

Blessings of Conveying
Sawab [Reward]

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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 Conveying Sawab [Reward]

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكَ 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 I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty. It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of blessed Duood

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

i.e. 'Indeed, he who recites Salat (Duood) upon me the most, will be the closest to me on the Day of Judgement.' (Tirmizi, vol. 2, pp. 27, Hadees 484)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for pleasing Allah Almighty and attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Madani pearl

- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to 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. When I hear صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, اذْكُرُوا اللهَ, تُؤْتُوا إِلَى اللهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Bayan, I will approach other people by saying Salam, shaking hands, and for making individual efforts upon them.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! The literal meaning of Isal-e-Sawab is 'to convey Sawab [reward]'. To say 'offering Sawab' is more respectful.

Four ways of conveying Sawab

Malik-ul-Ulama Allamah Zafaruddin Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: There are four ways of conveying Sawab: (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)

Proof of conveying Sawab from Holy Quran

O the devotees of Rasool! In the Holy Quran, one method of conveying Sawab i.e. the proof of making Du'a of forgiveness for believers has been clearly mentioned. It is stated in Ayah 10 of Surah Al-Hashr, part 28:

وَالَّذِينَ جَاءُوا مِنْ 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: Here 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 people. 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 comprise Du'as for these pious predecessors. *(Tafseer Noor-ul-'Irfan, vol. 28, pp. 873)*

O the devotees of Awliya [saints]! In today's weekly Sunnah-inspiring Ijtima, we are going to listen to faith-refreshing events and parables and other informative Madani pearls in relation to conveying Sawab.

Blessings of conveying Sawab

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A woman came to Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly said: My young daughter has

passed away. Please tell the way through which I may see her in dream. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told her the way. She saw her late daughter in such a state in dream that she was in asphalt dress, had a chain around her neck and had chains around her feet. She related the dream to Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who was deeply saddened by hearing it. After some time, Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a dream in which he saw a girl in his dream who was in Paradise wearing a crown. She said, 'O Hasan! Have you not recognised me? I am the daughter of the woman who told you about my condition.' Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then said, 'How has your condition changed?' The deceased girl replied, 'A person passed by the graveyard and recited Durood upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ. By virtue of the blessings of his recitation of Durood, Allah Almighty has removed the torment from us [550 grave dwellers].'

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

O the devotees of Rasool! The parable we have just heard about the excellence of reciting Durood explains the importance of conveying Sawab. A girl was in a terrible state suffering from a torment, but when a bondman of Allah Almighty recited Durood upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ while passing by and conveyed its Sawab to the grave dwellers, not only the girl was saved from the torment, but hundreds of the dead were also given salvation from the torment.

Just ponder how affectionate our Lord عَزَّوَجَلَّ is! He freed hundreds of the dead from the torment by virtue of reciting Durood only once, so what kind of gifts and favours He Almighty will bestow upon the Muslims who regularly recite Durood abundantly and convey Sawab of virtuous deeds to deceased Muslims, is beyond imagination. Allah Almighty will bestow great gifts and favours upon the Muslims who convey Sawab and the Muslims to whom Sawab is conveyed. Therefore we should also, from time to time, continue to convey the Sawab we attain from blessed Durood and virtuous deeds instead of being lazy in the matter of conveying Sawab; we should continue to make Du'a of forgiveness for them because it is such a permissible and excellent act by virtue of which not only deceased Muslims attain benefit but also the living ones.

‘Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Isal-e-Sawab, that is, to convey the Sawab [reward] of the Holy Quran or Durood or Kalima-e-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 gets benefit from the Isal-e-Sawab [conveying Sawab] of the living. (*Bahar-e-Shari’at, vol. 3, pp. 642*)

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! As long as a person lives in this world his parents, siblings, spouse, children, relatives and friends etc., are with him; they are with him in every trouble and hard times and try to relieve his sorrow. If he is ill, they inquire after him, but when the same person is buried in the dark grave, neither his parents, nor his siblings, nor family members and friends and relatives are with him there, but rather he is alone in the grave. So the deceased knows better whatever happens to him after he has been buried in the grave.

Talking about the reality of the grave the Beloved Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘الْقَبْرِ 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 in the grave, whether the grave has become a garden of Paradise for him or مَعَادَ اللّٰهُ 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 to him.

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Proof of conveying Sawab from blessed Ahadees

Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered: A horned ram should be brought that walks in darkness, sits in darkness and sees in darkness (i.e. its feet, belly and eyes

should be dark.) When it was presented to be sacrificed, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Aaishah, bring me a knife and sharpen it on a stone.’ Then the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took the knife and slaughtered the ram after making it lie down. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: O Allah عَزَّوَجَلَّ! Accept it on behalf of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), his offspring and his Ummah. (*Sahih Muslim, pp. 837, Hadees (1967)-19*)

Commenting on this blessed Hadees Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: i.e. also include them amongst those who get the Sawab of Qurbani. From this it has been learnt that we can convey the Sawab of our Fard acts and Wajib acts to others, nothing will be reduced from it [doing in this way]. This blessed Hadees is a very strong evidence of making Isal-e-Sawab [conveying reward] of the food which we place in front of us, as the goat is in front of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is conveying its reward to his offspring and Ummah. (*Mirat-ul-Manajih, vol. 2, pp. 368*)

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

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

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

O the devotees of Rasool! It has been learnt that it is not only permissible but also proven from Sunnah for the living people to convey Sawab 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 convey Sawab after placing food, etc., in front.

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

Blessed routine of the blessed companions

O the devotees of companions and Ahl-e-Bayt! Remember! This act of conveying Sawab is not confined only to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but his blessed companions رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ would also adopt different manners to convey Sawab to deceased Muslims. ‘Allamah Jalaluddin Suyuti Shaafi’i رَحِمَهُ اللَّهُ تَعَالَى has narrated: Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would feed [people] on behalf of the deceased for seven days. (*Al-Haawi lil-Fatawa lis-Suyuti, vol. 2, pp. 223*) When the mother of Sayyiduna Sa’d Bin ‘Ubadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed away, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ went to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly asked, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away in my absence. If I give something in Sadaqah on behalf of her, can it benefit her?’ The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’ The companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly said, ‘Then making you a witness I say that I give my garden as Sadaqah on her behalf.’ (*Sahih Bukhari, vol. 2, pp. 241, Hadees 2762*)

It has been stated in another narration: Sayyiduna Sa’d رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly asked the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The mother of Sa’d has passed away (I would like to give something in Sadaqah in order to convey Sawab (*Bahar-e-Shari’at, vol. 2, pp. 521*)) so which Sadaqah is better? The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: Water [as there was a shortage of water and it was greatly needed] (*Bahar-e-Shari’at, vol. 2, pp. 522*). So, Sayyiduna Sa’d رَضِيَ اللَّهُ تَعَالَى عَنْهُ got a well dug and said: ‘هَذِهِ لِأُمِّ سَعْدٍ’ *This well is for Sa’d’s mother (i.e. for conveying Sawab to her soul).* (*Sunan Abu Dawood, vol. 2, pp. 180, Hadees 1681*)

Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said: Give water in charity on behalf of the deceased because water brings about Islamic and worldly benefits. Some people arrange Sabeels [water stalls] 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 giving water in charity [Sadaqah] 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 **دَاعَتْ بَرَكَاتُهُ الْعَالِيَه** has stated: it has been learnt that there is no harm if Muslims relate a goat, etc., to pious predecessors by saying 'it is the goat of Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**', because it signifies that this goat is for conveying Sawab to 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 if he is asked as to whose goat it is, he replies, 'It is mine.' or 'It is 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 Almighty 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 Almighty is mentioned. May Allah Almighty protect us from evil thoughts!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

O the devotees of companions and Ahl-e-Bayt! It has been proved from the blessed acts of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and his blessed devoted companions that it is absolutely permissible or rather an excellent and pure method to convey Sawab to deceased Muslims, to do Qurbani and feed people etc. on their behalf. My master A'la Hadrat Imam Ahmad Raza Khan **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated: Cooking food in the name of deceased Muslims and giving it as Sadaqah for conveying Sawab are undoubtedly permissible and [admirable] acts, and doing Fatihah on such meals for the purpose of conveying reward is yet another admirable act. Putting the two things together is to increase in goodness. (*Fatawa Razawiyah, vol. 9, pp. 595*) It is better for everyone to convey the reward of every righteous deed that he performs, to all dead and living ones (i.e. all the former and the latter living and dead

Muslims, or rather) all deceased Muslim men and women. The reward will be conveyed to all of them and he/she [the one conveying the reward] will get the reward equivalent to all of them.

(Fatawa Razawiyah , vol. 9, pp. 617)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

O the devotees of A'la Hadrat! It is common practice in our society to send gifts to each other on different occasions to strengthen friendship or relationship further. When we send a gift to our relative or friend, he becomes happy by seeing it, no matter how low its price is. 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 conveying Sawab to make him happy. Of course! Our act of conveying Sawab becomes a gift for deceased Muslims and they feel extremely happy after receiving it.

Gift from the living for the dead

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated that the Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The condition of the deceased in the grave is like a drowning person who is crying for help, who anxiously waits for the Du'a-e-Khair (supplication) of his father or mother or son or friend to reach him, and when the Du'a reaches him, it is dearer than the world and all of its blessings for him. Allah Almighty bestows the reward like mountains to the deceased by the Du'a of those who are on the earth. Surely, the gift of the living for the dead is 'to make Du'a of forgiveness' for them.

(Shu'ab-ul-Iman, vol. 7, pp. 16, Hadees 9295)

Elaborating on the sentence (**the deceased is like a drowning person who is crying for help in his grave**) Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Ordinary sinful Muslims are in this state due to their sins, special 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. A fresh deceased person remains in

the state in Barzakh [the period between post-death to the Judgement Day when he will be raised] 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 (conveying Sawab on the 3rd day), Daswan (conveying Sawab on the 10th day), Chaleeswan (conveying Sawab on the 40th day), etc. The living should remember the dead in their Du'as, etc., so that in future they are also remembered by other Muslims. (*Mirat-ul-Manajih, vol. 3, pp. 373-374; summarised*)

O devotees of Rasool! The Sawab conveyed by the living is presented to deceased Muslims in the form of gifts. Let's listen to a faith-refreshing parable about it.

Gifts covered by silken kerchiefs

Sayyiduna Bashshaar Bin Ghalib رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: I used to make lots of Du'as for Sayyidatuna Raabi'ah Basriyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا. One night, I had a dream in which I saw her saying: O Bashshaar! Your gifts are conveyed to me after being covered with silken kerchiefs in the trays of Noor. When the living make Du'a for the dead, they (Du'as) 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 has been 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 Almighty is! He not only blesses His bondmen with gifts and favours in the world, but He also blesses them with the treasure of peace and satisfaction after their death by virtue of the Du'as and the blessing of conveying Sawab made by the living.

Remember! It is apparently a small deed to convey Sawab to a deceased Muslim, but it carries too many blessings. Unfortunately, now we have become so much busy with worldly activities that we do not have time to convey Sawab to our departed ones or 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 ones, either difficult or give no importance to it. For example, if someone has time, he does not know how to convey Sawab. He looks for an Imam, Muazzin or any other religious [Islamic] person for conveying Sawab.

May Allah ﷺ protect Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه who has written books and booklets on different topics to guide people like us so that we can manage our religious and worldly matters in a proper way after studying them.

Introduction to booklet 'Method of Fatihah'

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

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We should continue to protect ourselves from sins to make our Hereafter better. We should collect more and more virtues 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 many Islamic and worldly benefits to his parents, but they also get one more benefit and it is when they depart this life, this pious child does not forget their favours, but rather despite him being busy 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 conveying Sawab which brings about peace for his parents in the grave.

Sawab of one Holy Quran daily

It has been narrated that once someone had a dream in which he saw that all the dead came out of their graves and started collecting something hastily on the earth, but one of 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 recitation of the Holy Quran which the living people 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 such-and-such a market; he recites one Holy 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 reading? He replied: I am reciting the Holy Quran. I recite a Holy Quran daily and convey its Sawab to my parents. After some time, he once again saw the dead of the same graveyard collecting something in his dream. This time the person, whose son used to convey the Sawab 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 passed away too. (*Raud-ur-Riyaheen, pp. 177*)

Dear Islamic brothers! How beneficial pious children are for their parents you have just heard! They despite being busy earning livelihood do not forget to convey Sawab to their parents after reciting the Holy Quran. Nowadays many people make this complaint about their children: 'After facing many troubles and spending much 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 convey 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

teaching them 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**.

Weekly Madani Muzakarah - one of the 12 Madani activities

O devotees of Rasool! Let's associate ourselves and our children with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, in order to make ourselves and our children righteous, Sunnah-practising and our children a means of continuous source of reward [for ourselves] and perform actively 12 Madani activities of Zeli Halqah in our own area. One of the 12 Madani activities of Zeli Halqah is '**Weekly Madani Muzakarah**'.

- **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, by virtue of the blessing of watching and listening to Madani Muzakarachs, one makes his mind to exercise caution with Shari matters.
- By virtue of the blessing of Madani Muzakarah, one gets the company of devotees of Rasool.
- By virtue of the blessing of Madani Muzakarah, one develops the passion for practice.
- By virtue of the blessing of Madani Muzakarah, one develops hatred for sins.
- By virtue of the blessing of Madani Muzakarah, one is blessed with steadfastness in the Madani environment of Dawat-e-Islami.
- By virtue of the blessing of Madani Muzakarah, one gets the information about the Madani activities of Dawat-e-Islami, the Madani movement of devotees of Rasool.
- Madani Muzakarah promotes Islamic knowledge.
- Madani Muzakarah is the best way of attaining Madani Tarbiyyat (edification) from hundreds or rather thousands of experiences of Ameer Ahl-e-Sunnat's life.

- In Madani Muzakarah, not only does a person get Islamic knowledge, but he also gets moral Tarbiyyat.
- By virtue of the blessing of Madani Muzakarah one gets Islamic knowledge in the form of interesting answers to different questions asked from Ameer Ahl-e-Sunnat **رَضِيَ اللهُ تَعَالَى عَنْهُ** and how excellent Islamic knowledge is:

Better than one thousand Nawafil

Sayyiduna Abu Zar Ghifari **رَضِيَ اللهُ تَعَالَى عَنْهُ** has said that the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to him: O Abu Zar! When you spend your morning in the state that you learn an Ayah from the Book of Allah Almighty, it is better for you than offering one hundred Nafil Rak'ats and when you spend your morning in the state that you learn a chapter of knowledge upon which whether you act upon or not, so it is better for you than offering 1000 Nafil Rak'at. (*Ibn-e-Majah, vol. 1, pp. 142, Hadees 219*)

إِن شَاءَ اللهُ عَزَّوَجَلَّ! Many Islamic brothers have repented of their sinful life by virtue of the blessing of Madani Muzakarabs. Let's make intention that we will surely watch Madani Muzakarah every week and will also continue to invite other Islamic brothers to watch Madani Muzakarah. **إِن شَاءَ اللهُ عَزَّوَجَلَّ** Madani Muzakarabs are also held on many different occasions apart from weekly Madani Muzakarabs, for example 10 Madani Muzakarabs of Muharram Al-Haram, 12 Madani Muzakarabs of the month of Rabi-ul-Awwal (Barhween Sharif), 11 Madani Muzakarabs of the month of Rabi-ul-Aakhir (Giyarhween Sharif), 2 Madani Muzakarabs daily in the month of Ramadan, 10 Madani Muzakarabs in the month of Zul-Hijjah til Haram, etc.

In order to get detailed information about this weekly Madani activity 'Weekly Madani Muzakarah' out of 12 Madani activities study 'Weekly Madani Muzakarah' a booklet published by Maktaba tul Madinah. All the responsible Islamic brothers of Dawat-e-Islami, especially the Nigran and members of the Majalis of weekly Madani Muzakarah must study this booklet. This booklet is not only available at Maktaba tul Madinah, but it can also be read from the website of Dawat-e-Islami www.dawateislami.net.

By virtue of the blessing of studying this booklet you will be able to know:

- Disadvantages of not gaining knowledge
- Importance of asking questions in Madani Muzakarah
- Ways of attending Madani Muzakarachs
- Details of Madani Muzakarachs up to now
- Madani pearls of Central Majlis Shura about Madani Muzakarachs
- Questions and answers consisting of cautions and useful pieces of information in relation to Madani Muzakarachs
- Shari and organizational cautions of Madani Muzakarachs, etc.

For persuasion, let's listen to a Madani parable of the person who associated himself with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, by virtue of the blessing of listening to a 'Madani Muzakarah':

How did lover of fashion become devotee of Sunnahs?

An Islamic brother living in Layyah [a city in Punjab, Pakistan] was the fashion victim. He would wear new fashionable dresses and spend his precious moments in useless activities. He was totally heedless of Divine Zikr. This was how he made his mind to spend his life performing virtuous deeds: Once he was privileged to listen to a 'Madani Muzakarah'. By virtue of its blessing, his life changed. He found a golden opportunity to get 'priceless treasure' of plenty of information given in an easy manner. His heart was filled with Divine fear and love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He started feeling ashamed of his past life, therefore considering the rest of his life to be a golden chance he got rid of the curse of fashion, made a firm intention to act upon Sunnahs and offer Salah regularly; he started wearing blessed Imama, grew a beard and associated himself with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, to attain steadfastness in virtues. Furthermore, he also started travelling with a 3-day

Madani Qafila every month in order to propagate the call towards righteousness.

Majlis Madani Muzkarah

O devotees of saints! Have you heard! One gains such great blessings by listening to Madani Muzakarah. Therefore get rid of laziness and form a habit to watch and listen to the weekly Madani Muzakarah regularly after managing time from your work. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami, the Madani movement of devotees of Rasool is propagating Sunnah through its approximately 107 departments and serving Islam all over the world. One of them is 'Majlis Madani Muzakarah'. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, practically implementing the saying, '**Knowledge is the collection of countless treasure and question is the source of gaining it.**' Ameer Ahl-e-Sunnat, the founder of Dawat-e-Islami, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has started a program of question and answer which is called '**Madani Muzakarah**' in the Madani environment of Dawat-e-Islami. In these Madani Muzakaraha, devotees of Rasool ask different questions about beliefs and deeds, virtues and Manaqib, Shari'at and Tareeqat, history and life history, science and medicine, ethics and Islamic information, economic, social and organizational matters and many other topics and Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** blesses them with answers which are full of wisdom and devotion to Rasool.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, under the supervision of Majlis Madani Muzakarah, efforts are being made to present the Madani pearls which are interesting and full of knowledge and wisdom given by Ameer Ahl-e-Sunnat in the form of booklets and memory cards so that Muslims can benefit all over the world. May Allah Almighty bestow more blessings upon Majlis Madani Muzakarah!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

In relation to conveying Sawab, listen to a very beautiful parable from page 11 of '25 Parables of Grave-dwellers' a booklet by Ameer Ahl-e-Sunnat.

'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 famous about him that he would become aware of hidden matters and the conditions of a grave and he would also come to know about the condition of Paradise and Hell by the bestowal of Allah Almighty. While eating his 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 this 70,000-time recited Kalimah Tayyibah to his deceased mother in his heart. Immediately, the young man began to smile and said: Now I can see my mother in Paradise.

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

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ

O devotees of Rasool! Have you noticed! That young man saw his mother in Hell by means of the power Allah Almighty bestowed on him, but by virtue of the blessing of Sayyiduna Ibn Arabi's act of sending the reward of Kalimah Tayyibah, his mother attained salvation from the torment. Remember! The blessed 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 Almighty will forgive him and the person for whom it is recited Allah Almighty will forgive him too. *(Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142)* We, therefore, should also recite the Kalimah Tayyibah 70,000 times at least once in our lifetime and then should send its reward to the relatives 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 also be completed bit by bit. It can be recited easily at least 100 times daily.

Sunnahs and manners of travelling

Dear Islamic brothers! Let's have the privilege of listening to the Sunnahs and manners of travelling from page 21 of 'Death of Abu Jahl', a booklet written by Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

When you need to travel, it is better to travel on Monday, Thursday or Saturday. (*Fatawa Razaviyyah, vol. 23, pp. 400*)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ advised Sayyiduna Jubayr bin Mut'im رَضِيَ اللهُ تَعَالَى عَنْهُ to do Wird of (recite) the following Surahs in order to be in better condition than his companions during a journey: (1) Surah Kafiroon (2) Surah Nasr (3) Surah Ikhlāas (4) Surah Falaq (5) Surah Naas. Every Surah should be recited once and بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ should be recited at the beginning of every Surah and بِسْمِ اللّٰهِ should be recited completely in the end as well. (In this way, there will be five Surahs and Bismillah Sharif 6 times.) Sayyiduna Jubayr bin Mut'im رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I was a wealthy person, but when I would travel I would be in bad condition (more than all of my companions). Since I started reciting these Surahs always before starting a journey, by virtue of the blessing of it I would remain in good condition and wealthy until I returned. (*Abu Ya'la, vol. 6, pp. 265, Hadees 7382*)

Announcement

The rest of the Sunnahs and manners of travelling will be mentioned in Tarbiyyati Halqahs, therefore do attend Tarbiyyati Halqahs in order to get information about them.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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



1. The Durood 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 Durood 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 Durood 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 Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ الْوَاهِدِي reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 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 Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ 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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 18 April 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunnahs and manners of travelling

- Always get on the vehicle patiently. Avoid pushing and shoving.
- It is Sunnah to say ﴿اللَّهُ أَكْبَرُ﴾ when going up the stairs, walking upwards or our bus etc. is passing through such a street that goes upwards. Moreover, it is Sunnah to say ﴿سُبْحَانَ اللَّهِ﴾ when coming down the stairs, or walking downwards.
- When you get off at destination, recite the following Du'a from time to time, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will be safe from every loss.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Translation: I seek refuge in the perfect words of Allah *عَزَّوَجَلَّ* from the evil that is created by Him. (*Kanz-ul-'Ummal, vol. 6, pp. 301, Hadees 17508*)

- Do not make a noise in the bus like the fools. Nor hit any part of the bus.
- Avoid getting on or off the running bus or vehicle.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a of forgiveness for the deceased Muslims

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami today, the 'Du'a of forgiveness for the deceased Muslims' will be taught. The Du'a is as follows:

اَللّٰهُمَّ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًا

لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ رءُوْفٌ رَّحِيْمٌ ﴿١٠﴾

Translation from Kanz-ul-Iman: '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 only You are Most Compassionate, Most Merciful.' (Part 28, Al Hashr, Ayah 10)

Note: The word "اَللّٰهُمَّ" is not the part of the abovementioned Quranic Ayah.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.

5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In'amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?

6. Paid Salam to Muslims?
7. Conversed using the words “Aap” and “Jee”?
8. Said ‘إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ’ upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qul-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?

30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ