

The Question of Isaale Thawaab

Q: Janaa'iz-79: Is the concept of Isaale Thawaab proven from the Qur'aan and the Sunnah? Our people differ on the issue and there are many who, like the Ghayr Muqallideen, refute this concept completely. They demand to see proof from the Qur'aan and the Ahadeeth to substantiate it. Please explain the matter in detail.

Answer: Whether the deed is physical or financial, it is the belief of the Hanafi Madh'hab that such deeds may be carried out and the rewards conferred to the deceased as Isaale Thawaab. It is in accordance with this belief that the Fatwa is passed and the opinion is substantiated from the Qur'aan and Ahadeeth. This is categorically stated in the books of Fiqh such as Hidaayah, Fataawaa Aalamgeeri, Bahrur Raa'iq, Badaai'us Sanaa'i Shaami and others.

Hidaayah states. "The general ruling in this regard is that a person may confer the rewards of his deeds to others, whether the deeds include salaah, fasts, Sadaqah or anything else. This is the belief of the Ahlus Sunnah wal Jamaa'ah as substantiated by a Hadith stating that Rasulullaah SAW. slaughtered two sheep. one for himself and the other on behalf of those people of his Ummah who have conviction in the Oneness of Allaah and who testify that Rasulullaah SAW. had conveyed the message.

Fataatwaa Aalamgeeri (Vol. 1 Pg.166) states, "The general ruling in this regard is that a person may confer the rewards of his deeds to others, whether the deeds include salaah, fasts, Sadaqah, Hajj, recitation of the Qur'aan, Dhikr. visiting the graves of the Ambiyaa ALY. as well as the graves of the martyrs and saints. It also includes acts such as shrouding the dead and all other forms of good."

Durrul Muhhtar (Vol.2 Pg.323) states. "The general ruling in this regard is that a person may confer the rewards of any good deed whatsoever to others. This applies to salaah, fasts, Sadaqah, recitation of the Qur'aan, Dhikr. visiting the graves of the Ambiyaa ALY. as well as the graves of the martyrs and saints. It also includes acts such as shrouding the dead and all other forms of good, as stated in Hindiyyah (Fataatwaa Aalamgeeri). As we have stated in the chapter of zakaah, it is reported from Tartarkhaniyyah from Muheet that it is best for the person donating Nafil Sadaqah to confer the rewards to all male and female Mu'mineen because the rewards reach them without reducing his rewards in the least."

Ghaaytul Awtar (Vol.2 Pg.608) makes it clear that whether it is salaah, fasting, Sadaqah, recitation of the Qur'aan, Dhikr or any other form of good, it is permissible for one to confer the rewards to another person even though one made the intention of earning the reward for oneself when carrying out the deed. This is proven from the direct implication of the Qur'aan and the Ahadeeth without the need to resort to indirect interpretation.

In the Qur'aan, Allaah exhorts children to pray for their parents saying, "O my Rabb! Show mercy to them (my parents) as they had been merciful towards me when I was young. " Had the deeds of people not been able to benefit others, the du'aa of children would not have been beneficial to the parents. Allaah also mentions that the angels make du'aa for the forgiveness of

the Mu'mineen and this would happen only when there is benefit in it.

A Hadith clearly states that Rasulullaah SAW. once slaughtered two sheep, one for himself and the other on behalf of his Ummah. A narration of Daar Qutni states that a man once asked, "O Rasulullaah SAW. I had parents whom I was treated well while they were alive. How am I to treat them well after they have passed on?" Rasulullaah SAW. replied, "Amongst the good that you can do for them after death is to include them in the salaahs that you perform and in the fasts that you observe."

Another narration of Daar Qutni states that Rasulullaah SAW. said, "When a person passes by a graveyard, recites Surah Ikhlâs eleven times and bestow the rewards to the deceased, his rewards will be multiplied by the number of people buried there.

Hadhrat Anas RADI. once asked, "O Rasulullaah SAW. We give Sadaqah on behalf of the deceased, w? perform Hajj on their behalf and also make du'aa for them, does all of this reach them? ?It certainly does reach them," Rasulullaah SAW. replied, "And they rejoice at it just as any of you rejoices when presented with a platter (of food or gifts)."

Rasulullaah SAW. also said, "Recite Surah Yaaseen for your dying ones.

A narration of Mishkaaf reports that Rasulullaah SAW. said, "Every deceased person in the grave is desperately awaiting du'aas from his father, mother, brother or friend. When these du'aas reach him, they are more beloved to him than the world and all that it contains because on account of the du'aas of the people on earth. Allaah enters mountains (of mercy and blessings) into the graves of the dead. Indeed, the gifts that the living give to the dead is the forgiveness they seek on their behalf. Hadhrat Abdullaah bin Abbaas RADI. reports that a man once approached Rasulullaah SAW. saying, "My mother has passed away. Will it benefit her if I give Sadaqah on her behalf? It certainly will, replied Rasulullaah SAW. The man then said, "I therefore make you witness to the fact that I have given over in Sadaqah the orchard I have on her behalf. This Hadith clearly proves the concept of IsaaleThawaab.

Another Hadith states that after a person dies, all his deeds come to an end and it is only three things that continue earning him rewards. These are: (1) Sadaqah Jaariya, (2) knowledge that is beneficial and (3) pious children who make du'aa for the deceased.

Mulla Ali Qaari RAH. writes that Sheikh Muhiyyud Deen Ibnul Arabi RAH. said, I heard that Rasulullaah SAW. said that a person will be forgiven when he recites 'Laa Ilaaha Illallaah' seventy thousand times and that a person will be forgiven when this is recited on his behalf. I therefore recited it this number of times without conferring the reward to any particular person. I then happened to attend a meal with some friends together with a youngster who was well known for receiving Kashf (visions of the unseen). While we were eating, the youngster suddenly started to weep. 'What is the matter?' Is enquired. 'I see my mother suffering punishment,' he replied. In my heart, I then conferred the reward of the seventy thousand 'Laa Ilaaha Illallaah' to his mother. He immediately started to smile and said, 'I now see her in the best of conditions.' By this incident, I was convinced of the veracity of this Hadith and through that I ascertained the veracity of the young man's Kashf .

All of the above make it abundantly clear that it is permissible to confer Isaale Thawaab to the deceased and that the rewards actually reach them. And Allaah knows best what is most correct.

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