

Blessings of Conveying
Sawab [Reward]

18-April-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

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

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of blessed Duroid

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

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

i.e. The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Indeed, he who recites Salat (Duroid) upon me the most, will be the closest to me on the Day of Judgement.' (Tirmizi, vol. 2, pp. 27, Hadees 484)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! 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 she will attain.

NOTE: *The intentions mentioned below can be modified as per situation*

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 in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters 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 in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

Ways of conveying Sawab

Malik-ul-Ulama Allamah Zafaruddin Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned ways of conveying Sawab: Du’a of forgiveness, Du’a of mercy,

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 رَحْمَةُ اللهِ 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 وَآلِهِ 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)

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

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 وَآلِهِ 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 اللهِ 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*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

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

Talking about the reality of the grave the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 in the grave, whether the grave has become a garden of Paradise for her or صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ it has become a ditch of Hell for her, but having the enthusiasm and passion for doing good to a Muslim, we should form the habit of conveying Sawab to her.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Proof of conveying Sawab from blessed Ahadees

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ 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, 'Aishah, 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 رَحِمَهُ اللهُ 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 رَحِمَهُ اللهُ 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. (*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 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but his blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would also adopt different manners to convey Sawab to deceased Muslims. ‘Allamah Jalaluddin Suyuti Shaafi’i رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Blessed companions رَضِيَ اللهُ 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 اللهُ تَعَالَى عَنْهُ passed away, he رَضِيَ اللهُ تَعَالَى عَنْهُ went to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly asked, ‘Ya Rasoolallah صَلَّى اللهُ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’ The companion رَضِيَ اللهُ 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 اللهُ تَعَالَى عَنْهُ humbly asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Ya Rasoolallah صَلَّى اللهُ 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 اللهُ 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 اللهُ 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 رَضِيَ اللهُ 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 الْعَالِيَةِ** 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 اللَّهِ تَعَالَى عَلَيْهِ**', because it signifies that this goat is for conveying Sawab to Ghaus-e-Pak **رَحْمَةُ اللَّهِ 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 اللَّهِ 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 اللَّهِ 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 اللَّهُ 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 اللَّهُ 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 اللَّهِ 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 she [the one conveying the reward] will get the reward equivalent to all of them. (*Fatawa Razawiyyah, vol. 9, pp. 617*)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

O the devotees of Rasool! 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, she becomes happy by seeing it, no matter how low its price is. She then also sends us a gift in return and expresses her love for us. But as this relative or friend of us passes away, we stop sending her gifts. However, if we want we can send her better gifts in the form of conveying Sawab to make her 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 اللهُ تَعَالَى عَنْهُمَا has stated that the Blessed Rasool صَلَّى اللهُ 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-Khayr (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 اللهُ 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, she does not know how to convey Sawab.

May Allah ﷺ 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 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, she should not be worried, but rather she should buy the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ 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'at [for example, Teeja, Daswan, Chaleeswan, Barsi, etc.) of conveying Sawab for conveying Sawab to deceased Muslims.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! 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 children pious, providing them with Islamic knowledge and giving them Madani upbringing as per Shari'ah not only brings about many Islamic and worldly benefits to their 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 being busy 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 the 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 sisters! 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 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*.

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.

Sunnah and manners of clothing

Dear Islamic sisters! Let's have the privilege of listening to the Madani pearls of clothing from '163 Madani Pearls', a booklet written by Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaae رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Firstly, two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are presented:

1. The veil between the eyes of jinns and the Satr of people is that when anyone takes off his clothes, he should recite ﴿بِسْمِ اللَّهِ﴾.

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 59, Hadees 2504)

A great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah عَزَّوَجَلَّ will be a barrier to the sight of jinns. That is, the jinns will not be able to see (his private parts). *(Mirat-ul-Manajih, vol. 1, pp. 268)*

2. Despite having the means to wear elegant clothes, whoever avoids them due to humility, Allah عَزَّوَجَلَّ will clothe him in the attire of Karamah.

(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)

- Clothing should be from Halal earnings. No Salah – whether Fard or Nafil – is accepted if offered wearing the clothing obtained from Haraam earnings. *(Kashf-ul-Iltibas, pp. 41)*
- When putting clothes on, start from the right side (because it is Sunnah) women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Motivation for Madani donations

Dear Islamic sisters! Dawat-e-Islami is a global and non-political Quran and Sunnah preaching and Masjid-filling movement. Its Madani message has so far reached almost over 200 countries of the world. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Dawat-e-Islami is performing Madani activities for serving Islam in more or less 107 different departments. Billions of rupees are annually spent on Jami'at-ul-Madinah (for boys and girls), Madrasa-tul-Madinah (for boys and girls) and Madani Channel alone. Jami'a-tul-Madinah has so far produced thousands of scholars who are making efforts, promoting Islamic teachings in different departments. Similarly, a large number of Madani children [boys and girls] have got the privilege of memorizing the Holy Quran and many Madani children have completed reciting the Naazirah of Holy Quran at Madaris-ul-Madinah. Every year, during the month of Ramadan, thousands of Huffaz are privileged to recite or to listen to the Holy Quran during Taraweeh Salah.

Therefore, give your own Zakah, Sadaqat and Madani donations to Dawat-e-Islami and also collect these donations for the Madani activities of Dawat-e-Islami from your Mahram relatives and neighbours, making individual effort upon them and by telling them the excellence of spending money in the path of Allah **عَزَّوَجَلَّ**.

Let's also listen to some Ahadees in excellence of Sadaqah in order to develop enthusiasm for spending money in the Divine path.

1. Sadaqah closes 70 doors of evil. *(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 274, Hadees 4402)*
2. Everybody will be under the shade of his Sadaqah (on the Day of Judgement) until decision will be made amongst people. *(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 280, Hadees 771)*
3. Verily, Sadaqah protects the Sadaqah-giving people from the heat of the grave; and certainly Muslim will be under the shade of his Sadaqah on the Day of Judgement. *(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)*
4. Verily, Sadaqah extinguishes the wrath of Allah **عَزَّوَجَلَّ** and wards off bad death. *(Sunan-ut-Tirmizi, vol. 2, pp. 146, Hadees 664)*

5. Give Sadaqah in the early morning as calamity does not step ahead of Sadaqah. (*Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353*)
6. Verily, the Sadaqah of a Muslim increases life and wards off bad death. And, by its blessing, Allah ﷻ removes arrogance and (bad habit of) boasting from the Sadaqah-giving person. (*Al-Mu'jam-ul-Kabeer, vol. 17, pp. 22, Hadees 31*)
7. Whoever gives Sadaqah for the pleasure of Allah ﷻ, that Sadaqah becomes a curtain between him and fire. (*Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617*)
8. Salah is an evidence (of Iman) and Sawm is a shield (from sins) and Sadaqah wipes out sins as water [extinguishes] fire. (*Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 614*)

On page 152 of the 23rd volume of the book *Fatawa Razawiyyah*, after mentioning the blessed Ahadees that contain excellence of Sadaqat, Imam of Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has summed up the excellence of Sadaqat in the form of 25 Madani pearls:

These Ahadees prove that the Muslims who participate in this pious deed with good intention and pure wealth are expected to get 25 benefits; by the grace of Allah ﷻ and by the benevolence of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. By the bestowal of Allah ﷻ, they will stay safe from bad death. Seventy doors of bad death will be closed.
2. They will live long.
3. They will increase in number.
4. They will be blessed with increased sustenance and abundance of wealth. If they make the habit of giving Sadaqah, they will never get destitute.
5. They will have goodness and blessing.

6. Troubles and disasters will be averted; they will be spared from awful fate; 70 doors of evil will be closed; 70 types of calamities will be averted.
7. Their cities will prosper.
8. Misery will be eased.
9. They will get free from fear and will be blessed with calmness.
10. They will have Divine help.
11. The mercy of Allah عَزَّوَجَلَّ will become Wajib for them.
12. Angels will send Salat upon them.
13. They will perform deeds for the pleasure of Allah عَزَّوَجَلَّ.
14. They will not suffer Divine wrath.
15. Their sins will be forgiven, forgiveness will become Wajib for them; the fire of their sins will be extinguished.
16. They will gain reward more than that of Sadaqah by serving the people who devote themselves to serving Islam.
17. They will get reward more than that of freeing a slave.
18. Their unresolved issues will be resolved.
19. Every virtue lies in mutual affection which will be developed by it.
20. Many will be satiated by spending a little amount of money. If they had eaten separately, double amount would have been spent.
21. Ranks will be raised in the court of Allah عَزَّوَجَلَّ.
22. Angels will be made aware that Allah عَزَّوَجَلَّ is pleased with them.
23. They will remain protected from Hell on the Day of Judgement; the fire of Hell will be Haraam for them.

24. They will be blessed with the favour of Allah **عَزَّوَجَلَّ** in the Hereafter, which is the deepest and greatest wish of everyone.
25. If Allah **عَزَّوَجَلَّ** wills, they will be among the blessed group which will enter Heaven before everyone else for the sake of the sacred Na'layn (footwear) of the Beloved Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. (*Fatawa-e-Razawiyyah, vol. 23, pp. 152*)

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ