowledge until it is practised and the person giving can benefit generations after generations. As with food it will only benefit the person eating it. If food is prepared for the poor then it is also very good but in the West where people are not in need of food it is better to spread knowledge of the religion. People spend anything between £10-£500 for feeding those who don't need it, by giving this type of money be it only £5 for literature will benefit many Insha-Allah!

The Method Of Fatiha

To place food and recite over it and sending the reward is good. Take some of all the food that has been prepared with a glass of water and place it in front of you. Now recite the following:

- 1) Surah Kafiroon once (Qulya Ayyuhal Kafiroon),
- 2) Surah Ikhlas three times (Qulhuwallahu Ahad),
- 3) Surah Falaq once (Qul A'oodhu Birabil Falaq),
- 4) Surah Naas once (Qul A'oodhu Birabbin Naas),
- 5 Surah Fatiha (Alhamdulillah Rabbil 'Aalameen),
- 6) First section (ruku) of Surah Baqarah,
- 7) Then recite the following

① وَرَبُّكَ الْمُبْتَلِ ۝ إِلَّا قَلِيلًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ لَمْ يَجْعَلُوا لَهُ سَبِيلًا ۝ (التوبه: ٢٠) رَبِّ رَحْمَةً
 اللَّهُ قَرِيبٌ مِّنَ الْمُتَّقِينَ ۝ (الاحزاب: ٤٠) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝ (الانبيا: ١٠٧)
 ② مَا كَانَ مُحَمَّدٌ أَبَا أَحَبِّ مَن رَّبَّاهُمْ وَكَانَ اللَّهُ رَحِيمًا ۝ (الاحزاب: ٤٠) يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
 تَسْلِيمًا ۝ (الاحزاب: ٥٦)

- 8) Recite Salawat (Durood) and then the following

سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ (التفصير: ١٠٣)

- 9) Now raise your hands and say 'Al-Fatiha' aloud. All those who are present recite Surah Fatiha so that you can hear it yourself.

Before mentioning the method of supplication, we will mention the method of Fatiha that Shaykh Ahmad Raza Khan recited: He prayed Surah Fatiha once, Ayat-ul-Kursi once and Surah Ikhlas three times. This was a simple method he used. One can recite anything from the Qur'an and send the reward be it only Surah Fatiha on its own. Al-Kamal ibn al-Humam al-Hanafi states that every single act of worship, including Qur'an-recitation, can be offered to the deceased. **(Al-Kamal ibn al-Humam al-Hanafi, Fath al-Qadir).**

Even Ibn Taymiyya³ said, "The sound position is that the deceased gets the benefit of all kinds of bodily worship whether prayer, fasting, or recitation, just as he gets the benefit of acts of monetary worship such as sadaqa and its like and just as if one supplicated on his behalf." **(Ibn Taymiyya, Majmu al-Fatawa (24:300 & 317)**

Ibn Taymiyyah writes:

From the authentic Hadith, there is evidence pointing out that the deceased person will gain rewards from all the good deeds carried out on his/her behalf by others. Some people raise the objection that a person can only gain reward from their own actions, and refer to the Qur'an [for evidence]. This is not correct. Firstly, because a Muslim receives the reward of those deeds that he /she has never done themselves [for example]: like Allah says in the Qur'an that the Angels of the Throne of Allah glorify Allah and ask for forgiveness on behalf of all the Muslims. It is also evident from the Qur'an: [that] Allah (The Exalted) ordered Prophet Muhammad [may Allah bless him and grant him peace] to pray for his Ummah,

³ Whom the Salafis/Wahabis/Deoband's look up to.

since his supplication is the peace of mind for the Ummah. In the same way the supplication is offered in the funeral prayer, also when visiting the grave and offering supplication for the deceased.

Secondly, we know that Allah (The Exalted) rewards us through the deeds of other people, which are carried out on our behalf. An example is where the Prophet Muhammad [may Allah bless him and grant him peace] said "Whenever a Muslim prays for other Muslims, Allah (The Exalted) appoints an Angel to say Amin", i.e., the angel asks Allah (The Exalted) for the acceptance of the prayer. Sometimes Allah (The Exalted) blesses the participants of the funeral prayer in response to the prayer from the deceased and vice versa. **(Mujmua Al-Fatawa vol: 7, page 500 & vol: 24, page 367. Published by Hafidhh Ibn-e-Taymiyyah in Saudi Arabia)**

Method of supplication

O Allah! Whatever we have prayed (if there is food present then include that too) to the extent whatever good actions we have done up to know, it is not worth anything but make it worthy with Your mercy. O Allah! Send this reward to the Messenger of Allah (may Allah bless him and grant him peace). O Allah! Send this reward to all the Prophets (upon them all be peace), the companions (may Allah be pleased with them all), all the Muslims from Prophet Adam (upon whom be peace) to the number of Muslims who have passed away and who will be created till the day of judgement, send this reward to the Muslim humans and Muslim jinn (mention the names of those who you want to send the reward to also send the reward to your friends as when their names are mentioned they are pleased) as per normal complete the supplication with Salawaat (durood) and

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمِهِمْ وَارْحَمِ الْبَرِيَّةَ كُلَّهَا

(If food is present then place it in the main containers for blessings).

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