



Q&A on parents with the Amir of Ahl al-Sunnah



A written collection of the statements of the renowned spiritual guide and Amir of Ahl al-Sunnah,
Mawlana Ilyas Attar Qadiri رحمۃ اللہ علیہ **امام برکات اللہ علیہ**

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امیر اہل سنت سے والدین کے بارے میں سوال جواب

Q&A on parents with the Amir of Ahl al-Sunnah

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This booklet was written by the renowned spiritual guide and Amir of Ahl al-Sunnah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

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Q&A on parents with the Amir of Ahl al-Sunnah

An English translation of '*Amir-i-Ahl-i-Sunnat se Waledain ke bare mein sawal jawab*'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplication for reading this book

Read the following supplication before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, p. 40)

Note: Recite *ṣalāt* upon the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once before and after the supplication.

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Q&A on parents with the Amir of Ahl al-Sunnah¹

Supplication of Attar's successor:

O Allah Almighty! Whoever reads or listens to the 22-page booklet *Q&A on parents with the Amir of Ahl al-Sunnah*, make them from amongst those who serve and obey their parents, protect them from disobeying them and forgive them without accountability.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the beloved

Prophet ﷺ

The Prophetic Companion, Sayyidunā Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ, narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites *ṣalāt* upon me once, Allah Almighty will send ten mercies upon him and remove ten of his sins.”²

¹ This booklet consists of questions presented to the Amir of Ahl al-Sunnah and his answers.

² *Ṣaḥīḥ ibn Ḥibbān*: 901

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: Some people disobey their parents, or even go as far as being ill-mannered towards them. Kindly offer them advice regarding this so that they may stop treating their parents in such a manner.

A: Anyone who hurts his parents' feelings or disobeys them is punished in this world and is also deserving of punishment in the Hereafter. Obeying one's parents is an important obligation, and disobedience towards them is transgression. Many verses of the Quran and narrations discuss obeying one's parents. Their importance can be gauged from the following Hadith, **الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ** (Paradise is under the feet of mothers.)¹

By extension, this means being good towards one's mother is a means to enter Paradise. Whoever enacts goodness will enter therein. It is mentioned in *Bahār-i-Sharī'at*: "Whoever kissed the feet of his mother, it is as though he kissed the door of Paradise."²

One should not even raise his voice before his parents. Speak to them with your gaze lowered. When seeing them arriving, one should stand in respect. Under no circumstances should one speak with them eye to eye. When they call you, reply by saying 'labbayk' (at your service) and present yourself immediately.

¹ *Musnad Shahāb*, vol. 1, p. 102, *hadith*: 119

² *Bahār-i-Sharī'at*, vol. 3, p. 445, part 16

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Address them respectfully and do not raise your voice over theirs. Sayyidunā ‘Awn رَضِيَ اللَّهُ عَنْهُ once accidentally raised his voice ever so slightly when replying to his mother. To make up for this, he proceeded to free two slaves.¹

Observe how the latter freed two slaves for just raising his voice over that of his mother. Anyone who is unaware of the rank parents hold should learn from this. Always bear in mind that there are great excellences in obeying one’s parents. Conversely, there are warnings of punishment for those who disobey them. It is mentioned in Maktaba-tul-Madinah’s booklet *Oceanic Dome*: “Narrations explain how a mother called her child, yet the latter did not reply. Angered, she prayed against him, and the child lost his faculty of speech.”²

Look at the great calamity which befell him. Only a mute person can understand the gravity of this tribulation and the difficulty with which they live. We must all strive to obey our parents, lest we are subject to punishment in this life and the Hereafter. In a hadith narrated by Imam Aḥmad b. Ḥajar al-Makki al-Shāfi‘ī رَحِمَهُمُ اللَّهُ وَعَلَيْهِ, Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the night of Mi‘rāj, I saw people suspended from branches of fire. ‘Who are

¹ *Hilyat-ul-Awliyā’*, vol. 3, p. 45, raqm: 3,103; *Allah Walloon Ki Baatayn*, vol. 3, p. 59

² *Birr al-Wālidayn li al-Ṭarṭ ūshī*, p. 79

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these people?', I asked. It was explained, "These are people who spoke abusively to their mothers and fathers in the world."¹

Whoever displeased their parents should repent, seek to please them and ask for their forgiveness. If they are far away, contact them over the phone or any other way as soon as possible. Go to their home and wholeheartedly try to make them happy. If they are pleased with you, Paradise is yours. Make them happy, keep them happy and fulfil their permissible desires.²

Q: Will our parents be with us in Paradise?

A: If one's parents passed away upon Islam and their children did the same, they are all ultimately bound for Paradise. Therefore, all of them will be together. If husband and wife both go to Paradise, they too shall be together.³

Q: If someone loves their parents but does not serve them, will they be rewarded for loving them but acquire sin for not serving them?

A: If parents are in need, and their child hurts their feelings and causes them distress instead of helping them, what kind of love is this? Naturally, a person loves his parents more than he loves other people. If one abandons an obligation that is upon him relating to his parents, he will be sinful.

¹ *Al-Zawajir 'an Iqtirāf al-Kabā'ir*, vol. 2, p. 139; *Jahannam Mein Lay Janay Walay 'A'maal*, vol. 2, p. 265

² *Malfuzaat Amir Ahl al-Sunnat*, vol. 3, p. 443

³ *al-Mu'jam al-Şaghīr*: 541; *Malfuzaat Amir Ahl al-Sunnat*, vol. 1, p. 413

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(The honourable mufti present added) A child will benefit from loving his parents. If serving his parents is *wājib* or *fard* upon him due to nobody else earning in the house, he is bound to help them. In this situation, if he does not serve them, he shall fall into sin.¹

Q: If parents say, “There is no room for you in this house anymore”, what should the children do?

A: This is a great trial. Children should not fight with their parents, as this is impermissible. Instead, they should ask for forgiveness, show humility and tearfully ask to be excused. If one is truly remorseful, Allah Almighty will grant him success, and the issue shall be solved **إِنْ شَاءَ اللَّهُ**. Parents should also refrain from acting in such a manner; they should remain gentle. Even if their children have disobeyed them, parents should overlook this and forgive them. Parents themselves were also young at one point, and it is possible they may have committed similar actions in their youth. In any case, not all parents are like this, perhaps only some are like this.

Forgive one another and keep your hearts pure. Only then will goodness of the Hereafter be attained.²

Q: How is it for children to leave their parents once they get married?

¹ *Malfuzaat Amir Ahl al-Sunnat*, vol. 7, p. 54

² *Malfuzaat Amir Ahl al-Sunnat*, vol. 2, p. 309

A: There are a host of scenarios in relation to this. Perhaps their home is not large enough and parents want their children to leave. There is no issue in this. If there are issues in the household and parents are happy for their child to leave, it is permissible to do so. It is however extremely loathsome to fight with them and leave merely to please one's wife, cursing one's mother in the process.

Others kick their elderly parents out. This should not be done at all. If one's elderly parents are causing certain issues to arise, the husband should encourage his wife to form the following mindset: "They are in their old age. Be patient and tolerant, refrain from arguing with them. **إِنْ شَاءَ اللَّهُ** Slowly but surely, every issue will be resolved."

Daughters-in-law can also raise issues if they begin saying anything and everything. Everyone must come to a mutual understanding regarding the situation and manage matters in this way.¹

Q: Sometimes, despite the fact their children have done nothing wrong, parents admonish them without a reason. As a result, the children become angry. What should they do?

A: Keep a digital counter with you. Recite *ṣalāt* upon the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** whenever this happens. **إِنْ شَاءَ اللَّهُ** This will keep you calm. If you vent your anger on your parents, the

¹ *Malfuzaat Amir Ahl al-Sunnat, vol. 3, p. 533*

situation can worsen dramatically. Be patient, do not speak ill in reply. Instead, recite *ṣalāt* upon the Prophet ﷺ. When your parents finish speaking, try to discuss this issue with them with utmost love, kindness, tenderness and manners. If you think doing this will result in them increasing in their admonition, remain completely silent.

Parents should be mindful of not wantonly scolding their children without thinking. Your children will not listen to you at all, and eventually you may fall into difficulty later in life. Both parents and children should avoid wronging one another.¹

Q: Do we need to ask our parents for permission before we do anything?

A: If a small child not old enough to comprehend his surroundings goes out, this worries the parents. Very young children do not seek permission themselves; therefore, parents should ensure to teach such children to ask permission before going anywhere so that they form a habit of asking permission.

When I was young but sensible, my mother would still say, “Do not go on the road.” There was a road under our home, which had Kakri Gardens on the other side. She would also tell me not to go there. I would actually remain fearful of going there entirely, as my mother had forbidden me. Parents do this for the

¹ *Malfuzaat Amir Ahl al-Sunnat*, vol. 5, p. 365

good of their children, which is why permission should be sought from them beforehand.

If a child is old enough to comprehend his surroundings and his parents are not worried about him going out, he may go to the masjid to offer prayer, attend madrasah, etc. without having to ask his parents if they are aware, as they will not be displeased. Having said this, it is good to seek permission.¹

Q: Will the reward of good deeds performed by children continue to reach their parents, or must the reward be conveyed to them for this to happen?

A: Let us say a child wants to act upon the Sunnah of the beloved Prophet ﷺ by growing a beard. Some parents make inappropriate remarks in return. There have been instances in which parents have cut the beards of their children as they slept and have torn their *'imāmahs*. When they are stopping their children from acting upon the Sunnah, learning Islamic knowledge and attending gatherings of the pious, how then will they earn reward for these good deeds of their child after they have passed away?

By stopping their child from doing good deeds, these types of parents commit sin and act like the inheritors of Walid b. Mughīrah. This is the same person about whom the Quran mentions ten faults, one of which was:

¹ *Malfuzaat Amir Ahl al-Sunnat*, vol. 6, p. 361



Translation from Kanz al-Īmān: The excessive hinderer of goodness.¹

Whoever forbids others from goodness is included in this verse, be it one's own mother and father.

If I were to make a masjid, raise funds for it, do free manual labour for it or become happy at the sight of one being built, I will be rewarded. Conversely, if I make remarks such as, "Who is building this? Why did they take so much space?", I will not earn reward at all. Parents will only attain reward from their children's actions if they make them traverse the path of righteousness. They should try hard to do this and have their children acquire Islamic knowledge before they pass away.²

Conveying the reward of good deeds to one's parents is another way for them to receive reward. If parents leave behind a pious child who prays for them, they will attain reward for this.³ Leaving behind such children is truly a great honour. The truth, however, is that nowadays children do not even know how to supplicate. When people finish the Quran in Ramadan, they search for those like me and say, "I have read the Quran. Convey the reward of this to so-and-so." This has happened to me

¹ *al-Quran*, 68:12

² *Şirāṭ al-Jinān*, *al-Baqarah*, under verse no: 132, vol. 1, p. 212

³ *Şaḥīḥ Muslim*: 4223

countless times. People are unaware of how to convey reward to others after reading the Quran, as though only a maulana will open the grave and convey reward.

This is all due to not having an Islamic environment around us. اَلْحَمْدُ لِلّٰهِ When people affiliate themselves with Dawat-e-Islami's Islamic environment, they learn how to convey the reward of their deeds to others. As for parents who stop their children from good deeds, or مَعَاذَ اللّٰهِ even feel troubled by good deeds, there is the danger of them falling into disbelief. This is a sensitive matter. May Allah Almighty give us death with faith well before we ever feel averse to good deeds.¹

Q: If one's parents do not fast, how should their child advise them?

A: Children should supplicate for their parents. They should explain the excellences of fasting from the book *Blessings of Ramadan*,² as well as inform them of the warnings of punishment for not fasting. This should be done in a manner so

¹ *Malfuzaat Amir Ahl al-Sunnat*, vol. 5, p. 106

² *Blessings of Ramadan* is a 460-page book by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. This book has ten chapters: 1) Excellence of Ramadan 2) Rules of Fasting (Hanafi) 3) Blessings of Tarāwīḥ 4) Blessings of Laila-tul-Qadr 5) Farewell O Ramadhan! 6) Blessings of I'tikāf 7) Blessings of Eid al-Fiṭr 8) Excellence of *Nafl* Fasts 9) Twelve Parables about Fasting People 10) 41 Inspiring Parables of *Mu'takifīn*

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that they listen. If Allah Almighty wills, they will begin fasting as a result.¹

Q: How can we invite our parents towards righteousness?

A: We can do this by obeying them. If we listen to them, lower our gaze in front of them, speak softly out of respect, stand out of respect when they arrive, show good conduct and honour them, this shall prove to be a wonderful way to invite them to righteousness. Then they shall listen to whatever we say.

Bear in mind that parents hold the right to be respected by their children, so one must please them and obey them. If you are forceful or harsh, then nobody will listen to you at all, let alone your parents. Our state is such that we smile in public, speak politely and say *labbayk* when called by others, yet we roar at our parents like wild animals. If someone does this, his inviting them to righteousness will carry no effect.^{2,3}

¹ *Malʿfuzaat Amir Ahl al-Sunnat*, vol. 7, p. 44

² *Malʿfuzaat Amir Ahl al-Sunnat*, vol. 2, p. 240

³ The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states:

If one's parents commit sins, he should gently and respectfully advise them. If they accept, then all well and good. Otherwise, he cannot be harsh with them and should supplicate for them in their absence. (*al-Fatāwā al-Razawīyah*, vol. 21, p. 157)

Q: If parents have separated, what should children do?

A: If parents have separated, the children must be fair towards both the mother and father. One should remember their father remains their father even after divorce. Fulfilling his rights remains incumbent. Normally, children are more influenced by their mother in these situations, and they resort to forcing their father out the home. Some mothers even forbid their children from meeting their father in these situations, saying extreme things like, “If you meet your father, I will never forgive you.”

If this happens, children should secretly maintain contact with their father. If the latter is in need of financial aid, children should keep their wallets open for him. By doing this, Allah Almighty will enrich them. If the mother is right and the father divorces her in anger, their children must still treat their father well. Otherwise, yet alone receiving punishment on the Day of Judgement, if someone disobeys their parents, they shall be punished in this life.

الْحَمْدُ لِلَّهِ In modern-day society, some commendable children covertly help their divorced fathers financially and even pay for their medical treatment. Mothers should try to keep their hearts soft and not have their children fall into the sin of disobeying or mistreating their father. They can say, “Ignore whatever has happened between your father and I, and take care of us both.”

If children were unjust to their parents, they should seek forgiveness from them and repent to Allah Almighty. Even if

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divorce does not take place, many a time the husband and wife may still live away from one another because of disputes. If this happens, their children should seek to reconcile between their parents. The Quran says,

وَالصُّلْحُ خَيْرٌ

Translation from Kanz al-Īmān: And peace is better.¹

If reconciliation does not occur, children should serve both parents without neglecting either. Young children are in need of their parents, and so their parents do not forsake them despite their children misbehaving, breaking items and soiling the bed. Similarly, children should be loyal to their parents when they reach old age; never abandon them, as they will need you just as you needed them.²

Q: If a man remarries (after divorcing his first wife) and does not maintain contact with the children from his first marriage, what should they do?

A: Firstly, children from the first marriage should be patient and try to meet with their father. If they serve him and show good conduct, he will maintain contact with them. Sometimes, children say, “Our father does not want to meet us, so we do not want to meet him.” These are the same people who come

¹ *al-Quran, 4:128*

² *Malfuzaat Amir Ahl al-Sunnat, vol. 1, p. 188*

running to receive their share of inheritance once their father passes away. They would not even dream of leaving it alone and not claiming it. If a father is poor and his children are well off, they should still serve him and support him, seeking to please Allah Almighty and attain Paradise.

Paradise is priceless, and it cannot be acquired with money or treasures. However, by serving one's parents, children can please Allah Almighty and attain Paradise.¹

Q: Under what circumstances can children cut ties with their parents?

A: If parents apostatise and leave Islam **عَدَاةَ اللَّهِ**, familial ties with them will be disconnected.² **تَحَوُّدُ بِاللَّهِ** If they intend to damage their children's religious affairs by having them become like themselves, this is even more dangerous. Children should then distance themselves from their parents even further. If one's parents leave Islam, any and all ties of kinship must be severed. An *aṣl* nonbeliever is one who has never believed, whilst a *murtadd* is someone who was once Muslim and then apostatised.

¹ Malfuzaat Amir Ahl al-Sunnat, vol. 1, p. 189

² al-Fatāwā al-Razawīyyah, vol. 21, p. 278

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In contrast to an *asl* nonbeliever, rulings regarding a *murtadd* have far greater implications. The latter will be punished even greater than the former.¹

Q: If parents supplicate against their children with or without reason, will this be accepted?

A: The supplication of parents for or against their children is accepted.² We should try to have them supplicate for us and avoid having them supplicate against us. Parents supplicate against their children when they are angry about their child being blameworthy. They do not supplicate against them under normal circumstances.

Parents should only supplicate in favour of their children. If not, their poor children will be left to suffer.³

Q: During weddings, the bride or groom's parents may want music, partying and other similar things to occur, whilst the other side may not want the same. If this happens, can children oppose their parents in this regard, and will this be considered disobedience?

¹ *Malfuzaat Amir Ahl al-Sunnat*, vol. 2, p. 415

² The supplication of the father for and against his child is accepted. The intended meaning behind 'father' is both parents, and this also includes the grandfather, as the latter is a father indirectly. The supplication of the mother is most accepted of all. (*Mirāt al-Manājīh*, vol. 3, p. 301)

³ *Malfuzaat Amir Ahl al-Sunnat*, vol. 3, p. 97

A: May Allah have mercy on our state, and may He allow us to conduct our weddings and other functions free from sin. Note that nobody's order takes precedence over the order of Allah. If our Lord has forbidden something, one should not do it even if his parents tell him to do so. This is not considered disobedience. It is actually necessary for a person to obey Allah and His Messenger ﷺ and not listen to his parents in this regard.¹

Listening to or playing music and instruments are all sinful. As Allah and His Messenger ﷺ have forbidden us from committing sin, these things should not be found at weddings. If, for example, the groom-to-be does not listen to his parents' demands to have music, he is in the right. Parents normally listen to children's demands during their occasions of happiness; therefore, they should fulfil this request and should repent from this sin, and all other sins.²

Q: If children were unable to please their parents whilst they were alive, what can they do to please them after they have passed away?

A: If one's parents passed away whilst displeased with their child, the child should supplicate for their forgiveness in abundance, as this is the greatest gift the deceased can receive. The Messenger of Allah ﷺ said, "If a person disobeyed his parents and both or one of them passed away, he

¹ *Tafsīr al-Khāzin, Luqman, verse 15, vol. 3, pp. 470 - 471*

² *Malfuzaat Amir Ahl al-Sunnat, vol. 2, p. 498*

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should now seek forgiveness for them until Allah Almighty writes him amongst the pious.”¹

Alongside supplicating for their forgiveness, children should also carry out acts like recite the Quran and send *ṣalāt* upon the Prophet ﷺ in abundance for their parents, and then convey this reward to them. This should be done consistently. When children continue to convey reward in this manner, one has hope in the mercy of Allah Almighty that the parents will become pleased with their child.

Intending to convey reward to your parents and other deceased family members and friends, you can distribute Maktaba-tul-Madinah’s booklets. If someone wants to do this and have something like their parent’s name or personal mark included in these booklets, contact Maktaba-tul-Madinah.^{2,3}

Q: Do parents come to know of what is happening in their children's lives whilst they are in their graves?

A: Deceased parents are presented with the good and bad deeds of their children every Friday. They are elated when they see good deeds, such that their faces light up and other signs of

¹ *Shu‘ab al-Īmān*: 7,902

² *Malfuzaat Amir Ahl al-Sunnat*, vol. 1, p. 184

³ Please contact on the following details to arrange for the distribution of Madani pamphlets to convey reward to one’s parents, relatives and friends:
Fb/maktabatulmadina03112686522; twitter/maktabatulmadina;
order@maktabatulmadina.com; www.maktabatulmadina.com

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happiness are visible. If they see bad deeds, their faces show signs of displeasure.¹

Q: If someone's parents are non-Muslim, what should he intend when reciting رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ in salah, as this is a supplication for one's parents to be forgiven as well?

A: It is stated on pages 77 and 78 of *Kufriyah kalimat ke barey mein sawal jawab*:

Q: If one or both parents are non-Muslim, can their children make the following supplication after delivering a speech from *Blessings of Sunnah*, “O Allah, forgive us, our parents and the entire *Ummah*”? Can they also recite the following verse in prayer or not?

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ

*Translation from Kanz al-Īmān: 'O our Lord, forgive me, and my parents, and all the Muslims.'*²

A: If a person's parents are disbelievers, praying for their forgiveness is an act of disbelief.³ After delivering a speech from *Blessings of Sunnah*, one should change their supplication to, “O Allah! Forgive us and the

¹ Malfuzaat Amir Ahl al-Sunnat, vol. 4, p. 389

² al-Quran, 14:41

³ al-Tafsir al-Kabir, al-Tawbah, verse 114, vol. 6, p. 159

entire *Ummah*.” One cannot recite the supplication mentioned in prayer either (as it contains mention of forgiveness for parents).

In the scenario enquired about, if someone knows the translation of this supplication and how it contains mention of forgiveness for parents, yet he still recites it for the forgiveness of his parents, despite knowing his parents to be non-Muslims, the ruling of disbelief will apply to its reciter. Repentance and renewing one’s faith will be obligatory upon him.¹

Q: When children are set in their careers and earning money whilst their parents are in old age, they consider sending their parents for Hajj whilst they themselves say they will perform it later. Is this okay to do so?

A: If Hajj has become obligatory upon the children due to them meeting all the necessary conditions, they must perform it themselves. This remains the case even if their parents stop them from going. They must not listen to them and ensure they perform Hajj.^{2,3}

¹ *al-Fatāwā al-Razawiyyah*, vol. 21, p. 228; *Malfuzaat Amir Ahl al-Sunnat*, vol. 3, p. 203

² *Malfuzaat Amir Ahl al-Sunnat*, vol. 3, p. 37

³ Mufti Amjad ‘Ali al-A‘zamī رحمه الله عليه states in *Bahār-i-Sharī‘at* (volume 1, part 6, p. 105):

When one is capable of traveling for Hajj, it becomes obligatory immediately, meaning in that same year. Now, one will be sinful for delaying it. If one delays it for several years, he will be a transgressor, and his testimony will be rejected. However, when he performs it, the

Q: Forms for Hajj are being filled out and (people) are getting ready for it. If someone's parents have passed away, can Hajj Badal be performed for them? If a person sends someone else for Hajj to convey its reward to his own deceased parents, will the reward reach them?

A: There are many facets to Hajj Badal. Before doing this, one should look at the related issues regarding this in Maktaba-tul-Madinah's books *Rafīq al-Ḥaramayn* and *Bahār-i-Sharī'at*. Those sending someone else for Hajj Badal should also read these rulings.¹

If someone simply mentions for us to do Hajj Badal, we become happy thinking we have gained funds from them to travel and start saying "We have been called by the Prophet ﷺ" (despite us not knowing how to do Hajj Badal at all). This should not be the case.

We can facilitate for others to do Hajj Badal, but this should be done for people who know the necessary rulings. Many are completely unaware of them. Having Hajj Badal done for one's parents is an act of great reward. Whoever does Hajj for their parents earns the reward of ten Hajj.²

Hajj will be considered discharged and not *qaḍā'*. (*Bahār-i-Sharī'at*, vol. 1, p. 1051, part 6)

¹ *Rafīq al-Ḥaramayn*, pp. 208 – 214; *Bahār-i-Sharī'at*, vol. 1, pp. 1199 - 1210

² *al-Dār Quṭnī*, vol. 2, p. 329, *hadith*: 2,587

Q&A on parents with the Amir of Ahl al-Sunnah

To send reward to your parents, family, loved ones, Shaykh ‘Abd al-Qādir Jīlāni and Khawājah Mu‘īn al-Dīn Chishti رَحِمَهُمُ اللَّهُ عَلَيْهِمَا, arrange for Hajj Badal to be performed for them. اَلْحَمْدُ لِلّٰهِ In Dawat-e-Islami, we arrange for this by sending others for Hajj Badal, such as scholars from Dar al-Ifta Ahl al-Sunnah. We try to get every one of them to perform Hajj so that they can experience Hajj-related issues and further help the Ummah in this regard.

(Rukn Shura, Haji Abd al-Habib Attari then said:) “Please supplicate for those who arrange for Hajj- Badal through Dawat-e-Islami’s Hajj and Umrah Department, seeking to convey reward to their loved ones.”

(The Amir of Ahl al-Sunnah then made the following supplication:) O Lord of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever arranges funds for someone to perform voluntary Hajj through Dawat-e-Islami’s Hajj and Umrah Department to send reward to their loved ones, protect their faith and save them from a bad ending. O Allah Almighty! Safeguard them from calamities and misfortune, grant them the goodness of both worlds and forgive them without accountability!¹

¹ Malfuzaat Amir Ahl al-Sunnat, vol. 5, p. 263

Q: If someone's parents have passed away, can *qurbānī* be done in their name?

A: Undoubtedly, this can be done. If you have a large animal which can be divided into portions, your parents' names can also be added to it, and this *qurbānī* will be a means of conveying reward to them.¹

¹ *al-Fatāwā al-Razawiyyah*, vol. 20, p. 597; *Malfuzaat Amir Ahl al-Sunnat*, vol. 5, p. 246

Next Week's Booklet



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