

عشر جري نوابها بعد الموت

# Ten Deeds

that Continue to be  
Rewarded After Death

By Shaykh:

'Abdur-Razzaq ibn 'Abdul-Muhsin al-Badr

عشر مجري نوابها بعد الحما

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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**Translated by  
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1446 AH**

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## 6 | Ten Deeds That Continue After Death

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All praise belongs to Allāh, the Lord of all creation. May Allāh's blessings and peace be upon the most noble of Messengers; our Prophet Muḥammad, and upon his family and all his Companions.

To proceed:

One of the great blessings of Allāh عَزَّوَجَلَّ upon His faithful worshipers is that He has provided doors of goodness and excellence for them, which the successful person can follow in this life, and their reward will continue for him after death. Verily, the people of the graves are held hostage in their graves, cut off from deeds, and will be held accountable and rewarded for what they sent forth during their lives.

While this successful person is in his grave, the good deeds will reach him continuously, and the rewards and favors will be given to him in succession. He will move on from the world of actions but the rewards will not cease for him; so his levels will increase, his good deeds will grow, and his rewards will multiply while he is in his grave.

What a noble situation this is! What a beautiful and wonderful result!!



It has been authentically reported from the Prophet ﷺ that there are righteous deeds whose rewards continue for the person in his grave after he dies. On the authority of Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allāh ﷺ said,

سَبْعٌ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ مِنْ بَعْدِ مَوْتِهِ، وَهُوَ فِي قَبْرِهِ: مَنْ عَلَّمَ عِلْمًا، أَوْ كَرَى نَهْرًا، أَوْ حَفَرَ بُئْرًا، أَوْ غَرَسَ نَخْلًا، أَوْ بَنَى مَسْجِدًا، أَوْ وَرَثَ مُصْحَفًا، أَوْ تَرَكَ وَلَدًا يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ.

“There are seven deeds that a person will continue to be rewarded for after his death, while he is in his grave: whoever taught knowledge, channeled a river, dug a well, planted date palm trees, built a masjid, bequeathed a muṣḥaf, or left a son who asks for forgiveness for him after his death.”<sup>1</sup>

On the authority of Abū Umāmah al-Bāhilī رَضِيَ اللَّهُ عَنْهُ who said: I heard the Messenger of Allāh ﷺ saying,

أَرْبَعٌ تَجْرِي عَلَيْهِمْ أَجُورُهُمْ بَعْدَ الْمَوْتِ: رَجُلٌ مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ، وَرَجُلٌ عَلَّمَ عِلْمًا فَأَجَرَهُ يَجْرِي عَلَيْهِ مَا عَمِلَ بِهِ، وَرَجُلٌ أَجَرَى صَدَقَةً فَأَجَرَهَا يَجْرِي عَلَيْهِ مَا جَرَتْ عَلَيْهِمْ، وَرَجُلٌ تَرَكَ وَلَدًا صَالِحًا يَدْعُو لَهُ.

<sup>1</sup> Reported by al-Bazzār in his *Musnad*, no. 7289. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhīb wat-Tarhīb*, no. 73

“Four people will continue to receive their rewards after death: a man who died while guarding the frontiers in the path of Allāh, a man who taught knowledge so his reward will continue as long as it is acted upon, and a man who gave charity so his reward will continue as long as it continues, and a man who left behind a righteous son who prays for him.”<sup>2</sup>

On the authority of Abū Hurairah رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

إِنْ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَثَتُهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.

“Among the actions and good deeds that will continue to reach the believer after his death are: knowledge that he taught and spread, a righteous child that he left behind, a muṣḥaf that he bequeathed, a masjid that he built, a house that he built for the wayfarer, a river he channeled, or a charity he gave from his own wealth while he was healthy and alive; they will reach him after his death.”<sup>3</sup>

<sup>2</sup> Reported by Imām Ahmad in his *Musnad*, no. 22,318. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhib wat-Tarhīb*, no. 114. Aṭ-Ṭabarānī reported similar to it from the ḥadīth of Salmān رَضِيَ اللَّهُ عَنْهُ in *al-Mu’jam al-Kabīr*, no. 6181 and al-Albānī graded it ḥasan in *Ṣaḥīḥ al-Jāmi’*, no. 888.

<sup>3</sup> Reported by Ibn Mājah in his *Sunan*, no. 242. Al-Albānī graded it ḥasan in *Ṣaḥīḥ al-Jāmi’*, no. 2231.

The Messenger of Allāh ﷺ said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

“If a person dies, his deeds cease except for three: continuing charity, knowledge that is benefited from, or a righteous child who prays for him.”<sup>4</sup>

These various deeds mentioned and their enumeration among the previous ḥadīths indicates that a specific number is not what is intended and is not meant to restrict them to this amount; rather, it is a matter of focusing on and preserving knowledge. Among the deeds mentioned in the texts are those that are general in meaning and a number of other deeds from other ḥadīths can be included in them.

What brings the previous ḥadīths together is that they share the same virtue, which is the continuation of their rewards during this life and after death.

When the Muslim who is sincere to himself carefully contemplates these deeds and is certain that their great recompense and abundant reward will return to him during his life and after his death, he will be keen to have a share and a portion in them. He will hasten to do them with the utmost

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<sup>4</sup> Reported by Muslim in his Ṣaḥīḥ, no. 1631.

swiftness as long as he remains in the life of respite, before his lifespan expires and his deadline passes.

On the authority of Ibn Abbās رَضِيَ اللَّهُ عَنْهُمَا who said: The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to a man while advising him,

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

“Take advantage of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your leisure time before you become busy, and your life before your death.”<sup>5</sup>

In this treatise, I have collected ten deeds in which the aforementioned merit has been established; the seven deeds that were mentioned in the previous ḥadīth of Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ and the three deeds mentioned in the other ḥadīths after his.

I strove to explain the categories of good that fall under these deeds and are included in their meaning; in order that the believers will hasten and the diligent ones will strive to do them. Thus, their rewards will be great and the scales of their good deeds will be heavy on the Day when neither wealth nor

<sup>5</sup> Reported by al-Ḥākim in *al-Mustadrak*, no. 7846. He graded it ṣaḥīḥ and adh-Dhahabī agreed with him. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi'*, no. 1077.

children will benefit, except for the one who comes to Allāh with a sound heart.<sup>6</sup>

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<sup>6</sup> The origin of this message is a Jumu'ah sermon delivered on 1<sup>st</sup> of Dhul-Qa'dah in 1421 AH, in the Prophet's city. Some distinguished people worked hard to transcribe and format it. I reviewed it and added some benefits to it.

I ask Allāh that everyone who worked hard to produce this booklet and spread it among Muslims be rewarded with the best reward, especially the brothers in Maktabah Itqan in the State of Kuwait for their care and effort in publishing it.

## **The First Deed: Teaching Knowledge**

The ḥadīth of Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ has preceded where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

سَبْعٌ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ مِنْ بَعْدِ مَوْتِهِ، وَهُوَ فِي قَبْرِهِ: مَنْ عَلَّمَ عِلْمًا..

“There are seven deeds that a person will continue to be rewarded for them after his death, while he is in his grave: whoever taught knowledge...”<sup>7</sup>

This action was also mentioned in the ḥadīth of Abū Umāmah al-Bāhilī and Abū Hurairah رَضِيَ اللَّهُ عَنْهُمَا.

This is because teaching beneficial knowledge is considered one of the most righteous deeds and one of the best ways to get close to Allāh. It is the occupation of all the Prophets. It is what enlightens the people about their religion, makes them aware of their Lord and Whom they worship, guides them to His Straight Path, and distinguishes truth from falsehood, the path of guidance from error, and what is lawful from what is forbidden.

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<sup>7</sup> See pg 7.

Here the tremendous virtue of the sincere scholars and faithful callers becomes clear, those who are the lamp of the people, the beacon of the country, the strength of the nation, and the springs of wisdom. Their lives are a treasure, and their deaths are a calamity. They teach the ignorant, remind the heedless, and guide the lost. Misfortune is not expected from them, and no disaster is feared from them.

When one of the people of knowledge dies, his knowledge remains inherited among the people. His writings and sayings are circulated among them. The people will benefit and take gain from them while he is in his grave and the rewards will continuously come to him one after another. This is just as the Prophet ﷺ said,

مَنْ عَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ فَلَهُ تَوَاتُهَا مَا تُلِّيَتْ.

**“Whoever teaches an Āyah from the Book of Allāh will have its reward as long as it is recited.”<sup>8</sup>**

Even if the scholar dies, his books and the recordings of his beneficial lessons, lectures, and sermons remain, benefiting generations who did not live with him and who were not destined to meet him.

“Whoever contemplates the conditions of the Imāms of Islām - such as the Imāms of Ḥadīth and Jurisprudence - how they are under the dirt, and they are in the creation as if they

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<sup>8</sup> Reported by Abu Sahl ak-Qaṭṭān in his *Ḥadīth*, 2/243. Al-Albānī graded it as jayyid in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 1335.

were alive among the people. Nothing is missing from them except their images, while their remembrance, their speech, and the praise for them are uninterrupted. This is what life truly is, to the point of counting that as a second life as al-Mutanabbī said,

ذِكْرُ الْفَتَى عَيْشُهُ الثَّانِي، وَحَاجَتُهُ

مَا قَاتَهُ، وَفُضُولُ الْعَيْشِ أَشْغَالُ

“The young man’s remembrance of his second life and his need

for what nourishes him, and the extras of life are a distraction.”<sup>9</sup>

Ibn al-Jawzī رَحِمَهُ اللَّهُ said: “If a person knows that death will stop him from doing deeds, he will do deeds during his life that will continue to reward him after his death. [Such as] writing a book on knowledge; for indeed the writings of the scholar are his immortal child.”<sup>10</sup>

Everyone who contributes to printing useful books and publishing beneficial treatises and writings has an abundant share in that tremendous, continuous reward that a person gets during his life and after his death.

<sup>9</sup> *Miftāḥ Dār as-Sa’ādah* of Ibn al-Qayyim, 1/387.

<sup>10</sup> *Sayyid al-Khāṭir*, pg 34 with slight alterations.



The Messenger of Allāh ﷺ said,

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ،  
لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا.

“Whoever calls to guidance will have a reward similar to the rewards of those who follow him, without that detracting from their rewards in the slightest.”<sup>11</sup>

Among the beneficial knowledge that is continuously rewarded to the person after his death is the purchase of beneficial, useful books and donating them or giving them to those who will benefit from them, such as students of knowledge, researchers, and readers. As long as these books last, they are a continuous charity whose reward is renewed for its author and donor.

This includes creating e-books and publishing them through reading and research applications and the likes; electronic books and programs are like paper books in terms of benefit and dissemination of knowledge, if not more widespread and useful.

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<sup>11</sup> Reported by Muslim in his *Ṣaḥīḥ*, no. 2674.

## The Second Deed: Channeling Rivers

It was mentioned in the ḥadīth of Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ:

“Among the actions and good deeds that will continue to reach the believer after his death are:” and he said in it,

أَوْ نَهْرًا أَجْرَاهُ،

And in the ḥadīth of Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ ,

أَوْ كَرَى نَهْرًا..

which both mean, “Or a river he channeled...”<sup>12</sup>

What is meant by ‘channeling a river’ is directing streams of water from springs and rivers so that water can reach people’s places and farms, and the people can quench

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<sup>12</sup> See pgs. 7-9.

their thirst, the crops can be watered, and the livestock can drink.

How much kindness is there towards people and relief for them in this kind of lofty deed by facilitating the acquisition of water by which is needed for life to exist, in fact it is its most important ingredient!

This includes extending water through pipes to areas of the people and where they need it.

It also includes placing water coolers in areas of the people and where they need it.

It has been authentically reported that the Prophet ﷺ said:

وإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ.

“And emptying your bucket into the bucket of your brother is a charity for you.”<sup>13</sup>

Rather, when Sa’d ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ asked the Prophet ﷺ about the best charity, the Prophet ﷺ said to him,

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<sup>13</sup> Reported by at-Tirmidhī in *al-Jāmi’*, no. 1956. Al-Albānī gaded it ṣaḥīḥ in *as-Silsilah aṣ-ṣaḥīḥah*, no. 572.

سَقَى الْمَاءِ.

“Providing drinking water.”<sup>14</sup>

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<sup>14</sup> Reported by an-Nasā’ī in his *Sunan*, no. 3664. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhīb*, no. 962.

### The Third Deed: Digging Wells

It was mentioned in the ḥadīth of Anas bin Malik رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَوْ حَفَرَ بئْرًا.

“Or dug a well.”<sup>15</sup>

This work is of significant value and great benefit, and the previous merit of channeling rivers and providing drinking water also includes it because it is a form of that. In fact, wells in most cases remain useable for many generations and people and animals benefit from them.

It is authentically reported that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبئْرَ، فَمَلَأَ خِفَّهُ مَاءً، ثُمَّ

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<sup>15</sup> See pg 7.

أَمْسَكَهُ بِنَفْسِهِ حَتَّى رَقِيَ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: فِي كُلِّ رَطْبَةٍ أَجْرٌ.

“While a man was on the road, he became very thirsty. He found a well, went down into it and drank, then came out, and saw a dog panting. He was eating dirt due to thirst, and the man said: This dog is as thirsty as I was. So he went down into the well, filled his shoe with water, then held it in his mouth until he ascended and he gave the dog a drink. Allāh thanked him for that and He forgave him.” They said: O Messenger of Allāh! We have a reward for the animals?! He said: “In every moist liver there is a reward.”<sup>16</sup>

If Allāh forgave this man his sins because he gave a dog a drink of water, then what is expected for the one who dug a well and is the reason for its presence so that many of the creation are able to quench their thirst and benefit from it?!

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ حَفَرَ مَاءً لَمْ يَشْرَبْ مِنْهُ كَبِدَ حَرَّى مِنْ جَنٍّ، وَلَا إِنْسٍ، وَلَا سَبْعٍ، وَلَا طَائِرٍ، إِلَّا آجَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

<sup>16</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2363 and Muslim in his *Ṣaḥīḥ*, no. 2244.

“Whoever digs up water, no thirsty liver drinks from it; no jinn, nor man, nor beast, nor bird, except that Allāh will reward him on the Day of Standing (for Judgement).”<sup>17</sup>

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<sup>17</sup> Reported by Ibn Khuzaymah in his *Ṣaḥīḥ*, no. 1292 and by al-Bukhārī in his *Tārīkh*, 1/332. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhīb*, no. 271.

## The Fourth Deed: Planting Date Palm Trees

The ḥadīth of Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ preceded where the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَوْ غَرَسَ نَخْلًا.

“Or planted date palm trees.”

It has been determined in the Sunnah that palm trees are the most virtuous and beneficial trees and the trees that are most advantageous for the people. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ even likened them to a Muslim, saying:

إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مِثْلُ الْمُسْلِمِ.

“Verily, there is a type of tree whose leaves do not fall, and it is a parable of the Muslim.”<sup>18</sup>

And in another wording:

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<sup>18</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 61 and by Muslim in his *Ṣaḥīḥ*, no. 2811.



إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ الْمُسْلِمِ... هِيَ النَّخْلَةُ.

“Verily, there is a type of tree whose blessing is like the blessing of a Muslim...it is the date palm tree.”<sup>19</sup>

The date palm tree has this great virtue because it is a good and blessed tree with many benefits. In most cases no part of it is devoid of benefit for people and animals. Its fruit is considered one of the most beneficial fruits and it has an unparalleled sweetness. Likewise, its heart - which is the pith or core - contains many beneficial ingredients for the body. The same is true for all its parts; people benefit from them and benefit from them in their homes. This is why the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says,

مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ، مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ.

“The example of a believer is the example of the date palm tree, whatever you take from it benefits you.”<sup>20</sup>

Whoever plants a palm tree and dedicates its fruit to the Muslims, his reward will continue as long as its fruit are eaten, and benefits are taken from it, by humans or animals.

<sup>19</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 5444.

<sup>20</sup> Reported by aṭ-Ṭabarānī in *al-Muʿjam al-Kabīr*, no. 13514. Al-Albānī graded it *ṣaḥīḥ* in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 2285.

This great reward includes all trees, but the date palm tree was singled out for mention in the previous ḥadīth due to its distinction and many benefits.

Everyone who plants a tree and benefits people, animals, and birds by it, will have that written as a charity for him, for which he would receive its reward during his life and after his death.

The Messenger of Allāh ﷺ said,

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

“There is no Muslim who plants a tree or sows crops and then a bird, or a person, or an animal eats from it, except that is written as a charity for him.”<sup>21</sup>

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<sup>21</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2320 and by Muslim in his *Ṣaḥīḥ*, no. 1553.

## **The Fifth Deed: Building Masājid**

In the ḥadīths of Anas bin Mālik and Abū Hurairah رَضِيَ اللَّهُ عَنْهُمَا mentioned above the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَوْ بَنَى مَسْجِدًا.

“Or built a masjid.”<sup>22</sup>

Masājid are the most beloved places to Allāh Almighty as indicated by the texts. The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا.

“The most beloved lands to Allāh are the masājid.”<sup>23</sup>

Caring for them and maintaining them are signs of faith as Allāh Almighty said,

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<sup>22</sup> See pgs 7-9.

<sup>23</sup> Reported Muslim in his *Ṣaḥīḥ*, no. 671.

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

what means, *“The masājid of Allāh are maintained only by those who believe in Allāh and the Last Day.”*<sup>24</sup> What is meant by maintaining the masājid is two affairs:

**The first affair:** physical maintenance. That is by building masājid, caring for them, expanding them, restoring them, preparing their facilities and other than that.

**The second affair:** spiritual maintenance. This is done by establishing ṣalāh, reading the Qur’ān, and holding gatherings of remembrance and knowledge, as Allāh Almighty said,

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ﴾

what means, *“In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the afternoons. Men whom neither trade nor sale diverts them from the remembrance of Allāh nor from establishing ṣalāh nor giving zakāh.”*<sup>25</sup>

So whoever builds a masjid in order for ṣalāh to be established, for the Qur’ān to be recited, for ar-Raḥmān to be remembered, for knowledge to be spread, in which Muslims

<sup>24</sup> Sūrah at-Tawbah: Āyah 18.

<sup>25</sup> Sūrah an-Nūr: Āyatain 36-37.

gather for goodness, righteousness, making connections, and other great interests; the reward of all these righteous deeds will return to who built it, during his life and after his death. This is from the grace of Allāh that He gives to whomever He wishes.

Another great virtue for the one who built a masjid was also authentically reported from the Prophet ﷺ. He said,

مَنْ بَنَى مَسْجِدًا يَتَنَغَّى بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

“Whoever builds a masjid seeking thereby the face of Allāh, Allāh will build a house in Paradise for him because of it.”<sup>26</sup>

The reward for building masājid includes those who build a masjid entirely by themselves, and those who participated in building it with others; even if one’s share was small. On the authority of Jābir al-Anṣārī رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allāh ﷺ said,

مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْخَصٍ قِطَاعٍ، أَوْ أَصْغَرَ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

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<sup>26</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 450 and by Muslim in his *Ṣaḥīḥ*, no. 533.

“Whoever builds a masjid for Allāh the size of a sand grouse’s nest or smaller, Allāh will build him a house in Paradise.”<sup>27</sup>

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<sup>27</sup> Reported by Ibn Mājah in his *Sunan*, no. 738. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi’*, no. 6128. His statement, “the size of a sand grouse’s nest” refers to the nest of the bird in which she places her eggs. This shows the greatness of the righteous action and participating in it, even if just a little.

## **The Sixth Deed: Printing Maṣāḥif**

It preceded in the ḥadīth of Anas bin Malik and the ḥadīth of Abu Hurairah رَضِيَ اللَّهُ عَنْهُمَا the statement of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

أَوْ وَرَثَ مُصْحَفًا.

“Or bequeathed a muṣḥaf.”<sup>28</sup>

Bequeathing the muṣḥaf includes leaving it to the heirs among his family so that they can read it and benefit from it. It also includes printing, distributing, and donating them to masājid and places of knowledge for Muslims to benefit from them.

Everyone who reads an Āyah from these maṣāḥif, contemplates it, or acts according to the guidance it contains; the tremendous reward will return to whoever bequeathed this muṣḥaf.

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<sup>28</sup> See pgs 7-9.

## The Seventh Deed: Raising Children Upon Righteousness

This deed has been mentioned in all the ḥadīths of the previous chapter,<sup>29</sup> and this indicates its extreme importance. Raising children, disciplining them well, and ensuring that they are brought up on piety and righteousness are among the most important duties that a Muslim must take care of. They are among the great trusts that Allāh عَزَّوَجَلَّ has commanded to be preserved. Allāh عَزَّوَجَلَّ said in describing the believers,

﴿وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾<sup>30</sup>

what means, ***“And those who are careful of their trusts and their covenant.”***<sup>30</sup>

This is because the uprightness of children is uprightness of the societies, families, and countries. One of the fruits of their righteousness is that they honor their parents during their lives and after their death. They pray for good for them and ask Allāh for forgiveness and mercy for them. This is what the dead person benefits from in his grave. Rather, all the reward for their good deeds such as ṣalāh, charity, righteousness and kindness will be for the parents as well. This

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<sup>29</sup> See pgs. 7-9.

<sup>30</sup> Sūrah al-Ma’ārij: Āyah 32.



is because they did well in raising and disciplining them. They are the reason - after the grace of Allāh Almighty - for their righteousness. The Prophet ﷺ said,

إِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ.

“Your children are from your earnings.”<sup>31</sup>

On the authority of Abū Hurairah رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allāh ﷺ said,

إِنَّ الرَّجُلَ لَيَرْفَعُ دَرَجَتَهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى هَذَا فَيَقَالُ: بِاسْتِغْفَارٍ وَلَدِكَ لَكَ.

“Verily, a man will have his rank raised in Paradise and he will say: ‘How is this?!’ It will be said: ‘Because of your child seeking forgiveness for you.’”<sup>32</sup>

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<sup>31</sup> Reported by Abū Dāwūd in his *Sunan*, no. 3528 and at-Tirmidhī in his *Jāmi’*, no. 1358. Al-Albānī graded it ṣaḥīḥ in *Irwā al-Ghalīl*, no. 1626.

<sup>32</sup> Reported by Ibn Mājah in his *Sunan*, no. 3660. Al-Albānī graded it ḥasan in *as-Silsilah aṣ-ṣaḥīḥah*, no. 1598.

## **The Eighth Deed:** **Building Houses and Making Them Endowments**

This action was mentioned in the ḥadīth of Abū Hurairah رَضِيَ اللَّهُ عَنْهُ when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said:

أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ.

“Or a house that he built for the wayfarer.”<sup>33</sup>

In this ḥadīth, there is the virtue of building houses and giving them as endowments for Muslims to benefit from, whether they are wayfarers, students of knowledge, orphans, widows, or the poor and needy. How much good and kindness is there in this act?!

This work includes building public hospitals and making them open to the Muslims, as well as other public buildings. All of that is included in the tremendous, good deeds that are continuous for a person during his life and after his death.

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<sup>33</sup> See pg. 9.

It also includes whoever buys land and gives it as an endowment to be a cemetery to bury the dead Muslims, wash them, and shroud them. The Prophet ﷺ said,

وَمَنْ حَفَرَ لِمَيِّتٍ قَبْرًا فَأَجَنَّهُ فِيهِ أُجْرِي لَهُ مِنَ الْأَجْرِ كَأَجْرِ مَسْكِنٍ أُسْكِنَهُ إِلَى يَوْمِ الْقِيَامَةِ.

“Whoever digs a grave for a dead person and places him in it<sup>34</sup> the reward will be continuous for him like the reward of giving him a place to live until the Day of Standing (for Judgment).”<sup>35</sup>

This tremendous reward comes for the one who buries his deceased Muslim brother, so how about the one who endows the entire land and prepares it for the benefit of all Muslims?!

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<sup>34</sup> And his saying: “places him in it” means: he covered him in the grave and buried him.

<sup>35</sup> Al-Ḥākim included it in *al-Mustadrak*, 1/505. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhīb wat-Tarhīb*, no. 3492.

## The Ninth Deed: Dying While Guarding the Frontiers

This deed was mentioned in the ḥadīth of Abū Umāmah al-Bāhilī رَضِيَ اللَّهُ عَنْهُ when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said,

أَرْبَعٌ تَجْرِي عَلَيْهِمْ أَجُورُهُمْ بَعْدَ الْمَوْتِ: رَجُلٌ مَاتَ مُرَاطِبًا فِي سَبِيلِ اللَّهِ.

“Four people will continue to receive their rewards after death: a man who died while guarding the frontiers in the path of Allāh...”<sup>36</sup>

Guarding the frontiers in the path of Allāh to block the enemies and protect the Muslims is considered one of the great acts one draws close to Allāh سُبْحَانَهُ وَتَعَالَى with, and many virtues have been established for it. Muslim narrated in his *Ṣaḥīḥ*, from the ḥadīth of Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ who said: I heard the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ say,

رِبَاطٌ يَوْمَ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي  
كَانَ يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفِتَانَ.

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<sup>36</sup> See pg 8.

“Guarding the frontiers for a day and a night is better than fasting and standing in ṣalāh at night for a month. And if he dies, he will be continuously rewarded for the deeds that he used to, his provisions will be continuously given to him, and he will be safe from trials.”<sup>37</sup>

The Prophet ﷺ established four characteristics for those guarding the frontiers:

**The first:** The reward for guarding the frontiers in the path of Allāh is better than fasting for an entire month and standing in ṣalāh at night during it.

**The second:** The reward for his good deeds that he did during his life, such as ṣalāh, zakāh, fasting, righteousness, and kindness, will be continuous for him after his death, and will not cease if he dies while he is guarding the frontiers in the path of Allāh. Allāh Almighty will increase them and multiply them for him while he is in his grave.

**The third:** his provisions will continue to reach him from the blessings of Paradise, like the case of the martyrs about whom Allāh Almighty said,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

يُرْزَقُونَ ﴿٣١﴾﴾

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<sup>37</sup> Reported by Muslim in his *Ṣaḥiḥ*, no. 1913.

what means, ***“And do not think that those who were killed in the path of Allāh are dead. Rather, they are alive, with their Lord, and they are given provisions.”***<sup>38</sup>

The Messenger of Allāh ﷺ said,

إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ ثَمَرِ الْجَنَّةِ.

***“The souls of the martyrs are in green birds hanging<sup>39</sup> from the fruits of Paradise.”***<sup>40</sup>

**The fourth:** Security from the trials of the grave, which is the trial of the person in the grave being asked by the two Angels, as the Prophet ﷺ said,

كُلُّ الْمَيِّتِ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ، فَإِنَّهُ يَنْمُو لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيُؤَمِّنُ مِنْ فَتَنِ الْقَبْرِ.

***“All of a dead person’s deeds are sealed, except the one who was guarding the frontiers, for his deeds will be increased for him until the Day of Standing (for Judgment), and he will be safe from the trials of the grave.”***<sup>41</sup>

<sup>38</sup> Sūrah Āli ‘Imrān: Āyah 169.

<sup>39</sup> i.e. enjoying and eating.

<sup>40</sup> Reported by at-Tirmidhī in his *Jāmi’*, no. 1641. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ at-Targhīb*, no. 1368.

<sup>41</sup> Reported by Abū Dāwūd in his *Sunan*, no. 2500. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi’*, no. 4562.

Among the things that relate to this section are those who wage jihād with their wealth, where he gives charity in the path of Allāh, and he gives charity for the purposes of preparing strength and equipment for the soldiers who are steadfast in protecting the lands of Muslims.

The Prophet ﷺ said,

مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ الْغَازِي شَيْئًا.

“Whoever prepares a fighter in the path of Allāh will have a reward similar to his, without the reward of the fighter being diminished in the slightest.”<sup>42</sup>

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<sup>42</sup> Reported by Ibn Mājah in his *Sunan*, no. 2759. Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-ṣaḥīḥah*, no. 2690.

## **The Tenth Deed: Continuous Charity**

The statement of the Prophet ﷺ was already mentioned,

أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.

“Or a charity he gave from his own wealth while he was healthy and alive; that will reach him after his death.”

And his statement,

إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ.

“Except continuing charity.”<sup>43</sup>

What is meant by continuous charity are the things that a Muslim gives in charity and their benefit remains and continues for a long period of time, so the reward continues to accrue for the giver of charity as long as the source of charity remains and is benefited from.

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<sup>43</sup> See pg 8.



This includes endowment of lands and buildings for public benefit, such as hospitals, schools, and masājid, as well as the endowment of Qur'ans and books of knowledge for reading and benefiting, the endowment of wells and other forms of providing water for people and animals, and other charities and endowments whose benefits are continuous.

## Conclusion

The successful believer, once he knows the virtue of these previous deeds and the good that will return to him from them, he hastens to perform them and is keen to take advantage of their merit while he is alive and in good health. That is better than postponing them until the time of his death, because a person does not know when his appointed time will come.

Therefore, when the Prophet ﷺ was asked:

أَيُّ الصَّدَقَةِ أَكْبَرُ أَجْرًا؟

“Which charity has the greatest reward?” He said,

أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ شَيْءٍ، تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلَا تُتَمَلُّ حَتَّى إِذَا  
بَلَغَتِ الْحُلُقُومَ، قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ.

“To give charity when you are healthy and feeling stingy, fearing poverty and hoping for wealth, and do not wait until death reaches your throat, and you say: ‘This is for so-and-so,

and this is for so-and-so while it is really for so-and-so (your inheritors).”<sup>44</sup>

Yazīd ar-Raqāshī used to say to himself:

وَيْحَكَ يَا يَزِيدُ! مَنْ ذَا الَّذِي يُصَلِّي عَنْكَ بَعْدَ الْمَوْتِ؟! مَنْ ذَا الَّذِي يَصُومُ عَنْكَ  
بَعْدَ الْمَوْتِ؟! مَنْ ذَا الَّذِي يُرِضِي عَنْكَ رَبَّكَ بَعْدَ الْمَوْتِ?!

“Woe to you, Yazīd! Who will pray on your behalf after your death?! Who will fast on your behalf after your death?! Who will please your Lord on your behalf after your death?!”<sup>45</sup>

The great scholar as-Sa’dī said in his explanation of the Words of Allāh, the Most High,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

what means, ***“Indeed, We give life to the dead, and We record that which they send before (them) and their traces.”***<sup>46</sup> “And these are: the traces of good and the traces of evil which they were the reason for creating during their lives and after their death and those deeds that arose from their words, their actions and their conditions. Every good deed that one of the people did was because of that person's knowledge, teaching, advice, enjoining good or forbidding evil, or knowledge that he

<sup>44</sup> Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 1419 and Muslim in his *Ṣaḥīḥ*, no. 1032.

<sup>45</sup> *Al-‘Āqibatu fī Dhikrīl-Mawt* by ‘Abdul-Ḥaqq al-Ishbīlī, pg. 40.

<sup>46</sup> Sūrah Yāsīn: Āyah 12.

poured into his students or into his books which people benefited from either during his life or after his death, or any good - such as ṣalāh, zakāh, charity, or good behavior - that he did and then others followed his example, or if he built a masjid or a place that people enjoy both during his life and after his death, or something else - all of these things are his traces which are recorded for him. And likewise for any evil deeds."<sup>47</sup>

The believer should pay attention that just as some good deeds are rewarded as long as their good effects remain among the people, so too the sin of some deeds is continuous, and their sin returns to the one who calls to them, as long as their evil persists and their malicious effects remains among the people.

All praise belongs to Allāh, the Lord of all creation. May Allāh's blessings and peace be upon our Prophet Muḥammad and upon his family and all of his Companions.

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<sup>47</sup> *Taysīr al-Karīm ar-Raḥmān*, pg. 692.

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