

# Dar-ul-Ifta Jumma Masjid

39, Royal Street, Port Louis, Mauritius - Tel: 242-1129 / Fax: 242-7260

[www.jumma masjid.org](http://www.jumma masjid.org) / ✉ [info@jumma masjid.org](mailto:info@jumma masjid.org)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده و نصلى على رسوله الكريم

*Praise is due to Allah Almighty who guided us to the righteous path, And Durood o Salaam upon the Holy Prophet Muhammad "peace and blessings be upon him" and his Family and Companions.*

## ISAAL-E-SAWAAB

The method you have mentioned in your query is known as ISAAL-E-SAWAAB with the purpose of MAGHFIRAH, it is also known as DUA-E-MAGHFIRAH, and in our language it is well recognized by Khatam etc...

ISAAL-E-SAWAAB & DUA-E-MAGHFIRAH both are permissible in Islam and an appreciable activity in accordance to all the authentic Islamic Scholars.

There are numerous ways to perform ISAAL-E-SAWAAB or DUA-E-MAGHFIRAH:

1. By reciting the Holy Quran or some Chapters (Surah).
2. By performing Zikr or Any Tasbeeh.
3. By making Sadqua-e-Jaariyah (Countless or Endless contributions in the way of Allah).
4. By Donating (Islamic Books or Foods etc...)
5. By performing Hajj or Umrah on his/her behalf.
6. By making Dua. Etc...

There is a famous and well-known Hadith in Bukhari, the Holy Prophet (peace and blessings be upon him) once passed by two graves. He remarked, they are both being punished in their graves; one of them never used to take due care when urinating and the other would tell-tale. The Holy Prophet (peace and blessings be upon him) then took a branch from a date-tree, snapped it in two and picked them on each grave. The Companions asked, 'O Allah's Apostle! Why did you do that?' He replied, 'Perhaps their punishment will be lightened so long as the twigs do not dry.'

The reason here is that a fresh and wet branch recites the Tasbeeh (Zikr) of Allah Almighty. So, if the Zikr can beneficiate a person in the grave, so reciting the Holy Quran and sending the reward of Quran to a deceased person will be more profitable and beneficial.

After all, this is an appreciable and beautiful act that is permissible in Shariah. It is only recommended with the intention of Maghfirah. It is stated in the Holy Quran:

*And those who came after them say, "O our Lord! Forgive us, and our brothers who accepted faith before us, and do not keep any malice in our hearts towards the believers – O our Lord! Indeed You only are the Most Compassionate, Most Merciful." (Surah Al Hashr V 10)*

In this verse, it is clearly proven that to make Dua-e-Maghfirat for Muslims who have passed away is permissible only for the purpose of Maghfirat.

Hazrat Sa'ad ibn Ubaadah (radi Allahu anhu) once came to the Prophet (sallal laahu alaihi wasallam) and said: "Ya Rasoolallah (sallal laahu alaihi wasallam)! My mother has passed away. What can I do for Isaale Sawaab?" The Prophet (sallal laahu alaihi wasallam) said: "Prepare a well for water". (Mishkaat-ul-Masaabeeh)

When the well was prepared, Rasoolullah (sallal laahu alaihi wasallam) went close to the well and made Du'a: "This is for the Isaale Sawaab for the mother of Saad". While making this Du'a, he raised his hands high, and after Du'a, he turned his hands over his blessed face.

Performing Isaal-e-Sawaab is a recommendation act and also an appreciable activity, and there are many evidences that Isaal-e-Sawaab is permissible.

Jazaakallah

**Mufti Muhammad Ishaq Qadri Rizvi**

*Director of Dar ul Ifta*

*Jummah Masjid – Port Louis*

*Mauritius*