

# Do the Deceased Recognize those Who Convey Rewards to Them?

Darulifta Ahlesunnat

(Dawateislami)

## Question

What do the respected scholars say about the following: We have heard that when relatives and non-relatives convey rewards in the form of Istighfar, Sadqa, recitation of the Holy Quran, etc. to the deceased, the deceased recognizes the one who conveyed it to them. A person, though he agrees with the permissibility of conveying rewards, says that the deceased does not know who conveyed the reward to them and this belief is baseless. My question is, is this statement true? If so, what is the proof for it? Please give a satisfying answer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

When relatives or non-relatives of the deceased convey the reward of Istighfar, Sadqa, recitation of the Holy Quran, etc., the deceased knows who conveyed it and they recognize them. This is proven by various narrations, the manifestations, and dreams of the pious saints and many explicit texts from reliable scholars. Therefore, claiming that this belief is baseless is, itself, baseless and incorrect.

‘When relatives or non-relatives of the deceased convey the reward of Istighfar, Sadqa, recitation of the Holy Quran, etc, the deceased becomes aware.’ Regarding this, it has been stated in *Sunan Ibn Majah*, *Musnad Imam Ahmed*, and *Mu'jam al-Awsat* (the words of *Sunan Ibn Majah* are as follows):

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إن الرجل لترفع درجته في الجنة فيقول: أنى هذا؟ فيقال: باستغفار ولدك لك

Translation: It is narrated from Abu Hurairah رضى الله تعالى عنه that The Messenger of Allah صلى الله تعالى عليه وسلم said: A person's status is raised in

Jannah. He asks, “How have I achieved this rank?” It is then said to him, “Because your child has recited Istighfar for you.”

(Sunan Ibn al-Majah, Vol. 2, p. 1207, Publ. Dar Ihya al-Kutub al-‘Arabiyyah)

It is mentioned in *Sunan al-Bayhaqi* and *Musnad al-Bazzar* (the following words are of *Sunan al-Bayhaqi*):

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: ”إن الله ليرفع العبد الدرجة فيقول: رب أنى لي هذه الدرجة، فيقول: بدعاء ولدك لك

Translation: It is narrated from Abu Hurairah رضي الله تعالى عنه that he narrates this from The Holy Prophet صلى الله تعالى عليه وسلم: Allah Almighty raises the rank of a bondsman. The bondsman asks, ‘How have I achieved this rank?’ Then Allah says, ‘Due to your child’s supplication for you.’ (Al-Sunan al-Kubra, Vol. 7, p. 126, Publ. Dar al-Kutub Al-Ilmiyyah, Beirut)(Musnad Al-Bazzar, Vol. 16, p. 8, Publ. Maktaba al-‘Uloom Wa al-Hikam, Madinah al-Munawarah)

Explaining the first narration, it has been stated in *Mirqat al-Mafatih*:

حصل باستغفار (ولدك لك): الولد يطلق على الذكر والأنثى، والمراد به المؤمن

Translation: You have attained this rank because your child supplicated for your forgiveness. The word ولد includes both male and female. The intended meaning of the word here is any Muslim child. (Mishkat al-Masabih Wa Mirqat al-Mafatih, Chapter of seeking forgiveness, Vol. 4, P. 1632, Publ. Dar al-Fikr, Beirut)

It is stated in *al-Tazkirah Li al-Imam al-Qurtubi*:

”وقال بشار بن غالب: رأيت رابعة العدوية-يعني العابدة-في المنام، وكنت كثير الدعاء لها. فقالت لي: يا بشار هديتك تأتي في أطباق من نور، عليها مناديل الحرير، وهكذا يا بشار دعاء المؤمنين الأحياء إذا دعوا لإخوانهم الموتى فاستجيب لهم يقال: هذه هدية فلان إليك

Translation: Bashhar b. Ghalib says: I saw Rabia al-‘Adwiyyah al-‘Abida, for whom I would abundantly supplicate, in a dream. She said to me, “O Bashhar! Your gifts come to me in trays of Noor, covered with silk cloths. The same happens to the supplications of a living Muslim when they supplicate for their deceased brothers. The supplications are accepted for them, and they are told: This is a gift for you, sent from so-and-so.” (Al-Tazkirah Li al-Qurtubi, Vol. 1, p. 299, Publ. Maktab Dar al-Minhaj)

‘A deceased Muslim recognize those who convey the reward after giving charity.’ In this regard, it is narrated from Anas b. Malik رضي الله عنه in *Mu’jam al-Awsat* that the Holy Prophet صلى الله تعالى عليه وسلم said: “ما من أهل بيت يموت منهم ميت فيتصدقون عنه بعد موته إلا أهداها إليه جبريل عليه السلام على طبق من نور، ثم يقف على شفير القبر، فيقول: يا صاحب القبر العميق، هذه هدية أهداها إليك أهلك فاقبلها، فيفرح بها ويستبشر، ويحزن جيرانه الذين لا يهدى إليهم بشيء”

Translation: When a member of a family passes away and the family gives charity on the deceased’s behalf, Jibreel عليه السلام gives it to the deceased in trays of noor as a gift. Then he عليه السلام stands at the edge of the grave and says, “O the resident of a deep grave! This is a gift your family has sent for you. Accept it! He then becomes joyful and celebrates, and his neighbours who aren’t given any gifts grieve. (Al-Mu’jam al-Awsat, Vol. 6, p. 314, Publ. Dar al-Haramain)

It is stated in the *Sharh al-Sudoor* of Imam Suyuti عليه الرحمة:

”رأى بعض الصالحين أباه في النوم فقال له يا بني لولا لم قطعتم هديتكم عنا قال يا أبت وهل تعرف الأموات هدية الأحياء قال يا بني لولا الأحياء لهلكت الأموات”

Translation: A righteous person saw his father in a dream. The father said to him: "O my son, only if you did not stop sending your gifts to us!" The righteous man said, "Do the dead know of the gifts that are sent by the living?" The father replied, "If it weren't for the living, the dead would be destroyed." (Sharh al-Sudoor Bi Sharhi Haal al-Mawta Wa al-Quboor, Vol. 1, p. 298, Publ. Dar al-Ma’rifah, Lebanon)

‘When the family of a deceased Muslim sends the reward of the recitation of the Quran, the deceased becomes aware of it as well.’ Mentioning this, it is stated in *Sharh al-Sudoor* with the reference of the Tarikh of Imam B. Najjar, that it is narrated by Malik B. Dinar

رحمة الله عليه:

دخلت المقبرة ليلة الجمعة فإذا أنا بنور مشرق فيها فقلت لا إله إلا الله نرى أن الله عز وجل قد غفر لأهل المقابر فإذا أنا بهاتف يهتف من البعد وهو يقول يا مالك بن دينار هذه هدية المؤمنين إلى إخوانهم من أهل المقابر قلت بالذي أنطقك إلا أخبرني ما هو قال: رجل من المؤمنين قام في هذه الليلة فأسبغ الوضوء وصلى

ركعتين وقرأ فيهما فاتحة الكتاب ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وقال اللهم إني قد وهبت ثوابها لأهل المقابر من المؤمنين فأدخل الله علينا الضياء والنور والفسحة والسرور في المشرق والمغرب

Translation: One Friday night, I entered a graveyard. Suddenly I saw a shining light. I uttered, “لا اله الا الله, I think that Allah has forgiven the people of this graveyard.” Suddenly I heard a voice from the unseen call out from a distance: “O Malik b. Dinar! This is the gift of the muslims for their brothers that are buried in the graveyard.” I said, “I swear by the one who granted you the ability to speak, tell me what this is!” The voice replied: “A muslim man stood in this night. He performed a complete wudu and offered 2 units of prayer in which he recited Surah Fatiha, Surah Kafirun and Surah Ikhlas. Then he said, ‘O Allah! I send the reward of this to the muslims buried in the graveyard.’ Thereafter, Allah granted us light in the east and west, vastness and happiness.” (Sharh al-Sudoor, Vol. 1, p. 298, Publ. Dar al-Ma’rifah)

In this same book, the words of Hammad Makki رحمة الله تعالى عليه are narrated as follows:

”خرجت ليلة إلى مقابر مكة فوضعت رأسي على قبر فنمت فرأيت أهل المقابر حلقة حلقة فقلت قامت القيامة قالوا لا ولكن رجل من إخواننا قرأ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وجعل ثوابها لنا فنحن نقتسمه منذ سنة“

Translation: One night, I visited the graveyard of Mecca. I placed my head on one of the graves and fell asleep. In my dream, I saw the people of the graveyard divided into groups. I asked, “has the day of judgement been established?” They said, “No, rather one of our muslim brothers recited Surah Ikhlas and conveyed its reward to us. We have been distributing its reward for a year.” (Sharh al-Sudoor, Vol. 1, p. 304, Publ. Dar al-Ma’rifah)

‘Allama Yafi’i رحمة الله تعالى عليه has mentioned an incident in *Rawd al-Rayhan*. He states: A pious man once saw a young man's father in his dream. He asked him, “Why do you not collect the rewards of charity, dua and the recitation of the Quran like others do?” He replied, “I do not need to.” The pious man asked, “Why so?” He replied: “because my son finishes the recitation of the Quran every day and sends me its reward.” (Rawd al-Rayhan, p. 188, Publ. Maktabah Zahran)

## The statement of the Imam of Ahl Al-Sunnah, A'la Hazrat Imam

Ahmed Raza Khan عليه الرحمة:

My master A'la Hazrat عليه الرحمة was asked:

مسلمان میت کو جو درود شریف، قراءت قرآن، صدقہ و خیرات کا ثواب ایصال کیا جاتا ہے، تو کیا اس کو یہ معلوم ہوتا ہے کہ یہ اس کو فلاں شخص یا عزیز نے بھیجا ہے؟

Translation: When the rewards of Durood, recitation of the Quran, charity, etc. are sent to a deceased Muslim, is he aware of which friend or relative has conveyed it to him?

To this, he replied:

مسلمان میت کو جو ثواب پہنچایا جائے، اسے پہنچتا ہے اور وہ اس سے زیادہ خوش ہوتا ہے جیسے حیات میں تحفہ بھیجنے سے، اسے معلوم ہوتا ہے کہ میرے فلاں عزیز یا دوست یا مسلمان نے بھیجا ہے۔ یہ سب مضامین احادیث میں وارد ہیں، بینہا الامام الجلیل الجلال السیوطی فی شرح الصدور“ یعنی: ان مضامین کو امام جلیل جلال الدین سیوطی علیہ الرحمة نے شرح الصدور میں ذکر فرمایا ہے۔

Translation: Whatever reward is sent to the deceased Muslim, it reaches them, and they become overjoyed like a living person who receives a gift. **He knows that so and so a friend or relative of mine or so and so Muslim has sent me this.** All these points have been mentioned in the Hadith, “the great Imam, Imam Jalal al-Din al-Suyuti عليه الرحمة has mentioned them in Sharh al-Sudoor.” (Fatawa Razawiyyah, Vol. 9, p. 600, Publ. Raza Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ knows best.)

**Answered By: Mufti Muhammad Qasim Attari**

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