



**Blessings
of
*Isal-e-Sawab***

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

For Islamic Brothers

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Isal-e-Sawab

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating and drinking will also become permissible for you in the Masjid.

Excellence of Salat-'Alan-Nabi ﷺ

Hujjat-ul-Islam, Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: A woman once came to Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and humbly said, 'My young daughter has passed away. Please let me know how I can see her in my dream.' He told her what to do. She saw her deceased daughter in her dream wearing a dress of coal tar (i.e. macadam), having a chain around her neck, and her feet were fettered.

She related the dream to Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was deeply saddened by hearing it. After some time, Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw a girl in his dream who was in Paradise wearing a crown. She said, 'O Hasan! Didn't you recognize me? I am the daughter of the woman who told you about my condition.' Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then said, 'How

has your condition changed?’ The deceased girl replied, ‘A person passed by the cemetery and recited Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By virtue of the blessings of his recitation of Salat-’Alan-Nabi, Allah عَزَّوَجَلَّ removed the torment from us [550 grave dwellers].’

(Mukashafa-tul-Quloob, pp. 24; slightly amended)

لاج رکھ لے گنہگاروں کی نام رَحْمَن ہے ترا یا رَبِّ!
بے سبب بخش دے نہ پوچھ عمل نام غَفَّار ہے تِرا یا رَبِّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let’s make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’ The intention of a believer is better than his action.

(Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit as I sit in Tashahhud as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.

4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤْتُوا إِلَى اللَّهِ**, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The parable we have just heard about the excellence of reciting Salat-‘Alan-Nabi shows the importance of Isal-e-Sawab. A girl was suffering great torment in an extremely painful condition, but when a bondman of Allah **عَزَّوَجَلَّ** recited Salat-‘Alan-Nabi upon the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** while passing by and conveyed its Sawab to the grave dwellers, so not only did the girl get rid of the torment, but also hundreds of the deceased were given salvation from the torment. Just ponder, how affectionate our Allah **عَزَّوَجَلَّ** is, that He freed hundreds of the deceased from the torment by virtue of reciting Salat-‘Alan-Nabi only once, so what kind of gifts and favours He **عَزَّوَجَلَّ** will shower upon the Muslims who regularly recite Salat-‘Alan-Nabi abundantly and send the Sawab [reward] of virtuous deeds to the deceased Muslims, and upon those who are sent Isal-e-Sawab, is beyond imagination.

Therefore we should also, from time to time, convey the Sawab [reward] we attain from Salat-‘Alan-Nabi and virtuous deeds instead of being lazy in the matter of making Isal-e-Sawab; we should continue to make Du’a of forgiveness for them because it is such a permissible act by virtue of which not only deceased Muslims attain benefit but also the living ones. ‘Allamah Maulana Mufti Muhammad Amjad Ali A’zami **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has said: Isal-e-Sawab, that is, to convey the Sawab [reward] of the Holy Quran or Salat-‘Alan-Nabi or Kalimah Tayyibah or the reward of any good deed to other

Muslims is permissible. The reward of all monetary and physical forms of worship (monetary worship such as Sadaqah and charity and physical worship such as Salah, Sawm, etc.), reward of Fard and Nafl can all be conveyed to others because the deceased get benefit from the reward [Isal-e-Sawab] of the living ones. *(Bahar-e-Shari'at, vol. 3, pp. 624)*

Remember! It is also a form of Isal-e-Sawab to make Du'a of forgiveness and mercy for the deceased. 'Allamah Zafaruddin Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Isal-e-Sawab has four methods: (1) Du'a of forgiveness (2) Du'a of mercy (3) Funeral Salah (4) To stay at the grave and make Du'a.

(Daur-e-Sahabah mayn Isal-e-Sawab ki Mukhtalif Suratayn, pp. 45)

A method of making Isal-e-Sawab in the Holy Quran i.e. it has been clearly proved by the Holy Quran to make Du'a of forgiveness for believers. Therefore, it is stated in Ayah 10 of Surah Al-Hashr, part 28:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

Translation from Kanz-ul-Iman: And those who came after them make the plea: O our Lord! Forgive us and our brothers who preceded us in faith.

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Two rulings have been learnt. First, one should not make Du'a only for himself, but rather he should also make Du'a for pious saints. Secondly, 'Urs of the saints of Islam especially the blessed companions and Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ, Khatm, Niyaz, Fatihah, etc., are all good acts as they comprised of Du'as for these blessed personages. *(Tafseer Noor-ul-'Irfan, vol. 28, pp. 873)*

Dear Islamic brothers! As long as a person lives in this world his parents, siblings, spouse, friends and relatives etc., are with him; they are always with him in every trouble and hard times and try to relieve his sorrow and stress. If he is ill, they inquire after his health, but when the same person is buried in

the narrow and dark grave, neither his parents, nor his siblings, nor family members and friends and relatives are with him, but rather he is alone in the grave. So the deceased person knows better whatever happens to him after he is buried in the grave.

Talking about the reality of the grave in a blessed Hadees, the Beloved Rasool ﷺ has said, 'الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ' Undoubtedly the grave is either a garden from the gardens of Paradise or a ditch from the ditches of Hell. (*Sunan-ut-Tirmizi, vol. 4, pp. 208, Hadees 2468*)

Now we do not know about the one who is buried in the grave. We do not know whether the grave has become a garden of Paradise for him or مَعَادَ اللَّهِ عَزَّوَجَلَّ it has become a ditch of Hell for him, but having the enthusiasm and passion for doing good to a Muslim, we should form the habit of conveying Sawab [reward] to him. Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool ﷺ instructed: A horned ram should be brought that walks in darkness, sits in darkness and sees in darkness (i.e. its feet should be dark, belly should be dark and eyes should be dark.) When it was presented to be sacrificed, the Beloved Rasool ﷺ said, 'Aishah, bring me a knife and sharpen it on a stone.' Then the Beloved Rasool ﷺ took the knife and slaughtered the ram after making it lie down. He ﷺ then said: Ya Allah عَزَّوَجَلَّ! Accept it on behalf of Muhammad (ﷺ), his family and his Ummah.

(*Sahih Muslim, pp. 837, Hadees 1967-19*)

Elaborating on this blessed Hadees Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: i.e. also include them amongst those who get the Sawab [reward] of Qurbani. So it has been learnt here that we can convey the reward of our Faraaid and Wajibat to others, nothing will be reduced from it. This blessed Hadees is a very strong evidence of making Isal-e-Sawab [conveying reward to the deceased] of the food which we place in front of us, as the goat is in front of our Beloved Rasool ﷺ and he ﷺ is conveying its reward to his family and Ummah. (*Mirat-ul-Manajih, vol. 2, pp. 368*)

The Beloved Rasool ﷺ would quite often talk about Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا and sometimes after slaughtering a goat he ﷺ would make the pieces of its meat and then would send them to the [female] friends of Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا.

(Sahih Bukhari, vol. 2, pp. 565, Hadees 3818)

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The Beloved Rasool ﷺ would often sacrifice a goat on behalf of Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا and would distribute its meat to her friends for conveying reward to her. Few rulings have been learnt from this blessed Hadees: (1) It is permissible to do Qurbani on behalf of a deceased person. (2) It is a Sunnah to convey the Sawab [reward] of Sadaqah and charity to a deceased person. (3) It is better to give the food [that is attributed to the deceased person] to his friends and dear ones. It gives the deceased person double pleasure—one for getting the reward; secondly, for the help that is provided to his friends and dear ones. *(Mirat-ul-Manajih, vol. 8, pp. 496)*

Dear Islamic brothers! It has been learnt that it is not only permissible, but also proved by Sunnah for the living people to make Isal-e-Sawab [send reward] not only to the deceased, but even to those who are not born as yet. It has also been learnt that it is a permissible act to make Isal-e-Sawab after placing food in front. Remember! This act of Isal-e-Sawab is not confined only to the Beloved Rasool ﷺ. If we see the life of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ it becomes obvious that these personages used to adopt different manners to make Isal-e-Sawab to the deceased.

‘Allamah Jalaluddin Suyuti Shaafi’i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated that blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would feed [people] on behalf of deceased Muslims for seven days. *(Al-Haawi lil-Fatawa Iis-Suyuti, vol. 2, pp. 223)*

When the mother of Sayyiduna Sa’d Bin ‘Ubadah رَضِيَ اللهُ تَعَالَى عَنْهُ passed away, he رَضِيَ اللهُ تَعَالَى عَنْهُ came to the Beloved Rasool ﷺ and humbly asked, ‘Ya Rasoolallah ﷺ! My mother has passed away in my absence. If I give something in Sadaqah on behalf of her, will it benefit her?’ The Beloved Rasool ﷺ replied, ‘Yes.’ The companion رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said,

‘Then I make you a witness that I give my garden in Sadaqah on her behalf.’
(*Sahih Bukhari, vol. 2, pp. 241, Hadees 2762*)

It has been stated in another narration: Sayyiduna Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away, so which Sadaqah will be better for her? The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: Water. So, Sayyiduna Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ got a well dug and said: ‘هَذِهِ لِأُمِّ سَعْدِيَه’ *This well is for (the Isal-e-Sawab of) Sa’d’s mother.* (*Sunan Abu Dawood, vol. 2, pp. 180, Hadees 1681*)

Dear Islamic brothers! It has been learnt that it is not necessary for Isal-e-Sawab to give cauldrons in charity, get every type of food prepared and invite people in a proper way, but the food we eat daily can also be used for making Isal-e-Sawab to the Muslims after reciting Fatihah, etc., on it, even Isal-e-Sawab can also be made to the deceased through water, as water is a great source of continuous reward.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: No Sadaqah has more reward than water. (*Shu’ab-ul-Iman, vol. 3, pp. 221, Hadees 3378*)

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Give water in charity on behalf of the deceased person because water brings about Islamic and worldly benefit. Some people arrange Sabeels for water especially in those hot and dry areas where there is a shortage of water. Muslims keep water along with other things in Khatm, Fatihah, etc. This blessed Hadees is the origin of all these because it has been learnt that the charity of water is better. (*Mirat-ul-Manajih, vol. 3, pp. 104-105; slightly amended*)

In his booklet ‘*Fatihah aur Isal-e-Sawab ka Tareeqah*’ [Method of Fatihah and Isal-e-Sawab], on page 11, Ameer-e-Ahl-e-Sunnat وَاِمَامٌ تَرَكَاؤُهُمُ الْعَالِيَه has stated: The statement of Sayyiduna Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘*This is for Umm-e-Sa’d*’ means that this well is for the Isal-e-Sawab of Sa’d’s mother. From this statement it has also become clear that there is no harm if Muslims relate a cow or a goat, etc., to saints by saying ‘it is the goat of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ’, because it signifies that this goat is for the Isal-e-Sawab of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. People also attribute sacrificial animals to each other.

For instance, if someone is coming with his sacrificial goat and he is asked as to whose goat it is? So he replies: It is mine or my maternal uncle's goat which is not objectionable. So when an objection is not raised to those who say such sentences then why objection is raised if someone says 'it is the goat of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ'.

In fact, Allah عَزَّوَجَلَّ is the owner of everything, now whether it is the goat of Qurbani or it is attributed towards Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but at the time of it being slaughtered, the Blessed Name of Allah عَزَّوَجَلَّ is mentioned. May Allah عَزَّوَجَلَّ protect us from evil thoughts!

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! It has been proved by the blessed acts of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed companions that it is absolutely permissible to make Isal-e-Sawab to deceased Muslims, to do Qurbani, to feed people etc., on behalf of them. In fact, it is the best and pure method. My master A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Cooking food in the name of the deceased and giving it in charity for Isal-e-Sawab are undoubtedly permissible and admirable acts, and doing Fatihah on such meals for the purpose of conveying reward is yet another admirable act. Combining the two things is abundance in goodness.

(Fatawa Razawiyyah – referenced, vol. 9, pp. 595)

It is better for every Muslim to convey the reward of every righteous deed that he performs, to all preceding and succeeding, deceased and alive, male and female believers (i.e. from Sayyiduna Aadam عَلَيْهِ السَّلَامُ until the Day of Judgement). The reward will be conveyed to all of them and the one conveying the reward will get the reward equivalent to all of them.

(Fatawa Razawiyyah – referenced, vol. 9, pp. 617)

Dear Islamic brothers! It is common practice in our society to send gifts to each other on different occasions to strengthen friendship or relationship further. When the gift we send to our relative or friend, he becomes happy

by seeing it, irrespective of its price. He then also sends us a gift in return and expresses his love for us. But as this relative or friend of us passes away, we stop sending him gifts. However, if we want we can send him better gifts in the form of Isal-e-Sawab to make him happy. Of course! Our Isal-e-Sawab becomes gifts for the deceased and they feel extremely happy after receiving it.

Gift from the living for the deceased

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The condition of the deceased is like a drowning person, who anxiously waits for the Du’a of his father or mother or son or friend to reach him, and when the Du’a of someone reaches him, it is better than the world and everything in it for him. Allah عَزَّوَجَلَّ bestows the reward given to the deceased by their living relatives like mountains. The gift of the living for the deceased is ‘to make Du’a of forgiveness’ and ‘to give Sadaqah’ on behalf of them.’ (*Firdaus-ul-Akhbar, vol. 2, pp. 336, Hadees 6664*)

Regarding the elaboration of the sentence (the deceased person is like a drowning supplicant in his grave) Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that ordinary Muslims are in this state due to their sins, pious Muslims are in this state because of the regret as to why they did not perform more good deeds and specific beloved ones are in this state because of the dear ones they have left behind. Fresh deceased person remains in the state in Barzakh as is the state of a new bride in her in-laws. She gets all types of luxuries and comforts, yet she likes her father’s home. When any gift is sent or someone comes to her from her father’s home, she is over the moon; however after sometimes she gets used to her husband’s home. Obviously here the deceased means the fresh one as he desperately waits for the gifts of living Muslims. That’s why new deceased person is remembered very frequently by giving Niyaz, doing Teeja, Daswan, Chaleeswan, etc. The living should remember the dead in their Du’as etc., so that tomorrow they are also remembered by other Muslims. (*Mirat-ul-Manajih, vol. 3, pp. 373-374*)

The Isal-e-Sawab [reward] made by the living is presented to the deceased in the forms of gifts. Let’s listen to two faith-refreshing parables about it.

Gifts of Noor

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I went to a cemetery on Friday night and saw there a Noor shining. I said: 'لَا إِلَهَ إِلَّا اللهُ' it seems as if Allah عَزَّوَجَلَّ has forgiven the grave dwellers. In the meantime, a Ghaybi voice came from a distance: O Maalik Bin Dinar! It is the gift of Muslims for their deceased brothers. I asked: Please for the sake of the One Who has blessed you with the power of speech! Will you not tell me what matter it is? He replied: Tonight a Muslim got up and made Wudu and offered two Rak'at Salah in which he recited 'مُنْ يَا أَيُّهَا الْكَلْبُورُونَ' and 'مُنْ هُوَ اللهُ أَحَدٌ' after Surah Al-Fatihah and then made Du'a: O Allah عَزَّوَجَلَّ! I present its Sawab (reward) to deceased Muslims. Thus Allah عَزَّوَجَلَّ has bestowed on us Noor (light), joy and pleasure from the East and the West.

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I then fell into the habit of reciting them every Friday night. One night, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed me with his gracious sight in the dream and told me: O Maalik Bin Dinar! For the number of gifts of Noor you have given to my Ummah, Allah عَزَّوَجَلَّ has forgiven you; you are also given the reward for them; Allah عَزَّوَجَلَّ has made a home for you in Heavenly palace which is called 'Muneef'. I humbly asked: What is this 'Muneef'? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: It is a high place in front of the dwellers of Paradise. (*Sharh-us-Sudoor*, pp. 306)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Gifts covered by silken kerchiefs

Sayyiduna Bashshaar Bin Ghalib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I used to make lots of Du'as for Sayyidatuna Raabi'ah Basriyyah رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا. One night, I saw her in the dream saying: O Bashshaar! Your gifts are delivered to me after being covered with silken kerchiefs in the trays of Noor. When the living make Du'a for the dead, it happens to them; they are put in the trays of Noor after being accepted, then after being covered with silken kerchiefs they are presented to the deceased for whom the Du'a was made and it is said: So-and-so has sent you this gift. (*At-Tazkirah lil-Qurtubi*, pp. 86)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How Benevolent Allah عَزَّوَجَلَّ is! He not only blesses His bondman with gifts and favours in the world, but He عَزَّوَجَلَّ also blesses him with the treasure of peace and satisfaction after his death by virtue of the Du'as and Isal-e-Sawab made by the living. It has also been learnt that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also feels very pleased with those who make Isal-e-Sawab; he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also blesses them with good news.

Remember! It is apparently a little deed to make Isal-e-Sawab to the deceased, but it carries lots of blessings. Unfortunately, now we have become so much busy with worldly activities that we do not have time to make Isal-e-Sawab to our dead ones neither do we have time to visit their graves and do Fatihah Khuwani. How regretful it is that we perform worldly tasks easily, but consider the deed, which carries great benefit for us and for our deceased, either difficult or give no importance to it. For instance, if someone has time, he does not know the method of making Isal-e-Sawab. He looks for an Imam, Muazzin or any other religious [Islamic] person for making Isal-e-Sawab.

May Allah عَزَّوَجَلَّ protect Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ who has written books and booklets on different topics to guide people like us so that we can manage our religious and worldly practices in a proper way after studying them.

Introduction to booklet 'Fatihah aur Isal-e-Sawab ka Tareeqah'

If someone does not know the method of Fatihah and Isal-e-Sawab, he should not be worried, but rather he should buy the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ named 'Method of Fatihah and Isal-e-Sawab' from Maktaba-tul-Madinah and study it. This booklet contains the method of Isal-e-Sawab along with lots of information. Read this booklet yourself and also persuade others to do so. Distribute this booklet especially in the Ijtima'at [for example, Teeja, Daswan, Chaleeswan, Bersi, etc.] of Isal-e-Sawab for the Isal-e-Sawab of the deceased. This booklet can be read online, downloaded and printed from the website of Dawat-e-Islami www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should also protect ourselves from sins to make our Hereafter better. We should collect lots of good deeds and should also persuade our children to perform good deeds. We should also make our children pious Salah-offering because making a child pious, providing him with Islamic knowledge and giving him Madani upbringing as per Shari'ah not only brings about lots of Islamic and worldly benefits to parents, but they also get one more benefit and it is when they depart this world, this pious child does not forget their favours, but rather despite his busy schedule he considers it to be a privilege to recite the Holy Quran, give food to the poor and destitute, get a Masjid and Madrasah constructed and make Du'a of forgiveness for the Isal-e-Sawab of them which brings about comfort and peace for them in the grave.

Isal-e-Sawab of one Quran daily

It has been narrated that once someone saw in his dream that all the dead came out of their graves and started collecting something hastily on the earth, but one amongst them was doing nothing; he was not collecting anything. That person asked him [the dead person]: What are they collecting? The dead person replied: They are collecting the blessings of the Sadaqah, Du'a and reward of the Holy Quran which the livings send to grave dwellers. He again asked: Why are you not collecting? The dead person replied: I am not collecting because one of my sons is Haafiz of Quran who sells Halvah at so-and-so market; he recites a Quran daily and conveys its Sawab to me. Next morning he went to the same market and saw a young man selling Halvah; while selling Halvah his lips were moving. He asked the young man: What are you reciting? He replied: I am reciting the Holy Quran. I recite a Holy Quran daily and send its reward to my parents.

After some time, he once again saw the dead of the same graveyard collecting something. This time the person, whose son used to send the reward of a Quran daily, was also busy collecting something. Having seen him he was very astonished. In the meantime, he woke up. Next morning he went to the same market and asked about the young man. Upon asking he was informed that the young man who used to sell Halvah has also passed away.

(Raud-ur-Riyaheen, pp. 177)

Dear Islamic brothers! How beneficial pious children are for their parents you must have noticed! They despite being busy with earning livelihood do not forget to send Sawab to their parents after reciting the Holy Quran. Nowadays many people make this complaint about their children: 'After facing lots of troubles and spending lots of money we have enabled our children to read and write, but today they even do not talk to us politely let alone saying Salam. It is their condition in our life, so who will do Fatihah and make Isal-e-Sawab to us after our death.'

Remember! This condition of the child is normally due to the mistake of his parents. If parents make their children Haafiz of Quran, Islamic scholars and true followers of Sunnah besides providing them with worldly education and skills, so not only will they get its best results in the world, but they will also get it even after their death, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Madani Halqah after Fajr Salah

Dear Islamic brothers! In order to know the method of making yourselves and your children pious, Sunnah-practicing and a means of continuous source of reward [for yourselves] associate yourselves with the Madani environment of Dawat-e-Islami and participate in 12 Madani activities practically.

One of the 12 Madani activities is to attend the Madani Halqah after Fajr Salah. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, in this Madani Halqah after Fajr Salah, 3 Quranic Ayaat are recited with their translation from *Kanz-ul-Iman* and the commentary from *Khaza'in-ul-Irfan/Noor-ul-Irfan/Siraat-ul-Jinaan*. Also, 4 pages Dars is delivered from *Faizan-e-Sunnat*. At the end, Shajarah Qadiriyyah, Razawiyyah, Ziyaiyyah, Attariyyah is also recited. Afterwards, some [Awraad and Wazaaif] invocations of Shajarah are recited and Nawafil of Ishraq and Chasht are offered. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, reciting blessed Shajarah has lots of blessings because it contains the blessed names of many pious saints which bring about mercy.

Sayyiduna Imam Sufyan Bin 'Uyaynah *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* has said: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ*
'Mercy descends at the time of the Zikr of pious people.'

(*Hilyat-ul-Awliya*, vol. 7, pp. 335, Raqm 10750)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of the blessing of the blessed Shajarah [that consists of Zikr of pious saints] the problems of people are solved and their challenging and spoiled tasks are accomplished. Let's listen to a Madani parable for persuasion and rejoice:

Family quarrels got patched up

It is a summary of the statement of an Islamic sister from Bab-ul-Madinah (Karachi): We had lots of discord at home. The tension was increasing day by day. We had quarrels quite often due to which there was no peaceful environment at home. Like other family members, due to this situation, I was also very worried. There was no chance of peaceful environment at home. In the meantime, I had the idea of reciting Shajarah 'Aaliyyah given to us by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. I started reciting Shajarah 'Aaliyyah with the intention of getting rid of family discord. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ we attained such blessings of reciting Shajarah 'Aaliyyah that our family quarrels got patched up and we got such a peaceful environment at our home that no one believes it was the same home where once there had been lots of discords.

مشکلیں حل کر شہِ مُشکل کُشا کے واسطے

کر بلائیں ردِ شہیدِ کربلا کے واسطے

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Dear Islamic brothers! We should also continue to comfort our departed children [girls and boys] in their graves by giving Sadaqah and charity, making Du'a for their forgiveness and by doing Fatihah Khuwani etc. for them, because departed children desperately wait for the Isal-e-Sawab from their parents.

Sad young man

Sayyiduna Saalih Muree رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Once on Friday night I was going towards the Jami' Masjid to offer Fajr Salah. On the way was a graveyard

where I entered and sat by a grave. As I sat I fell asleep. I saw that all the dead came out of their graves and started talking to each other after sitting in the forms of Halqahs. In the meantime, a young man also came out of a grave; his clothes were shabby; feeling sad, he sat on a side. After a while, many angels descended from the sky with trays in their hands covered with Noorani (luminous) kerchiefs. They gave every deceased person a tray and the deceased person after receiving the tray returned to his grave, but the young man started returning to his grave empty handed. I asked the young man about his state of being sad and about all what I saw. He replied: These are the Sadaqat and Du'as of the living which they have sent to their departed ones and they reach them in the night and day of every Friday. My mother got stuck in the world; she has made herself busy by getting married second time. Now she does not remember me anymore. I asked him about the address of his mother.

Next day I went to his mother and mentioned the whole incident after calling her in purdah. She began to weep and said: Undoubtedly, he was my son and very dear to me. She then gave me 1000 dirhams and said: Give them in Sadaqah on behalf of my son and I will make Du'as and give Sadaqat from now onwards. I, as per her instruction, gave the amount in Sadaqah on behalf of young man. Next Friday I dreamt and saw the gathering in the same way, the young man was also very happy wearing a white dress. He came towards me swiftly and started saying: O Saalih! May Allah **عَزَّوَجَلَّ** bestow good reward upon you; your Hadyah has reached me. (*Raud-ur-Riyaheen, pp. 178*)

Released from torment by virtue of Isal-e-Sawab

Dear Islamic brothers! Have you noticed! When the mother of the young man who forgot her dead son and became occupied with worldly activities learnt about the condition of her dear son's grave, she gave Sadaqah and charity. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** by virtue of it the sad deceased [her dead son] became happy. Therefore we should not forget to make Isal-e-Sawab to our dead ones no matter how busy we are, but rather we should also persuade our children and our family members a lot to perform this act as Satan does not want the deceased to attain salvation from the torment of grave by virtue of the Du'as, Sadaqah and charity and virtuous deeds of his Muslim brothers.

Listen to a very beautiful parable about Isal-e-Sawab from page 11 of the booklet named ‘*Qabr Walon ki 25 Hikayaat*’ [25 Parables of Grave Dwellers]:

‘Allamah ‘Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: Shaykh Akbar Muhyuddin Ibn ‘Arabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went somewhere to attend a feast. He saw a young man eating a meal; it was the young man who was famous for having spiritual insight and for having insight even into Paradise and Hell. While eating the meal he suddenly began to weep. Upon being asked for the reason he said that his mother was on fire in the Hell. Sayyiduna Shaykh Akbar Muhyuddin Ibn ‘Arabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had Kalimah Tayyibah which he had recited 70,000 times; he sent the reward of these 70,000-time recited Kalimah Tayyibah to his deceased mother in his heart. Immediately, the young man began to smile and said that I can see my mother in Paradise.

(Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142)

Dear Islamic brothers! Have you noticed! That young man saw his mother in Hell by means of his spiritual insight, but by virtue of Sayyiduna Ibn Arabi’s act of sending the reward of Kalimah Tayyibah, his mother attained salvation from the torment. The Hadees that states the excellence of reciting Kalimah Tayyibah 70,000 times is as follows: Undoubtedly, whoever recites **لَا إِلَهَ إِلَّا اللَّهُ** 70,000 times, Allah عَزَّوَجَلَّ will forgive him and the person for whom it is recited Allah عَزَّوَجَلَّ will forgive him too. *(Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142)*

We should also try to recite the Kalimah Tayyibah 70,000 times at least once in our lifetime and then should send its reward to our relatives and friends who have passed away.

It is not necessary to complete the number of the recitation of Kalimah Tayyibah in one day and one sitting, but rather it can be completed gradually. It can be recited easily at least 100 times daily.

Introduction to Majlis Booklets’ Distribution

Dear Islamic brothers! You can distribute books and Madani booklets and VCDs yourself for the Isal-e-Sawab of your dead ones after buying them from Maktaba-tul-Madinah or you may get the books and Madani booklets of

Maktaba-tul-Madinah distributed free of charge by getting the stalls arranged on the occasions of marriage, 'Urs, Teeja, Chehlam, etc. through the contact with 'Majlis Booklets' Distribution' of Dawat-e-Islami for the Isal-e-Sawab of your departed ones. May Allah ﷺ enable us to convey as much reward as possible to our dead ones!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In today's speech, we have heard about the blessings of Isal-e-Sawab.

- It is absolutely permissible to convey the reward of every virtuous act that you have performed to your deceased.
- It is the Sunnah of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to give food for Isal-e-Sawab.
- It is the best Sadaqah to arrange water for Isal-e-Sawab.
- Isal-e-Sawab is presented to the deceased after being kept on the trays of Noor covered with silken kerchiefs.
- Isal-e-Sawab brings about comfort and peace to the deceased.
- Isal-e-Sawab is the means of attaining salvation from the torment of the grave.

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّتِ کا مدینہ بنے آقا
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

Madani pearls regarding visiting the graveyard

1. The Holy Rasool ﷺ said, 'I had prohibited you from visiting the graves. But now, do visit the graves, because it causes dislike for the worldliness and reminds one of the afterlife.'
(*Sunan Ibn Majah, pp. 252, vol. 2, Hadees 1571*)
2. If one intends to visit a Muslim's grave or a Mazaar (mausoleum) of some beloved of Allah, it is Mustahab for him to firstly offer two Rak'at Nafil Salah (not in Makruh timings) at his home reciting Ayat-ul-Kursi once and Surah Al-Ikhlās thrice after Surah Al-Fatihah in each Rak'at and to donate its Sawab to the Sahib-e-Qabr (i.e. the one who is buried there); Allah عزوجل will produce Noor (light) in the grave of that deceased person and will abundantly reward this person (who donated the Sawab).
(*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
3. Don't engage in useless conversations when going to visit a Mazaar (mausoleum) or a grave. (*Ibid*)
4. Enter the graveyard from the usual pathway where there had never been graves of Muslims before. Never use the new pathways, because new path ways are usually paved on the graves. It is quoted in *Rad-dul-Muhtar*: Walking on new pathways (that has been built by levelling the graves) is Haraam. (*Rad-dul-Muhtar, vol. 1, pp. 612*) Even if one suspects that the new pathway may have been built over graves, it is not permissible and sinful to walk on that. (*Durr-e-Mukhtar, vol. 3, pp. 183*)
5. It has been observed at some Mazaars of the beloveds of Allah that expansion takes place by demolishing the graves of Muslims just to facilitate visitors. Walking, standing, lying down, seating arrangements for the recitation (of the Holy Quran) and invocations etc. upon such areas are Haraam. Rather, recite Fatihah from a distance.
6. In Mazaar, stand in front of the face of the beloved of Allah. Approach it from the foot side in order to remain in front of his vision; never approach from the head side as he (the buried one) would have to turn his head to look at you. (*Fatawa Razawiyyah, vol. 9, pp. 532*)

7. In the graveyard, stand with the back towards the holy Qiblah whilst facing the face of the buried one, and then recite:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثَرِ

Translation: Salutation be upon you all, O inhabitants of the graves, may Allah ﷻ forgive us and you. You came (here) before us and we are about to follow after you. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)

8. Agarbatti (incense sticks) should not be lit upon the graves as it is against respect and causes discomfort to the dead; however if it is for spreading fragrance for the comfort of visitors, it should be lit beside the grave, as perfuming is praiseworthy. (*Derived from Fatawa Razawiyyah, vol. 9, pp. 525,582*)
9. Do not place lamps or candles etc., upon the grave because fire upon a grave is disrespectful to the dead; however if it is required for the purpose of providing light to, then candles or lamps etc. may be placed besides the grave.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (Ibid, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمة الله الهادي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and Rab of the magnificent ‘Arsh.