‘Esalay Sawab’
(Transferring Good Deeds)
(Passing rewards to the deceased)
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Abbreviations:

saww: - Sal il la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allahazwj
La: - Laan Allahazwj
‘Esalay-Sawab (Passing rewards to the deceased)

Summary:

We hear and observe dear ones as well the enemies of Allahazwj pass away, from the world. Sometimes we are grieved and also think about our own departure. We also think about doing something for the deceased and request our family and friends to recite holy Verses, offer Salat, give out charity (sadaqa) in order to transfer useful deeds/rewards for the departed soul. The deceased ones would appreciate our efforts either to be forgiven or to elevate their status in the Paradise.

A more detailed article on visiting the unwell and washing and shrouding of the dead is available see the link below:


General people will be regretful by not forwarding to the Next world the good deeds, as Allahazwj Describes their situation:

{يقولُ يَا نَبِيُّي قَدْ فَتَّرَتْ لَيْبَيْيِ {89:24}

He would be saying, ‘Oh I wish I had sent ahead for my life (in Hereafter)!’ [89:24]

However, as momin (believer) will not be regretful, see Appendix I for the interpretation of the Hadith.

Here we present some Ahaidth of Masomeenasws related to what to be done/recited when a person is dying and what to be done/recited afterward as per of ‘Esalay-Sawab (to transfer some rewards to the departed soul).

In summary, the following actions may be taken, as per Ahadith for the carers/family prior to the death and after death:
Try to make the body of the dying person towards Qibla (Kabah);
• Try to move the dying person near to his/her praying mat/place;
• Recite Holy Quran (e.g., Verses, Chapter 37);
• Make the dying person to Acknowledge and Recite the Testimonies;
• Make the dead-body facing the Kabah/Qibla;
• For washing, shrouding, and burying the deceased, see Ahadith from the link: https://hubeali.com/articles/AlKafan_September2015.pdf
• Salat for the first night in the grave;
• Reciting seven (7) times Inna Anzalna (Chapter 97) while putting his hand on the grave for protection of any constrictions the deceased may face;
• The recommended days to visit the grave and praying;
• Praying and supplicating, giving charity (sadaqa) for the deceased;
• Further transferring of rewards include feeding/quenching/clothing/paying debts of a momin on behalf of a deceased;
• Lapsed Salat/Zakat, Hajj, Soam are to be offered by the family of the deceased;
• Offer lapsed are more obligatory on the elder son (guardian);
• ‘Sawab-e-Jariya’ -Starting a deed which continued to reward (i.e., planting a tree, building a masjid/Imam bargah) and/or leaving a property for good causes or mourning rituals of lamenting the atrocities targeted against the Holy family of Rasool-Allah

For the last point we present two Ahadith below:

And a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah, said, ‘My father said to me: ‘O Ja’far! Dedicate to me such and such wealth for the lamenters to lament me for ten years at Mina in the days of Mina’. ¹

¹ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1
It is narrated that:

Abu Abdullah\textsuperscript{asws} said: 'There is a (known) reward for every act (of worship) except for shedding tears regarding us\textsuperscript{asws}.'

\textbf{Introduction:}

A non-believer, or hypocrite, will be squeezed and his soul will be extracted aggressively and very painfully, as per several well-known Ahadith\textsuperscript{3}. However, for a devout believer 'Momin', the angel of death will be very kind to him, e.g.,

وسئل رسول الله صلى الله عليه وسلم "كيف يتوقف ملك الموت المؤمن؟ فقال: إن ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من الموت فيقوم وأصحابه لا يدنو منه حتى يبدأ بالتسليم ويبشره بالجنة."  

Rasool-Allah\textsuperscript{asww} was asked: How would the angel of death treat a momin? He\textsuperscript{asww} replied: The angel of death appears and stands in front of a believer near his time of death; the angel acts like a submissive slave would do in front of his master. And do not initiate his extraction of soul, until the believer agrees to go to heavens with him.\textsuperscript{4}

\textbf{The Last moments of the dying person:}

علي بن إبراهيم عن أبي أسامة بن عثمان بن إبراهيم الشعري، عن أبي عبيد الله (عليه السلام) قال في توجهه: المكبوت في وجهه القبلاة وجعل قدميه بما يلي القبلاة.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Shaery and someone else,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said regarding making the deceased to face by his face towards the Qibla: ‘You should make his feet from what follows the Qibla’.\textsuperscript{5}

محمد بن يحيى بن أحمد بن محمد بن الحسن بن مسلم بن عثمان بن سعيد بن سمعان بن عبد الله بن ميسان بن أبي عبد الله (عليه السلام) قال إذا أمسى على المكبب مولاه ونزعه قرب إلى مصلته الذي كان يصلي فيه.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

\textsuperscript{2}\textsuperscript{2}See for example: Al Kafi V 3 – The Book Of Funerals CH 12 H 4
\textsuperscript{3}Manlayazahoor Alfaqi Vol-1 Page-135
\textsuperscript{4}Al Kafi V 3 – The Book Of Funerals CH 11 H 1
\textsuperscript{5}Al Kafi V 3 – The Book Of Funerals CH 11 H 1
(It has been narrated) from Abu Abdullah asws having said: ‘When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying Salaat in’.  

What to Recite When the Soul is about to Leave the body:

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Suleyman Al Ja’fary who said,

‘I saw Abu Al-Hassan asws saying to his asws son Al-Qasim: ‘Arise O my asws son, and recite by the head of your (dying) brother [37:1] I swear by those who draw themselves out in ranks (i.e., Chapter 37) until you complete it’. So he recited, and when he reached [37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created, the youth expired.

So when he was shrouded and they went out, Yaqoub Bin Ja’far turned towards him asws and said to him asws, ‘We used to entrust the deceased, when we are with him, reciting in his presence [36:1] Ya Seen [36:2] I swear by the Wise Quran (i.e. Chapter 36) and you asws have come ordering us with Al-Saffaat (Chapter 37)?’ So he asws said: ‘O my asws son! It would not be recited for one who is suffering from death at all, except that Allah azwj would Hasten his departure’.

Make the dying person to Acknowledge and Recite the Testimonies:

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja, from

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6 Al Kafi V 3 – The Book Of Funerals CH 10 H 2
7 Al Kafi V 3 – The Book Of Funerals CH 10 H 5
Abu Abdullah\textsuperscript{asws} has said, ‘There is no one to whom death presents itself except that Iblees\textsuperscript{la} allocates one of his\textsuperscript{lb} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he\textsuperscript{aw} would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, ‘There is no god except for Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} Rasool\textsuperscript{saww}, until he dies’.

And in another report, ‘He\textsuperscript{asws} said: ‘Indoctrinate him with the words of relief, and the testimonies, and specify for him the acknowledgement in the Imams\textsuperscript{asws}, one after one, until the speech is cut off from him’\textsuperscript{8}.

**Make the dead-body facing the Kabah/Qibla:**

Mohammed bin Yaqoob says that he has learned through a chain of narrators that Salaman has heard from Imam Abu Abdullah\textsuperscript{asws}: When one of you would pass away then ensure that the dead is facing Kiblah, after death as well as during the ‘Ghusal-e-Maiyat’ (bathing of dead-body) in such a way that both the face and the feet are in the direction of Kiblah.\textsuperscript{9}

**Transferring ‘Rewards’ to the deceased:**

Now we come to our main topic of reciting/acting in order to elevate the status and/or reduce the troubles of the deceased:

**First Night in the Grave:**

\textsuperscript{8} Al Kafi V 3 – The Book Of Funerals CH 9 H 6
\textsuperscript{9} Wasil u Shia Vol-2, Page-452
Rasool-Allah\textsuperscript{asww} said, there does not come to the dead hour severer than the first night, then you have mercy your dead by the charity, if you did not find then so that one of you exceed with two rak'ah, he reads in the first by the Book Opening Chapter (Al-Hamd) once and Qul ho wal Allah (Chapter 112) twice, And in the second the Book Opening Chapter (Al-Hamd) one time and Sura e Al-Takas\textsuperscript{ur } (Chapter 102) ten times, and he ends prayer and says:

Our Allah\textsuperscript{azwj} Invoke peace upon Muhammad\textsuperscript{asww} and the Muhammad's Family\textsuperscript{asws}, and I resurrect its reward to the grave of that dead the so-and-so of a son of so-and-so,

Allah\textsuperscript{azwj} Sends from at that hour one thousand angels to his grave with each angel carrying a (huge) garment (of Blessings) and (extensive) rewards, and it widens his grave from its narrowness up to the Day when the Trumpet will be sounded. And he is given the prayer by the number of what on him the sun emerged good deeds, and his status is raised by forty levels.\textsuperscript{10}

Recitation of Quran at the grave to protect the deceased from constrictions:

It is narrated from masoom\textsuperscript{asws} that if a momin visits his brother-in Eman's grave and recites 7 times \textit{Inna Anzalna} (Chapter 97) while putting his hand on the grave and facing the Kabah, (as a reward) he is protected from unbearable troubles.\textsuperscript{11}

\textsuperscript{10} Mustadrak al wasail V-8 P-167
\textsuperscript{11} Al-Kafi Vol-3,Page-229
Eslay-Sawab (Passing rewards to the deceased)

Salawat in the guidance: Say (Peace be upon him) "If one visits the grave of a momin and recites Sura al-Qadar (Chapter 97) seven times (7 times); Allah will Forgive sins of the deceased momin as well as reciter's."

Imam Al-Sadiq asws said: "If one visits the grave of a momin and recites Sura al-Qadar (Chapter 97) seven times (7 times); Allah will Forgive sins of the deceased momin as well as reciter's."\(^{12}\)

**Recommended Days for Visiting Cemeteries:**

Recommended Days for Visiting Cemeteries:

...واعظم الالام: عن أبي جعفر (عليه السلام) قال: "كانت فاطمة (صلاة الله عليها) تزور قبر حمزه وتقوم عليه، وكانت في كل سبت تأتي قبور الشهداء مع نسوة معها، فيدعون ويستغفرون.

Imam Abu Jafar asws said: "Syeda Fatima asws used to visit Hazrat Hamza asws's grave and pray for him. Other women also joined Syeda Fatima asws on every Saturday, to visit martyrs' graves, and there they prayed and asked for forgiveness."\(^ {13}\)

...هشام بن سالام، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: عاشت فاطمة (عليها السلام) بعد أبيها خمسون يوما لم تر كاشرة ولا ضاحكة، تأتي قبور الشهداء في كل جمعة مرتين الاثنين والخميس، فقال: هينه كان رسول الله (صلى الله عليه وآله) هينه كان المشروكون.

Hashim bin Salam says, I heard it from Imam Abu Abdullah asws: (Our grandmother) Fatima asws lived seventy five (75) days, after her father saww, no one saw her asws smiling or laughing. The pious lady asws used to visit martyrs graves twice in a week, every Monday and Thursday. Upon visiting graveyard, Syeda asws used to say, here is the messenger asww of Allah azwj and there are the polytheists."\(^ {14}\)

**Visiting and Praying at Cemeteries:**

- وعن أحمد بن محمد الكوفي، عن ابن جعفر، عن أبيه، عن محمد بن سنان، عن فضل بن عمر، عن أبي عبد الله، وعن عبد الله بن عبد الرحمن الأصفهاني، عن حريز، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): زوروا موتاكم فإاقم يفرحون بزيارتكم، ولطيب آذائكم حاتم عند قبر أبيه، وعند قبر أمه بما يدعو لها.

Ahmed bin Mohammed Alkufi reports through a chain of narrators that Imam AbuAbullah asws says that Amir-ul-Momineen asws has said: Visit graves of your deceased, they rejoice when

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\(^{12}\) Mustadrak ul wasail Vol-2,Page-372

\(^{13}\) Mustadrak ul wasail Vol-2,Page-365

\(^{14}\) Al-Kafi Vol-3,Page-227
you visit them and when you visit your parents’ graves, also mention your needs when praying for them.  

Praying on Behalf of the Deceased:

Mohammed bin Ali bin Hussain reports through a chain of narrates that once Imam Abu Abdullah\textsuperscript{asws} was asked: Is it appropriate to pray for the deceased? Imam\textsuperscript{asws} replied: Yes, sometimes it helps them, specially when they are in grief. When you pray for them, Allah\textsuperscript{azwj} relieves them from their difficulties and also informs them the relief comes to you as a result of your brother so and so has done such and such on your behalf.  

Also said, similar to the alive, who rejoice upon getting presents, deceased are pleased when blessings and prayers are forwarded to them.  

The prayers (Salat), the fasts, the pilgrimage and the charities forwarded for a dead person would enter into his grave. And the reward of All these is written in the account of the both, the deceased and the sender.

When someone gives alms (Sadaqa) on behalf of a dead person Allah\textsuperscript{azwj} Commands Angel Jibraeel\textsuperscript{swt} to visit his grave with seventy thousand angels, each angel holding a sack of blessings. The angels go near the grave and say: ‘السلام عليك ياولي الله’ Al-Salam Alaykoum O servant of Allah\textsuperscript{azwj}, so-and-so, the son of so-and-so has sent to you these presents. They, then sparkle his grave with the bounties of what they have brought in with them and say (in

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15 Al-Kafi Vol-3,Page-229  
16 Wasil u Shia Vol-2,Page-443  
17 Wasil u Shia Vol-2,Page-444  
18 Wasil u Shia Vol-2,Page-444
addition) Allah\textasciitilde asw\textordmasculine has given you one thousand (1000) cities in the paradise, 1000 lustrous-eyed devout servants (Hour\textordmasculine), and beautiful dresses and have fulfilled your wishes\textsuperscript{19}

\section*{Transferring Rewards by feeding/quenching/clothing/paying debts of a Momin,}

\begin{quote}
وعن أبي حفظ عليه السلام أنه قال: شبع أربعة من المسلمين بعدل رفقة من ولد إسماعيل (ع).
\end{quote}

From Abu Ja\textquotesingle far\textasciitilde asws having said: ‘Satiating (the hunger of) four from the Muslims equates to freeing a neck from the children of Ismail\textasciitilde as,\textsuperscript{20}

\begin{quote}
وعن أبي عبد الله عليه السلام قال: ما من مؤمن يدخل بيته مؤمنين بطعمهما [ وشيعهما ] إلا كان ذلك أفضل من عتق.
\end{quote}

And from Abu Abdullah\textasciitilde asws having said: ‘There is none from a ‘Momin’ (believer) who invites two Momin\textordmasculineen into his house to feed them (and satiate them), except that would be superior than the one who frees a person.’\textsuperscript{21}

Additional Ahadith are given in Appendix II

\section*{Performing Hajj, Offering Salat, Soma and Paying Zakat, on behalf of deceased:}

\begin{quote}
علمي نب إبراهيم عن أبيه عن حماد بن عيسى عن خزيمة عن زرارة قال: فلأت لأبي حفظ (عليه السلام) رجعت لم ترّ مالاً فأخرج ركاباه عند موتة فأداؤها كان ذلك يجري عليه قال: فلمّا فلن أوصي بوصية من ذلك و لم يكن زكاة أجره عنّه من زكاته قال: تعمن بٌّحسبة ل ركاه و لا تكون لها نافحة و عليه قرضة.
\end{quote}

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja\textquotesingle far\textasciitilde asws, ‘A man did not pay Zak\textordmasculine of his wealth, so his Zak\textordmasculine was extracted during his death. So, would the payment of what suffice him from it?’ He\textasciitilde asws said: ‘Yes’. I said, ‘Supposing he were to bequeath with a bequest from his third, and Zak\textordmasculine had not been paid on it, would it suffice him from his Zak\textordmasculine?’

He\textasciitilde asws said: ‘Yes. Zak\textordmasculine would be reckoned for him, and no optional Sal\textordmasculine would happen to be upon him, and upon him would be the Obligatory (Sal\textordmasculine)’.\textsuperscript{22}

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{19} Wasil u Shia Vol-2,Page-445
\item \textsuperscript{20} Kitab Al Momin – Ch 7 H 159
\item \textsuperscript{21} Kitab Al Momin – Ch 7 H 160
\end{itemize}
\end{footnotesize}
Muhammad Bin Yahya, from Muhammad who said,

‘I wrote to Al-Akheir\textsuperscript{asws} (11\textsuperscript{th} Imam\textsuperscript{asws}), ‘A man died and upon him were Fasts to make up for from a Month of Ramazan of ten days, and for him are two guardians. Is it allowed for both of them that they both make up for it together, five days by one guardian and five days by the other?’ So he\textsuperscript{asws} signed: ‘The elder of his guardians should make up for it on his behalf, ten days, as a guardian, Allah\textsuperscript{azwj} Willing’\textsuperscript{23}

Some Ahadith related to paying the zakat on behalf of deceased are given in Appendix III.

Similarly, if the deceased had left some wealth but did not perform obligatory Hajj, Hajj will be performed on his behalf, see Appendix IV.

Also, see Appendix V, if one left a ‘Will’ where some money was specified (bequest) for Hajj.

Organising gatherings where Allah\textsuperscript{azwj} and Masomeen\textsuperscript{asws} are mentioned:

Remembering Masomeen\textsuperscript{asws} is Remembering Allah\textsuperscript{azwj}:

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Fadalah ibn Ayyub from Ali ibn Abu Hamza who has said the following:

‘I heard Abu AbdAllah\textsuperscript{asws} saying: ‘Our Shia are compassionate to each other. When alone they speak of and remember Allah\textsuperscript{azwj}. To speak of us\textsuperscript{asws} is to speak of Allah\textsuperscript{azwj}. When we\textsuperscript{asws} are mentioned Allah\textsuperscript{azwj} is mentioned, but when our enemies\textsuperscript{la} are spoken of it is like speaking of Satan\textsuperscript{la}.’\textsuperscript{24}

\textsuperscript{22} Al Kafi V 3 – The Book Of Zakāt CH 29 H 2
\textsuperscript{23} Al Kafi – V 4 – The Book of Fasts Ch 44 H 5
\textsuperscript{24} Al-Kafi, vol, 2, H. 2109, Ch. 77, h 1
Rewards of Holding Majalis (Meetings):

‘Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs from whose evils they feel safe, who are not afraid of his rebellion, and who have good hopes in him, if they pray to Allah\textsuperscript{25} their prayers will be answered, if they ask, their wish will be granted, if they ask for more it will be increased and if they remain silent, He\textsuperscript{25} will initiate.’

Believers Should Narrate Ahadith in their Meetings:

‘Visit each other; in it there is a revival for your hearts and a study of our\textsuperscript{27} Ahadith (may take place). Our\textsuperscript{26} Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I\textsuperscript{27} will assure you of your salvation.’

\textsuperscript{25} Al-Kafi, vol, 2, H. 2077, Ch. 73, h 14
\textsuperscript{26} Al-Kafi, vol, 2, H. 2079, Ch. 73, h 16
\textsuperscript{27} Al-Kafi, vol, 2, H. 2110, Ch. 77, h 2
A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Younis from 'Abbad ibn Kathir who has said the following:

‘Once I told Abu Abd Allah asws that I passed by a storyteller who said to his audience, ‘This is a gathering whose attendants do not suffer wickedness.’ The narrator has said that Abu Abd Allah asws then said: ‘How extremely far is it from reality!’ You passed by the wrong gathering. (Astahhum al-Hufrah) How terribly wrong is their expression! Allah azwj has certain angels who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Muhammad saww and Ale Muhammad asws, these angels say, ‘Stop here.’ You have found what you needed.’ They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. Those are the gatherings whose attendant do not suffer wickedness.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from Abu Abd Allah:

‘Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad saww and his family asws and they say: ‘Look the small number of these people, their enemies are enormous, but they still speak of the praise of Muhammad saww and his family asws.’ The Imam asws then said: ‘Another group of angels say to them: ‘It is a favour to them from Allah azwj that He azwj Grants to whomever He azwj Wants, Allah azwj Possesses a great deal of favours.’

28 Al-Kafi, vol, 2, H. 2111, Ch. 77, h 3
29 Al-Kafi, vol, 2, H. 2112, Ch. 77, h 4
Attendance of Masomeen<sup>asws</sup> in Exclusive gatherings of Masomeen<sup>asws</sup>:

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from ibn Faddal from ibn Muskan from Muyassir who has said the following:

‘Once abu Jafar<sup>asws</sup> asked me: ‘Do you hold private ‘Majalis’ gatherings wherein you say whatever you want?’ I said, ‘Yes, I swear by Allah<sup>azwj</sup>, we hold private ‘Majalis’ gatherings and say whatever we like to say (in praise of Muhammad<sup>saww</sup> and his family<sup>asws</sup>).’

The Imam<sup>asws</sup> said: ‘I swear by Allah<sup>azwj</sup>, <sup>asws</sup> wish <sup>asws</sup> could be with you at such ‘Majalis’ gatherings. I swear by Allah<sup>azwj</sup>, I<sup>asws</sup> love your fragrance and your spirits. You, certainly, follow the religion of Allah<sup>azwj</sup>, and the religion of the angels<sup>as</sup>. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.’

Through the same chain of narrators it is narrated from Mohammed ibn Sulayman from Mohammed ibn Mahfuz from abu al-Maghra' who has said the following;

‘I heard abu al-Hassan<sup>asws</sup> saying: ‘There is nothing more injurious to Satan and his soldiers than believing people’s visitation of their brothers (in belief) for the sake of Allah<sup>azwj</sup>.’ The Imam<sup>asws</sup> said: ‘When believing people meet each other, speak of Allah<sup>azwj</sup> and speak of the praise and excellence of Ahl al-Bayt<sup>asws</sup>, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah<sup>azwj</sup> condemn him and Satan remains humiliated, frustrated and defeated.’

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30 Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5
31 Al-Kafi, vol, 2, H. 2115, Ch. 77, h 7
The Gatherings which should be Avoided:

The Imam asws has said: ‘Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah azwj) against an evil matter, the angels pray to Allah azwj to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah azwj and pray to Him azwj to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times their number, Satan also attends it. If they speak, Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah azwj, they (Satans) do the same.

If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah azwj is insurmountable and His azwj condemnation is irremovable.’ The Imam asws then said: ‘If he cannot do so (move away) he must condemn it in his heart and stand-up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.’

Devotion of Masomeen asws for their visitors:

Al-Kafi, vol. 2, H. 2114, Ch. 77, h 6

[32]
‘Esalay-Sawab (Passing rewards to the deceased)  www.hubeali.com

My father narrated to me from all of my scholars, from Saad ibn Abd Allah, from Mohammed ibn Hussain ibn Abil Khattab, from Abi Dawud Al-Mustariq, from some of our companions, who said:

Abu Abdullah asws said: ‘Ali asws Ibn Hussain asws (Imam Sajjad asws) cried over his asws father asws, Hussain asws Ibn Ali asws for twenty years – or forty years – and whenever food was brought to him asws, he asws would cry over Hussain asws.

One day, his servant said to him, 'May I sacrifice myself for you asws, O son of Rasool Allah asws! I am afraid that you asws may die (from grief).

He (the Imam Sajjad asws) replied: I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86). Verily whenever asws remember the killing of the children of Syeda Fatima asws, I asws am choked with tears over them asws.

It is narrated from Saeed ibn Abd Allah, who Al-Hassan Ibn Musa Al-Khashaab, from Ismail ibn Mehran, from Ali ibn abi Hamza, who says that:

Abu Abdullah asws said:

Hussain asws Ibn Ali asws said:

I asws am the Martyr of Tears. No Momin (believer) remembers me asws without crying.

Some selected Ahadith on remembrance are given in Appendix IV.

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33 This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: ‘By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

34 3

35 4
Appendix I: Interpretation of Verse 89:24:

He would be saying,

‘Oh I wish I had sent ahead for my life (in Hereafter)!’ [89:24]

Abd Allah bin Burayy, from Ali Bn Haatim Al Qazwinya, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bn Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayyoub Suleyman Bin Maqbal Al Madayni, from:

Musa Bin Ja’far asws, from his father Al-Sadiq Ja’far asws, Bin Muhammad asws having said: ‘When the Kafir dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the Saqalayn (Jinn and the Humans), and he says, ‘If only there was a return for me I would become from the Momins’.

And he says: Lord, send me back [23:99] Perhaps I may do righteous deeds which I had neglected [23:100]. So the Zabaniyya answer him: Never! It is merely a word he is saying.36

A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Sarayy, from Abu Maryam, who has said the following:

Abu Ja’far asws said: ‘I asws heard Jabir Bin Abdullah saying that, ‘The Rasool-Allah saww passed by us one day whilst we were in our group, and he saww was upon his mule, and that was when he saww was returning from the Farewell Pilgrimage. He saww paused near to us and greeted us. We returned his saww greeting.

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36 أمال الصدوق: 393/12
Then he saww said: ‘From what I saww see, love of the world have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones.

Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allah azwj and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur... (An extract). 

37 Al-Kafi, Vol. 8, H. 14638
Eslay-Sawab (Passing rewards to the deceased)

Appendix II: Transferring Rewards by feeding/quenching/clothing/paying debts of a Momin

And from Aliasws Bin Al-Hassanasws having said: ‘The one who feeds a Momin from hunger, Allahazwj Mighty and Majestic would Feed him from the fruits of the Paradise. And the one who quenches a Momin from thirst, Allahazwj would Quench him of the Day of Judgment from the Sealed Nectar. And the one who clothes a Momin from the bareness, Allahazwj Mighty and Majestic would Clothe him from the clothes of Paradise’.

And in another Hadeeth, heasws said: ‘The one who clothes a Momin from bareness would not cease to be in the Guarantee of Allahazwj for as long as there is a (single) thread (of it) upon him’.38

And from Abu Abdullahasws having said: ‘The one who feeds a Momin from hunger, Allahazwj would Feed him from the fruits of the Paradise. And whichever Momin quenches a Momin, Allahazwj would Quench him from the Sealed Nectar. And whichever Momin clothes a Momin from bareness, he would not cease to be in the Veil of Allahazwj and Hisazwj Protection for as long as there remains a shred from it’.39

And from Abu Abdullahasws having said to one of hisasws companions: ‘O Sabit! But, do you have the capacity to free a slave every day?’ (He said), ‘May Allahazwj Keep youasws well! I am not (financially) strong upon that?’ Heasws said: ‘But, are you able to either provide lunch or dinner to four from the Muslims?’ I said, ‘As for this, so I am strong enough upon it’. Heasws said: ‘By Allahazwj! It equates to freeing a slave’.40

38 Kitab Al Momin – Ch 7 H 161
39 Kitab Al Momin – Ch 7 H 162
40 Kitab Al Momin – Ch 7 H 163
‘Esalay-Sawab (Passing rewards to the deceased)  www.hubeali.com

And from Abu Abdullah\textsuperscript{asws} having said: ‘The one who clothes a Momin with a cloth would not cease to be in the Mercy of Allah\textsuperscript{azwj} Mighty and Majestic for as long as something remains from the cloth. And the one who quenches him a drink of water, Allah\textsuperscript{azwj} Mighty and Majestic would Quench him from the Sealed Nectar. And the one who satiates his hunger, Allah\textsuperscript{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise’.\textsuperscript{41}

وعن أبي المؤمنين على عليه السلام أنه قال: لَّن أطعم أحاحاً نفقة، أحَب إلى مِن أن أتصدق بدرهم، ولَّن أعطيه درهماً، أحَب إلى مِن أن أصدق بعشرة، ولَّن أعطيه عشرة، أحَب إلى مِن أن اعتق رقبة.

And from Amir Al-Momineen\textsuperscript{asws} having said: ‘If you were to feed a morsel to your brother, it would be more beloved to me\textsuperscript{asws} than if you were to give charity with a Dirham. And if you were to give him a Dirham, it would be more beloved to me\textsuperscript{asws} than if you were to give in charity with ten. And if you were to give him ten, it would be more beloved to me\textsuperscript{asws} than if you were to free a slave’.\textsuperscript{42}

وعن أبي عبد الله عليه السلام قال: مَا مَمَّن يطعَم مؤمناً [ شبعاً، إِلَّا أطعَمَهُ الله عَزَّ وَجَلَّ نَارُ الجَنَّة، وَلَا سقاه شرية إلا سقاء الله من الرحيق المحتوم، وَلا كَساهُ ثوبًا، إِلَّا كَساهُ الله عَزَّ وَجَلَّ ثياباً الخضر، وَكَانَ في ضُمانِ الله تعالى مَادَامُ مِن ذلِك الثوب سلَكَ.

And from Abu Abdullah\textsuperscript{asws} having said: ‘There is neither from a Momin feeding a Momin, satiating, except that Allah\textsuperscript{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise, nor if he quenches him a drink, except Allah\textsuperscript{azwj} Would Quench him from the Sealed Nectar, nor clothe him with a cloth, except Allah\textsuperscript{azwj} Mighty and Majestic would Clothe him from the clothes of Paradise, and he would be in the Protection of Allah\textsuperscript{azwj} the Exalted for as long as a shred remains from that cloth’.\textsuperscript{43}

وعن أبي جعفر عليه السلام قال: [ مَن ] أحب الحصان إلى الله عز وجل ثلاثة: مسلم أطعَم مسلمًا من جوع، أو فك عنه كربة، أو قضى عنه دينًا.

And from Abu Ja’far\textsuperscript{asws} having said: ‘The most Beloved of characteristics to Allah\textsuperscript{azwj} are three – A Muslim feeding a Muslim from hunger, or remove a worry from him, or fulfilling his debts from him’.\textsuperscript{44}

وعن أبي عبد الله عليه السلام قال: أَوْلِمَا يَنحِف مَعَهُ المؤمن في قبَرَه أن يعفَر مِن تَع جِنَاتِه.

And from Abu Abdullah\textsuperscript{asws} having said: ‘The first of what the Momin would be Gifted with in his grave is that there would be Forgiveness for the ones who followed his funeral’.\textsuperscript{45}

\textsuperscript{41} Kitab Al Momin – Ch 7 H 164
\textsuperscript{42} Kitab Al Momin – Ch 7 H 165
\textsuperscript{43} Kitab Al Momin – Ch 7 H 166
\textsuperscript{44} Kitab Al Momin – Ch 7 H 167
\textsuperscript{45} Kitab Al Momin – Ch 7 H 168
And from Sadeyr who said, ‘Abu Abdullahasws said: ‘What prevents you from freeing a person every day?’ I said, ‘My wealth cannot bear that’. So heasws said: ‘Can you feed a Muslim man every day?’ So I said: ‘A wealthy one or a poor one?’ Heasws said: ‘The wealthy (also) desire the food’.46

And from Abu Ja’farasws having said: ‘Feeding a Muslim equates to freeing a person’.47

46 Kitab Al Momin – Ch 7 H 169
47 Kitab Al Momin – Ch 7 H 170
Appendix III: Paying Zakāt on behalf of the deceased

(It has been narrated) from Abu Abdullah\textsuperscript{asws} regarding a man who omitted the extraction of his Zakāt during his lifetime. So when the death presented itself to him, he counted the entirety of what he had omitted from what been Imposed upon him from the Zakāt, then bequeathed that it be extracted and handed over to the one it is Obligated upon (to be handed over to)\textsuperscript{.} He\textsuperscript{asws} said: ‘Allowed. That would be extracted from the entirety of the wealth. But rather, it would be at the status of a debt, had it been upon him. There would not be anything for the inheritors until what he had bequeathed with from the Zakāt, is paid over’.\textsuperscript{48}

\textsuperscript{48} Al Kafi V 3 – The Book Of Zakāt CH 29 H 1

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Shuayb who said,

‘I said to Abu Abdullah\textsuperscript{asws} , ‘There is a lot of Zakāt upon my brother. So, can I fulfil it or pay it on his behalf?’ So he\textsuperscript{asws} said to me: ‘And how is it for you with that?’ I said, ‘Precaution’. He\textsuperscript{asws} said: ‘Yes, then you relieve it from him’.\textsuperscript{49}

\textsuperscript{49} Al Kafi V 3 – The Book Of Zakāt CH 29 H 3

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘I said to him\textsuperscript{asws}, ‘A man is dying and upon him is five hundred Dirhams of Zakāt, and upon him is the (performance) of Hajj of Al-Islam, and leaves three hundred Dirhams. So he bequeathes with (the performance of) the Hajj of Al-Islam, and that the debt of Zakāt to be fulfilled from him’. He\textsuperscript{asws} said: ‘Hajj would be performed on his behalf from the nearest of what can happen to be, and the remainder would be extracted regarding the Zakāt’.\textsuperscript{50}

\textsuperscript{50} Al Kafi V 3 – The Book Of Zakāt CH 29 H 4

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Yaqteen who said,

‘I said to Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}, ‘A man dies, and upon him is the Zakāt, and he bequeaths that the Zakāt be fulfilled from him, and his children are destitute. If it were to be handed over, that would be extremely harmful to them’. So he\textsuperscript{asws} said: ‘It would be extracted and paid over upon themselves, and they (in turn) would take something out from it and hand it over to others’.

\textsuperscript{51} Al Kafi V 3 – The Book Of Zakāt CH 29 H 5
Appendix IV: Hajj for the deceased:

A number of our companions, from Ahmad Bin Muhammad, from Sa’ad Bin abu Khalaf who said,

‘I asked Abu Al-Hassan Musa asws about the Saroura man (not having had performed Hajj), performing Hajj on behalf of the deceased. He asws said: ‘Yes. When the Saroura does not find what he can perform Hajj with for himself. So if there was for him what he can perform Hajj with for himself, so he would not be suffice from it until he performs Hajj from his own wealth, and it would be sufficient on behalf of the deceased, whether there happened to be any wealth for the Saroura, or if there did not happen to be any wealth for him’.  

Hajj cannot be performed for a dead ‘Nasabi’, unless if he was a father:

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I wrote to him asws, ‘The man performs Hajj on behalf of the Nasibi (Hostile one), would there be a sin upon him when he performs Hajj on behalf of the Nasibi (Hostile one), and would that be beneficial to the Nasibi (Hostile one) or not?’ So he asws wrote: ‘Do not perform Hajj on behalf of the Nasibi (Hostile one), nor perform Hajj with him’.  

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52 Al Kafi – V 4 – The Book of Hajj Ch 59 H 2
53 Al Kafi – V 4 – The Book of Hajj Ch 64 H 1
54 Al Kafi – V 4 – The Book of Hajj Ch 64 H 2
Appendix V: Dealing with the Will (Bequest) of a deceased:

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Muhammad Bin Suleyman, from Al Husayn Bin Umar who said,

‘I said to Abu Abdullah asws, ‘A man (in Wilayah) bequeathed something in the Way (Jihad)’. So he asws said to me: ‘Spend it regarding the Hajj’. I said to him asws, ‘He bequeathed to me (to be in) the Way (Jihad)’. He asws said: ‘Spend it regarding the Hajj, for I asws do not know of anything from His azwj Way being superior than the Hajj’.55

Muhammad Bin Ja’far Al Razaaz, from Muhammad Bin Isa and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa Bin Ubeyd, from Al Hassan Bin Rashid who said,

‘I asked (Imam) Al-Askari asws at Al-Medina about a man who had bequeathed wealth to be in the Way of Allah azwj. So he asws said: ‘The Way of Allah azwj, is (a reference to) our asws Shias’.56

From him, from Muawiya Bin Amaar,

(It has been narrated) regarding a woman who bequeathed with wealth regarding emancipation (of a slave), and charity, and Hajj, but it (amount) did not reach (the necessary required). He asws said: ‘Begin with the Hajj, for it is Obligatory. So if anything were to remain, so make a portion of it to be regarding the charity, a portion regarding the emancipation (of a slave)’.57

55 Al Kafi – V 7 – The Book of Bequests Ch 11 H 5
56 Al Kafi – V 7 – The Book of Bequests Ch 12 H 2
57 Al Kafi – V 7 – The Book of Bequests Ch 14 H 8
Appendix VI: Remembrance of Allah \textsuperscript{azwj} and Masomeen \textsuperscript{asws}:

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha’alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

‘I was in the presence of Abu Ja’far\textsuperscript{asws} in his\textsuperscript{asws} tent at Mina. He\textsuperscript{asws} looked at the feet of Ziyad which had turned black, so he\textsuperscript{asws} pitied it saying: ‘What is the matter with your feet that they are like this?’ He said, ‘I came upon a weak ride and so had to walk most of the way’. He\textsuperscript{asws} lamented to him and Ziyad said to him\textsuperscript{asws} during that, ‘I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you\textsuperscript{asws} which gave me hope for salvation and it brightened my situation’.

So Abu Ja’far\textsuperscript{asws} said: ‘And is the Religion anything except for the love? Allah\textsuperscript{azwj} the High has Said: “[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts”’, and Said: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, and Said: “[59:9] love those who have fled to them”. A man came up to the Prophet\textsuperscript{saww} so he said, ‘O Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself’. The Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} said: ‘You are with the one whom you love, but to you belongs what you have acquired’. And he\textsuperscript{asws} said: ‘What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we\textsuperscript{asws} will seek safety with our Prophet\textsuperscript{saww}, and you will be seeking safety with us\textsuperscript{asws}\textsuperscript{58}.

\textsuperscript{58} Al-Kafi, Vol. 8, H. 14483