

IN THE NAME OF ALLAH THE MOST BENEFICENT AND THE MOST MERCIFUL

PASSING AWAY

With respect to the responsibilities that children have for their parents after they have passed away, Hadhrat Imam Ahmed Raza Rahmatullahi Ta'ala Alai has states twelve main areas of responsibility:

The first is concerning funeral rites, Bathing, shrouding, the funeral prayer and burial. They should be carried out respecting all the Sunnah and Mustahabs

They should constantly ask for forgiveness on behalf of them and remember them always in their duas.

They should continue to send them reward from Sadqah (charity) and good actions ('Amal-e-Solihah). They should pray salaah for their parents with their own Salaah - they should observe fasting on behalf of their parents together with their fasting - in other words whatever good deeds they can send fourth for their parents they should do so. If they do this the reward will not only reach other Muslims and their parents, but the children will also receive the same reward without lessening (even get an increase in it.)

If there was any debt upon the deceased parent, then it is incumbent upon them to relieve it as rapidly as possible - and view it as a blessing to repay the debt of their parent. If they do not have the ability to repay the debt of their parents then they should ask their close relations and friends for donations to repay it. If this too is insufficient then they should ask the good Muslims who wilfully make donations to relieve the debt.

If they have left any debt then they should make great efforts to repay it. If they have not performed the Hajj then they do a pilgrimage of Badal (Hajj Badal). If they had any outstanding Zakah then they should settle it. If they had any outstanding Salaah or fast then they should give penitence (Kafarah) for them.

If the parents had made a permissible (Jaiz) last will (Waseeyah) then they should fulfil it as best they can - even if Shar'an (according to the Islamic Law) they do not have to. For example - they made a last will that some half of the wealth left behind should go to such and such a person (who may even be a non-heir / successor / Waarith) then according to the Islamic law without permission of the heir more than 1/3 of the wealth left behind can't be given out. Regardless of this - the heirs should repeat the wishes of the parents and fulfil their last order.

They should respect and hold true the oaths (Qasam) sworn by their parents when alive (e.g) if they swear that my son will never attend such and such a place or will not meet such and such a person or will not do a particular deed then this oath will still be valid after death the children should act according to these oaths (until they are allowed to do so by Shariah) and respect them.

They should visit their graves every Friday and recite the Qur'an in such a manner that they can hear. They should then send all the reward to their souls. If their grave was to ever come in the path of a journey then it is necessary that they stop and say Salaam and recite Fatiha.

They should maintain sound relations with the relatives of their parents. They should maintain the friendship with those who were the friends of their parents - and always have high esteem and respect for them.



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Children should never subject their own parents to insult by insulting others' parents.

One of the greatest responsibilities is that they should never hurt their parents in their graves by acting in a sinful manner. They receive knowledge of all actions of their children - if they see good deeds they are happy and their faces light up in delight - if they see sin they are saddened and shocked.

It is not right for the children to cause sadness to their parents in their graves.

Hadith to support points 1-12 are given below.

Hadith 1: one of the Ansar RadiAllahu Anhu came to the Messenger and said, O messenger of Allah,, is there any method left of good action that I can undertake after the passing away of my parents - he said: "Yes four things: on them Salaah and for them supplication for forgiveness and fulfilling their requests, and maintaining good relations with their friends and relatives - these are the good deeds that should be done after their death. (Baihaqi)

Hadith 2: narrated by Ibn Najjar from Abi Asyad Malik bin Zararah RadiAllahu Anhu, "To maintain good relations with parents means to make supplication for forgiveness after their death".

Hadith 3: narrated by Tabrani from Anas bin Malik RadiAllahu Anhu "When a man ceases to make dua for his parents his sustenance (risq) is cut off".

Hadith 4: Tibrani - from Abdullah bin 'Umar RadiAllahu Anhu "When any of you performs any supererogatory act (Nafl) then they should do them on behalf of their parents since the reward will be given to the parents and there will be no lessening of the reward (of the children)"

Hadith 5: narrated - Dar Qutni One companion came to the blessed presence and stated O Messenger of Allah: I used to maintain good relations with my (father) in his lifetime - how now he has died - how can I maintain good relations now?" The Prophet replied: "After death, good relations are this that with your Salaah pray Salaah for them and fasting, fast on behalf of them. In other words - if you perform any Nafl Salaah or fasting them also do so for them, or make intention when you do a Nafl act since both will be rewarded with no lessening of the reward. (Also mentioned in Durre Mukhtar)

Hadith 6: narrated by Tibrani, Dar Qutni from Ibn Abbas RadiAllahu Anhu "Whoever performs Hajj on behalf of his parents or repays a debt on their behalf he will on the day of judgement rise with the pious people".

Hadith 7: narrated by Sa'd in Tabqat from Uthman bin Arwah RadiAllahu Anhu "The leader of the Muslims Umar RadiAllahu Anhu had at the time of his death a debt of 80,000. At the time of death he called his son Abdullah RadiAllahu Anhu and said: "Concerning my debt, sell my properties, if this is enough then very well if not then ask the people of my relations if not enough still then ask the quraish, apart from these do not ask others." Then he said to his son, can you secure my debt - to which he agreed. Before the burial of Hadhrat Umar RadiAllahu Anhu Hadhrat Abdullah made all the Ansar and Mujagireen witness that the debt was no longer his fathers, but his. Not even a week had passed, that Hadhrat Abdullah had repaid the 80,000 debt.

Hadith 8: narrated from Ibn Abbas RadiAllahu Anhu in Bukhari A woman (from the clan of Jahniya) RadiAllahu Anha came to the Prophet and said, O Messenger of Allah! My mother had made a vow (Mannat) to go on Hajj - they could not fulfil the vow and she passed away - can I make a pilgrimage on their behalf? He Sallallahu Alaihe Wassallam replied: "Yes do Hajj on her behalf. You would repay a debt of your mother if she had one -wouldn't you? In this way repay the debt towards Allah since this repayment has greater right. Yes do Hajj on her behalf and see prosperity it brings".



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Hadith 9: narrated from Dar Qutni by Zaid bin Arqam RadiAllahu Anhu “When a man performs a Hajj on behalf of his parents then that Hajj is accepted from himself and his parents and the souls of his parents are pleased in the heavens and this person is written down as being in the group of those who ?? Good for their parents”.

Hadith 10: from Dar Qutni narrated by Jabir bin Abdullah RadiAllahu Anhu “Whosoever performs Hajj on behalf of his father or mother then Allah accepts the Hajj from himself and gives him the reward of a further 10 Hajj”.

Hadith 11: from Asbaha and Baihaqi, narrated from Ibn Umar RadiAllahu Anhu “Whoever performs Hajj on behalf (after their death) Allah will cause him to be free from the Hell fire. For the parents will receive the reward of a complete Hajj without lessening of the reward”.

Hadith 12: from Tibrani narrated by Abdur Rahman bin Samrah RadiAllahu Anhu “Whoever, after the death of his parents, fulfils their vows (Qasam) and relieves their debt, and refrains from bringing curses upon them (by cursing other parents) he will be written in the group of those who are good to their parents, even if he was disobedient in their lifetime. And whoever does not fulfil their vows, nor relieves their debt, and brings curses upon them by cursing other’s parents, he will be written as disobedient even if he maintained good relations during their lifetime”.

Hadith 14: from Tirmidhi al Arif Billah al hakim RadiAllahu Anhu “Whoever visits the grave of his parents, both or either of them, every Friday, Allah will forgive all of his sins and include him amongst those who do well to parents”.

Hadith 15: Ibn Adi from Siddiq Akbar RadiAllahu Anhu “Whoever visits the graves of his parents or one of them and recites Surah Yaa seen at the graveside he will be forgiven. In another tradition it is stated from Hadhrat Aisha “Whoever visits the grave of both or either of his parents every Friday and recites Surah Yaa Seen there, Allah will forgive him, the quantity of the number of letters in Surah Yaa Seen”.

Hadith 16: narrated by Imam Tirmidhi al Hakeem and Ibn Adi from Ibn Umar RadiAllahu Anhum “Whoever (with intention of reward) visits the grave of both or either of his parents will receive the reward equivalent to a complete Hajj. Imam Ibn Jawzi states in his book Aiwaaan Al Hakayaat a narration from Muhammad Ibn Abbas Waraq RadiAllahu Anahu “One man went on a journey with his son. On the way the father passed away so the son buried him in a jungle beneath some shrubs and continued on his journey. When he returned from his journey and passed the same point that his father was buried at, it was night, and he passed his father’s grave without visiting. He then suddenly heard that someone was saying: “I have seen you that you are passing these woods at night and are not considering it a responsibility upon you to talk to the one buried beneath these shrubs. Whereas in those shrubs he is???, and if he had been in your position and was passing, he would have come to you and said satan.

Hadith 17: from Abu Ya’la and Ibn Haban from Ibn Umar RadiAllahu Anhum “He who desires to have good relations with his father in his grave should maintain good relations with friends and relatives of his father”.

Hadith 18: Tibrani from Anas RadiAllahu Anhu “Having good relations with the fathers are maintained with his friends”.

Hadith 19: from Ahmed, Bukhari, Muslim, Abu Dawood, Tirmidhi narrated by Ibn Umar RadiAllahu Anhu “Indeed of all acts of good relations with the father the greatest of them is that man, after the death of his father maintains good relations with the friends of his father”.



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Hadith 20: Bukhari, Tirmidhi, Baihaqi, from ibn Umar RadiAllahu Anhu “Protect the friendships of your father and do not senere them for it is feared that Allah will extinguish your Nur”

Hadith 21: related by Imam Al Hakim from his father Abdul Aziz RadiAllahu Anhu “Every Monday and Thursday actions are presented before Allah; (and they are presented) every Friday to the Prophets and the parents. They are pleased by observing the good actions and the glow and the whiteness of their faces increases. So fear Allah and do not grieve your deceased by your sins”.