



Blessings of Conveying
Reward

20 February-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Conveying Reward

وَعَالِي إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَالِي إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ 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 sending *ṣalāt* upon the Prophet

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

أُولَى النَّاسِ فِي يَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

“The closest person to me on the Day of Judgement will be the one who sent the most *ṣalāt* upon me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Intentions for Listening to the Sermon

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ** "The best of deeds is a sincere intention."²

O lovers of the Prophet! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the sermon, make the following good intentions:

- I will listen to the entire sermon to gain knowledge.
- I will sit respectfully.
- I will avoid laziness during the sermon.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The literal meaning of *Ṭasā al-Thawāb* is ‘to convey reward. Saying ‘offering reward’ is more respectful when referring to a religious elder.

Four ways of conveying reward

Malik al-Ulamā ‘Allāmah Zafar al-Dīn Bihārī رَحِمَهُ اللهُ عَلَيْهِ has said: There are four ways of conveying reward: (1) Dua of forgiveness (2) Dua of mercy (3) Funeral

¹ Tirmizi, vol. 2, pp. 27, hadith 484

² Al-Jam’i al-Saghir, p. 81, hadith 1284

Salah (4) To stay at the grave and make dua.¹

Proof of conveying reward from Holy Quran

O devotees of the Prophet! In the Holy Quran, one method of conveying reward i.e. the proof of making dua of forgiveness for believers has been clearly mentioned. It is stated in verse 10 of Surah al-Ḥashr:

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

And those who come after them say, “O our Lord! Forgive us and our brothers who preceded us in faith.”²

Mufti Aḥmad Yār Khan Nā‘īmī رَحْمَةُ اللهِ عَلَيْهِ writes:

Here two rulings have been learnt. First, one should not make dua only for himself, but rather he should also make dua for pious people. Secondly, ‘Urs of the saints of Islam especially the blessed Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, Khatm, Niyaz, Fatihah, etc., are all good acts as they comprise duas for these pious predecessors.³

O devotees of the Awliya [saints]! In today’s weekly Sunnah-inspiring gathering, we will hear some faith-refreshing accounts and other informative points in relation to conveying reward.

Blessings of conveying reward

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ said:

A woman came to Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ and said: “My young daughter has passed away. Please tell the way through which I may see her in dream.” He رَحْمَةُ اللهِ 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

¹ Daur-e-Sahabah mayn Isal-e-Reward ki Mukhtalif Suratayn, pp. 45

² Al-Quran, part 28, Al-Hashr, verse 10, translation from Kanz al-‘Irfān

³ Tafseer Noor-ul-‘Irfan, vol. 28, pp. 873

dream to Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ who was deeply saddened by hearing it.

After some time, Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ had a dream in which he saw a girl in his dream who was in Paradise wearing a crown. She said, "O Ḥasan! Have you not recognised me? I am the daughter of the woman who told you about my condition." Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ then said, "How has your condition changed?" The deceased girl replied, "A person passed by the graveyard and recited *ṣalāt* upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By virtue of the blessings of his recitation of *ṣalāt*, Allah Almighty has removed the torment from us 550 grave dwellers."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

Just ponder how merciful our Lord is! He freed hundreds of the dead from the torment by virtue of reciting *ṣalāt* only once, so the kind of bounties and favours that He will bestow upon the Muslims who regularly recite *ṣalāt* abundantly and convey the reward of virtuous deeds to deceased Muslims, is beyond imagination.

Allah Almighty will bestow great gifts and favours upon the Muslims who convey reward and the Muslims to whom the reward is conveyed. Therefore, instead of being lazy in this matter, from time to time, we should also continue to convey the reward we attain from the blessed *ṣalāt* and other virtuous deeds; we should continue to make dua of forgiveness for them because it is such a permissible and excellent act by virtue of which not only deceased

¹ Mukashafa-tul-Quloob, p. 24; summarised

Muslims attain benefit but also the living ones.

The erudite Hanafi jurist, Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states:

Īṣāl al-Thawāb, that is, to convey the reward of the Holy Quran or *ṣalāt* upon the Prophet 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 charity, and physical worship such as salah, fasting, etc.), and the reward of *farḍ* and *nafl* acts can all be conveyed to others because the deceased receive benefit from the conveying of reward of the living.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 nor friends nor relatives are with him, rather he is alone in the grave. It is only the deceased who knows whatever happens to him after he has been buried in the grave.

Talking about the reality of the grave, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ

“The grave is either a garden from the gardens of Paradise or a pit from the pits of Hell.”²

We do not know about the one who is in the grave and whether their grave is a garden of Paradise or معاذالله it has become a ditch of Hell for him, but with a desire for doing good to a Muslim, we should form the habit of conveying reward to them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Bahar-e-Shari’at, vol. 3, pp. 642

² Jam’i Tirmidhi, vol. 4, p. 208, hadith 2468

Proof of conveying reward from blessed Aḥādīth

The mother of the believers, Sayyidatunā ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered:

A horned ram should be brought that walks in darkness, sits in darkness and sees in darkness (meaning, its feet, belly and eyes should be dark.) When it was presented to be sacrificed, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “‘Ā’ishah, bring me a knife and sharpen it on a stone.” Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the knife and slaughtered the ram after making it lie down. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “O Allah Almighty! Accept it on behalf of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), his offspring and his Ummah.”¹

Commenting on this hadith, Mufti Aḥmad Yār Khan Nā‘īmī رَحِمَهُ اللهُ عَلَيْهِ has said:

Meaning. also include them amongst those who get the reward of Qurbani. From this it has been learnt that we can convey the reward of our Fard and Wajib acts to others, and nothing will be reduced from [the reward in this way]. This blessed hadith is a very strong evidence of conveying reward of the food which we place in front of us, as the goat was in front of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ conveyed its reward to his offspring and Ummah.²

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would often talk about Sayyidatunā Khadījah رَضِيَ اللهُ عَنْهَا and sometimes after slaughtering a goat, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cut its meat into pieces and then send it to the friends of Sayyidatunā Khadījah رَضِيَ اللهُ عَنْهَا.³

Mufti Aḥmad Yār Khan Nā‘īmī رَحِمَهُ اللهُ عَلَيْهِ writes:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would often sacrifice a goat on behalf of the mother of the believers, Sayyidatunā Khadījah رَضِيَ اللهُ عَنْهَا and would distribute its meat to her friends for conveying reward to her.

¹ Sahih Muslim, pp. 837, hadith (1967)-19

² Mirat-ul-Manajih, vol. 2, pp. 368

³ Sahih Bukhari, vol. 2, pp. 565, hadith 3818

Several rulings have been learnt from this hadith: (1) It is permissible to do Qurbani on behalf of the deceased (2) It is a Sunnah to convey the reward of charity to the deceased (3) It is better to give the food [that is attributed to the deceased] to their friends and dear ones. It gives the deceased double pleasure—first for receiving the reward, secondly, for the help that is provided to their friends and dear ones.¹

O the devotees of the Prophet! We have learnt that it is not only permissible but also proven from Sunnah for the living people to convey reward not only to the deceased but even to those who are not born as yet. It has also been proven that it is a permissible act to convey reward after placing food, etc., in front of one's self.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Blessed routine of the noble companions

O devotees of the Companions and Ahl al-Bayt! Remember! This act of conveying reward is not confined only to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather, his blessed companions رَضِيَ اللهُ عَنْهُمْ also adopted different ways of conveying reward to deceased Muslims.

Imam Jalāl al-Dīn al-Suyūṭī al-Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ has narrated: “The noble companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would feed [people] on behalf of the deceased for seven days.²

When the mother of Sayyidunā Sa‘d b. ‘Ubādah رَضِيَ اللهُ عَنْهُ passed away, he رَضِيَ اللهُ عَنْهُ went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away in my absence, if I give something in charity on her behalf, will it benefit her?”

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes.”

Sayyidunā Sa‘d رَضِيَ اللهُ عَنْهُ declared, “Then making you a witness, I say that I give

¹ Mirat-ul-Manajih, vol. 8, pp. 496

² Al-Haawi lil-Fatawa lis-Suyuti, vol. 2, p. 223

my garden in charity on her behalf.”¹

It has been stated in another narration:

Sayyidunā Sa‘d رَضِيَ اللهُ عَنْهُ asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The mother of Sa‘d has passed away (I would like to give something in charity in order to convey Reward)² so which charity is better?”

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “Water [as there was a shortage of water and it was greatly needed].”³ So, Sayyiduna Sa‘d رَضِيَ اللهُ عَنْهُ had a well dug and said:

هَذِهِ لِلْأُمِّ سَعْدٍ

“This well is for Sa‘d’s mother (i.e. for conveying Reward to her soul).”⁴

Mufti Aḥmad Yār Khan Nā‘imī رَحِمَهُ اللهُ عَلَيْهِ writes:

Give water in charity on behalf of the deceased because water brings about Islamic and worldly benefits. Some people arrange water stalls for water especially in those hot and dry areas where there is a shortage of water. Muslims place water along with other things in Khatam, Fatihah, etc. This blessed hadith is the origin of all this. We learn from this that giving water in charity is better.⁵

On page 11 of his booklet *Method of Fatiha*, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيه has states:

It has been learnt that there is no harm if Muslims attribute a goat, etc., to

¹ Sahih Bukhari, vol. 2, pp. 241, hadith 2762

² Bahar-e-Shari‘at, vol. 2, pp. 521

³ Bahar-e-Shari‘at, vol. 2, pp. 522

⁴ Sunan Abu Dawood, vol. 2, pp. 180, hadith 1681

⁵ Mirat-ul-Manajih, vol. 3, pp. 104-105 Summarised

pious predecessors by saying ‘it is the goat of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ’, because it signifies that this goat is for conveying reward to him. 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 might reply, “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 statements then why is an objection raised if someone says “it is the goat of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.”

In reality, Allah Almighty is the owner of everything, so whether it is the goat of Qurbani or it is attributed towards Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, at the time of it being slaughtered, the Blessed Name of Allah Almighty is mentioned. May Allah Almighty protect us from evil whispers!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Companions and Ahl al-Bayt! It has been proved from the blessed acts of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his noble Companions that it is absolutely permissible, and in fact, an excellent and pure method to convey reward to deceased Muslims by performing Qurbani, and feeding people etc., on their behalf.

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states:

Cooking food in the name of deceased Muslims and giving it as charity in order to convey reward 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.¹

It is better for everyone to convey the reward of every righteous deed that they perform to all dead and living believers. The reward will be conveyed to all of them and he/she [the one conveying the reward]

¹ Fatawa Razawiyah, vol. 9, pp. 595

will get the reward equivalent to all of them.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

O devotees of Imām Aḥmad Razā Khān! It is common practice in our society to send gifts to each other on different occasions to strengthen a 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.

When this relative or friend of ours passes away, we stop sending him gifts. However, if we wish to, we can send him better gifts in the form of conveying reward to make him happy. Yes, our act of conveying reward becomes a gift for deceased Muslims and they feel extremely happy after receiving it.

Gift from the living for the dead

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

The condition of the deceased in the grave is like a drowning person who cries out for help, anxiously waiting for the dua (supplication) of his father, mother, son or friend to reach him, and when the dua reaches him, it is dearer than the world and all of its bounties for him. Allah Almighty bestows the reward like mountains to the deceased by the dua of those who are on the earth. Surely, the gift of the living for the dead is ‘to make dua of forgiveness’ for them.²

O devotees of the Prophet! The reward conveyed by the living is presented to deceased Muslims in the form of gifts. Let us listen to a faith-refreshing account this regard.

Gifts covered by silken kerchiefs

Sayyidunā Bash-shār b. Ghālib رَحِمَهُ اللهُ عَلَيْهِ said:

¹ Fatawa Razawiyah , vol. 9, pp. 617

² Shu'ab-ul-Iman, vol. 7, pp. 16, hadith 9295

I used to make lots of dua for Sayyidatunā Rābi‘ah al-Baasriyyah رَحْمَةُ اللَّهِ عَلَيْهَا. One night, I had a dream in which I saw her saying, “O Bash-shār! Your gifts are conveyed to me after being covered with silken kerchiefs in trays of light. When the living make dua for the dead, they (duas) are put in trays of light after being accepted, then after being covered with silken kerchiefs they are presented to the deceased for whom the dua has been made and it is said: So-and-so has sent you this gift.”¹

سُبْحَانَ اللَّهِ! How benevolent is Allah Almighty! He not only blesses His servants 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 duas and the blessing of conveying reward made by the living.

Remember! It is apparently a small deed to convey reward to a deceased Muslim, but it carries many blessings. Unfortunately, we have become so busy with worldly activities that we do not have time to convey reward to our departed ones or have time to visit their graves and do Fatiha.

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. Even if a person does have time, he does not know how to convey reward, so he looks for an Imam, Muazzin or any other religious person to convey reward.

May Allah Almighty preserve Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُ الْعَالِيَةِ 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 the proper manner.

Introduction to the booklet ‘Method of Fatiha’

If a person does not know how to do Fatiha and convey reward to the deceased, he should not worry, rather he should buy the booklet of Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُ الْعَالِيَةِ named *Method of Fatiha* from Maktaba-tul-Madinah and study it. This booklet contains the method of conveying reward along with

¹ At-Tazkirah lil-Qurtubi, pp. 86

lots of other information.

Read this booklet yourself and also persuade others to do so. With the intention of conveying reward to the deceased, distribute this booklet, especially during religious gatherings that are organised for this purpose on third, tenth, fortieth day, etc., after a loved one's demise. This booklet can be read, downloaded and printed from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should continue to protect ourselves from sins to make our Hereafter better. We should amass as much good deeds as possible and should also persuade our children to perform good deeds. We should also make our children pious individuals, provide them with an Islamic education and raise with within in accordance to the sharia.

Not only does this bring about many religious and worldly benefits to the parents, but they also get one more benefit and this is that when they depart this world, this pious child does not forget their favours, and despite being busy he considers it to be a privilege to recite the Holy Quran, give food to the poor and destitute, have a Masjid and Madrasah constructed and make dua of forgiveness in order to convey reward which brings about peace for his parents in the grave.

In relation to conveying reward, let us listen to a very beautiful account from page 11 of 25 *Parables of Grave-dwellers*, a booklet by Mawlana Ilyas Attar al-Qadiri.

‘Allāmah ‘Alī al-Qārī رَحِمَهُ اللهُ عَلَيْهِ narrates:

Al-Shaykh al-Akbar Muḥyū al-Dīn ibn al-‘Arabī رَحِمَهُ اللهُ عَلَيْهِ once attended a feast. He saw a young man eating some food. It was well-known about him that he would become aware of hidden matters and the conditions of the 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

the reason, he said that his mother was burning in Hell. Shaykh Ibn al-‘Arabī رَحْمَةُ اللَّهِ عَلَيْهِ had recited Kalimah Tayyibah 70,000 times, so he conveyed the reward of this to the young man’s deceased mother in his heart. Immediately, the young man began to smile and said, “Now I can see my mother in Paradise.”¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

O devotees of the Prophet! You have just heard that the young man saw his mother in Hell by means of the power Allah Almighty bestowed on him, but by virtue of the blessing of Shaykh Ibn al-‘Arabī’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 He will also forgive the person for whom it is recited.”²

Therefore, we should also recite the Kalimah Tayyibah 70,000 times at least once in our lifetime and then send its reward to our loved ones who have passed away. It is not necessary to complete the number of the recitation of Kalimah Tayyibah in one day and one sitting, it can also be completed bit by bit. It can be recited easily at least 100 times daily.

Rulings of funeral salah

Dear Islamic brothers! We will now listen to some rulings of funeral salah from the booklet of the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ entitled

Let us hear two sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

1. “When a person of Paradise passes away, Allah Almighty does not like

¹ Mirqat-ul-Mafatih, vol. 3, p. 222, hadith 1142

² Mirqat-ul-Mafatih, vol. 3, p. 222, hadith 1142

to punish those who carry his funeral bier, those who walk behind him and those who offer his funeral salah.”¹

2. “The first reward that a believer receives after death is that all those who participate in his funeral salah are forgiven.”²
 - We should participate in a funeral salah with good intentions, such as attaining the pleasure of Allah Almighty, fulfilling a *farḍ*, and bringing joy to the deceased and their loved ones.
 - While walking with the funeral bier, think of your own death and just how this person is being carried today, you will also be carried someday, and just like he will be buried in the earth soon, you will also be buried. Pondering like this is an act of worship and a means of attaining reward.

Announcement

The remaining rulings pertaining to funeral salah will be mentioned in the study circles, so please take part to learn about them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

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

¹ Firdaws al-Akhbar, vol. 1, p. 282, hadith 1108

² Musnad al-Bazzar, vol. 11, p. 86, hadith 4796

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

4. The reward of 600,000 Duroids

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

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْبُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”³

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: hadith 31

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”¹

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”²

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

There is none worthy of worship except Allah Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 20th Febuary 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining rulings of funeral salah

- Shouldering the funeral bier is a rewardable act, just as it is stated in a hadith, “Whosoever walks forty steps with the funeral bier, forty of his major sins will be forgiven.” It is mentioned in another hadith that, “The one who shoulders the

¹ Majma‘ al-Zawā‘id: hadith 17305

² Tārīkh Ibn ‘Asākīr: hadith 4415

four corners of the funeral bier, He will be forgiven forever.”¹

- The sunnah is to shoulder all four corners one after the other, and to walk ten steps each time. The complete sunnah is to shoulder the right side near the head, then the right side near the feet, then the left side near the head and then the left side near the feet, walking ten steps in each corner, thus, making a total of forty steps.²
- When carrying the funeral bier, do not intentionally shove others, an occurrence which is often observed during the funerals of famous individuals, as this is impermissible, haram and an act that leads to Hell.
- A husband may carry the funeral bier of his wife, lower her into the grave and even look at her face. However, he is prohibited from bathing her and touching her without a barrier between them.³

It is permissible to loudly recite the Kalimah Tayyibah, the testimony of faith, praise of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while walking with the funeral procession.⁴

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



Dua after sneezing

According to the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, the *dua to be recited at the time of sneezing* will be learnt. The dua

¹ Joharah, p. 139, Durr-e-Mukhtar, vol. 3, pp. 158-159, Bahar-e-Shari’at, vol. 1, p. 823

² ‘Alamgiri, vol. 1, p. 162, Bahar-e-Shari’at, vol. 1, p. 822

³ Bahar-e-Shari’at, vol. 1, pp. 812-813

⁴ Fatawa Ridawiyah, vol. 9, pp. 139-158

is as follows:

الْحَمْدُ لِلَّهِ

“All praises belong to Allah.”¹

Method of collective accountability (72 pious deeds)

The Prophet ﷺ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”²

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such

¹ Khazinayen Rahmat, p. 58

² Al-Jāmi‘ al-Ṣaghīr: hadith 5897

as attain the fear of Allah, be pious, have good character, and spread Islam.

8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlās, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?

9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?

22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?

37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?

51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you

offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنَ بِجَايْ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ