

PERMISSIBILITY OF ESAAAL-E-SWAAB

ایصالِ ثواب

Written by:

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(A Jalilul Rahmah)

*Translated through the Blessing of Ghausul Waqt
Huzoor Mufti-e-Azam Hind (Rach Allahu Anhu)*

By a humble servant of Allah

Muhammad Afthab Cassim Razvi Noori

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OF
ESAAL-E-SAWAAB**
**“Sending Blessings to
The Deceased”**

By:

Huzoor Sadush Shariah
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(Radi Allahu Anhu)

Translated into English

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According to the Shariah, Esaal-e-Sawaab (sending reward and blessings to the Muslim Deceased) is a desirable and blessed action. The permissibility of sending blessings and reward to the deceased is proven from the Hadith and from the Fuqaha (learned Jurists). The Fateha of Gyarwee Shareef (Niyaz of Ghaus-e-Azam Jilani radi Allahu anhu) is also an aspect of the Esaal-e-Sawaab. Thus, it is also permissible. Since to send blessings and reward to all the deceased is proven to be permissible from the Hadith and from the Fuqaha, it is also permissible to send this reward to individuals. There is no evidence contrary to this in the Quran, Hadith, and Ijma or from Qiyaas (The four sources of attaining Islamic ruling). Thus, to say Esaal-e-Sawaab for the deceased or Gyarwee Shareef Fateha etc. to be impermissible is baseless and without evidence from the Shariah.

A few Hadith relating to Esaal-e-Sawaab and its permissibility are being presented for your perusal:

Hadith No.1: It is in Abu Dawood and Nasa'i from Sa'ad ibn Ubaadah (radi Allahu anhu) that he asked the Prophet (Sall Allahu alaihi wasallam), "Ya Rasoolallah (Sall Allahu alaihi wasallam), Sa'ad's mother has passed away. Which sadqa is best to do for her?" The Prophet (Sall Allahu alaihi wasallam) said, 'Make sadqa of water (since there was shortage of water then).' He had a well dug and said; 'This well is for the mother of Sa'ad' in other words, the sawaab is for Sa'ad's mother."

Hadith No.2: It is in Sahih Bukhari and Muslim on the authority of Ummul Mo'mineen Sayyida Aisha Siddiqah (radi Allahu anha), "A person came to the Prophet (Sall Allahu alaihi wasallam) and said that his mother passed away suddenly and he felt that if she had anything to say before her death, she would have requested sadqa. He asked that if she would receive any sawaab if he made sadqa on her behalf. The Prophet (Sall Allahu alaihi wasallam) answered by saying, 'Yes' (she would receive the reward)."

Whilst commentating on this Hadith in Ash'atul Lamaat, Hazrat Sheikh Abdul Haq Muhadith-e-Dehlwi alaihir rahma states, "This Hadith is proof of the fact that the deceased receives sawaab from Sadqa and the same

refers to Dua. This (sending sawaab to the deceased) has been the manner of the Ahle Haq (Righteous Scholars). There has been a difference of opinion according to some relating to sending sawaab of physical Ibaadat such as Namaaz and recitation of the Quran. The Proper Mazhab is that these actions give reward to the deceased and this is based on the reasoning that Dua (gives reward to deceased)."

Hadith No.3: Abu Dawood reports on the authority of Amr bin Sha'ab who himself narrates a Hadith from his father and Grandfather as follows, "A'as ibn Waa'il made a wasiyat (declaration) that one hundred slaves should be freed on his name (after his death). In complying with his request, his son Hishaam freed fifty slaves on his name. His other son Amr intended to free another fifty slaves but decided to first take the permission of the Holy Prophet (Sall Allaho alaihi wasallam). He presented himself in the Court of the Holy Prophet (Sall Allaho alaihi wasallam) and said, 'Ya Rasoolallah (Sall Allaho alaihi wasallam), my father made wasiyat that we should free one hundred slaves on his name (after his death) and Hishaam has already freed fifty slaves. Now fifty slaves are left to be freed. May I free those fifty slaves?' The Prophet (Sall Allaho alaihi wasallam) said, 'If he was a Muslim and you freed the slaves on his name, or if you gave sadqa or made Hajj on his name, he would have received this (reward)."

Sheikh Muhaqqiq has stated as follows concerning this Hadith in Lam'aat: "From this, it is evident that no amount of sadqa can give a Kaafir any benefit or freedom (from torment of the hereafter). The Muslim (deceased) attains benefit from Ibaadat through wealth and bodily Ibaadat."

Hadith No.4: "If one recites Surah Ikhlaas (Surah Qul huwallah) eleven (11) times and sends its sawaab to the deceased, then the person reciting receives sawaab equivalent to the one to whom it is being sent." This Hadith has also been recorded in Durr Mukhtar in the Chapter on 'Janaazah' and in Fathul Qadeer in the chapter on 'Making Hajj on behalf of the deceased'.

Hadith No.5: Hazrat Anas (radi Allahu anhu) asked the Prophet (Sall Allaho alaihi wasallam), "Ya Rasoolallah (Sall Allaho alaihi wasallam), we make sadqa and Hajj on behalf of our deceased. Do they receive this (reward)?" The Prophet (Sall Allaho alaihi wasallam) said, "Verily it reaches them and they become very pleased on receiving this reward just as

one of you would become pleased if you are given a tray as a gift.” From this, it is very evident that giving sadqa etc. on behalf of a deceased is a practice since the early era.

This Hadith has been mentioned in Fathul Qadeer by the same Imam ibn Humaam.

Hadith No. 6: The Holy Prophet (Sall Allahu alaihi wasallam) made Qurbani of two well built rams with horns. He sacrificed them with his blessed hands and said, “Bismillahi Allahu Akbar, O Allah, This is from my behalf and on behalf of all those in my Ummah who did not make Qurbani.” This Hadith has been narrated by Ahmed, Abu Dawood and Tirmizi on the authority of Hazrat Jaabir (radi Allahu anhu).

Hadith No.7: Khansh says, “I saw Hazrat Ali (radi Allahu anhu) making Qurbani of two rams and I asked his reason for this. He (Hazrat Ali radi Allahu anhu) said, ‘The Prophet (Sall Allahu alaihi wasallam) had made a request that I should make one Qurbani on his behalf and it is for this reason that I am making a Qurbani on his behalf.’” (Abu Dawood)

It is very evident from this Hadith that those who have passed from this world receive reward and blessings from actions of sadqa etc. which are performed on their behalf by the living. If we send the sawaab of our actions, then this definitely reaches the deceased. Now, let us examine the words from “Sharah Aqaaid Nasfi” which is an authentic book on Aqaaid (Belief). After this, we will examine evidence from the books of Jurisprudence (Fiqah).

It is in Sharah Aqaaid, “If the living makes Dua and gives sadqa on behalf of the deceased, then, the deceased receives benefit from this. The Mu’tazilas are against this practice.” Mu’tazila is a sect which is against the Ahle Sunnat wa Jamaat. They hold the corrupt belief that the Quran is a creation (Allah Forbid). They also hold numerous other corrupt beliefs. This Sect has also rejected Esaal-e-Sawaab. This Sect cannot be found today, but some of their corrupt beliefs can be found in the Kharijis and the Wahabis.

According to the above mentioned excerpt from Sharah Aqaaid, it is evident that those who reject Esaal-e-Sawaab are Mu’tazila. According to

the Ahle Sunnat Wa Jamaat, there is not even the slightest doubt in the fact that the deceased receive sawaab that is sent to them. Those who are innovators of wrong should note that to send sawaab to the deceased is the manner of the Ahle Sunnat and to reject this is the manner of the innovators and mu'tazilas.

It is in Hidaaya as follows: "On this issue, the established rule is that a person may send the sawaab (reward) of his actions to others, be it Namaaz, fasting, Sadqa or anything else. According to the Ahle Sunnat, the proof of this, is that Hadith of the Prophet (Sall Allaho alaihi wasallam) where it is mentioned that he (Sall Allaho alaihi wasallam) made Qurbani of two rams, one for himself and one on behalf of his Ummat, who accepted the oneness of Allah and testified to this. Huzoor (Sall Allaho alaihi wasallam) sent this reward to them."

It is in Fathul Qadeer, "One who refutes Esaal-e-sawaab is the Mu'tazila."

It is in Bahrur Raaiq, "It is the belief of the Ahle Sunnat wa Jamaat that if a person keeps fast, reads Namaaz or gives sadqa and then sends this sawaab to another (living or dead), then this is permissible and those to whom it has been sent will receive it."

It is in Fatawa Alamgiri, "One may send the sawaab of his actions to others, be it the sawaab of Namaaz, fasting, sadqa or any other, such as Hajj, recitation of the Quran, Zikr and Ziyaarat of the Blessed Graves of the Prophets, Shaheeds (martyrs), Awliyah and all the pious servants. Even the sawaab of shrouding the deceased and all good actions are in this."

The issue of the permissibility of Esaal-e-Sawaab is one thing. The sawaab in making Esaal-e-sawaab is obviously more in comparison to not making Esaal-e-Sawaab. If one makes amal (does good deeds), he only receives the reward for his actions. However, if he makes Esaal-e-Sawaab, then he also receives sawaab equivalent to all the deceased for whom he has made Esaal-e-Sawaab.

It is in Muheet, Tataar Khaania and in Raddul Muhtaar, "If a person intends to make Nafil Sadqa, then it is best that he makes niyyat (intention) for all the believing men and believing women, since the sawaab (of his Nafil)

will reach every one of them and there shall be no shortage in sawaab for him.”

Now, if there is no loss in this for us and there is definitely benefit in it for others, there is no doubt that we should continue to send such sawaab. If a person abstains from sending such blessings to others, then this is a sign of being absolutely miserly, since in other cases, when one gives something, he usually has less left, but this is not the case here. It is in Bahrur Raaiq, “The crux of the matter is that according to our great Imams, it is permissible to send the reward of all our actions to others and this is proven from Quran and Hadith.”

After this, the Author of Bahrur Raaiq (a very authentic book in Jurisprudence) quotes a few verses and Ahadith. He then quotes from Badaa’i, which is an authentic document written by Malikul Ulama Abu Bakr Kasaani (587 Hijri), which is as follows, “One who performed Namaaz, kept fast or gave sadqa and then with the exception of himself, sent this reward to the living and the deceased, according to the Ahle Sunnat wa Jamaat, his sawaab reaches them.”

It has also been mentioned in Tabbayanul Haqaaiq written by Imam Fakhrudeen Uthman bin Ali Zail’ee (743 Hijri) as mentioned above. The same book clarifies that one who completely rejects Esaal-e-Sawaab is following the belief of the Mu’tazilas. The author further presented numerous proofs on this topic and answered those who reject Esaal-e-Sawaab. He then proved the belief of the Ahle Sunnat wa Jamaat substantiating his argument with evidence from the Quran and Hadith. He mentioned a few of the Hadith which we have already quoted earlier in this book and a few other Hadith such as the one which follows:

“A person came to the Prophet (Sall Allaho alaihi wasallam) and said, “When my parents were alive, I used to be good towards them. Now, after they have passed away, how can I be good towards them?” The Prophet (Sall Allaho alaihi wasallam) said, “Good after good is that with your Namaaz, you should read Namaaz for them and with your fast, you should fast for them.”

The meaning of reading Namaaz and keeping fast for them which has been mentioned in the above Hadith refers to sending Esaal-e-Sawaab to them

with the fast that you keep and the Namaaz which you read. It does not refer to reading Namaaz on behalf of them, whereas even this good action is a means of benefit, but the meaning of the Hadith is the first explanation which has been given, for it has been mentioned in the Hadith, “One person cannot read Namaaz for another person or keep fast for another person.”

It has been mentioned as follows in another Hadith, “Hazrat Anas (radi Allahu anhu) reported that the Prophet (Sall Allahu alaihi wasallam) said, “When one goes to the graveyard and recites Surah Yaseen, the punishment of the grave is reduced for the deceased on that day.”

In the same manner, Imam Ibn Humaam (rahmatullah alaih) has thoroughly explained this issue in Fathul Qadeer and in doing so he presented the belief of the Ahle Sunnat with reference to the Quran and Hadith. Praise is to Allah that this issue has been very well explained and as for those who claim to be the followers of Hadith, then they should prove the truth of the claim and abstain from rejecting the permissibility of Esaal-e-sawaab. As for those who claim to be Hanafi and still reject Esaal-e-sawaab, they should also abstain from this, since we have presented sufficient evidence on the permissibility of Esaal-e-sawaab from Hadith and from authentic books of Hanafi Fiqh.

Alhumdulillah this issue of Esaal-e-Sawaab has been well clarified for those who reject it. Those who make the claim that they follow the Hadith, should not object to Esaal-e-Sawaab if they are true in their claim. Those who object should refrain from doing so and especially those who claim to be Hanafi and then object to the permissibility of Esaal-e-sawaab, since with the exception of numerous Hadith, we have also presented sufficient evidence from the authentic books of Hanafi Fiqh to verify the permissibility of Esaal-e-sawaab. Possibly these people add some issues to this and then say that it is Bid'at, whereas their leaders have openly refuted Esaal-e-sawaab and their evidence which they produce is the same as the mu'tazila.

When they find that they cannot disprove the evidence furnished by the Ahle Sunnat wa Jamaat, they look for other excuses and issues to make it seem that making Esaal-e-sawaab is incorrect. Sometimes they say that it is not permissible to make Fateha on foodstuff, or that it is not allowed to lift up the hands and make Fateha and Dua. Sometimes they say that it is not

allowed to keep the food in front when making Dua or it is not allowed to set aside a day for any reason. In brief, they present numerous baseless arguments and excuses to try and show that Esaal-e-sawaab is not permissible.

I (Sadrush Shariah) say, ‘How is it possible that the recitation of the Quran may become a reason for something to be disallowed? It has been proven from authentic references that the reward of recitation of the Quran and of Sadqa reaches the deceased. Now, if both these actions are gathered together then why should it become disallowed? Which is not permissible according to them at the time of Fateha, the recitation of the Quran or the Sadqa? If both are permissible individually (which they are), then why should they be impermissible together? It must be noted that to lift up (raise) the hands and make Dua is not something that is objectionable, because this is very clearly proven. It is very evident from the Hadith that we should raise our hands during Dua and the Ulama have classified raising the hands during Dua to be from the ethics of Dua.’

The Holy Prophet (Sall Allahu alaihi wasallam) said, “When asking from Allah, raise the stomach of your palms and ask. Do not lift the back of the hands when asking.” (Abu Dawood from Maalik bin Yasaar)

Abu Dawood has narrated on the authority of ibn Abbas (radi Allahu anhu), “When asking from Allah, do so with the stomach of the palms and not the back of the palms, and when you have completed, rub them over your face.”

It is in Tirmizi on the authority of Hazrat Umar (radi Allahu anhu), “When the Prophet (Sall Allahu alaihi wasallam) raised his blessed hands for Dua, he would not complete until he rubbed his blessed hands over his blessed face.”

It is in Tirmizi, Abu Dawood and Baihaqi on the authority of Hazrat Salman Farsi (radi Allahu anhu) that the Prophet (Sall Allahu alaihi wasallam) said, “Verily Your Allah is Most Gracious, Most Modest (Yastahyi). When any of His servants raises his hands in His Court, then He makes Haya to let him leave empty handed.”

It is in Baihaqi on the authority of Hazrat Anas (radi Allahu anhu), “The Prophet (Sall Allaho alaihi wasallam) used to raise his blessed hands so much in Dua (sometimes) that the whiteness of his blessed under arms could be seen.”

It is narrated from Sahal ibn Sa’ad (radi Allahu anhu), that during Dua, the Holy Prophet (Sall Allaho alaihi wasallam) used to have his fingers in line with his shoulders (when he raised his blessed hands).

Saa’ib ibn Yazid reports a Hadith which he narrated from his father, “When the Prophet (Sall Allaho alaihi wasallam) used to raise his blessed hands for Dua then he would turn them over his blessed face after Dua,”

Abu Dawood narrated from Ibn Abbas (radi Allahu anhu) that he said, “To ask (Dua) refers to raising the hands equivalent to the shoulders or close to this.”

Now that it has been established that it was the manner of the Prophet (Sall Allaho alaihi wasallam) to raise his blessed hands during Dua and that by making Dua in this way, is a way of acceptance as Allah makes Haya to send such a person away empty handed, then when making the Dua for Esaal-e-Sawaab (such as 3 days, forty days and one year Fateha etc.) one should also raise the hands and say, ‘O Allah send this blessing to certain person the son of certain person and to all the believing men and believing women.

As for those who reject the Esaal-e-Sawaab, it is possible that they stop others from raising their hands and making Dua for the deceased, because they are afraid that our Duas will be accepted and will reach the deceased and this, it seems that they do not want. It is for this reason that they go on making baseless excuses to stop Esaal-e-Sawaab.

It must be noted that to keep the food in front when making the Fateha is not a reason for making Esaal-e-Sawaab impermissible. Those who say that ‘to keep the food in front and make Dua’ is wrong should be asked whether anyone keeps food behind them or in front. This too is an excuse to stop Esaal-e-Sawaab as there is no evidence of the Shariah that says there is any harm in making Fateha by keeping the food in front of you. It is possible that they think that it is wrong to keep the food in front and then read

something over the food. This too will be wrong, because it is proven in the Hadith that we should keep food in front of us and then read. This is proven from Sahih Hadith. This Hadith has been narrated in Sahih Bukhari and Muslim and also by numerous other Muhaditheen on the authority of Hazrat Anas (radi Allahu anhu) where the Prophet (Sall Allaho alaihi wasallam) went to the home of Umm-e-Sulaim (radi Allahu anha) with a group of Sahaba-e-Kiraam and said,

“Umme Sulaim! Bring forth whatever you have. She brought bread to the Prophet (Sall Allaho alaihi wasallam)(the same roti which she had sent to the Prophet (Sall Allaho alaihi wasallam)with Hazrat Anas). As per the command of the Prophet (Sall Allaho alaihi wasallam), the bread was broken. Umme Sulaim squeezed something with some lard on it making it look like some gravy. Then the Prophet (Sall Allaho alaihi wasallam) read something over it, which Allah had willed. He then said that ten people should be permitted to partake in this meal. After these ten had eaten a full stomach, he said that another ten should be called in to eat until all of them had eaten. There were approximately seventy or eighty of them.”

There is a second Hadith also, which is narrated by Hazrat Anas (radi Allahu anhu) which has been recorded in the Sahih of Bukhari and the Sahih of Muslim, in which it is stated that Umme Sulaim made a maleeda (powder like dish) from ghee, dates and cheese and presented sent it with Hazrat Anas (radi Allahu anhu) to the Prophet (Sall Allaho alaihi wasallam). She asked him to present it to the Prophet (Sall Allaho alaihi wasallam) and say that his mother (Umme Sulaim) had sent this humble meal for him and that she had conveyed her salaams. Hazrat Anas (radi Allahu anhu) did as she said and the Prophet (Sall Allaho alaihi wasallam) said, “Keep it here.” He (Sall Allaho alaihi wasallam) then said, ‘Go and call certain person and certain person and whomsoever else you meet.’ The Prophet (Sall Allaho alaihi wasallam) took the names of a few people. Hazrat Anas (radi Allahu anhu) says, ‘I invited all those who the Prophet (Sall Allaho alaihi wasallam) had asked me to and also all those who I met on my way. When I returned, I found that the house was full of people.’ Hazrat Anas (radi Allahu anhu) was asked about how many people there were and he said that there approximately three hundred people. Hazrat Anas (radi Allahu anhu) says, ‘I saw the Prophet (Sall Allaho alaihi wasallam) place his blessed hands on the Maleeda and then prayed on it whatever Allah willed. Then ten persons at a time were summoned as per

his (Sall Allahu alaihi wasallam) command, and he said, ‘Say the name of Allah and eat that which is closest to you.’ All those present ate a full stomach. One group of companions went out and another came in until all (300) had eaten. The Prophet (Sall Allahu alaihi wasallam) then asked me to pick up the food which I did and I can not remember whether the food was more when I brought it there or when I picked it up.”

It is in Sahih Muslim on the authority of Hazrat Abu Hurairah (radi Allahu anhu) as follows, “On the day of the battle of Tabook, those present were very hungry so Hazrat Umar requested that the Prophet (Sall Allahu alaihi wasallam) ask everyone to bring whatever little food they had so that the Prophet (Sall Allahu alaihi wasallam) may make Dua to Allah for Barkat in the food. The Prophet (Sall Allahu alaihi wasallam) agreed to this request and asked for an animal skin to be placed on the ground as an eating mat and then requested everyone to bring whatever food they had. Someone would bring one handful of gram, another would bring a handful of dates, whilst another person would bring a piece of bread. In other words there was finally very little food present on the eating mat. After this, the Holy Prophet (Sall Allahu alaihi wasallam) made Dua for Barkat and then said, ‘Put the food into your utensils.’ Those present took the food in their utensils and there was none left in the entire army whose plate was not full. Everyone ate a stomach full and some food was even left over. The Prophet (Sall Allahu alaihi wasallam) then said, ‘I bear testimony that there is none worthy of worship except Allah and I am the Prophet of Allah. Any person goes to Allah having complete faith in these two things, will never be deprived of Jannat.’”

There are those who say Gyarwee etc. to be improper because they say that those who commemorate Gyarwee Shareef etc. say that it can only be done on the eleventh of the month (in other words only on that specific day and not on any other day), and when Esaal-e-Sawaab is permissible, then to say it can only be done on a specific day and not on any other day is not permissible and against the Shariah, as it would be stipulating an action in Shariah on your own accord, and to do so is impermissible. Then, in this case we too say that it is wrong to believe that it can only be done on a specific day and not on any other day. No Muslims have such a belief about Esaal-e-Sawaab. From all my knowledge and experience, generally those who make the Fateha of Huzoor Ghaus-e-Azam (radi Allahu anhu) etc. do not hold the belief that it (Gyarwee Shareef or Esaal-e-Sawaab etc.) can

only be done on that day and not on any other day. Those who make Fateha do this on other days as well and not only on the 11th. (Translator's Note: An example of this is the Gyarwee Shareef of Ghaus-e-Azam radi Allahu anhu, which people do not only make on the 11th of Rabi ul Aakhir, but they make his Fateha throughout the year and same refers to Esaal-e-sawaab. It is not said that it must only be done on the fortieth day, but we do Esaal-e-Sawaab for our deceased throughout the year). It is thus without reason that these people hold ill thoughts against the Muslims.

It must be noted that it is common amongst the general masses to refer to the Fateha of Ghaus-e-Azam Jilani (radi Allahu anhu) as the Gyarwee Shareef Fateha. By them referring to this Fateha as the Gyarwee Shareef Fateha does not mean that they believe that it can only be done on the eleventh of the month, but it is a name by which they have remembered the Fateha and Niyaz of Ghaus-e-Azam Jilani (radi Allahu anhu).

It has thus been clarified that to specify a day or time etc. for anything does not make it wrong and these people who try to stop that which we do are only falsely accusing Muslims of stipulating only specific days for certain things such as Fateha etc. All the days that we set aside for Fateha etc. are not days that have been set aside in the sense that they can not be done on any other day. All the days which we set aside are in accordance with the Shariah and do not transgress the Shariah as we do not say that Fateha, Gyarwee Shareef and Esaal-e-Sawaab etc. can not be done on other days. (Translator's Note: The days that are set aside such as the forty days etc. are done to gather people all together to remember the deceased and send blessings to them. We do not say or believe that we can not remember the deceased and send blessings to them on other days). People have set aside these days to make it convenient (for all those who wish to send blessings together to the deceased). Even though they set aside these days, they still believe that these actions can be done on other days as well and there is thus nothing wrong with specifying a day etc. for this reason. There is no doubt in the fact that by setting aside a day, that which one wishes to do definitely gets done. If one decides to do something and does not set aside a day or time to do this, then it generally never gets done and by specifying a day, that which is to be done is fulfilled on the day that has been set aside for it. None can deny that when one sets aside a day or time to do something, it is completed properly. To specify a day etc. for this reason is totally permissible and there is no objection against it. In most Mosques, a

watch is used to specify the time of Jamaat for any Salaah. By doing this, will it make the Jamaat incorrect? (Definitely not) this is beneficial for the worshippers as they all come in a specified time and get to join the Jamaat. If this were not specified, then each person will come to the Musjid in a different time and most of them will miss the Jamaat, as they will not know the time in which Jamaat is to be performed (at that specific Mosque). People will have to come to the Mosque in the first time of any Salaah and wait until the time when it is decided to have the Jamaat. Worshippers would have to wait lengthy periods for Jamaat and this will make it uncomfortable for them, especially if they have things to attend to. In the same way, every Madressa has a specific time set aside for lessons, examinations, Madressa days and holidays etc. Will this specification make it impermissible to go to the Madressa or will it make it Bid'at to study at a Madressa? (Definitely not)

Those who object to specifying days (and time) for Gyarwee Shareef (or Esaal-e-Sawaab) should close their Madressas and remove their entire education system, since according to them, to stipulate days and times for anything will be Bid'at, since all these specifications were not present in the time of the Holy Prophet (Sall Allahu alaihi wasallam). This would then make Madressas a Bid'at (innovation) and studying in them impermissible. This would mean that the only education that would be permissible would be the one where no time or book is specified for the set studies, and nothing should be taught in accordance with any specified syllabus or teaching technique. The students should sometimes come in the morning, afternoon or at night and they should bring different books on different days without following any syllabus or curriculum. If they do contrary to this, it would mean that they are specifying and setting aside a day, time or place etc. to do something (and according to those who are objecting to specifying days for Esaal-e-sawaab etc.) this would make it impermissible. If they object to setting aside time etc. then it would even make it impermissible for them to set aside a time to eat, sleep or work etc. Those who continue labelling everything as Bid'at should first remove all specifications from their lifestyles before they decide to stop those who make Gyarwee Shareef. They have a specific manner of dress and everything else that they do, but when we set aside a day for Esaal-e-Sawaab, then they claim that what we are doing is Bid'at. From this it is very clear that they are opposing the practice of Esaal-e-Sawaab (and

everything else that they say trying to prove it wrong is only an excuse to stop us from sending blessings to the deceased).

These people do not even have knowledge of what the true meaning of Bid'at is and how many different types of Bid'at there are, and which type of innovation this is. There are five categories of Bid'at and it is sometimes even Waajib (compulsory). It is in Raddul Muhtaar as follows:

“Bid'at here refers to Bid'at-e-Muhar'rama; otherwise sometimes an innovation (Bid'at) is compulsory, such as establishing evidence against misled sects, and to study Arabic syntax which is sufficient to understand the Quran and Hadith. Sometimes Bid'at is Mandoob (preferable), such as building Musafir Khaana (Guest houses for travellers), Madressas and all those new good things which were not in the early days. Sometimes an innovation is Makrooh, such as over decorating Musjids with calligraphy and pictures and sometimes it is Mubah such as to be plentiful in having good food and drink and wearing good clothing. The same is written in (the book) Jaame Sagheer which is the annotation of (the book) Munaawi, where it has been recorded from the book Tahzeeb by Imam Nuwawi and the same has been stated in the Tareeqatul Muhammadiya barkali.”

Thus, if Bid'at refers to Bid'at as stipulated in the five categories then it is not hurtful to us as one of the categories of Bid'at is also Mandoob and we refer to Esaal-e-Sawaab as mandoob (preferable) and if what we do is referred to as bid'at-e-madhmooma (in other words bad innovation), then the following must be noted:

Firstly, it must be noted that to send reward to the deceased is a good thing and this has already been quoted in the excerpt from Raddul Muhtaar. It is thus incorrect to refer to it as a bad Bid'at.

Secondly, a bad Bid'at (Mazmooma) refers to that which is contrary to the Sunnah. Which Sunnah has the action of Esaal-e-sawaab contradicted whereas it is proven from the Hadith? As for the issue of specifying a day, then this is a secondary matter as we believe that the Fateha of Huzoor Ghaus-e-Azam (radi Allahu anhu) can be done on any other day as well as on the eleventh of the month. Which law of Shariah is there which refutes this, making it a Bid'at-e-Mazmooma, whereas such specifications are even evident from the time of the Prophet (Sall Allaho alaihi wasallam) and the

companions, such as this Hadith which is narrated in Bukhari on the authority of Hazrat Abdullah ibn Umar (radi Allahu anhu), “The Prophet (Sall Allahu alaihi wasallam) used to go every Saturday to Musjid-e-Quba, sometimes by foot and sometimes riding. He would read two rakaats of Namaaz there.”

To go specifically on a Saturday is to set aside a day. This however does not mean that it is wrong to go to Musjid-e-Quba on any other day. In the same manner, the Holy Prophet (Sall Allahu alaihi wasallam) used to go to the Graves of the Martyrs of Uhud once every year and after the Prophet (Sall Allahu alaihi wasallam) passed from this world, the Khulafa-e-Raashideen also went once every year to the graves of the martyrs of Uhud. This shows that there is no harm in making the Fateha of Gyarwee Shareef (which is Esaal-e-Sawaab). The conditions for specifications which are disallowed in the Shariah can not be found in this. Thus, to say it to be impermissible is incorrect. The only time it will become incorrect to specify in the Shariah, is if we specify by saying that a certain thing (such as Esaal-e-sawaab) can only be permissible on a certain day and is impermissible on other days. Look carefully and you will see that those who are objecting to Gyarwee Shareef and Esaal-e-Sawaab are the ones that are really making such specifications, because they say that it is not permissible to make Esaal-e-sawaab on the Eleventh (Gyarwee, as it is a specified day). This would mean that actual Esaal-e-Sawaab which is permissible on any day has been stipulated by them to be permissible on certain days and impermissible on other days, and this is where specifying is not allowed.

Translators Note: This book by Huzoor Sadrush Shariah alaihir rahma had definitely clarified the fact the sending sawaab to the deceased is a blessed act and is totally permissible. We therefore encourage all those who believe, to continue sending sawaab to the souls of their deceased and to tell the Muslims who have passed from this world, keeping in mind that not only will the deceased benefit from this, but also those of us who are sending sawaab to the deceased will also benefit.

We sincerely also make dua that Almighty Allah blesses all those who read and make amal (practice) on what has been mentioned in this book with the sawaab for this and may it be a means for us in the hereafter. Aameen.