



Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami
'Allamah Maulana Abu Bilal

مدنی پنج سوره
Madani Panj Surah

I Muhammad
LYAS ATTAR
Qadiri Razavi رحمۃ اللہ علیہ



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Dawat-e-Islami, Allamah Maulana Abu Bilal

دامت برکاتہم العالیة

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ه / ه / ة	Ĥ/ĥ
ٹ	Ṭ/ṭ	ص	S/ṣ	ی	Y/y
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	ا	A/a
چ	Ch	ظ	Ẓ/ẓ	و	U/u
ح	H/h	ع	‘	ی	I/i
خ	Kh/kh	غ	Gh/gh	و مدہ	Ū/ū
د	D/d	ف	F/f	ی مدہ	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	ا مدہ	Ā/ā
ذ	Ẓ/ẓ	ک	K/k		
ر	R/r	گ	G/g		

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing books and booklets of Ameer-e-Ahl-e-Sunnat founder of Dawat-e-Islami Shaykh 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ into various languages of the world, is pleased to present the book '*Madani Panj Sūrah*' in English under the title of '*Madani Treasure of Blessings*.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense. For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, a transliteration chart has been added to represent those letters correctly.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully justified substitute. However, a glossary has been given at the end of the book elaborating the Islamic terms. Further, the index and the bibliography have also been added.

For the citations of the various sources, the APA citation style has been used. The "pp." and "p." in the citation stand for the page number and "vol." stands for volume.

This translation has been accomplished by the grace of Allah Almighty عَزَّوَجَلَّ, by the favour of His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. If you find any shortcoming in this work, it may be a human error on the part of the Translation Majlis and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Basis and Preconditions for Spiritual Treatments & Exercises

It is reported from Sayyidunā Anas رضي الله تعالى عنه that the Final Prophet صلى الله تعالى عليه وآله وسلم consented for seeking *Dam* [dΛm] (spiritual treatment) in case of the evil eye, poisonous bites and blisters/pimples. (*Saḥīḥ Muslim*, pp. 1206, Ḥadīṣ 2196)

On page 645 of *Ashi'a-tul-Lam'āt* (Persian), 'Allāmah Shaykh 'Abdul Ḥaq Muḥaddiṣ Diḥlvī عليه رحمه الله القوي writes in explanation of this Ḥadīṣ: 'Remember, performing *Dam* is permissible in case of all ailments and afflictions – this (provision) is not restricted to these three. These three have been mentioned specifically as *Dam* is more fitting and effective for these as compared to other ailments.'

A'lā Ḥadrat, Imām-e-Aḥl-e-Sunnat, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shaḥ Imām Aḥmad Razā Khān عليه رحمه الرحمن has stated on page 168 of *Fatāwā Africa*: There is nothing wrong in the use of permissible amulets [Ta'wizāt] which are prepared from verses of Qurān, the grand names of Allah عز وجل, or other invocations or supplications; in fact these are Mustahab. The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم said: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ meaning, 'Whoever from amongst you can benefit his Muslim brother he should do so.' (*Saḥīḥ Muslim*, pp. 1208, Ḥadīṣ 2199)

Sayyidunā Abū Sa'īd Khudrī رضي الله تعالى عنه has reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم used to seek refuge against the evil eye of Jinns and humans to such an extent that Sūrah Falaq and Sūrah Nās were revealed. Then the Holy Prophet صلى الله تعالى عليه وآله وسلم adopted these and left the others. (*Sunan-ut-Tirmizī, pp. 13, vol. 4, Hadīṣ 2065*)

Ḥakīm-ul-Ummaḥ, Muftī Aḥmad Yār Khān عليه رحمه العمان wrote in explanation of this Ḥadīṣ, ‘That is, before the revelation of Sūrah Falaq and Sūrah Nās, the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم used to perform various supplications for protection against the evil eye of Jinns and humans, for example أَعُوذُ بِاللَّهِ مِنَ الْجَانِّ etc., then (after the revelation of Sūrah Falaq and Sūrah Nās) he صلى الله تعالى عليه وآله وسلم abandoned frequent recital of other invocations and commenced repeated use of Sūrah Falaq and Sūrah Nās for (spiritual) exercise.’ (*Mirāt-ul Manājīḥ, pp. 245, vol. 6*)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ The book ‘*Madani Treasure of Blessings*’ is an interesting Madanī collection of well-known Qurānic Sūrahs, Ṣalāwāt-‘Alan-Nabī, spiritual and medical treatments, and glimmering Madanī pearls – and it should be kept in every home. The translation of Quranic verses has been taken from *Kanz-ul-Īmān*.

Islamic brothers and Islamic sisters should not only read this book themselves, but with good intentions, they should also present it as a gift to others, or advise others to buy and read it. In addition, make it available in Masjids, at the shrines of Auliya, and in libraries, so that worshippers, visitors and the general public can benefit.

Remember! For the effectiveness of invocations, the fulfilment of at least 3 conditions is essential. On page 558 of volume XXIII, Fatawā Razaviyyah, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Three conditions are essential for the effectiveness of invocations and spiritual exercises:

1. **Full Conviction:** There should be no doubt in the heart e.g. thinking 'let's see if it is effective or not...' Rather, there should be full conviction in the benevolence of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ will definitely accept. It is mentioned in a Ḥadiṣ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ*, meaning, 'Pray in the court of Allah عَزَّوَجَلَّ in such a state that you are certain of acceptance.' (Sunan-ut-Tirmiḏī, pp. 292, vol. 5, Ḥadiṣ 3490)
2. **Patience and Forbearance:** If days pass by, do not become worried that 'even after reciting for so many days, no effect has yet appeared!' This results in ceasing of acceptance. Instead of this, one should remain steadfast, and remain hopeful that Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are about to show their benevolence. Allah عَزَّوَجَلَّ says:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ

سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولَهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٩٥﴾

How excellent it would be, if they were pleased with what Allah عَزَّوَجَلَّ and His Noble Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had given them and said, 'Allah عَزَّوَجَلَّ suffices us; Allah عَزَّوَجَلَّ will now give us

by His munificence, and (so will) Allah's ﷺ Noble Messenger
- and towards Allah ﷻ only are we inclined.'

[Kanz-ul-Īmān (Translation of Qurān)] (Sūrah at-Taubah, verse 59)

It is mentioned in a Ḥadīṣ:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

which means, 'Your supplications are accepted, if you do not make haste saying, 'I prayed but it has not yet been accepted.' (Saḥīḥ Muslim, pp. 1463, Ḥadīṣ 2735)

3. It is a prerequisite for using my (i.e. A'lā Ḥaḍrat's) prescribed invocations, spiritual exercises and amulets, to offer five times daily congregational Ṣalāḥ in the Masjid consistently. *وَبِاللَّهِ التَّوْفِيقَ*

May Allah ﷻ benefit the author of this book, and its readers greatly from it. May Allah ﷻ acknowledge this endeavour of Sag-e-Madīnah (Amīr-e-Aḥl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*) and bestow him with the never failing fervour of devotion.

Mirā ḥar 'amal bas tayray wāṣṭay ḥo

Kar ikhlās aysā 'aṭā yā Ilāḥī ﷻ

May my every act be only for Your sake

Grant me such devotion O my Rab ﷻ!

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ! Whosoever distributes this book for Īṣāl Šawāb [conveying the reward] to his loved ones or distributes it at occasions and gatherings of happiness and grief with good intentions, or delivers the book at different houses in his locality, bless him with success in this worldly life and in the afterlife; and by his virtue, bless me too with the same.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

25 Shawwāl-ul-Mukarram 1429 Ĥijrī/25-10-2008

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

19 Intentions for Reading This Book

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ which means, ‘The intention of a Muslim values more than his deed.’ (Mu’jam Kabīr, pp. 185, vol. 6, Ḥadīṣ 5942)

Two Madanī Pearls

1. Without a good intention, no reward is granted for a righteous deed.
2. The more righteous intentions that are made, the greater the reward!

Intentions

- 1-4. Every time [I read this book] I will start with Ḥamd¹, Ṣalawāt², Ta’awwūz³ and Tasmiyāh⁴ (by reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).
5. For the pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.
- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁶ and facing the Qiblah⁷.

8. I will behold the Quranic verses,
9. and the blessed Aḥādīṣ
10. Whenever I read the exalted name of Allah, I will say **عَزَّوَجَلَّ**,
11. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
12. (On my personal copy) I will underline to highlight important things, as needed.
13. (On my personal copy) I will note down important points on the page of memorandum in this book.
14. I will persuade others to read this book.
15. With the intention of acting upon the Ḥadīṣ **تَهَادَوْا تَحَابُّوْا** ‘Give gifts to each other, it will enrich affection amongst you,’ (*Muaṭṭā Imām Mālik, pp. 407, vol. 2, Ḥadīṣ 1731*) I shall buy this book (one, or as many I can afford) and will gift it to others.
16. Where possible, I will give a target to read the entire book within a certain number of days (e.g. 40) to whoever I gift the book to.
17. I will place at least one copy of ‘*Madani Treasure of Blessings*’ in a Masjid or a shrine for Muslims to read (place the book in only those Masjids or shrines where it is not already present).

18. I will do Īṣāl Ṣawāb of reading this book to the entire Ummah.
19. If I spot any Shar'i mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

The Turban [‘Imāmah] and Science

According to the latest scientific research, the fortunate Muslim who adorns an ‘Imāmah on a regular basis will remain secured from stroke and various blood-related illnesses. This is because, with the blessings of adorning the ‘Imāmah Sharif, the pressure of the blood in the large blood vessels leading towards the brain remains in accordance with its requirement, and so surplus blood is not transported to the brain! Hence, in America, an ‘Imāmah-like mask has now been designed for the treatment of stroke.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
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Blessings of بِسْمِ اللَّهِ

Excellence of Salāt-‘Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ inscribes between his two eyes that he is freed from hypocrisy and the fire of Hell, and on the Day of Judgement He عَزَّوَجَلَّ will keep him with the martyrs.’ (*Majma’-uz-Zawāid*, pp. 253, vol. 10, Ḥadīṣ 17298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of بِسْمِ اللَّهِ

It is reported by Sayyīdunā ‘Abdullah ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that Amīr-ul-Mūminīn Sayyīdunā ‘Uṣmān ibn ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about (the excellence of) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, ‘This is a name from amongst the names of Allah عَزَّوَجَلَّ and the closeness between it and Allah’s عَزَّوَجَلَّ Ism-ul-A’ẓam [the most Holy name of Allah عَزَّوَجَلَّ] is like that of between the blackness of the eye and the whiteness of the eye.’ (*Al-Mustadrak*, pp. 250, vol. 2, Ḥadīṣ 2071)

My dear Islamic brothers! There are many virtues of the ‘Ism-ul-A’zam’ - and the Du’ā asked with the ‘Ism-ul-A’zam’ is accepted. The respected father of A’lā Ḥaḍrat, Ra’is-ul-Mutakallimīn, Maulānā Naqī ‘Alī Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘Some scholars have commented that بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is ‘Ism-ul-A’zam.’

It is reported from the Sovereign of Baghdad, Ghauṣ-ul-A’zam, Shaykh ‘Abdul Qādir al-Jilānī رَحِمَهُ اللهُ تَعَالَى عَنَّهُ that بِسْمِ اللَّهِ (invoked) from the tongue of an ‘Ārif (an ‘Ārif is one who recognizes Allah عَزَّوَجَلَّ) is like ‘كُنْ’ (i.e. be) from the words of Allah عَزَّوَجَلَّ.’

(Aḥsan-ul-Wi’ā, p. 66)

Endeavours Go Unfinished

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Any important endeavour which is started without (invoking) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ goes unfinished.’ *(Ad-Dur-rul-Manṣūr, pp. 26, vol. 1)*

My dear Islamic brothers! In order to induce blessings in our virtuous and lawful acts, we should recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ beforehand.

Before eating, drinking, putting things down, picking things up, washing, cooking, reading, studying, teaching, walking, driving, getting up, sitting down, turning on the light, turning on the fan, laying the dining mat, folding or spreading the bed sheet, opening the shop, locking or opening the lock, applying oil or perfume, delivering a speech, reciting a Na’at, wearing shoes, adorning the ‘Imāmaḥ Sharif, closing or opening the door, that is to say, before starting any lawful act (where there is no Shar’ī prohibition), it is a great virtue to develop the

habit of reciting **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** in order to earn plentiful bounties.

13 Madanī Pearls Regarding ‘بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ’

1. Shaykh Abul ‘Abbās Aḥmad bin ‘Alī Baunī عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَلِیُّ writes in Shams-ul-Ma’ārif, on page 37 (of the translation), ‘Whoever recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 786 times daily (with Ṣalāt-‘Alan-Nabī once before and once after) for seven days without fail, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ** his every need will be fulfilled; whether that need is regarding attainment of any goodness, or getting rid of any calamity, or for progress in his trading.’ (*Shams-ul-Ma’ārif - translation, p. 37*)
2. Whoever recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 50 times (with Ṣalāt-‘Alan-Nabī once before and once after) in front of an oppressor, fear of the reciter will develop in the heart of that oppressor, and he [the reciter] will remain secured from the oppressor’s evil. (*ibid, p. 37*)
3. Whoever recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 300 times and Ṣalāt-‘Alan-Nabī 300 times at the time of sunrise whilst facing the sun, Allah **عَزَّوَجَلَّ** will grant him sustenance from such a source that he cannot even imagine, and (by reading this every day) **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ** within one year he will become rich and prominent. (*ibid, p. 37*)
4. If someone bearing weak memory recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 786 times (with Ṣalāt-‘Alan-Nabī once before and once after it) and after doing *Dam* (blowing) on a glass of water,

drinks it, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, his memory will become strong and he will remember whatever he listens to. (*ibid*, p. 37)

5. If there is a famine, recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** 61 times (with Ṣalāt-‘Alan-Nabī once before and once after it) and then ask Du‘ā, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, rains will commence. (*ibid*, p. 37)
- 6-7. Write **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** 35 times on a piece of paper (with Ṣalāt-‘Alan-Nabī once before and once after) and hang it in the house, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Shayṭān will not pass through, and there will be an abundance of blessings. If one hangs it in the shop, business will flourish. (*ibid*, p. 38)
8. Whoever writes **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** 130 times (or gets it written from someone) on 1st Muḥarram-ul-Ḥarām and keeps this with him (or put on it after plastic coating or sewing in some cloth, or leather) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, no evil will afflict him or anyone in his household during his lifetime. (*ibid*, p. 38)

Ruling: Putting on a Ta’wīz (amulet) boxed up inside a metallic casing made up of gold or silver or any other metal is not permissible for males. In the same way, wearing a chain made of any metal, whether that chain contains a Ta’wīz or not, is impermissible and a sin for males.

Also wearing a bracelet or bangle made of gold, silver, or any type of metal whether something is inscribed [even if the blessed name of Allah **عَزَّوَجَلَّ**, or the Kalimah Ṭayyibah etc. is inscribed] on it or not, is impermissible for males. Women are permitted to put on Ta’wīz in gold or silver case.

9. A woman whose children do not survive [i.e. die in infancy] should write بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ 61 times (or have it written for her) and keep it with her (she may string it in her neck or tie it around her arm by sewing it in cloth or leather after coating it in plastic or sealing in wax paper), إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ her children will survive. (*ibid*, p. 38)
10. When closing the door of your house, remember to recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ - Shayṭān (evil Jinns) will be unable to enter the house. (*Ṣaḥīḥ Bukhārī*, pp. 591, vol. 3, Ḥadīṣ 5623)
11. At night, cover the utensils after reciting بِسْمِ اللهِ. If there is nothing to cover them with, recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and place a splinter etc. on the edge of the utensil. (*ibid*)

According to a narration of Muslim Sharif, during the year there is one night in which illness descends, and if this illness passes by a utensil which is not covered, or a container which has its lid open, then it enters into it. (*Saḥīḥ Muslim*, pp. 1115, Ḥadīṣ 2014)

12. Before sleeping recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and dust off your bedding 3 times, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will be secured from the things which sting.
13. In your business, at the time of lawful trading, whenever you receive something from someone, recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and whenever you give something to someone, recite إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ your wealth will increase.

O Rab of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestow us with the riches of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, and make us recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ at the start of every virtuous and lawful act.

أَمِیْنُ بِجَاهِ النَّبِیِّ الْأَمِیْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

8 Spiritual Cures Through 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ'

1. For Security of the Home

Sayyidunā Imām Fakhrudīn Rāzī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِیْ says, 'Whoever writes بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on the entrance door (main gate) of his house gets secured from destruction, even if he is a disbeliever (only in this world). So how high would be the excellence of that Muslim who has inscribed it on his heart's tablet forever!' (*Tafsīr Kabīr*, pp. 152, vol. 1)

2. Spiritual Cure for Headaches

Caesar of Rome wrote a letter to Amīr-ul-Mūminīn Sayyidunā 'Umar Fārūq al-A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ saying, 'I suffer from an unrelenting headache - if you have any medicine for this please send it to me.'

Amīr-ul-Mūminīn Sayyidunā 'Umar Fārūq al-A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ sent him a hat and whenever he would wear that hat his headache would disappear, and when he would remove the

hat, his headache would resume. He was amazed by this, and eventually, he opened up the hat, and found a piece of paper inside it, on which **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** was inscribed. (*Tafsīr Kabīr*, pp. 155, vol. 1)

3. Spiritual Cure for Nosebleeds (Epistaxis)

If anybody's nose bleeds (due to epistaxis), he should write **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** with his index finger starting from his forehead and finishing at the end of the nose; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the bleeding will stop.

4. The Method of Protecting Belongings from Jinns

Sayyidunā Ṣafwān bin Sulāim **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** says, 'Jinns use the belongings and clothing of human beings. So, whenever anyone of you picks up a piece of clothing (to put on) or puts it down (after taking it off), he should recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**. The name of Allah **عَزَّوَجَلَّ** will be the seal for it.' (i.e. by virtue of reciting **بِسْمِ اللَّهِ** the Jinns will not use that clothing). (*Kitāb-ul-'Azamah, Ḥadīṣ 1123, page 426*)

Dear Islamic brothers! In this way, when picking up or putting down anything, make it a habit to recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will remain secured from the interventions of harmful Jinns.

5. Spiritual Cure for Ending Enmity

If **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** is recited 786 times over water, and then the water is given to the opponent (i.e. enemy), **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, he will cease his enmity, and will begin to love instead. If the

same is served to a friend to drink, the friendship will become stronger. (*Jannatī Zaiwar*, p. 578)

6. Spiritual Cure from Illness

Reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 100 times for a duration of 3 days, with full presence of heart, and then performing of *Dam* (blowing) upon any pain or illness, will إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ result in relief from that [pain or illness]. (*Jannatī Zaiwar*, p. 579)

7. Security from Thieves and Sudden Death

If at night, before going to sleep, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is read 21 times, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, the wealth and belongings [of the reciter] will remain secured, and he will remain secured from sudden death. (*Jannatī Zaiwar*, p. 579)

8. An Easy Remedy for Distancing Calamities

It is reported by Sayyidunā ‘Alī al-Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O ‘Alī! Shall I not tell you about such words that you can recite at the time of calamity?’ Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ replied, ‘Of course! May my soul be sacrificed for you! I have learnt every goodness only from you.’ The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Whenever you are caught in any calamity, invoke:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

By virtue of this, Allah عَزَّوَجَلَّ will distance whichever calamity He عَزَّوَجَلَّ wishes.’ (*‘Amal-ul-Yaumī wal Laylatī lā bin Sunnī, p. 120*)

Dear Islamic brothers! Whenever any illness, debt, court case, trouble from an enemy, unemployment, or any calamity strikes – if anything is lost, if you feel a shock by somebody’s words, if anybody hits you, if your heart is caused distress, if you trip, if your car breaks down, if there is a traffic jam, if there is a loss in your business, if there is a burglary, that is to say, if there is any type of worry – how ever big or small – make it a habit to regularly recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

If your intention is pure, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the issues will be resolved.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seven Madanī Pearls

The companion Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنه stated that a wise person should prefer seven things to seven other things:

1. He should prefer poverty to wealth.
2. He should prefer (worldly) disgrace to (worldly) respect.
3. He should prefer humility to self-esteem.
4. He should prefer hunger to eating to full stomach.
5. He should prefer sadness to happiness.
6. He should prefer the poor pious people to the rich people of the world.
7. He should prefer death to life.

(Al-Munabbihāt lil ‘Asqalānī, pp. 85)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

Blessings of Recitation (of the Holy Qurān)

Excellence of Salāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Amīr-ul-Mūminīn, Sayyidunā ‘Umar al-Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Du‘ā (Supplication) remains suspended between the earth and the sky, nothing from it raises until you recite Salāt-‘Alan-Nabī.’ (*Sunan-ut-Tirmizī*, pp. 29, vol. 2, Ḥadīṣ 486)

The renowned commentator of the Qurān and Ḥadīṣ, Ḥakīm-ul-Ummah Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَانِ has stated in explanation of this Ḥadīṣ, ‘From this we learn that Salāt-‘Alan-Nabī is the means for the acceptance of supplications, and it is in fact, the means for the supplications to be presented in the court of Allah Almighty عَزَّ وَجَلَّ.’ (*Mirāt-ul Manājīh*, pp. 108, vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Reciting the Last Three Verses of Sūrah al-Ḥashr

It is reported from Sayyidunā Ma’qil bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ that the merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever

recites ‘أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ three times along with the last three verses of Sūrah al-Ḥashr in the morning, Allah عَزَّوَجَلَّ deputed 70, 000 angels for him, who ask mercy for him until the evening, and if he dies during that day, he will be a martyr. If the same is recited in the evening, it will bear the same virtue until the morning.’ (Sunan-ut-Tirmiḏī, pp. 423, vol. 4, Ḥadīṣ 2931)

The Last Three Verses of Sūrah al-Ḥashr

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

(Part 28, Sūrah al-Ḥashr: 22-24)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three Virtues of Reciting the Last Verses of Sūrah al-Baqarah

1. It is reported from Sayyidunā Nu'mān bin Bashīr رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Two thousand years before the creation of the earth and the skies, Allah عَزَّوَجَلَّ wrote a book, and then from this, He revealed the last verses of Sūrah al-Baqarah. Shayṭān will not come close to the home in which these two verses will be recited for three nights.' (*Sunan-ut-Tirmizī, pp. 404, vol. 4, Ḥadīṣ 2891*)
2. It is reported from Sayyidunā Abū Zār رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The final two verses of Sūrah al-Baqarah are from that treasure of Allah عَزَّوَجَلَّ which is beneath the Divine Throne. Allah عَزَّوَجَلَّ bestowed me with these two verses; learn these and teach them to your women as these are Mercy, nearness to Allah عَزَّوَجَلَّ and Du'ā [supplication].' (*Dārimī, pp. 542, vol. 2, Ḥadīṣ 3390*)
3. It is reported from Sayyidunā Abū Mas'ūd that the Mercy for the Universe, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites the last two verses of Sūrah al-Baqarah at night, these will suffice for him.' (*Ṣaḥīḥ Bukhārī, pp. 405, vol. 3, Ḥadīṣ 5009*)

Dear Islamic brothers! These two verses of Sūrah al-Baqarah being sufficient means that the recitation of these verses will be equivalent to his spending the night in worship or these will protect him from Shayṭān during that night. According to

one reference, they will protect him from calamities which might descend during that night. **وَاللَّهُ تَعَالَىٰ أَعْلَمُ** (*Faḥ-ul-Bārī*, pp. 48, vol. 9)

4 Excellences of Āyat-ul-Kursī

1. It is mentioned in a Ḥadīṣ that amongst all the verses of the glorious Qurān, this verse [i.e. Āyat-ul-Kursī] is of immense excellence. (*Ad-Dur-rul-Manšūr*, pp. 6, vol. 2)
2. It is reported from Sayyidunā Ubay bin Ka'b **رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُ** that the Sultan of Madīnah **صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'O Abū Munzīr! Of all of the verses of the Qurān which you have memorized, do you know which one is most grand?' I replied, **'اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ'**. Then the Holy Prophet **صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ** passed his blessed hand over my chest and said, 'O Abū Munzīr! Congratulations to you on your knowledge.' (*Saḥīḥ Muslim*, pp. 405, Ḥadīṣ 810)
3. In one of the narrations in Mustadrak, it is mentioned that there is one verse in Sūrah al-Baqarah which is the chief of all of the verses of the Holy Qurān. Shayṭān flees from the home in which this verse is recited, and the verse is Āyat-ul-Kursī. (*Al-Mustadrak*, pp. 647, vol. 2, Ḥadīṣ 3080)
4. Amīr-ul-Mūminīn Sayyidunā 'Alī **رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُ** has stated, 'I heard the Noble Prophet **صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ** saying from the Mimbar [pulpit] that whoever recites Āyat-ul-Kursī after every Ṣalāḥ, there is nothing preventing him from entry to Paradise except death, and whoever recites this before going to sleep at night, Allah **عَزَّ وَجَلَّ** will protect him, his house, and the neighbouring houses.' (*Shu'ab-ul-Īmān*, pp. 458, vol. 2, Ḥadīṣ 2395)

Five Blessings of Āyat-ul-Kursī

Dear Islamic brothers! Whoever recites Āyat-ul-Kursī after every Salāh will receive the blessings as mentioned below.

1. He will enter Paradise after death – *إِنَّ بَيْتَاءَ اللَّهِ عَزَّوَجَلَّ*.
2. He will remain secured from all the tricks of Shayṭān and Jinn *إِنَّ بَيْتَاءَ اللَّهِ عَزَّوَجَلَّ*.
3. If he is destitute then in a few days his destitution and poverty will be distanced from him.
4. Whoever recites Āyat-ul-Kursī and the two subsequent verses (up to *خَلْقُكُمْ*) in the morning, in the evening, and when lying down on his bed, he will be protected from theft, drowning, and burning *إِنَّ بَيْتَاءَ اللَّهِ عَزَّوَجَلَّ*.
5. If a tablet inscribed with Āyat-ul-Kursī is hung at some high place in the house, then *إِنَّ بَيْتَاءَ اللَّهِ عَزَّوَجَلَّ* there will never be a shortage of food in that house, in fact there will be more blessings and an increase in sustenance, and thieves will never be able to enter into that home. (*Jannatī Zaīwar*, p. 589)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Āyah al-Karīmāh

It is reported from Sayyidunā Sa'd رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sayyidunā Ḍunnūn (i.e. Sayyidunā Yūnus عَلَيْهِ السَّلَام) uttered the following words when he عَلَيْهِ السَّلَام was inside the belly of the fish:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۗ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, Purity (from all shortcomings) is to You, undoubtedly, I did wrong.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 17, al-Anbiyā, verse 87)

Therefore whoever supplicates with these words for any particular purpose, Allah عَزَّوَجَلَّ will accept his supplication.’

(Sunan-ut-Tirmiẓī, pp. 302, vol. 5, Ḥadīṣ 3516)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5 Invocations to be Recited When Going to Sleep

1. It is reported from Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If you recite Sūrah al-Fātiḥah and ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ (the entire Sūrah), when you get into the bed, you will be secured from everything except death.’ (Majma’-uz-Zawāid, pp. 165, vol. 10, Ḥadīṣ 17030)
2. It is reported from Sayyidunā ‘Irbād bin Sāriyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to recite Musabbihāt, and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say that there is a verse among these which is better than a thousand verses. (Sunan Abī Dāwūd, pp. 408, vol. 4, Ḥadīṣ 5057)

In the explanation of this Ḥadīṣ, the renowned commentator of the Holy Qurān and the Ḥadīṣ, Ḥakīm-ul-Ummaḥ Muftī

Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْكَتَّانِ has stated, ‘These Sūraḥs (i.e. Musabbiḥāt) are seven in all: Sūraḥ Asrā, Sūraḥ Ḥadīd, Sūraḥ al-Ḥaṣhr, Sūraḥ Ṣaf, Sūraḥ Jumū’aḥ, Sūraḥ Taghābun, and Sūraḥ A’lā. Obviously the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not have recited the whole of all these Sūraḥs because this would be very lengthy; instead he would have just recited some selected verses from these Sūraḥs.’ (*Mirāt-ul Manājīḥ*, pp. 247, vol. 3)

3. Sayyidunā Nawfil رَضِيَ اللهُ تَعَالَى عَنْهُ stated, ‘The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told me, ‘Recite the whole of ‘قُلْ يَا أَيُّهَا الْكَافِرُونَ’ before sleeping, because this is freedom from Shirk.’ (*Sunan Abī Dāwūd*, pp. 407, vol. 4, Ḥadīṣ 5055)
4. It is reported from Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When getting into bed, whoever recites:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَآتُوبُ إِلَيْهِ

Translation: I seek forgiveness from Allah عَزَّوَجَلَّ; except Whom none is worthy of worship, who is the Ever-Living and who is the Sustainer of others, and I incline towards Him.

Allah عَزَّوَجَلَّ forgives his sins, even if they are equal to the foam of the sea, even if they are equal to the leaves on the

trees, even if they are equal to the grains of the sands of the deserts, and even if they are equal to the number of days of the world. (*Sunan-ut-Tirmizī, pp. 255, vol. 5, Ḥadīṣ 3408*)’

5. If the last four verses of Sūrah Kaḥf (given below) i.e. from **إِنَّ الَّذِينَ آمَنُوا** to the end of the Sūrah, are recited with the intention of waking up at a certain time during the night or in the morning, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, reciter will wake up at that time.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ
نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ كَانَ
الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ
لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى
إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

(Part 15, Sūrah Kaḥf, verses 107-110)

(*Sunan Dārimī, pp. 546, vol. 2, Ḥadīṣ 3406 – al-Waḥīfa-tul-Karīmāh, pp. 29*)

Four Excellences of Sūrah al-Fātiḥah

1. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Sūrah al-Fātiḥah is a cure for every illness. (*Sunan Dārimī, pp. 538, vol. 2, Ḥadīṣ 337*)

2. It is mentioned in Musnad Dārimī that any supplication that is asked after reciting Sūrah al-Fātiḥah 100 times will be accepted by Allah عَزَّوَجَلَّ. (*Jannatī Zaīwar, p. 587*).
3. Saints of Islam have mentioned that reciting Sūrah al-Fātiḥah 41 times between the Sunnahs and Farḍ of Fajr and performing *Dam* (blowing) on an ill person, causes relief to that person and the pain of the eyes is cured very quickly. Applying one's own saliva onto the eyes after having recited this is very beneficial. (*ibid, p.587*)
4. For seven days recite **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** 11000 times daily, with Salāt-‘Alan-Nabī 3 times before and 3 times after it – this is a well proven spiritual cure for relief from ailments and afflictions. (*Jannatī Zaīwar, p. 588*)

Surah al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ

يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اِهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Translation of Surah al-Fatihah from Kanz-ul-Īmān

[1] All praise is to Allah عَزَّوَجَلَّ, the Rab of all the worlds. [2] The Most Gracious, the Most Merciful. [3] Owner of the Day of Recompense. [4] You alone we worship and from You alone we seek help (and may we always). [5] Guide us on the Straight Path. [6] The path of those whom You have favoured - Not the path of those who earned Your anger - nor of those who went astray.

16 Excellences of Sūrah Yāsīn

1. It is reported by Sayyidunā Ma'qil bin Yasār رضي الله تعالى عنه that the Knower of the Unseen, the Noble Sultan of Madīnah صلى الله تعالى عليه وآله وسلم has stated, 'Sūrah Yāsīn is the heart of the Qurān; whoever reads it for the pleasure of Allah عَزَّوَجَلَّ and for the betterment of his Hereafter will be granted forgiveness.' (*Musnad Imām Aḥmad*, pp. 286, vol. 7, *Ḥadīṣ* 20322)
2. It is reported by Sayyidunā Anas رضي الله تعالى عنه that the Holy Prophet صلى الله تعالى عليه وآله وسلم has stated, 'Without doubt, everything has a heart, and the heart of the Qurān is Sūrah Yāsīn. Whoever recites Sūrah Yāsīn once, the reward of reciting the entire Qurān ten times will be written for him.' (*Sunan-ut-Tirmizī*, pp. 406, vol. 4, *Ḥadīṣ* 2896)
3. It is narrated by Sayyidunā Ḥassān bin 'Aṭīyah رضي الله تعالى عنه that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated, 'In the Taurāt [Torah], the name of Sūrah Yāsīn is مُعِمَّة (Mu'immaḥ), because it brings every goodness of this world and the Hereafter for the one who recites it, and it relieves him from the afflictions of this world and the Hereafter, and it secures him from the horrors of the world and the Hereafter.

Another name for it [Sūrah Yāsīn] is **مُدَافِعَةُ الْقَاضِيَةِ** (Mudāfi'a-tul-Qāḍiyāh), because it dispels every evil from the one who recites it. Whoever recites this [Sūrah], it is equivalent to 20 Ḥajj for him, and whoever writes this [Sūrah] and drinks it, a thousand medicines, a thousand lights, a thousand certainties, a thousand blessings, and a thousand mercies will be entered into his stomach, and every deception and every illness will be dispelled from him.' (*Ad-Dur-rul-Manšūr*, pp. 37, vol. 7)

4. It is narrated by Sayyidunā Ibn 'Abbās **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** that the Embodiment of Nūr, the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'It is my wish for Sūrah Yāsīn to be present in the heart of every person from my Ummaḥ.' (*ibid*, p. 38)
5. It is reported by Sayyidunā Anas **رَضِيَ اللهُ تَعَالَى عَنْهُ** that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'Whoever regularly recites Sūrah Yāsīn every night and then passes away will die as a martyr [Shahīd].' (*ibid*, p. 38)
6. It is reported by Sayyidunā 'Aṭā bin Abū Rabāḥ Ṭābi'ī **رَضِيَ اللهُ تَعَالَى عَنْهُ** that the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'Whoever recites Sūrah Yāsīn at the start of the day, all of his needs will be fulfilled.' (*ibid*, p. 38)
7. Sayyidunā Ibn 'Abbās **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** has stated, 'Whoever recites Sūrah Yāsīn in the morning will be granted relief during that day until the evening, and whoever recites it at the beginning of the night will be granted relief during that night until the morning.' (*ibid*, p. 38)

8. It is narrated by Sayyidunā Ma'qil bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ that, without doubt, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sūrah Yāsīn is the heart of the Qurān. Whoever recites this blessed Sūrah for (pleasure of) Allah عَزَّوَجَلَّ and for the sake of the Hereafter, his previous sins will be forgiven, so recite this before those who are dying.'
(*ibid, p. 38*)
9. It is narrated by Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If Sūrah Yāsīn is recited before someone who is dying, Allah عَزَّوَجَلَّ deals with him mercifully (in taking his soul).'
(*ibid, p.38*)
10. It is narrated by Sayyidunā Abū Qilābah رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Whoever recites Sūrah Yāsīn will be forgiven; whoever recites it at the time of eating when the food is insufficient, food will suffice for him; if it is recited near a dying person, Allah عَزَّوَجَلَّ will be kind with him at the time of his death; if Sūrah Yāsīn is recited near a woman who is experiencing trouble in delivery, there will be relief for her; whoever recites it, it is as if he has recited the Holy Qurān 11 times; and for everything there is a heart, and the heart of the Qurān is Sūrah Yāsīn.'
(*ibid, p. 39*)
11. It is narrated by Sayyidunā Abū Ja'far Muhammad bin 'Alī رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Whoever finds harshness in his heart should write 'يَسَّ وَالْقُرْآنَ الْحَكِيمَ' with saffron onto a saucer, and then drink it.'
(*ibid, p. 39*)

12. It is narrated by Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever goes to visit the graves of one or both of his parents every Friday, and then recites Yāsīn next to them [i.e. by their graves], Allah عَزَّوَجَلَّ will grant forgiveness for him in place of each letter.’ (*Ad-Dur-rul-Manšūr, pp. 40, vol. 7*)
13. Sayyidunā Ṣafwān bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘The respected scholars say that when you recite Sūrah Yāsīn next to someone who is close to death, the agony of death will be lessened for him.’ (*ibid, p. 39*)
14. It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Sūrah Yāsīn on the night before Friday [i.e. Thursday night], forgiveness will be granted for him.’ (*At-Targhib wat-Tarhib, pp. 298, vol. 1, Hadīṣ 4*)
15. It is narrated by Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَلَيْهَا that the Sultan of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There is one Sūrah in the Noble Qurān which is referred to as ‘Azīm [most grand] in the court of Allah عَزَّوَجَلَّ; the one who recites it is referred to as Sharīf [honourable] in the court of Allah عَزَّوَجَلَّ; and the one who recites it will intercede for more people on the Day of Judgement than the number of people in the tribes of Rabī’ah and Maḍar – that Sūrah is Sūrah Yāsīn.’ (*Ad-Dur-rul-Manšūr, pp. 40, vol. 7*)
16. On page 594 of ‘*Jannatī Zaiwar*’, Shaykh-ul-Ḥadīṣ Maulānā ‘Abdul Muṣṭafā A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has listed many blessings of reciting Sūrah Yāsīn Sharīf:
 - 1) If a hungry person recites it, he will be satiated.

- 2) If a thirsty person recites it, his thirst will be quenched.
- 3) If someone short of clothes recites it, he will get clothing.
- 4) If an unmarried man recites it, very soon he will get married.
- 5) If an unmarried woman recites it, very soon she will get married.
- 6) If a sick person recites it, he will be cured.
- 7) If a prisoner recites it, he will be freed.
- 8) If a traveller recites it, he will receive assistance from Allah عَزَّوَجَلَّ in his journey.
- 9) If an unhappy person recites it, his sadness and sorrow will be soothed.
- 10) If someone who has lost something recites it, he will find that thing. Recite the following one verse of Sūrah Yāsīn 1469 times:

(Sūrah Yāsīn, verse 58)

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Whatever purpose you recite it for, that purpose will be fulfilled. Khuwājah Dirabī writes that this is a proven spiritual exercise.

Write سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ (verse 58) at 5 places on a single piece of paper and tie it as an amulet - you will remain secured from accidents, thieves etc.

Whoever recites Sūrah Yāsīn in the morning, his entire day will pass well, and whoever recites it at night, his entire night will pass well. It is mentioned in Ḥadīṣ that Yāsīn is the heart of the Qurān. (*Jannatī Zaīwar, p. 594*)

Surah Yāsīn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

يَس ۝۱ وَالْقُرْآنِ الْحَكِيمِ ۝۲ إِنَّكَ لَئِن الْمُرْسَلِينَ ۝۳

عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝۴ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝۵

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ ۝۶ لَقَدْ حَقَّ

الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝۷ إِنَّا جَعَلْنَا فِي

أَعْنَاقِهِمْ غٰلًا فَهِيَ إِلَى الْآذْقَانِ فَهُمْ مُّقْمَحُونَ ۝۸

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَعْشَيْنَهُمْ فَهُمْ لَا يُبْصِرُونَ ۝۹ وَ سَوَاءٌ عَلَيْهِمْ

ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝۱۰ إِنَّمَا تُنذِرُ

مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ
مَا قَدَّمُوا وَآثَرَهُمْ ۗ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُّبِينٍ ﴿١٢﴾ وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ
جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم
مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ ۗ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبَّنَا
يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ
النَّبِيِّ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۗ لَئِن لَّمْ تَنْتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا
طَآئِرُكُمْ مَعَكُمْ ۗ أَيْنِ ذُكِّرْتُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
الرُّسُلِينَ ﴿٢١﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢٢﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ
تُرْجَعُونَ ﴿٢٣﴾ ءَأَتَّخِذُ مِنْ دُونِهِ إِلَهَةً إِنْ يُرِدِنِ الرَّحْمَنُ
بُضْرًا لَا تَغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٤﴾
إِنِّي إِذَا نَفِئْتُ ضَلِيلٌ مُبِينٌ ﴿٢٥﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ
فَأَسْمِعُونِ ﴿٢٦﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٧﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٨﴾
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ
وَمَا كُنَّا مُنْزِلِينَ ﴿٢٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
فَإِذَا هُمْ خَامِدُونَ ﴿٣٠﴾ يَحْسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣١﴾ أَلَمْ يَرَوْا كَمْ

أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾
وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمْ
الْأَرْضُ الْمَيْتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَ
أَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۗ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي
خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ ۚ نَسَخْنَا مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۗ
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا
أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ

يَسْبَحُونَ ﴿٣٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ

الْمَشْحُونِ ﴿٣١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٣٢﴾

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٣٣﴾ إِلَّا

رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٣٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا

بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا

مُعْرِضِينَ ﴿٣٦﴾ وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالَ

الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطِعُمْ مَنْ لَوْ يَشَاءُ اللَّهُ

أَطَعَهُ ۗ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ

هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً

وَّاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ﴿٣٩﴾ فَلَا يَسْتَطِيعُونَ

تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا

هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَوَيْلَنَا
مَنْ بَعَثَنَا مِن مَّرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ
لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ
الْيَوْمَ فِي شُغْلٍ فَكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ
عَلَى الْأَرْبَابِ مُتَكِنُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا
يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا
الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِيٰ أَدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾
وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ
مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٢﴾ اِصْلَوْهَا الْيَوْمَ بِمَا
كُنْتُمْ تَكْفُرُونَ ﴿٦٣﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ افْوَاهِهِمْ وَتُكَلِّمُنَا
اَيْدِيَهُمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٤﴾ وَ لَوْ
نَشَاءُ لَطَمَسْنَا عَلٰى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنْتَ
يُبْصِرُونَ ﴿٦٥﴾ وَ لَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلٰى مَكَاتِبِهِمْ فَمَا
اسْتَطَاعُوا مُضِيًّا وَّلَا يَرْجِعُونَ ﴿٦٦﴾ وَمَنْ نُعِِّرْهُ نُنَكِّسْهُ
فِي الْخَلْقِ ۗ اَفَلَا يَعْقِلُونَ ﴿٦٧﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا
يَنْبَغِيْ لَهُ اِنْ هُوَ اِلَّا ذِكْرٌ وَّ قُرْآنٌ مُّبِينٌ ﴿٦٨﴾ لِيُنذِرَ مَنْ
كَانَ حَيًّا وَّ يَحِقَّ الْقَوْلُ عَلٰى الْكٰفِرِيْنَ ﴿٦٩﴾ اَوْ لَمْ يَرَوْا اَنَّا
خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَا اَنْعَامًا فَهُمْ لَهَا
مٰبِكُونَ ﴿٧٠﴾ وَ ذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَّ مِنْهَا
يَاْكُلُوْنَ ﴿٧١﴾ وَ لَهُمْ فِيْهَا مَنَافِعُ وَّ مَشَارِبٌ ۗ اَفَلَا

يَشْكُرُونَ ﴿٤٣﴾ وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ

يُنصَرُونَ ﴿٤٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَ هُمْ لَهُمْ جُنُودٌ

مُحْضَرُونَ ﴿٤٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا

يُعْلِنُونَ ﴿٤٦﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا

هُوَ حَصِيمٌ مُبِينٌ ﴿٤٧﴾ وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ ط

قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ ﴿٤٨﴾ قُلْ يُحْيِيهَا الَّذِي

أَنْشَأَهَا أَوَّلَ مَرَّةٍ ط وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٤٩﴾ الَّذِي جَعَلَ لَكُمْ

مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٥٠﴾ أَوْ

لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ

مِثْلَهُمْ ط بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ

شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ

مَلَكَوْتُ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ ﴿٥٣﴾

Translation of Surah Yāsīn from Kanz-ul-Īmān

[1] **يَسِينَ** [2] By oath of the wise Qurān. [3] You (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) are indeed one of the Noble Messengers. [4] On the Straight Path. [5] (The Qurān is) sent down by the Almighty, the Most Merciful. [6] So that you may warn these people whose ancestors were not warned, they are therefore unaware. [7] Undoubtedly, it (their disbelief) has proved true for most of them, so they will not believe. [8] We have indeed put shackles around their necks reaching up to the chins, so they remain facing upwards. [9] And We have set a wall before them and a wall behind them, and covered the top - so they are unable to see anything. [10] And it is the same for them, whether you warn them or do not warn them - they will not believe. [11] You warn only him who follows the advice and fears the most gracious without seeing; therefore give him glad tidings of forgiveness and an honourable reward. [12] We will surely bring the dead to life and We record what they send ahead and the signs they will leave behind; and We have accounted all things in a clear Book. [13] And relate to them the signs of the people of the city - when two emissaries came to them. [14] When We had sent two towards them and they denied them both, so We fortified them with a third, and they all said, 'Indeed we have been sent to you.' [15] They said, 'You are nothing but mortals like us; the most gracious has not sent down anything - you are nothing but liars.' [16] They answered, 'Our Rab knows that surely, without doubt, we have been sent towards you.' [17] 'And our duty is nothing but to plainly convey (the message).' [18] They (the people of the city) said, 'We think you are ominous; indeed, if you do not desist, we shall surely stone you to death, and you will surely face a grievous torture at our hands.' [19] They said, 'Your evil omens are with you! What! You get annoyed for being advised? In fact you are a people who transgress the limits!' [20] And from the outermost part of the city came a man running; he said, 'O my people! Obey those who have been sent.' [21] 'Obey those who do

not ask any fee from you, and they are on guidance.’ [22] ‘And what is the matter with me that I should not worship Him Who created me, whereas it is towards Him that you are to return?’ [23] ‘What! Shall I appoint gods other than Allah **عَزَّوَجَلَّ**? So that if the most gracious should wish me any harm, their intercession would be of no use to me, nor would they be able to save me?’ [24] ‘Undoubtedly, I am then in open error.’ [25] ‘Indeed I have believed in your Rab, so heed me.’ [26] It was said to him, ‘Enter Paradise’; he said, ‘If only my people knew!’ [27] ‘The manner in which my Rab has pardoned me and made me of the honoured ones!’ [28] And after him, We did not send down any army from Heaven against his people, nor did We intend to send down an army. [29] It was just one scream, and with it they were extinguished. [30] And it was said, ‘Woe to those bondmen - whenever a Noble Messenger comes to them, they mock at him!’ [31] Have they not seen how many generations We destroyed before them, which will not return to them? [32] And without exception, all of them will be brought forth before Us. [33] And a sign for them is the dead earth; We gave it life and We produced from it grain, so they eat from it. [34] And We have placed in it gardens of dates and grapes, and We have made springs of water in it. [35] So that they may eat from its fruits, whereas they are not manufactured by their hands! So will they not be grateful? [36] Purity is to Him Who created all pairs, from what the earth grows, and of themselves, and from the things they do not know. [37] And a sign for them is the night; We strip the day out of it, thereupon they are in darkness. [38] And the sun runs its course for its final destination; this is a command of the Almighty, the All Knowing. [39] And We have appointed positions for the moon till it returns like an old branch of the date palm. [40] It is not for the sun to catch up with the moon, nor does the night surpass the day; and each one of them floats in its orbit. [41] And a sign for them is that We lodged them in a laden ship, while they were in their forefathers backs. [42] And We have created for them similar ships, in which they now ride. [43] And if

We will, We can drown them, so there would be no help in their distress, nor would they be saved. [44] Unless by mercy from Us, and as a comfort for a while. [45] And when it is said to them, 'Beware of what is before you and what is behind you, in the hope of your gaining mercy', they turn away! [46] And whenever a sign comes to them from the signs of their Rab, they always turn away from it! [47] And when it is said to them, 'Spend in Allah's cause, from what Allah عَزَّوَجَلَّ has provided you', the disbelievers say regarding the believers, 'Shall we feed these, whom if Allah عَزَّوَجَلَّ willed, would have fed? You are not but in open error!' [48] And they say, 'When will this promise be fulfilled, if you are truthful?' [49] They await just one scream, which will overcome them while they are involved in worldly disputes. [50] Therefore neither able to make a will, nor returning to their homes. [51] And the Trumpet will be blown - so they will come forth from the graves, running towards their Rab. [52] Saying, 'O our misfortune! Who has raised us from our sleep? This is what the most gracious had promised, and the Noble Messengers had spoken the truth!' [53] It is just one scream, and every one of them will be brought together before Us! [54] So this day no soul will be wronged in the least; and you will not be compensated except for your deeds. [55] Indeed this day the dwellers of Paradise are in comfort, with blissful hearts. [56] They and their wives are in shades, reclining on thrones. [57] In it (Paradise) are fruits for them and whatever they ask for. [58] Upon them will be 'Peace' - a Word from their merciful Rab! [59] 'And be separated (from others) this day, O you criminals!' [60] 'O descendants of Adam! Did I not take a covenant from you that you shall not worship the devil? Undoubtedly, he is your open enemy.' [61] 'And that you shall worship Me? This is the Straight Path.' [62] 'And he has indeed led a large number of you astray; so did you not have sense?' [63] 'This is Hell, which you were promised.' [64] 'Enter it this day - the recompense of your disbelief.' [65] This day We will set a seal on their mouths, and their hands will speak out to Us and their feet

will bear witness to their deeds. [66] And had We willed, We could have quenched their eyes so they would rush towards the path, unable to see a thing. [67] And had We willed, We could have disfigured their faces while they were in their homes, therefore unable to go forward or turn back. [68] And whomever We bring to an old age, We reverse him in creation; so do they not understand? [69] And We have not taught him (the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) to recite poetry, nor does it befit him; it is nothing but an advice and the bright Qurān. [70] To warn the living, and to prove the Word against disbelievers. [71] Did they not see that We have created animals for them from Our handiwork, so they are their owners? [72] And have subjected the animals for them, so they ride some animals and eat some? [73] And for them in the animals are numerous different benefits and drinks; so will they not be grateful? [74] And they have appointed Gods other than Allah عَزَّوَجَلَّ, that perhaps they may be helped! [75] They (the appointed Gods) cannot help them; and they and their armies will come (to Us), as captives. [76] Therefore (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) do not grieve because of what they (the disbelievers) say; indeed We know what they conceal and what they disclose. [77] And did not man see that We have created him from a drop of semen? Yet he is an open quarreller! [78] And he invents an example for Us, while forgetting his own creation, saying, ‘Who is such that can revive the bones when they have completely rotted away?’ [79] Proclaim (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘They will be revived by the One Who created them the first time; and He is the All Knowing of every creation.’ [80] ‘The One Who has created for you fire from the green tree, so you kindle from it.’ [81] And is it not possible for the One Who created the heavens and the earth to create the likes of them? It is surely possible, why not? And He عَزَّوَجَلَّ is the Great Creator, the All Knowing of everything. [82] And His only task when He intends a thing is to command it, ‘Be’ - and it thereupon happens! [83] Therefore Purity is to Him in Whose Power is the control over all things and it is towards Him that you will be returned.

4 Excellences of Sūrah Kaḥf

1. Sayyidunā Barā bin ‘Āzib رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that somebody was reciting Sūrah Kaḥf, and an animal was tied up in the house. Suddenly the animal began to jerk, and the person saw that there was a cloud which was covering it. That person mentioned this incident to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who stated, ‘O so and so! Recite the Qurān because this is Sakīnah [serenity], which descends during the recitation of the Qurān.’ (*Saḥīḥ Muslim*, pp. 399, Ḥadīṣ 795)
2. It is reported by Mu’āz bin Anas Juḥnī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites from the beginning and from the end of Sūrah Kaḥf there will be Nūr [refulgence] from his head to toe for him, and for whoever recites the entire Sūrah, there will be Nūr from the earth to the sky for him.’ (*Musnad Imām Aḥmad Ḥadīṣ Mu’āz bin Anas*, pp. 311, vol. 5, Ḥadīṣ 15626)
3. It is narrated by Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Sūrah Kaḥf on a Friday, a Nūr is illuminated for him between two Fridays.’

In one narration it is mentioned, ‘Whoever recites it on the night before Friday [i.e. the night between Thursday and Friday], a Nūr is illuminated between him and Bayt-ul-‘Atīq (i.e. the blessed Ka’bah).’ (*Shu’ab-ul-Īmān*, pp. 474, vol. 2, Ḥadīṣ 2444)
4. It is reported by Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever memorizes the first 10 verses of Sūrah Kaḥf will remain

secured from Dajjāl' and in another narration it is mentioned, 'Whoever memorizes the last 10 verses of Sūrah Kaḥf, he will remain secured from Dajjāl'. (*Saḥīḥ Muslim, pp. 404, Ḥadīṣ 809*)

Surah Kahf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

اَلْحَمْدُ لِلّٰهِ الَّذِيۡ اَنْزَلَ عَلٰى عَبْدِهٖ الْكِتٰبَ وَ لَمْ يَجْعَلْ لَّهٗ
عُوْجًا ۝۱ قِيَمًا لِّيُنْذِرَ اَبْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَ يُبَشِّرَ
الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا
حَسَنًا ۝۲ مَا كَثِيْرَ فِيْهِ اَبَدًا ۝۳ وَ يُنْذِرُ الَّذِيْنَ قَالُوْا
اَتَّخَذَ اللّٰهُ وَلَدًا ۝۴ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَّ لَا اِلٰبَ اِيْلَهُمْ كَبُرَتْ
كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ۝۵ اِنْ يَقُوْلُوْنَ اِلَّا كَذِبًا ۝۶
فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلٰى اٰثَارِهِمْ ۝۷ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا
الْحَدِيْثِ اَسْفًا ۝۸ اِنَّا جَعَلْنَا مَا عَلٰى الْاَرْضِ زِيْنَةً لِّهَا

لِنَبَلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٤﴾ وَإِنَّا نَجَاعِلُونَ مَا عَلَيْهَا
 صَعِيدًا جُرُزًا ﴿٥﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَ
 الرَّقِيمِ^٦ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٦﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى
 الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا
 مِنْ أَمْرِنَا رَشَدًا ﴿٧﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ
 سِنِينَ عَدَدًا ﴿٨﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى
 لِمَا لَبِثُوا أَمَدًا ﴿٩﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ
 فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٠﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ
 إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ
 مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١١﴾ هَؤُلَاءِ قَوْمُنَا
 اتَّخَذُوا مِنْ دُونِهِ إِلَهَةً^{١٢} لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَنٍ بَيِّنٍ^{١٣}
 مِمَّنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٤﴾ وَإِذْ اعْتزَلْتُمُوهُمْ
 وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ

رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾
وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَٰلِكَ
مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِّ
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آيِقًا ظَالِمًا وَهُمْ رُقُودٌ ۗ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ ۗ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَكَلِمَاتٍ مِنْهُمْ رُعبًا ﴿١٨﴾ وَكَذَٰلِكَ بَعَثْنَاهُمْ
لِيَتَسَاءَلُوا بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۗ قَالُوا
لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۗ
فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا
أَزْكَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ

يُعِيدُكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ
أَعْتَرْنَا عَلَيْهِمْ لِيُعَلِّمُوا أَنْ وَعَدَ اللَّهُ حَقًّا وَ أَنَّ السَّاعَةَ
لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا
عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ط قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَنَاصِحِينَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ
كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ط قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ؕ فَلَا تُمَارِفِهِمْ إِلَّا مِرَاءً ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايِءٍ
إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ؕ وَادْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا
رَشْدًا ﴿٢٤﴾ وَابْتُئِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا
تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ؕ لَهُ غَيْبُ السَّمَوَاتِ

وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمَعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢١﴾ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدَّلَ لِكَلِمَاتِهِ ۗ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾
وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تَطْعَمَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٣﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۗ
أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي النُّجُومَ ۗ بِئْسَ الشَّرَابُ ۗ وَسَاءَتْ مُرْتَفَقًا ﴿٢٤﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٢٥﴾ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا

خُضْرًا مِّنْ سُنْدُسٍ وَاسْتَبْرَقٍ مُّتَّكِيْنَ فِيهَا عَلَى
 الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ وَاصْرَبْ
 لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
 وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كَلْتَا
 الْجَنَّتَيْنِ اتَتْ أَكْلَهُمَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۗ وَفَجَّرْنَا
 خِلْفَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ
 يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ
 جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ
 أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۗ وَلَئِنْ رُدِدْتُ إِلَى رَبِّي
 لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ
 يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
 ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
 أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ ۗ

لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرِنَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٦﴾
فَعَسَىٰ رَبِّيٰ أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا
حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِئُ صَعِيدًا زَلَقًا ﴿٣٧﴾ أَوْ يُصْبِئُ
مَاءً وَّهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٣٨﴾ وَأَحِيطَ بِشَرِّهِ
فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّيٰ أَحَدًا ﴿٣٩﴾ وَلَمْ
تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ
مُنْتَصِرًا ﴿٤٠﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۗ هُوَ خَيْرٌ ثَوَابًا
وَخَيْرٌ عُقْبًا ﴿٤١﴾ وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيْحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٢﴾
الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا ﴿٤٣﴾ وَيَوْمَ نُسِطِرُ

الْجِبَالِ وَ تَرَى الْأَرْضَ بَارِزَةً ۗ وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ
مِنْهُمْ أَحَدًا ﴿٢٤﴾ وَ عَرِضُوا عَلَى رَبِّكَ صَفًّا ۖ لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ
مَوْعِدًا ﴿٢٥﴾ وَ وُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ
مِمَّا فِيهِ وَ يَقُولُونَ يَوْمَلْتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَ وَجَدُوا مَا عَمِلُوا
حَاضِرًا ۗ وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٢٦﴾ وَ إِذْ قُلْنَا لِلْمَلٰٓئِكَةِ
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ
عَنِ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَ ذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي ۖ وَ هُمْ
لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٢٧﴾ مَا أَشْهَدْتُهُمْ خَلْقَ
السَّمَوَاتِ وَ الْأَرْضِ وَ لَا خَلَقَ أَنْفُسِهِمْ ۗ وَ مَا كُنْتُ مُتَّخِذًا
الْمُضِلِّينَ عَضُدًا ﴿٢٨﴾ وَ يَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ
زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ جَعَلْنَا بَيْنَهُمْ

مَوْبِقًا ﴿٥٢﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوهَا عَنْهَا مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۗ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ
جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ
مُنذِرِينَ ۗ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوعًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّنْ
ذُكِرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۗ إِنَّا
جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ
الْعَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمْ
الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْبِلًا ﴿٥٨﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِهَلِكِهِمْ
 مَوْعِدًا ﴿١٩٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لَا آتِبُرْهُ حَتَّىٰ أَبْلُغَ
 مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿١٩٧﴾ فَلَمَّا بَلَغَا مَجْمَعَ
 بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿١٩٨﴾
 فَلَمَّا جَاوَزَا قَالَ لِقَوْمِهِ إِنِّي آنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ
 سَفَرِنَا هَذَا نَصَبًا ﴿١٩٩﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ
 فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
 وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٢٠٠﴾ قَالَ ذَلِكُمْ مَا كُنَّا
 نَبْغُ ۗ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٢٠١﴾ فَوَجَدَا عَبْدًا مِنْ
 عِبَادِنَا اتَّيَّنَهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا
 عِلْمًا ﴿٢٠٢﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا
 عُلِّمْتَ رُشْدًا ﴿٢٠٣﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٢٠٤﴾
 وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٢٠٥﴾ قَالَ سَتَجِدُنِي

إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنْ
اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ
ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا^{٦٩} حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا^{٧٠}
قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾
قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا
تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾
فَانْطَلَقَا^{٧٢} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ^{٧٣} قَالَ أَقْتَلْتَنِي نَفْسًا
زَكِيَّةً بِغَيْرِ نَفْسٍ^{٧٤} لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُلْ
لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتكَ عَنْ
شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي^{٧٥} قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾
فَانْطَلَقَا^{٧٥} حَتَّىٰ إِذَا آتَىٰ آهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا
أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ^{٧٦} قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا

فِرَاقِ بَيْنِي وَبَيْنِكَ سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
 صَبْرًا ﴿٤٧﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي
 الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ
 سَفِينَةٍ غَصْبًا ﴿٤٨﴾ وَ أَمَّا الْغُلَمَ فَكَانَ أَبُوهُ مُؤْمِنِينَ
 فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَ كُفْرًا ﴿٤٩﴾ فَأَرَدْنَا أَنْ
 يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَ أَقْرَبَ رُحْمًا ﴿٥٠﴾
 وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ
 تَحْتَهُ كَنْزٌ لَهُمَا وَ كَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ
 يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۗ رَحْمَةً مِنْ رَبِّكَ
 وَ مَا فَعَلْتَهُ عَنْ أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ
 صَبْرًا ﴿٥١﴾ وَ يَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ ۗ قُلْ سَأَتْلُوا
 عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٥٢﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ
 مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٥٣﴾ فَاتَّبَعَ سَبَبًا ﴿٥٤﴾ حَتَّىٰ إِذَا بَلَغَ

مَغْرِبِ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ
عِنْدَهَا قَوْمًا قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّا اَنْ تُعَذِّبَ وَاِمَّا اَنْ
تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٧﴾ قَالَ اِمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ
يُرَدُّ اِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكِرًا ﴿٨٨﴾ وَ اِمَّا مَنْ اٰمَنَ وَ
عَمِلَ صٰلِحًا فَلَهُ جَزَآءٌ اَحْسَنُ ؕ وَ سَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا
يُسْرًا ﴿٨٩﴾ ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٠﴾ حَتَّىٰ اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَ جَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِنْ دُوْنِهَا سِتْرًا ﴿٩١﴾
كَذٰلِكَ ؕ وَ قَدْ اَحْطٰنَا بِمَا لَدَيْهِ حُبْرًا ﴿٩٢﴾ ثُمَّ اَتْبَعَ
سَبَبًا ﴿٩٣﴾ حَتَّىٰ اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَ جَدَ مِنْ دُوْنِهِمَا
قَوْمًا لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ﴿٩٤﴾ قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّا
يٰجُوْبَجَ وَ مَا جُوْبَجَ مُفْسِدُوْنَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَ بَيْنَهُمْ سَدًّا ﴿٩٥﴾ قَالَ مَا
مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَ

بَيْنَهُمْ رَدْمًا ﴿٩٥﴾ أَتَوْنِي زُبْرًا حَدِيدًا ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ
 الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا ۗ قَالَ أَتَوْنِي
 أَفْرَعًا عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ ۗ وَمَا
 اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي ۖ فَآذًا
 جَاءَ وَعَدُ رَّبِّي جَعَلَهُ دَكَّاءَ ۗ وَكَانَ وَعْدُ رَّبِّي حَقًّا ﴿٩٨﴾
 وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِعَ فِي الصُّورِ
 جَمْعَهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ
 عَرَضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي ۖ وَ
 كَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن
 يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ
 لِّلْكَافِرِينَ نَزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
 أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ وَهُمْ
 يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا

بَأَيِّ رَبِّهِمْ وَ لِقَاءِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾ ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَ
اتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ
فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا
لَتَكَلَّمْتُ رَبِّي لِنَفْعِ الْبَحْرِ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا
بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Translation of Surah Kahf from Kanz-ul-Īmān

[1] All praise is to Allah عَزَّوَجَلَّ Who sent down the Book upon His [distinguished] servant, and has not kept any deviation in it. [2] A just Book, to warn of Allah's severe punishment, and to give glad tidings to the believers who do good deeds, that for them is an excellent reward. [3] In which they will abide forever. [4] And to warn those who say 'Allah عَزَّوَجَلَّ has chosen a child.' [5] They do not have any knowledge of it - nor did their forefathers; profound is the word that comes out of their mouths; they only speak a lie. [6] Possibly you may risk your life by grieving (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) for them if they do not believe in this narration. [7] We have indeed placed all that is on the earth as its adornment in order that We may test them, who among them has the best deeds. [8] And indeed We shall one day make all that is on it a barren plain. [9] Did you know that the People of the Cave and People close to the Woods, were Our exceptional signs? [10] When the young men took refuge in the Cave - then said, 'Our Rab! Give us mercy from Yourself, and arrange guidance for us in our affair.' [11] We then thumped upon their ears in the Cave for a number of years¹. [12] We then awakened them to see which of the two groups more accurately tells the period they had stayed. [13] We shall narrate their account to you accurately; they were young men who believed in their Rab, and We increased the guidance for them. [14] And We made their hearts steadfast when they stood up and said, 'Our Rab is the Rab of the heavens and the earth - we shall not worship any other deity except Him - if it were, we have then said something excessive.' [15] 'These - the people of ours - have set up Gods besides Allah عَزَّوَجَلَّ; why do they not bring a clear proof regarding them? And who is more unjust than one who fabricates a lie against Allah?' [16] 'And when you have disassociated yourself from them and all what they worship besides Allah عَزَّوَجَلَّ - so take refuge in the Cave - your Rab will spread His mercy for you and arrange ease for you

¹ Put them to sleep

in your affairs.’ [17] And O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ you will see the sun that when it rises it shifts away to the right of their cave, and when it sets it shifts away to their left, and they are in the open ground of that cave; this is from among the signs of Allah عَزَّوَجَلَّ; whomever Allah عَزَّوَجَلَّ guides - only he is therefore guided; and whomever He عَزَّوَجَلَّ sends astray - you will never find for him a friend who guides. [18] And you may think they are awake, whereas they are asleep; and We turn them over to the right and the left - and their dog is on the threshold of the cave, with its paws outstretched; O listener, were you to look at them closely, you would turn back running away from them, and be filled with their dread. [19] And similarly We awakened them so that they may enquire about each other; a speaker among them said, ‘How long have you stayed here?’ Some among them said, ‘We have stayed a day or part of a day’; the others said, ‘Your Rab well knows how long you have stayed; therefore send one of you to the city with this silver coin - he may then check which food available there is purer, in order to bring some of it for you to eat - and he must be courteous and not inform anyone about you.’ [20] ‘Indeed if they come to know about you, they will stone you or turn you back to their religion - and if so, you will never prosper.’ [21] And this is how We made them known for people to know that the promise of Allah عَزَّوَجَلَّ is true and that there is no doubt concerning the Last Day; when the people began disputing among themselves regarding them, they said, ‘Construct a building over their cave’; their Rab well knows them; those who dominated in this matter said, ‘We promise we will build a Masjid over them.’ [22] So the people will now say, ‘They are three, their dog is the fourth’; and some will say, ‘They are five, their dog is the sixth’ - just blind guesses; and some will say, ‘They are seven, and their dog is the eighth’; proclaim (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘My Rab well knows their number - no one knows them except a few’; therefore do not debate concerning them except what has occurred, and do not ask any of the People of the Book anything concerning them. [23] And never

say about anything that, ‘I will do this tomorrow.’ [24] Except ‘If Allah عَزَّوَجَلَّ wills’; and remember your Rab when you forget, and say, ‘It is likely that my Rab will guide me to a more accurate way of virtue than this.’ [25] And they stayed in their Cave for three hundred years and nine more¹. [26] Say, ‘Allah عَزَّوَجَلَّ well knows how long they stayed; for Him only are the hidden of the heavens and the earth; how well He عَزَّوَجَلَّ sees and hears! They do not have any supporter besides Him; and He عَزَّوَجَلَّ does not associate anyone in His command.’ [27] And recite the Book of your Rab which has been divinely revealed to you; there is none who can change His Words; and you will never find a refuge besides Him. [28] And restrain yourself along with those who pray to their Rab morning and evening, seeking His pleasure; and may not your sight fall on anything besides them; would you desire the adornment of the life of this world? And do not follow him whose heart We have made neglectful of Our remembrance – the one who has followed his own desires and his matter has crossed the limits. [29] And proclaim, ‘The Truth is from your Rab’; so whoever wills may accept faith, and whoever wills may disbelieve - We have indeed prepared for the disbelievers a fire, the walls of which will surround them; if they plead for water, their plea will be answered with water like molten metal which shall scald their faces; what an evil drink it is; and what an evil destination is Hell! [30] Indeed those who believed and did good deeds - We do not waste the reward of those whose deeds are good. [31] For them are everlasting Gardens of Eden, beneath which rivers flow - in it they will be given bracelets of gold to adorn, and shall wear green clothes made of fine silk and gold embroidery, reclining upon thrones in it; what an excellent reward; and what an excellent abode is Paradise! [32] And relate to them the account of the two men - to one We gave two gardens of grapes, and covered them with date-palms and kept farms between them. [33] Both the gardens gave yields and gave no shortfall in it

¹ 300 according to the solar calendar and 309 according to the lunar calendar

- and We made a river to flow between the two. [34] And he had fruit; he therefore said to his companion - and he used to debate with him - 'I exceed you in wealth, and am more powerful in respect of men.' [35] He went into his garden and wronging himself said, 'I do not think that this will ever perish.' [36] 'I do not think that the Last Day will ever be established - and even if I return to my Rab I will surely find a haven better than this garden.' [37] His companion debating with him answered, 'What! You disbelieve in Him Who has created you from dust, then from a drop of liquid, and then created you as a complete man?' [38] 'But I just say that only Allah عَزَّوَجَلَّ is my Rab, and I do not ascribe anyone as a partner to my Rab.' [39] 'And why was it not that you would have said when you entered your garden, 'Whatever Allah عَزَّوَجَلَّ wills - we do not have any strength except with the help of Allah عَزَّوَجَلَّ' - if you had observed me lesser than you in wealth and children?' [40] 'So it is likely that my Rab will give me a garden better than yours, and send bolts of lightning from the skies on your garden - it therefore turns into a barren plain.' [41] 'Or its water may sink into the earth, so you may never be able to find it.' [42] And his fruits were surrounded - he therefore remained helplessly wringing his hands upon all that he had spent on it - and it lay fallen on its canopy - and he says, 'If only I had not ascribed any partner to my Rab!' [43] And he had no group to help him against Allah, nor was he capable of taking revenge. [44] Here brought to light is that the authority is only for Allah عَزَّوَجَلَّ, the True; the reward He عَزَّوَجَلَّ bestows is the best, and believing in Him has the best outcome. [45] And relate to them the example of the life of this world - like water which We sent down from the sky, therefore vegetation of the earth grew forth in abundance with it to become dry hay which the winds scatter; and Allah عَزَّوَجَلَّ is the Controller of all things. [46] Wealth and sons are ornaments of the life of this world; and good deeds that last - their reward is better before your Rab, and are better in respect of hope. [47] And the Day when We move the hills and you see the earth flattened plain, and We shall raise all of

them together - so not leaving out any one of them. [48] And everyone shall be presented before your Rab in rows; 'Indeed you have come to Us exactly as We had created you for the first time - in fact you thought that We shall never appoint a promised time for you!' [49] And the Book shall be placed - and you will see the guilty dreading what is written in it and saying, 'Woe to us - what sort of a Book is this that it has not left out any small sin nor a great one, which it has not included!' And they found all that they did confronting them; and your Rab does not wrong any one. [50] And recall when We commanded the angels that, 'Prostrate before Adam' - so they all prostrated, except Iblīs; he was of the jinn, he therefore rebelled against his Rab's command; 'What! You choose him and his offspring as your friends instead of Me, whereas they are your enemies?' And what an evil alternative did the unjust get. [51] Neither did I make them witness the creations of the heavens and the earth, nor witness their own creation; nor does it befit My Majesty to choose misleaders as aides. [52] And the Day when He will proclaim, 'Call those partners of Mine whom you had assumed' - so they will call out to them - they will not answer them, and We shall create a field of destruction between them. [53] And when the guilty see Hell, they will be certain of falling into it, and will find no place to escape from it. [54] And We have indeed illustrated all kinds of examples for mankind in this Qurān; and man is the most quarrelsome of all. [55] And what prevented men from accepting faith when guidance came to them, and from asking forgiveness from their Rab except that the tradition of the former nations come upon them or that they confront various kinds of punishments? [56] And We do not send the Noble Messengers except as Heralds of glad tidings and warnings; and the disbelievers debate by means of falsehood to drive away the Truth with it, and they took My signs and warnings they were given, as a mockery! [57] And who is more unjust than one who, when reminded of the signs of his Rab, turns away from them and forgets what his hands have sent forward? We have put

covers on their hearts so as not to understand the Qurān, and deafness in their ears; and even if you call them to guidance, they will never attain the right path. [58] And your Rab is the Oft Forgiver, the Merciful; if He عَزَّوَجَلَّ seized them for their deeds, He would soon send the punishment upon them; but for them is an appointed time from which they will not find any refuge. [59] And these towns - We destroyed them when they committed injustice, and We had set an appointed time for their destruction. [60] And recall when Mūsā said to his assistant, 'I will not give up until I reach the place where the two seas meet or until I have progressed for ages.' [61] And when they reached the place where the two seas meet, they forgot about their fish, and it took its way into the sea, making a tunnel. [62] So when they had gone beyond that place, Mūsā عَلَيْهِ السَّلَام said to his assistant, 'Bring our breakfast - we have indeed faced great exertion in this journey of ours.' [63] He said, 'Just imagine - when we had taken shelter near the rock, so indeed I forgot the fish; and none but Satan caused me to forget to mention it; and the fish took its way into the sea - it is amazing!' [64] Said Mūsā, 'This is exactly what we wanted'; so they came back retracing their steps. [65] So they found a bondsman¹ from amongst Our (chosen) bondmen, to whom We had given mercy from Us, and had bestowed the inspired knowledge from Ourselves. [66] Mūsā said to him, 'May I stay with you upon the condition that you will teach me the righteousness that you have been taught?' [67] He said, 'You will never be able to patiently stay with me.' [68] 'And how will you bear something which your knowledge does not encompass?' [69] Said Mūsā, 'Allah عَزَّوَجَلَّ willing, you will soon find me patient and I will not do anything against your instructions.' [70] He said, 'Therefore if you stay with me, do not ask me about anything until I myself mention it to you.' [71] So they both set out; until when they had boarded the boat, the chosen bondman ruptured the boat; said Mūsā, 'Did you

¹ Khidr عَلَيْهِ السَّلَام

make a hole in the boat in order to drown its passengers? You have indeed done an evil thing.’ [72] He said, ‘Did I not say that you will never be able to patiently stay with me?’ [73] Said Mūsā, ‘Do not apprehend me upon my forgetting, and do not impose difficulty on me in my task.’ [74] So they set out again; until when they met a boy, the chosen bondman slew him - Mūsā said, ‘Did you slay an innocent soul not in retribution for another? You have indeed done an extremely evil thing.’ [75] He said, ‘Did I not tell you that you will never be able to patiently stay with me?’ [76] Said Mūsā, ‘If I ask you anything after this, do not stay with me; indeed your condition from me is fulfilled.’ [77] So they both set out again; until they came to the people of a dwelling – they asked its people for food - they refused to invite them – then in the village they both found a wall about to collapse, and the chosen bondman straightened it; said Mūsā, ‘If you wished, you could have taken some wages for it!’ [78] He said, ‘This is the parting between you and me; I shall now tell you the interpretation of the matters you could not patiently bear.’ [79] ‘In respect of the boat - it belonged to the poor people who worked on the river, so I wished to flaw it - and behind them was a king who would capture every sound ship.’ [80] ‘And in respect of the boy - his parents were Muslims and we feared that he may incite them to rebellion and disbelief.’ [81] ‘So we wished that their Rab may bestow them a child - better, purer and nearer to mercy.’ [82] ‘And in respect of the wall - it belonged to two orphan boys of the city, and beneath it was their treasure, and their father was a virtuous man; therefore your Rab willed that they should reach their maturity and recover their treasure; by the mercy of your Rab; and I have not done this at my own command; this is the interpretation¹ of the matters you could not patiently bear.’ [83] And they ask you regarding Żul-Qarnāin; say, ‘I shall recite his story to you.’ [84] Indeed We gave him authority

¹ Khidr عَلَيْهِ السَّلَام was given the knowledge of the hidden - as in all three explanations he presented.

in the land and bestowed him the means of everything. [85] He therefore pursued a purpose. [86] To the extent that when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a nation there; We said, 'O Żul-Qarnāin – either punish them or choose kindness for them.' [87] He submitted, 'Regarding one who has done injustice, we shall soon punish him – he will then be brought back to his Rab, Who will punish him severely.' [88] 'And regarding one who believed and did good deeds – so his reward is goodness; and we shall soon give him an easy command.' [89] He again pursued a purpose. [90] To the extent that when he reached the rising-place of the sun, he found it rising upon a nation for which We had not kept any shelter from it. [91] So it is; and Our knowledge encompasses all that he possessed. [92] He again pursued a purpose. [93] Until, when he came between two mountains, he found before them a nation that did not appear to understand any speech. [94] They said, 'O Żul-Qarnāin - indeed Yājūj and Mājūj are spreading chaos in the land – so shall we assign for you a consideration upon the condition that you set up a wall between us and them?' [95] He said, 'That which my Rab has given me control over is better, therefore help me with strength - I shall set up a barrier between you and them.' [96] 'Give me sheets of iron'; until when he had raised the wall equal to the edge of the two mountains, he said, 'Blow'; to the extent that he made it ablaze - he said, 'Bring me molten copper to pour upon it.' [97] Therefore Yājūj and Mājūj were neither able to surmount it, nor could they pierce it. [98] He said, 'This is the mercy of my Rab; then when the promise of my Rab arrives, He will blow it to bits; and my Rab's promise is true.' [99] And on that day We shall release them in groups surging like waves one after another, and the Trumpet will be blown – so We shall gather them all together. [100] And We shall bring Hell in front of the disbelievers. [101] The ones whose eyes were covered from My remembrance, and who could not bear to hear Truth. [102] Do the disbelievers assume that they will be able to choose My bondmen as supporters other than Me?

Indeed We have prepared Hell to welcome the disbelievers. [103] Say (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘Shall we inform you whose are the most failed works?’ [104] ‘Of those whose efforts are lost in (pursuit of) the life of this world, and they think that they are doing good deeds.’ [105] The people who disbelieved in the signs of their Rab and in the meeting with Him, therefore all their deeds are in vain – We shall therefore not establish any weighing for them on the Day of Resurrection. [106] This is their reward – Hell - because they disbelieved, and made a mockery of My verses and My Noble Messengers. [107] Indeed those who believed and did good deeds – their welcome are the Gardens of Paradise. [108] They will abide in it for ever, never wanting to shift from it. [109] Proclaim, ‘If the sea became ink for the Words of my Rab, the sea would indeed be used up and the Words of my Rab would never - even if we bring another like it for help.’ [110] Proclaim, ‘Physically I am a human¹ like you - my Rab sends divine revelations to me - that your Allah is only One; so whoever expects to meet his Rab must perform good deeds and not ascribe anyone as a partner in the worship of his Rab.’

3 Excellences of Sūrah Fath

1. The revelation of this Sūrah took place on the way back from Ḥudaībiyah in the route between Makka-tul-Mukarramah and Madīna-tul-Munawwarah. When this Sūrah was revealed, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Tonight a Sūrah has been revealed upon me, which is dearer to me than everything in this world.’ (*Ṣaḥīḥ Bukhārī*, pp. 328, vol. 3 Ḥadīṣ 4833)

¹ Human but not equal to others, in fact he is the greatest in spiritual status.

2. Recitation of Sūrah Fath three times upon the sighting of the moon of Ramaḍān causes an increase in sustenance throughout the year. Recitation of this Sūrah when boarding a boat protects it from sinking, and writing this Sūrah and keeping it with you at the time of warfare and carnage assures security. (*Jannatī Zaīwar, p. 596*)
3. In order to gain victory over enemies, recite this Sūrah 21 times. If it is recited in front of the moon of Ramaḍān upon its sighting, there will be peace for the entire year
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. (Jannatī Zaīwar, p. 596)

Surah Fath

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ

ذُنُوبِكَ وَ مَا تَأَخَّرَ وَ يَتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا

مُسْتَقِيمًا ﴿٢﴾ وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ

السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ

إِيمَانِهِمْ ۗ وَ لِلَّهِ جُنُودُ السَّمَوَاتِ وَ الْأَرْضِ ۗ وَ كَانَ اللَّهُ عَلِيمًا

حَكِيمًا ﴿٣﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ط
وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٤﴾ وَيُعَذِّبَ الْمُنْفِقِينَ
وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ
السَّوْءِ ط عَلَيْهِمْ دَائِرَةُ السَّوْءِ ع وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَأَعَدَّ لَهُمْ جَهَنَّمَ ط وَسَاءَتْ مَصِيرًا ﴿٥﴾ وَبِاللَّهِ جُنُودُ السَّمَوَاتِ
وَ الْأَرْضِ ط وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٦﴾ إِنَّا أَرْسَلْنَاكَ
شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٧﴾ لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَتَعَزَّزُوا وَتُؤَقِّرُوهُ ط وَتَسْبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٨﴾ إِنَّ الَّذِينَ
يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ط يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ع فَمَنْ
نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ ع وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٩﴾ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ
الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا

يَقُولُونَ بِآلِسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ
لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ
نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾ بَلْ ظَنَنْتُمْ أَنْ
لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْئًا ۗ وَكُنْتُمْ قَوْمًا
بُورًا ﴿١٧﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَعِيرًا ﴿١٨﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿١٩﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَائِمَ
لِتَأْخُذُواهَا ذَرُونَا نَتَّبِعْكُمْ ۗ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ
قُلْ لَنْ تَتَّبِعُونَا كَذَبِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۗ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا
قَلِيلًا ﴿٢٠﴾ قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعَاؤُنَا إِلَىٰ

قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۚ فَإِنْ
 تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا
 تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى
 الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرْيُومِ حَرْجٌ
 ۖ وَمَنْ يُّطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللَّهُ
 عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
 قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾
 وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾
 وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ بَكُمْ هَذِهِ
 وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۗ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَ
 يَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾ ۖ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا
 قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ

قَاتَلَكُمْ الَّذِينَ كَفَرُوا وَلَوْ كَفَرُوا لَآتَيْنَاكُمْ لَآئِنَ مَا كَانْتُمْ تَعْبُدُونَ وَلَئِن لَّمْ يَظْهَرِ عَلَيْكُمْ فَسَافِئُوا بِهِمُ الْمُغَافِرِينَ أَتَىٰ مَكَّةَ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٣﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ وَلَوْلَا رِجَالُ مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتَصِيبَكُمْ مِنْهُمْ مَعْرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَو تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٤﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٥﴾ لَقَدْ

صَدَقَ اللهُ رَسُوْلَهُ الرَّءْيَا بِالْحَقِّ ۚ لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ اِنْ شَاءَ اللهُ اَمِيْنَ ۗ مُحَلِّقِيْنَ رُءُوسَكُمْ وَ
مُقَصِّرِيْنَ ۗ لَا تَخَافُوْنَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ
ذٰلِكَ فَتْحًا قَرِيْبًا ﴿٢٤﴾ هُوَ الَّذِي اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ ۗ وَكَفٰى بِاللّٰهِ شَهِيدًا ﴿٢٥﴾ مُحَمَّدٌ
رَّسُوْلُ اللّٰهِ ۗ وَالَّذِيْنَ مَعَهُ اَشِدَّاءُ عَلٰى الْكٰفِرِيْنَ رُحَمَآءُ
بَيْنَهُمْ تَرٰهُمْ رُكْعًا سٰجِدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا
سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثْرِ السُّجُوْدِ ۗ ذٰلِكَ مَثَلُهُمْ فِي
التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۗ كَزَرْعٍ اُخْرِجَ شَطَاةً
فَاَزْرَعَهُ فَاَسْتَعْلَظَ فَاَسْتَوٰى عَلٰى سُوْقِهِ يُعْجَبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكٰفِرَ ۗ وَعَدَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٢٦﴾

Translation of Surah Fatḥ from Kanz-ul-Īmān

[1] We have indeed, for your sake (O dear Prophet ﷺ), bestowed a clear victory. [2] So that Allah ﷻ may forgive, for your sake, the sins of those before you and those after you, and complete His favours upon you, and to show you the Straight Path. [3] And so that Allah ﷻ may provide you a great help. [4] It is He Who instilled peace in the hearts of the believers, so that it may increase their strength of conviction; and to Allah ﷻ only belong the armies of the heavens and the earth; and Allah ﷻ is All Knowing, Wise. [5] In order to admit the believing men and believing women into Gardens beneath which rivers flow, in which they will abide, and to relieve them of their misdeeds; and this, in Allah's sight, is the greatest success. [6] And to punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women, who think evilly about Allah ﷻ; upon them only is the evil cycle of misfortune; and Allah ﷻ has wreaked anger upon them, and has cursed them, and has prepared Hell for them; and what an evil destination. [7] And to Allah ﷻ only belong the armies of the heavens and the earth; and Allah is Most Honourable, Wise. [8] We have indeed sent you (O dear Prophet ﷺ) as a present witness and a Herald of glad tidings and warnings. (The Holy Prophet ﷺ is a witness from Allah ﷻ). [9] In order that you, O people, may accept faith in Allah ﷻ and His Noble Messenger, and honour and revere the Noble Messenger; and may invoke the Purity of Allah ﷻ, morning and evening. (To honour the Holy Prophet ﷺ – is part of faith. To disrespect him is blasphemy). [10] Those who swear allegiance to you (O dear Prophet ﷺ), do indeed in fact swear allegiance to Allah ﷻ; Allah's Hand¹ of Power is above their hands; so whoever breaches his oath, has breached his own greater promise; and whoever fulfils the covenant he has with Allah ﷻ - so very soon Allah ﷻ will bestow upon him a great reward. [11] The ignorant

¹ Used as a metaphor, not physical

ones who had stayed behind will now say to you, ‘Our wealth and our families prevented us from going by keeping us pre-occupied, therefore seek forgiveness for us’; they utter with their tongues what is not in their hearts; say, ‘So does anyone have any control over you against Allah عَزَّوَجَلَّ, if He wills to harm you or provide you benefit? In fact Allah عَزَّوَجَلَّ is Aware of what you do.’ [12] ‘Rather you had assumed that the Noble Messenger and the Muslims will never return to their homes, and you thought this as good within your hearts, whereas you had thought evilly; and you were a people about to be ruined.’ [13] And whoever does not accept faith in Allah عَزَّوَجَلَّ and His Noble Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ - We have indeed kept prepared a blazing fire for disbelievers. [14] And for Allah عَزَّوَجَلَّ only is the kingship of the heavens and the earth; He عَزَّوَجَلَّ may forgive whomever He عَزَّوَجَلَّ wills, and punish whomever He عَزَّوَجَلَّ wills; and Allah عَزَّوَجَلَّ is Oft Forgiving, Most Merciful. [15] Those who had stayed behind will now say, ‘When you go to receive the war booty, let us also go with you’; they wish to change the Words of Allah عَزَّوَجَلَّ; say, ‘You shall never come with us - this is already decreed by Allah عَزَّوَجَلَّ’; so they will now say, ‘But rather you envy us’; in fact they never understood except a little. [16] Say to the ignorant who stayed behind, ‘You will soon be called against a nation of great military strength - to fight against them or that they become Muslims; so if you obey, Allah عَزَّوَجَلَّ will give you an excellent reward; and if you turn away, the way you had turned away before, He will mete out a painful punishment to you.’ [17] There is no reproach upon the blind, nor reproach against the lame, nor reproach upon the sick; and whoever obeys Allah عَزَّوَجَلَّ and His Noble Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ - Allah عَزَّوَجَلَّ will admit him into Gardens beneath which rivers flow; and whoever turns away - He عَزَّوَجَلَّ will mete out a painful punishment to him. [18] Indeed Allah عَزَّوَجَلَّ was truly pleased with the believers when they swore allegiance to you beneath the tree - so He knew what was in their hearts - He therefore sent down peace upon them, and rewarded them with an imminent victory. [19] And plenty of war booty, to take; and Allah

عَزَّوَجَلَّ is Most Honourable, Wise. [20] Allah عَزَّوَجَلَّ has promised you plenty of booty which you will take, and has bestowed this to you quickly, and restrained peoples' hands from you; and in order that it may be a sign for the believers, and to guide you on the Straight Path. [21] And one more, not within your capacity, is within Allah's hold; and Allah عَزَّوَجَلَّ is Able to do all things. [22] And if the disbelievers were to fight you, they will turn away and flee, and then they will not find any supporter nor any aide. [23] The tradition of Allah عَزَّوَجَلَّ, ongoing since before; and you will not find the tradition of Allah عَزَّوَجَلَّ changing. [24] And it is He Who restrained their hands from you, and your hands from them in the valley of Makkah, after having given you control over them; and Allah عَزَّوَجَلَّ sees all what you do. [25] It was these who disbelieved and prevented you from the Sacred Masjid, and stopped the sacrificial animals from reaching their place; and were it not for some Muslim men and Muslim women, whom you do not know - lest you may crush them and unintentionally incur some violation due to them - Allah عَزَّوَجَلَّ would have permitted you to slay them; this relief for them, is so that Allah عَزَّوَجَلَّ may admit into His mercy whomever He wills; and had they been separated, We would have indeed punished the disbelievers among them with a painful punishment. [26] Whereas the disbelievers had set up in their hearts an obstinacy - the same obstinacy of the days of ignorance - so Allah عَزَّوَجَلَّ sent down His solace upon His Noble Messenger and upon the believers, and decreed upon them the words of piety, and they were more deserving and suitable for it; and Allah عَزَّوَجَلَّ is the All Knowing. [27] Allah عَزَّوَجَلَّ has indeed made the truthful dream of His Noble Messenger, come true; indeed you will all enter the Sacred Masjid, if Allah wills, in safety - with your heads shaven or hair cut short - without fear; so He knows what you do not know, and has therefore ordained another imminent victory before this. [28] It is He Who has sent His Noble Messenger with the guidance and the true religion, in order to make it prevail over all other religions; and Allah عَزَّوَجَلَّ is sufficient as a Witness. (The Holy

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a light from Allah (عَزَّوَجَلَّ). [29] Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Noble Messenger of Allah; and those who are with him - they are stern with the disbelievers and merciful among themselves - you will see them bowing and falling in prostration, seeking Allah's munificence and His pleasure; their signs are on their faces, from the effects of their prostration; this trait of theirs is mentioned in the Taurāt; and their trait is mentioned in the Injīl; like a cultivation that sprouted its shoot, then strengthened it, then thickened and then stood firm upon its stem, pleasing the farmer - in order to enrage the disbelievers with them; Allah عَزَّوَجَلَّ has promised forgiveness and a great reward to those among them who have faith and do good deeds.

One Way of Attaining the Light of Faith in the Heart

It is mentioned in a Ḥadīṣ, 'Whoever restrains his anger despite possessing the power to execute that anger, Allah عَزَّوَجَلَّ will fill his heart with tranquillity and faith. (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 541, Ḥadīṣ 8997)'

Narration

Somebody once swore at Sayyidunā Salmān Fārsī رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said in response, 'If on the Day of Judgement my scale of sinful deeds is heavier than that of my good deeds, then I am worse than what you have called me, and if that scale is lighter, I do not care about this swearing by you.' (*Iṭḥaf-us-Sādat-il-Muttaqīn*, pp. 416, vol. 9)

Narration

Somebody once swore at Sayyidunā Sha'abī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said in response, 'If you are speaking the truth, may Allah عَزَّوَجَلَّ forgive me, and if you are lying, may Allah عَزَّوَجَلَّ forgive you.' (*Ihyā-ul-'Ulūm, pp. 212, vol. 03*)

Madani Pearl

In place of fondness of increasing our income, if only we could develop a desire for increased blessings in our good deeds, and if only we were to recite some invocations for this purpose as well...

3 Excellences of Sūrah Duhān

1. The Sultan of Madīnah, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites Sūrah Duhān in any night, 70,000 angels will continue to supplicate for his forgiveness until the morning.' (*Jāmi' Tirmidhī, pp. 406, vol. 04 Hadīth 2897*)
2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites Sūrah Duhān during the night before Friday [i.e. Thursday night], forgiveness will be granted for him.' (*Jāmi' Tirmidhī, pp. 407, vol.04 Hadīth 2898*)

3. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites Sūrah Dukkān during the day or night of Friday, Allah عَزَّوَجَلَّ will make a house for him in Paradise.' (*Mu'jam Kabīr*, pp. 264, vol. 08 Ḥadīṣ 8026)

Surah Dukkān

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

حَمْدٌ ﴿٢﴾ وَ الْكِتَابِ الْمُبِينِ ﴿٣﴾ اِنَّا اَنْزَلْنَاهُ فِي لَيْلَةِ

مُبْرَكَةٍ اِنَّا كُنَّا مُنذِرِيْنَ ﴿٤﴾ فِيهَا يُفْرَقُ كُلُّ اَمْرٍ

حَكِيْمٍ ﴿٥﴾ اَمْرًا مِّنْ عِنْدِنَا اِنَّا كُنَّا مُرْسِلِيْنَ ﴿٦﴾

رَحْمَةً مِّنْ رَبِّكَ اِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ ﴿٧﴾ رَبِّ السَّمَوٰتِ

وَ الْاَرْضِ وَ مَا بَيْنَهُمَا اِنْ كُنْتُمْ مُّوقِنِيْنَ ﴿٨﴾ لَا اِلٰهَ اِلَّا

هُوَ يَحْيِيْ وَيُمِيْتُ رَبُّكُمْ وَ رَبُّ اَبَائِكُمُ الْاَوَّلِيْنَ ﴿٩﴾ بَلْ هُمْ

فِيْ شَكٍّ يَّلْعَبُوْنَ ﴿١٠﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ

مُبِيْنٍ ﴿١١﴾ يَّغْشَى النَّاسَ هَذَا عَذَابٌ اَلِيْمٌ ﴿١٢﴾ رَبَّنَا

اَكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُونَ ﴿١٢﴾ اَنِي لَهُمُ الذِّكْرَى
وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنهُ وَقَالُوا مَعْلَمٌ
مَّجْنُونٌ ﴿١٤﴾ اِنَّا كَاشِفُو الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَاكِدُونَ ﴿١٥﴾
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى اِنَّا مُنْتَقِمُونَ ﴿١٦﴾
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيْمٌ ﴿١٧﴾
اَنْ اَدُوْا اِلَى عِبَادِ اللّٰهِ اِنِّي لَكُمْ رَسُولٌ اَمِيْنٌ ﴿١٨﴾ وَاَنْ
لَّا تَعْلُوْا عَلٰى اللّٰهِ اِنِّي اَتِيكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿١٩﴾ وَاِنِّي
عَدْتُ بِرَبِّيْ وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ﴿٢٠﴾ وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ
فَاعْتَرِلُوْا ﴿٢١﴾ فَدَعَا رَبَّهُ اَنْ هُوْلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿٢٢﴾
فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبِعُوْنَ ﴿٢٣﴾ وَ اَتْرٰكِ الْبَحْرَ
رَهْوًا اِنَّهُمْ جُنْدٌ مُّعْرَقُوْنَ ﴿٢٤﴾ كَمْ تَرَكُوْا مِنْ جَنٰتٍ وَّ
عِيُوْنٍ ﴿٢٥﴾ وَ زُرُوْعٍ وَّ مَقَامٍ كَرِيْمٍ ﴿٢٦﴾ وَ نَعْمَةً كَانُوْا فِيْهَا
فٰكِهِيْنَ ﴿٢٧﴾ كَذٰلِكَ وَاوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿٢٨﴾ فَمَا بَكَتْ

عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَقَدْ
 نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ
 فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَقَدْ اخْتَرْنَا لَهُمْ
 عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَآتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ
 بَلَاءٌ مُبِينٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا
 الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٣٦﴾ أَهْمُ خَيْرٌ أَمْ قَوْمٌ تُبَعِّعُ^ل وَالَّذِينَ مِنْ قَبْلِهِمْ^ط
 أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ
 وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِيبِينَ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ
 أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُعْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ
 يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾
 إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْآثِمِينَ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي

الْبُطُونِ ﴿٣٥﴾ كَغَلِي الْحَمِيمِ ﴿٣٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ
الْحَجِيمِ ﴿٣٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٣٨﴾
ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٣٩﴾ إِنَّ هَذَا مَا كُنْتُمْ
بِهِ تَمْتَرُونَ ﴿٤٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٤١﴾ فِي
جَنَّتٍ وَعُيُونٍ ﴿٤٢﴾ يَلْبَسُونَ مِنْ سُنْدُسٍ وَاسْتَبْرَقٍ
مُتَقَبِلِينَ ﴿٤٣﴾ كَذَلِكَ تَنْزِيلُ عَذَابِهِمْ بِحُورٍ عِينٍ ﴿٤٤﴾
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِينَ ﴿٤٥﴾ لَا
يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهُمْ عَذَابَ
الْحَجِيمِ ﴿٤٦﴾ فَضَلًّا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٧﴾
فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٨﴾ فَارْتَقِبْ
إِنَّهُمْ مُّرْتَقِبُونَ ﴿٤٩﴾

Translation of Surah Dukhān from Kanz-ul-Īmān

[1] حَسْمَ [2] By oath of this clear Book. [3] We have indeed sent it down in a blessed night - indeed it is We Who warn. [4] During it are distributed all the works of wisdom. [5] By a command from Us - indeed it is We Who send. [6] A mercy from your Rab; indeed He عَزَّوَجَلَّ only is the All Hearing, the All Knowing. [7] The Rab of the heavens and the earth and all that is between them; if you people believe. [8] There is no worship except for Him - He gives life and causes death; your Rab and the Rab of your forefathers. [9] Rather they are in doubt, playing. [10] So you await the day when the sky will bring forth a visible smoke. [11] Which will envelop the people; this is a painful punishment. [12] Thereupon they will say, 'O our Rab! Remove the punishment from us - we now accept faith.' [13] How is it possible for them to accept guidance, whereas a Noble Messenger who speaks clearly has already come to them? [14] Whereas they had then turned away from him and said, 'He is a madman, tutored!' [15] We now remove the punishment for some days - so you will again commit the same. [16] The day when We will seize with the greatest seizure - We will indeed take revenge. [17] And before them We indeed tried the people of Fir'awn, and an Honourable Noble Messenger came to them. [18] Who said, 'Give the bondsmen of Allah عَزَّوَجَلَّ into my custody; I am indeed a trustworthy Noble Messenger for you.' [19] And saying, 'And do not rebel against Allah عَزَّوَجَلَّ; I have brought a clear proof to you.' [20] 'And I take the refuge of my Rab and yours, against your stoning me.' [21] 'And if you do not believe in me, then have no relation with me.' [22] He therefore prayed to his Rab, 'These are a guilty nation!' [23] We commanded him, 'Journey with My bondsmen in a part of the night - you will be pursued.' [24] 'And leave the sea as it is, parted in several places; indeed that army will be drowned.' [25] How many gardens and water-springs they left behind! [26] And fields and grand palaces! [27] And favours amongst which they were rejoicing! [28] That is what We did; and We made another nation their heirs.

[29] So the heavens and the earth did not weep for them, and they were not given respite. [30] And indeed We rescued the Descendants of Israel from a disgraceful torture. [31] From Fir'awn; he was indeed proud, among the transgressors. [32] And We knowingly chose them, among all others of their time. [33] And We gave them signs in which lay clear favours. [34] Indeed these disbelievers proclaim; - [35] 'There is nothing except our dying just once, and we will not be raised.' [36] 'Therefore bring back our forefathers, if you are truthful!' [37] Are they better, or the people of Tubba'? And those who were before them? We destroyed them; they were indeed criminals. [38] And We did not create the heavens and the earth, and all that is between them, just for play. [39] We did not create them except with the truth, but most of them do not know. [40] Indeed the Day of Decision is the appointment for all of them. [41] The day on which, no friends will benefit each other at all, nor will they be helped. [42] Except those upon whom Allah عَزَّوَجَلَّ has mercy; indeed He only is the Most Honourable, the Most Merciful. [43] Indeed the tree of Zaqqūm, - [44] Is the food of the sinners. [45] Like molten copper; it churns in their bellies. [46] Like the churning of boiling water. [47] 'Seize him, and forcibly drag him right to the blazing fire.' [48] 'Then pour on his head the punishment of boiling water.' [49] Saying 'Taste it! Indeed you only are the most honourable, the dignified!' [50] 'Indeed this is what you used to doubt about.' [51] Indeed the pious are in a place of peace. [52] In Gardens and water-springs. [53] They will be dressed in fine silk and embroidery, facing one another (on thrones). [54] So it is; and We have wedded them to maidens with gorgeous, large eyes. [55] In it they will ask for all kinds of fruit, with safety. [56] They will not taste death again in it, except their former death; and Allah عَزَّوَجَلَّ has saved them from the punishment of fire. [57] By the munificence of your Rab; this is the great success. [58] And We have made this Qurān easy in your language, for them to understand. [59] Therefore wait (O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) - they too are waiting.

9 Excellences of Sūraḥ Mulk

1. It is reported by Sayyidunā Abū Ḥurairah رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of the Ummaḥ, the Owner of Jannah صلى الله تعالى عليه وآله وسلم has stated, ‘Without doubt there is a Sūraḥ in the Holy Qurān consisting of 30 verses, which will continue to intercede for its reciter until he is forgiven, and that Sūraḥ is **تَبْرَكَ الَّذِي يَبْدِيهِ الْمُلْكُ**.’
(Jāmi’ Tirmizī, pp. 408, vol. 04 Ḥadīṣ 2900)
2. It is reported by Sayyidunā Anas رضي الله تعالى عنه that the Beloved Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘There is one Sūraḥ in the Noble Qurān which will continue to argue for its reciter until it will make him enter into Paradise, and that Sūraḥ is Sūraḥ Mulk.’ *(Ad-Dur-rul-Manṣūr, pp. 233, vol. 08)*
3. Sayyidunā ‘Abdullāh Ibn Mas’ūd رضي الله تعالى عنه has stated, ‘When a person goes into his grave, torment comes towards him from the direction of his feet. His feet will say, ‘There is no path for you from my side because this person used to recite Sūraḥ Mulk at night.’ Then the torment will come towards him from the direction of his chest or stomach. His chest or stomach will say, ‘There is no path for you from my side because this person used to recite Sūraḥ Mulk at night.’ Then the torment will come towards him from the direction of his head. The head will then say, ‘There is no path for you to come from my side because this person used to recite Sūraḥ Mulk at night.’

So this Sūrah is a shield, as it shields a person from the punishment of the grave. In the Taurāt [Torah] its name is Sūrah Mulk, and whoever recites it at night performs an exceedingly pious action. (*Al-Mustadrak*, pp. 322, vol. 03 *Ḥadīṣ* 3892)

4. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that a companion of the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once pegged a tent upon a grave but he was unaware that it was the site of a grave. However, later on he found that it was the grave of a person who was reciting Sūrah Mulk and he heard him complete the entire Sūrah. That companion went to the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I erected a tent over a grave but I was unaware that there was a grave. However, at that place there was a grave of such a person who recites the whole of Sūrah Mulk every day.’

Then the Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is this which is a shield and it is this that is a means of attaining salvation. This is what has protected that person from the punishment of the grave.’ (*Jāmi’ Tirmizī*, pp. 407, vol. 04 *Ḥadīṣ* 2899)

5. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘It is my wish that تَبَارَكَ الَّذِي بِيَدِهِ الْمَمْلُوكُ [i.e. Sūrah Mulk] be in the heart of every believer.’ (*Kanz-ul-’Ummāl*, pp. 291, vol. 01 *Ḥadīṣ* 2645)
6. If this Sūrah is recited upon sighting of the moon, the reciter will لَنْ يَشَاءَ اللهُ عَذْرًا جَلَّ remain secured from hardships

for all 30 days of the month because this consists of 30 verses, and these suffice for 30 days. (*Ruḥ-ul-Ma'aānī, Sūrah Al-Mulk, pp. 4 vol. 15*)

7. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Without doubt I see a Sūrah in the Holy Qurān consisting of 30 verses; whoever recites this (Sūrah) at night, 30 good deeds will be written for him, 30 of his bad deeds will be erased, and his rank will be raised by 30 degrees.

Allah عَزَّوَجَلَّ will send an angel towards him so that it can spread its wings over him and protect him from everything until his waking. This [Sūrah] is one which does Mujādalah (i.e. argues) and in the grave it will argue for the forgiveness of its reciter; and this Sūrah is تَرَكُ الَّذِي بِيَدِهِ الْمُلْكُ.’ (*Ad-Dur-rul-Manšūr, pp. 233, vol. 08*)

8. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite Sūrah Mulk and Sūrah Alif Lām Mīm Tanzīl as-Sajdah before resting at night. (*Ruḥ-ul-Bayān, pp. Sūrah Al-Mulk, pp. 98 vol. 10*)
9. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا once said to somebody, ‘Shall I not give you a Ḥadīṣ as a gift, with which you will be happy?’ The person replied, ‘Certainly!’ So he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Recite this Sūrah تَرَكُ الَّذِي بِيَدِهِ الْمُلْكُ and teach this Sūrah to your family members, to all your children, to the children of your house, and to your neighbours because it is a means of salvation and on the Day of Judgement it will argue for its reciter in the court of its Rab.

It will search out its reciter so that it can save him from the punishment of the Hellfire and because of this Sūrah, its reciter will succeed in gaining salvation from punishment.’ (Ad-Dur-rul-Manšūr, pp. 231, vol. 08)

Surah Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ

عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ

طَبَاقًا ۗ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ ۗ فَارْجِعِ

الْبَصَرَ ۗ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا

السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَ

أَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَاللَّذِينَ كَفَرُوا بِرَبِّهِمْ

عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ النَّصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا
لَهَا شَهيقًا وَهي تَفُورُ ﴿٧﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا
أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا
بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ ۗ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۗ
إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْتَرَفُوا بِذَنبِهِمْ
فَسُحِقًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ ۖ وَ أَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ
اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ
خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ
وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ
بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ

أَنْ يُرْسَلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿١٤﴾
وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾ أَوْلَمْ
يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضُنَّ ۗ مَا يُمَسِّكُهُنَّ إِلَّا
الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٦﴾ أَمَّنْ هَذَا الَّذِي هُوَ
جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ ۗ إِنَّ الْكٰفِرُونَ
إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَزْرُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهُ ۗ بَلْ تَحْجَوْنَ فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَمَّنْ يَمْشِي مَكْبَأً عَلَى
وَجْهِهِ ۗ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾
قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَ
الْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي
الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ ۗ وَإِنَّمَا أَنَا
نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَتْ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٤﴾ قُلْ أَرَأَيْتُمْ إِنْ
أَهْلَكَنِى اللَّهُ وَ مَنْ مَعِىَ أَوْ رَحِمَنَا ۖ فَمَنْ يُجِيرُ
الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ
وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٦﴾
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ
مَعِينٍ ﴿٢٧﴾

Translation of Surah Mulk from Kanz-ul-Īmān

[1] Most Auspicious is He عَزَّوَجَلَّ in Whose control is the entire kingship; and He عَزَّوَجَلَّ is Able to do all things. [2] The One Who created death and life to test you – as to who among you has the better deeds; and He عَزَّوَجَلَّ only is the Most Honourable, the Oft Forgiving. [3] The One Who created the seven heavens atop each other; do you see any discrepancy in the creation of the Most Gracious? Therefore lift your gaze – do you see any cracks? [4] Then lift your gaze again, your gaze will return towards you, unsuccessful and weak. [5] And indeed We have beautified the lower Heaven with lamps, and have made them weapons against the devils, and have kept prepared for them the punishment of the blazing fire. [6] And for those who disbelieved in their Rab, is the punishment of Hell; and what a wretched outcome! [7] They will hear it hissing when they will be thrown into it, and it is boiling. [8] As if about to explode with rage; whenever a group is thrown into it, the guardians of Hell will ask them, ‘Did not a Herald of Warning come to you?’

[9] They will say, ‘Yes, why not – indeed a Herald of Warning did come to us – in response we denied and said, ‘Allah عَزَّوَجَلَّ has not sent down anything – you are not except in a great error.’ [10] And they will say, ‘Had we listened or understood, we would not have been among the people of Hell.’ [11] So now they admit their sins! Therefore accursed be the people of Hell! [12] Indeed for those who fear their Rab without seeing is forgiveness, and a great reward. [13] And whether you speak softly or proclaim it aloud; He indeed knows what lies within the hearts! [14] What! Will He Who has created not know? Whereas He knows every detail, the All Aware! [15] It is He Who subjected the earth for you, therefore tread its paths and eat from Allah’s sustenance; and towards Him is the resurrection. [16] Have you become unafraid of the One Who controls the heavens, that He will not cause you to sink into the earth when it trembles? [17] Or have you become unafraid of the One Who controls the heavens, that He will not send a torrent of stones upon you? So now you will realise, how My warning turned out! [18] And indeed those before them had denied – therefore how did My rejection turn out! [19] And did they not see the birds above them, spreading and closing their wings? None except the Most Gracious holds them up; indeed He sees all things. [20] Or which army do you have that will help you against the Most Gracious? The disbelievers are in nothing except an illusion. [21] Or who is such that will give you sustenance if Allah عَزَّوَجَلَّ stops His sustenance? In fact they persist in rebellion and hatred. [22] So is one who walks inverted upon his face more rightly guided, or one who walks upright on the Straight Path? [23] Proclaim (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘It is He Who created you, and made ears and eyes and hearts for you; very little thanks do you offer!’ [24] Say, ‘It is He Who has spread you out in the earth, and towards Him you will be raised.’ [25] And they say, ‘When will this promise come, if you are truthful?’ [26] Proclaim, ‘Surely Allah عَزَّوَجَلَّ has its knowledge; and I am only a Herald of plain warning.’ [27] So when they will see it close, the faces of the disbelievers will

become ghastrly, and it will be declared, ‘This is what you were demanding.’ [28] Say (O dear Prophet ﷺ), ‘What is your opinion – Allah ﷻ may either destroy me and those with me, or have mercy on us – so who is such that will protect the disbelievers from the painful punishment?’ [29] Proclaim, ‘He ﷻ only is the Most Gracious – we have accepted faith in Him and have relied only upon Him; so you will now realise who is in open error.’ [30] Say, ‘What is your opinion - if in the morning all your water were to sink into the earth, then who is such who can bring you water flowing before you?’

4 Excellences of Sūrah Ar-Raḥmān

1. It is narrated by Sayyidunā ‘Alī رضي الله تعالى عنه that I heard the Merciful Prophet ﷺ saying, ‘For everything there is adornment, and the adornment of the Holy Qurān is Sūrah ar-Raḥmān.’ (*Ad-Dur-rul-Manšūr, pp. 690, vol. 7*)
2. The Noble Prophet ﷺ has stated, ‘The reciter of Sūrah Ḥadīd, Sūrah Wāqī’ah, and Sūrah ar-Raḥmān is referred to as Sākin-ul-Firdaus (resident of Jannat-ul-Firdaus) amongst the angels of the heavens and the earth.’ (*Ad-Dur-rul-Manšūr, pp. 690, vol. 07*)
3. It is reported by Sayyidunā Jābir bin ‘Abdullāh رضي الله تعالى عنه that the Intercessor of the Ummaḥ, the Owner of Jannaḥ, the Beloved Prophet ﷺ went to the blessed Ṣaḥābah رضيهم الرضوان and recited Sūrah ar-Raḥmān from the beginning to the end, whilst they all remained silent.

The Holy Prophet ﷺ stated, ‘I am observing an air of silence over you – when I recited this very same Sūrah in front of the Jinns on the night of meeting with

them, they responded in an incredibly pleasing and beautiful manner. Whenever I reached this verse: **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ** ﴿١٠﴾, they said: **‘وَلَا بِشَيْءٍ مِّنْ نَّعْمِكَ رَبَّنَا نَكَذِبُ فَلَكَ الْحَمْدُ’** – meaning, **‘O our Rab **عَزَّوَجَلَّ**! We do not deny anything from Your bounties, and all praises are for You.’** (*Ad-Dur-rul-Manšūr*, pp. 690, vol. 07)

4. By reciting Sūrah ar-Raḥmān 11 times, problems are resolved. In addition to this, it is very beneficial for the patient suffering from disease of the spleen to make him drink the water blessed with washing a piece of paper which has Sūrah ar-Raḥmān inscribed on it. (*Jannatī Zaiwar*, p. 597)

Surah Ar-Rahman

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

Allah **عَزَّوَجَلَّ** - beginning with the name of - the Most Gracious,
the Most Merciful

الرَّحْمَنُ ﴿١﴾ **عَلَّمَ الْقُرْآنَ** ﴿٢﴾ **خَلَقَ الْإِنْسَانَ** ﴿٣﴾ **عَلَّمَهُ**

الْبَيَانَ ﴿٤﴾ **الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ** ﴿٥﴾ **وَالنَّجْمُ وَالشَّجَرُ**

يَسْجُدْنَ ﴿٦﴾ **وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ** ﴿٧﴾ **أَلَّا**

تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ **وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا**

الْمِيزَانَ ﴿٩﴾ وَ الْأَرْضَ وَضَعَهَا لِيَلْنَا مِ ﴿١٠﴾ فِيهَا
 فَكِهَةٌ ۗ وَ النَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَ الْحَبُّ ذُو
 الْعُصْفِ وَ الرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ﴿١٣﴾ خَلَقَ
 الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾ وَ خَلَقَ الْجَانَّ مِنْ
 مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ﴿١٦﴾ رَبُّ
 الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
 تُكذِّبِينَ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ
 لَا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا
 اللُّؤْلُؤُ وَ الْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ﴿٢٣﴾ وَلَهُ
 الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَبِأَيِّ آلَاءِ
 رَبِّكُمَا تُكذِّبِينَ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَ يَبْقَى وَجْهُ
 رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
 تُكذِّبِينَ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ

فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ
أَيُّهُ الثَّقَلَيْنِ ﴿٣١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾ يَمْعَشَرِ
الْحَجِينَ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَ الْأَرْضِ فَانْفُذُوا ۗ لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٣٣﴾ فَبِأَيِّ
الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ ۗ
وَمُخَاسٍ فَلَا تَنْتَصِرْنَ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٦﴾
فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ
الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ
وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾ يَعْرِفُ
الْمُجْرِمُونَ بِسِيئَتِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ ﴿٤١﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا
الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَ بَيْنَ حَمِيمٍ إِنْ ﴿٤٤﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٥﴾ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ

جَنَّتِنِ ﴿٣٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٧﴾ ذَوَاتَا
 أَفْنَانٍ ﴿٣٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٩﴾ فِيهِمَا عَيْنَانِ
 تَجْرِيَنِ ﴿٤٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤١﴾ فِيهِمَا مِنْ كُلِّ
 فَاكِهَةٍ زَوْجَانِ ﴿٤٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٣﴾
 مُتَّكِيْنَ عَلَى فُرْشٍ بَطَّأْنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَانٍ
 مُجْتَمِعِينَ دَانٍ ﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٥﴾ فِيهِنَّ
 قِصْرٌ الطَّرْفِ لَمْ يَطْمِئْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٤٦﴾
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَ
 الْمَرْجَانُ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٩﴾ هَلْ جَزَاءُ
 الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٥٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥١﴾
 وَمِنْ دُونِهَا جَنَّتَيْنِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٣﴾
 مُدَاهَا مَتْنٍ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٥﴾ فِيهِمَا
 عَيْنَانِ نَضَّاخَتِنِ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٧﴾

فِيهِمَا فَآكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٢٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبِينَ ﴿٢٩﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٣٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبِينَ ﴿٣١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٣٢﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبِينَ ﴿٣٣﴾ لَمْ يَطِثْتَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٣٤﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٥﴾ مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضِرٍ وَ
عَبَقَرِيِّ حِسَانٍ ﴿٣٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٧﴾
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٣٨﴾

Translation of Surah Ar-Rahman from Kanz-ul-Imān

[1] Allah عَزَّوَجَلَّ, the Most Gracious. [2] Has taught the Qurān to His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. [3] Has created Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as the soul of mankind. [4] Has taught him the knowledge of the past and the future. [5] The sun and the moon are scheduled. [6] And the plants and the trees prostrate (for Him). [7] And Allah عَزَّوَجَلَّ has raised the sky; and He has set the balance. [8] In order that you may not corrupt the balance. [9] And establish the measures justly, nor decrease the due weight. [10] And He appointed the earth for the creatures. [11] In which are fruits, and covered dates. [12] And grain covered with husk, and fragrant flowers. [13] So O men and jinns! Which favour of your Rab will you deny? [14] He created man from clay like that of earthenware. [15] And created jinn from the flame of fire. [16] So O men and

jinns! Which favour of your Rab will you deny? [17] Rab of both the Easts, and Rab of both the Wests! [18] So O men and jinns! Which favour of your Rab will you deny? [19] He has set flowing two seas that appear to meet. [20] Whereas there is a barrier between them so they cannot encroach upon one another. [21] So O men and jinns! Which favour of your Rab will you deny? [22] Pearls and coral-stone come forth from them. [23] So O men and jinns! Which favour of your Rab will you deny? [24] To Him only belong the sailing ships, raised above the sea like hills. [25] So O men and jinns! Which favour of your Rab will you deny? [26] For everything on the earth is extinction. [27] And everlasting is the Entity of your Rab, the Most Majestic and the Most Honourable. [28] So O men and jinns! Which favour of your Rab will you deny? [29] All those who are in the heavens and the earth seek only from Him; every day is an enterprise for Him. [30] So O men and jinns! Which favour of your Rab will you deny? [31] Disposing all works quickly We tend towards your account, O you two large groups! [32] So O men and jinns! Which favour of your Rab will you deny? [33] O the groups of jinns and men, if you can cross the boundaries of the heavens and the earth, then cross them; wherever you may go, His is the kingdom! [34] So O men and jinns! Which favour of your Rab will you deny? [35] Flames of smokeless fire and black smoke without flames, will be let loose on you, so you will not be able to retaliate. [36] So O men and jinns! Which favour of your Rab will you deny? [37] And when the Heaven will split, it will appear like a rose painted red. [38] So O men and jinns! Which favour of your Rab will you deny? [39] On that day no sinner will be questioned about his sins, from men or from jinns. [40] So O men and jinns! Which favour of your Rab will you deny? [41] The criminals will be recognised from their faces, so will be caught by their forelocks and feet, and thrown into Hell. [42] So O men and jinns! Which favour of your Rab will you deny? [43] This is Hell, which the criminals deny. [44] They shall keep going back and forth between it and the extremely hot boiling

water. [45] So O men and jinns! Which favour of your Rab will you deny? [46] And for one who fears to stand before his Rab, are two Gardens. [47] So O men and jinns! Which favour of your Rab will you deny? [48] Having numerous branches. [49] So O men and jinns! Which favour of your Rab will you deny? [50] In the two Gardens flow two springs. [51] So O men and jinns! Which favour of your Rab will you deny? [52] In which are fruits of all kinds, each of two varieties. [53] So O men and jinns! Which favour of your Rab will you deny? [54] Reclining upon thrones that are lined with brocade, with the fruit of both Gardens close enough to be picked from under. [55] So O men and jinns! Which favour of your Rab will you deny? [56] Upon thrones are the women who do not gaze at men except their husbands, and before them, are untouched by any man or jinn. [57] So O men and jinns! Which favour of your Rab will you deny? [58] They are like rubies and coral-stone. [59] So O men and jinns! Which favour of your Rab will you deny? [60] What is the reward of virtue except virtue (in return)? [61] So O men and jinns! Which favour of your Rab will you deny? [62] And besides them, there are two more Gardens. [63] So O men and jinns! Which favour of your Rab will you deny? [64] Densely covered with foliage, appearing dark. [65] So O men and jinns! Which favour of your Rab will you deny? [66] In the Gardens are two springs, overflowing with abundance. [67] So O men and jinns! Which favour of your Rab will you deny? [68] In them are fruits (of all kinds), and dates and pomegranate. [69] So O men and jinns! Which favour of your Rab will you deny? [70] In them are women of good behaviour and gorgeous faces. [71] So O men and jinns! Which favour of your Rab will you deny? [72] They are houris (maidens of Paradise), hidden from view, in pavilions. [73] So O men and jinns! Which favour of your Rab will you deny? [74] Untouched by any man or jinn, before them. [75] So O men and jinns! Which favour of your Rab will you deny? [76] Reclining on green cushions and beautiful decorated carpets. [77] So O men and jinns! Which favour of your

Rab will you deny? [78] Most Auspicious is the name of your Rab, the Most Majestic and the Most Honourable.

One Reason for (Provision of) Sustenance

In the blessed time of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, there were two brothers. Of these two brothers, one would come to the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (in order to seek knowledge of Islam). The other brother was labourer.

One day, the other brother who was a labourer, complained about his brother to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (that he has placed the entire burden of earning onto me, and he should help me in labour). The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'لَعَلَّكَ تُرَزَقُ بِهِ' i.e. it might be that you are receiving sustenance by virtue of him.' (Jāmi' Tirmizī, pp. 154, vol. 4, Ḥadīṣ 2352) (Ash'at-ul-Lam'aāt, pp. 262, vol. 3, Chapter 3)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellences of Sūrah Wāqi'ah

1. This Sūrah is highly blessed. It is reported by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sūrah Wāqi'ah is the Sūrah of affluence (i.e. prosperity), so recite it and teach it to your children.' (Ruh-ul-Ma'aanī, pp. 183, vol. 07)

2. Sayyidunā ‘Uṣmān رضي الله تعالى عنه visited Sayyidunā Ibn Mas’ūd رضي الله تعالى عنه when he was on his death bed, and said to him, ‘Should I grant you something from the treasury; what would you say?’ He replied, ‘There is no need for it.’

Sayyidunā ‘Uṣmān رضي الله تعالى عنه then said, ‘It will be useful for your daughters after you.’ Ibn Mas’ūd رضي الله تعالى عنه replied, ‘You are afraid of my daughters falling into poverty and hunger, but I have ordered them to recite Sūrah Wāqī’ah every night. I heard the Prophet of Allah صلى الله تعالى عليه وآله وسلم saying, ‘Whoever recites Sūrah Wāqī’ah every night will never be afflicted with poverty or hunger.’

Surah Waqī’ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ

رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ

بَسًا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا

ثَلَاثَةٌ ﴿٧﴾ فَاصْحَبُ الْمَيْمَنَةِ ﴿٨﴾ مَا أَصْحَبُ الْمَيْمَنَةِ ﴿٩﴾

وَأَصْحَابُ الْمَشْأَةِ ۗ مَا أَصْحَابُ الْمَشْأَةِ ۗ وَالسَّبِقُونَ

السَّبِقُونَ ۗ أُولَئِكَ الْمُقَرَّبُونَ ۗ فِي جَنَّاتِ النَّعِيمِ ۗ

ثَلَاثَةٌ مِنَ الْأُولَىٰ ۗ وَقَلِيلٌ مِنَ الْآخِرِينَ ۗ عَلَىٰ سُرُرٍ

مَوْضُونَةٍ ۗ مَّتَكِينَ ۗ عَلَيْهَا مُتَقَابِلِينَ ۗ يَطُوفُ

عَلَيْهِمْ ۗ وَلَدَانٌ مُّجَلَّدُونَ ۗ بِأَكْوَابٍ ۗ وَأَبَارِيقَ ۗ وَكَأْسٍ

مِّنْ مَّعِينٍ ۗ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ۗ

وَفَاكِهَةٍ ۗ مِّمَّا يَتَخَيَّرُونَ ۗ وَحَمِيمٍ طَيْرٍ ۗ مِّمَّا يَشْتَهُونَ ۗ

وَحُورٌ عِينٌ ۗ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۗ جَزَاءً ۗ بِمَا

كَانُوا يَعْمَلُونَ ۗ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۗ

إِلَّا قِيلًا سَلَامًا سَلَامًا ۗ وَأَصْحَابُ الْيَمِينِ ۗ مَا أَصْحَابُ

الْيَمِينِ ۗ فِي سِدْرٍ مَّخْضُودٍ ۗ وَطَلْحٍ مَّنْضُودٍ ۗ

وَوَظِلٍّ مَّمْدُودٍ ۗ وَمَاءٍ مَّسْكُوبٍ ۗ وَفَاكِهَةٍ

كَثِيرَةٍ ۗ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۗ وَفُرْشٍ

مَرْفُوعَةٍ ۞ إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً ۞ فَجَعَلْنَهُنَّ

أَبْكَارًا ۞ عُرْبًا أَتْرَابًا ۞ لِأَصْحَابِ الْيَمِينِ ۞ ثَلَاثَةٌ مِّنَ

الْأَوَّلِينَ ۞ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ۞ وَأَصْحَابُ الشِّمَالِ ۞

مَا أَصْحَابُ الشِّمَالِ ۞ فِي سَمُومٍ وَحَمِيمٍ ۞ وَظِلٍّ مِّنَ

يَمُومٍ ۞ لَا بَارِدٍ وَلَا كَرِيمٍ ۞ إِنَّهُمْ كَانُوا قَبْلَ

ذَلِكَ مُتْرَفِينَ ۞ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ۞

وَكَانُوا يَقُولُونَ ۞ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ۞ إِنَّا

لَمَبْعُوثُونَ ۞ أَوْ آبَاؤُنَا الْأَوَّلُونَ ۞ قُلْ إِنَّ الْأَوَّلِينَ

وَالْآخِرِينَ ۞ لَمَجْمُوعُونَ ۞ إِلَىٰ مِيْقَاتٍ يَوْمٍ مَّعْلُومٍ ۞

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ۞ لَا تَكُونُونَ مِن شَجَرٍ

مِّن زُقُومٍ ۞ فَتَأْتُونَ مِنْهَا الْبُطُونَ ۞ فَشَارِبُونَ

عَلَيْهِ مِنَ الْحَمِيمِ ۞ فَشَارِبُونَ شُرْبَ الْهَمِيمِ ۞ هَذَا

نَزَلَهُمْ يَوْمَ الدِّينِ ۞ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ۞

أَفْرَعَيْتُمْ مَا تُمْنُونَ ﴿٥١﴾ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٢﴾

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٥٣﴾

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٥٤﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٥﴾ أَفْرَعَيْتُمْ مَّا

تَحْرُثُونَ ﴿٥٦﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٥٧﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٥٨﴾ إِنَّا

لَمُعْرِمُونَ ﴿٥٩﴾ بَلْ نَحْنُ مُحْرِمُونَ ﴿٦٠﴾ أَفْرَعَيْتُمُ الْمَاءَ الَّذِي

تَشْرَبُونَ ﴿٦١﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الزَّيْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٢﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٦٣﴾ أَفْرَعَيْتُمُ

النَّارَ الَّتِي تُوْرُونَ ﴿٦٤﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ

الْمُنشِئُونَ ﴿٦٥﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٦٦﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٧﴾ فَلَا أُقْسِمُ بِمَوْجِعِ النُّجُومِ ﴿٦٨﴾

وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ ﴿٦٩﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٠﴾

فِي كِتَابٍ مَّكْنُونٍ ﴿٤٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٤٩﴾ تَنْزِيلٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿٥٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٥١﴾
وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكذِّبُونَ ﴿٥٢﴾ فَلَوْلَا إِذَا بَلَغَتِ
الْحُلُقُومَ ﴿٥٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٥٤﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٥٥﴾ فَلَوْلَا إِنْ كُنْتُمْ
غَيْرَ مَدِينِينَ ﴿٥٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾ فَأَمَّا
إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٥٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ
نَعِيمٍ ﴿٥٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٦٠﴾ فَسَلْمٌ لِّكَ
مِّنْ أَصْحَابِ الْيَمِينِ ﴿٦١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكذِّبِينَ
الضَّالِّينَ ﴿٦٢﴾ فَنُزُلٌ مِّنْ حَيْمٍ ﴿٦٣﴾ وَتَصْلِيَةٌ جَهِيمٍ ﴿٦٤﴾
إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٦٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٦﴾

Translation of Surah Waqi'ah from Kanz-ul-Īmān

[1] When the forthcoming event does occur. [2] Then none will be able to deny its occurrence. [3] The event will be abasing some, and exalting some. [4] When the earth will tremble, shivering. [5] And the mountains will be crushed, blown to bits. [6] So they will become like fine dust, scattered in a shaft of light. [7] And you will become divided into three categories. [8] So those on the right – how (fortunate) are those on the right! [9] And those on the left – how (wretched) are those on the left! [10] And those who surpassed have indeed excelled. [11] It is they who are the close ones. [12] They are in Gardens of peace. [13] A large group from the earlier generations. [14] And a few from the latter. [15] On studded thrones. [16] Reclining on them, facing each other. [17] Surrounded by immortal boys. [18] Carrying bowls and pitchers – and cups filled with wine flowing before them. [19] Their heads shall not ache with it, nor shall they lose their senses. [20] And fruits that they may like. [21] And meat of birds that they may wish. [22] And gorgeous eyed fair maidens. [23] Like pearls safely hidden. [24] The reward for what they did. [25] They will not hear any useless speech in it, or any sin. [26] Except the saying, ‘Peace, peace.’ [27] And those on the right - how (fortunate) are those on the right! [28] Among thorn-less lote-trees. [29] And clusters of banana plants. [30] And in everlasting shade. [31] And in perpetually flowing water. [32] And plenty of fruits. [33] That will neither finish, nor ever be stopped. [34] And raised couches. [35] We have indeed developed these women with an excellent development. [36] So made them as maidens. [37] The beloved of their husbands, of one age. [38] For those on the right. [39] A large group from the earlier generations. [40] And a large group from the latter. [41] And those on the left – how (wretched) are those on the left! [42] In scorching wind and boiling hot water. [43] And in the shadow of a burning smoke. [44] Which is neither cool nor is for respect. [45] Indeed they were among favours before this. [46] And were stubborn upon the

great sin (of disbelief). [47] And they used to say, 'When we are dead and have turned into dust and bones, will we surely be raised again?' [48] 'And also our forefathers?' [49] Proclaim, 'Without doubt all – the former and the latter.' [50] 'They will all be gathered together – on the appointed time of the known day.' [51] Then indeed you, the astray, the deniers - [52] You will indeed eat from the Zaqqūm tree. [53] Then will fill your bellies with it. [54] And upon it, you will drink the hot boiling water. [55] Drinking the way thirsty camels drink. [56] This is their reception on the Day of Justice. [57] It is We Who created you, so why do you not accept the truth? [58] So what is your opinion regarding the semen you discharge? [59] Do you make a human out of it, or is it We Who create? [60] It is We Who have ordained death among you, and We have not been beaten - [61] In the matter of exchanging you for others, and to transform you into what you do not know. [62] And you have indeed learnt about the first creation, so why do you not ponder? [63] So what is your opinion regarding what you sow? [64] Is it you who cultivate it, or is it We Who develop it? [65] If We will We can make it like dry trampled hay, so you would keep crying out. [66] That, 'We have indeed been penalised!' [67] 'In fact, we were unfortunate!' [68] So what is your opinion regarding the water that you drink? [69] Is it you who caused it to descend from the cloud, or is it We Who cause it to descend? [70] If We will We can make it bitter, so why do you not give thanks? [71] So what is your opinion regarding the fire which you kindle? [72] Is it you who grew its tree, or is it We Who create? [73] We have made it as a reminder of Hell and as a utility for travellers in the jungle. [74] Therefore (O dear Prophet ﷺ) proclaim the Purity of the name of your Rab, the Greatest. [75] So I swear by the setting places of the stars. [76] And that is indeed a tremendous oath, if you understand. [77] This is indeed the noble Qurān. [78] Kept in a secure Book. [79] None may touch it, except with ablution. [80] Sent down by the Rab of the Creation. [81] So is this the matter regarding which you laze? [82] And you make its

denial your share? [83] So why was it not, when the soul reaches up to the throat, - [84] Whereas you watch at that moment! [85] And We are nearer to him than you are, but you cannot see. [86] So why is it not, that if you are not to be repaid, - [87] That you bring it back, if you are truthful? [88] Then if the dying one is of those having proximity, - [89] Then is relief, and flowers – and Gardens of peace. [90] And if he is of those on the right, - [91] Then upon you is the greetings of peace (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), from those on the right. [92] And if he is from the deniers, the astray, - [93] Then his reception is the hot boiling water. [94] And a hurling into the blazing fire. [95] This is indeed an utmost certainty. [96] Therefore (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) proclaim the Purity of the name of your Rab, the Greatest.

Surah Sajdah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

الْم ﴿١﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

يُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ

يَهْتَدُونَ ﴿٣﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا نَكُمُ
مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٦﴾ يُدَبِّرُ
الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٧﴾ ذَلِكَ عِلْمُ الْغَيْبِ
وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٨﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ
وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ ﴿٩﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ
مِنْ مَاءٍ مَّهِينٍ ﴿١٠﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَ
جَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا
تَشْكُرُونَ ﴿١١﴾ وَقَالُوا ۗ إِذَا ضَلَلْنَا فِي الْأَرْضِ ۗ إِنَّآ لَنِفْرِ
خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿١٢﴾ قُلْ يَتَوَفَّكُمُ
مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٣﴾
وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ
رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صٰلِحًا ۗ إِنَّا

مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ
 حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
 أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا
 نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾
 إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَ
 سَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ السَّجْدَةِ تَتَجَافَى جُنُوبُهُمْ
 عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ
 جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن
 كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾
 وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا
 مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي

كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾ وَلَنذِيقَنَّهِنَّ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن
ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
مُنْتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ فَلَا تَكُنْ
فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًىٰ لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾
وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوْ لَمْ يَهْدِ لَهُمْ كَمْ
أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ ۗ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ
الْمَاءَ إِلَى الْأَرْضِ الْحُرَّىٰ فَأُخْرِجْ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۗ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا
الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ

الَّذِينَ كَفَرُوا إِيَّانَهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرَضَ

عَنْهُمْ وَانْتَظَرِ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

Translation of Surah Sajdah from Kanz-ul-Īmān

[1] **الْمَّ** [2] The revelation of the Book is, without doubt, from the Rab of the Creation. [3] What! They dare say that, 'He has fabricated it'? In fact it is the Truth from your Rab, in order that you warn a nation towards whom no Herald of Warning came before you, in the hope of their attaining guidance. [4] It is Allah **عَزَّوَجَلَّ** Who created the heavens and the earth, and all what is between them, in six days, then (befitting His Majesty) established Himself over the Throne (of control); leaving Allah **عَزَّوَجَلَّ**, there is neither a friend nor an intercessor for you; so do you not ponder? [5] He plans (all) the job(s) from the Heaven to the earth - then it will return to Him on the Day which amounts to a thousand years in your count. [6] This is the All Knowing - of all the hidden and the visible, the Most Honourable, the Most Merciful. [7] The One Who created all things excellent, and Who initiated the creation of man from clay. [8] Then kept his posterity with a part of an abject fluid. [9] Then made him proper and blew into him a spirit from Him, and bestowed ears and eyes and hearts to you; very little thanks do you offer! [10] And they said, 'When we have mingled into the earth, will we be created again?'; in fact they disbelieve in the meeting with their Rab. [11] Proclaim, 'The angel of death, who is appointed over you, causes you to die and then towards your Rab you will return.' [12] And if you see when the guilty will hang their heads before their Rab; 'Our Rab! We have seen and heard, therefore send us back in order that we do good deeds - we are now convinced!' [13] And had We willed We would have given every soul

its guidance, but My Word is decreed that I will certainly fill Hell with these jinns and men, combined. [14] ‘Therefore taste the recompense of your forgetting the confronting of this day of yours; We have abandoned you – now taste the everlasting punishment, the recompense of your deeds!’ [15] Only those believe in Our signs who, when they are reminded of them, fall down in prostration and proclaim the Purity of their Rab while praising Him, and are not conceited¹. [16] Their sides stay detached from their beds and they pray to their Rab with fear and hope - and they spend from what We have bestowed upon them. [17] So no soul knows the comfort of the eyes that is kept hidden for them²; the reward of their deeds. [18] So will the believer ever be equal to the one who is lawless? They are not equal! [19] Those who accepted faith and did good deeds – for them are the Gardens of (everlasting) stay; a welcome in return for what they did. [20] And those who are lawless - their destination is the fire; whenever they wish to come out of it, they will be returned into it, and it will be said to them, ‘Taste the punishment of the fire you used to deny!’ [21] And We shall indeed make them taste the smaller punishment before the greater punishment, so that they may return. [22] And who is more unjust than one who is preached to from the verses of his Rab, then he turns away from them? We will indeed take revenge from the guilty. [23] And indeed We bestowed the Book to Mūsā, therefore have no doubt in its acquisition, and We made it a guidance for the Descendants of Israel. [24] And We made some leaders among them, guiding by Our command, when they had persevered; and they used to accept faith in Our signs. [25] Indeed your Rab will judge between them on the Day of Resurrection concerning the matters in which they used to differ. [26] And did they not obtain guidance by the fact that We did destroy many

¹ This is translation of verse of Sajdah. Offering a Sajdah becomes Wājib on reading even translation of a verse of Sajdah.

² Paradise

generations before them, so now they walk in their houses? Indeed in this are signs; so do they not heed? [27] And do they not see that We send the water to the barren land and produce crops with it, so their animals and they themselves eat from it? So do they not perceive? [28] And they say, ‘When will this decision take place, if you are truthful?’ [29] Proclaim, ‘On the Day of Decision¹, the disbelievers will not benefit from their accepting faith, nor will they get respite.’ [30] Therefore turn away from them and wait – indeed they too have to wait.

Kind Conduct with the Aĥl-ul-Bayt

It is narrated by Amīr-ul-Mūminīn, Sayyidunā ‘Alī al-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever shows good conduct to anybody belonging to my Aĥl-ul-Bayt (lit. ‘people of the house’ i.e. family), I will reward him with its recompense on the Day of Judgement.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 533, *Hadīṣ* 8821)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Of death or of resurrection

Surah Muzzammil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

يَا أَيُّهَا الْمُرْمِلُ ﴿٢﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٣﴾ تَصَفَّهُ أَوْ

انْقُصْ مِنْهُ قَلِيلًا ﴿٤﴾ أَوْ زِدْ عَلَيْهِ وَ رَتِّلِ الْقُرْآنَ

تَرْتِيلًا ﴿٥﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾ إِنَّ نَاشِئَةَ

الَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلًا ﴿٧﴾ إِنَّ لَكَ فِي النَّهَارِ

سَبْحًا طَوِيلًا ﴿٨﴾ وَ اذْكُرِ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٩﴾

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١٠﴾

وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١١﴾ وَ ذَرْنِي

وَ الْمُكذِّبِينَ أُولِي النَّعْمَةِ وَ مَهْلَهُمْ قَلِيلًا ﴿١٢﴾ إِنَّ لَدَيْنَا

أَنْكَالًا وَ جَحِيمًا ﴿١٣﴾ وَ طَعَامًا ذَا غُصَّةٍ وَ عَذَابًا أَلِيمًا ﴿١٤﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَ الْجِبَالُ وَ كَانَتِ الْجِبَالُ كَثِيبًا

مَهِيلاً ﴿١٣﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ
 كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٤﴾ فَعَصَىٰ فِرْعَوْنُ
 الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٥﴾ فَكَيْفَ تَتَّقُونَ إِنْ
 كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٦﴾ السَّمَاءُ مَنفُطْرٌ
 بِهِ ^طكَانَ وَعْدُهُ مَفْعُولًا ﴿١٧﴾ إِنْ هَذِهِ تَذْكِرَةٌ ^طفَمَنْ شَاءَ اتَّخَذَ
 إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٨﴾ إِنْ رَبِّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ
 ثُلثِي اللَّيْلِ وَنِصْفَهُ وَثُلْثَهُ وَطَآئِفَةٌ مِنَ الَّذِينَ مَعَكَ ^ط
 وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ^طعَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ
 عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ^طعَلِمَ أَنْ سَيَكُونُ
 مِنْكُمْ مَّرْضَىٰ ^طوَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ
 فَضْلِ اللَّهِ ^طوَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ^طفَاقْرَءُوا مَا
 تَيَسَّرَ مِنْهُ ^طوَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا
 اللَّهُ قَرْضًا حَسَنًا ^طوَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ

عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Translation of Surah Muzzammil from Kanz-ul-Īmān

[1] O the One Wrapped in piety! (The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).
[2] Stand up for worship during the night, except for some part of it. [3] For half the night, or reduce some from it. [4] Or increase a little upon it, and recite the Qurān slowly in stages. [5] Indeed We shall soon ordain a heavy responsibility upon you. [6] Indeed getting up in the night is tougher, and the words flow with strength. [7] Indeed you have a lot of matters during the day. [8] And remember the name of your Rab and, leaving others, devote yourself solely to Him. [9] Rab of the East and Rab of the West - there is no God except Him, therefore make Him your sole Trustee of affairs. [10] And patiently endure upon what the disbelievers say, and leave them for good. [11] And leave them to Me - these wealthy deniers - and give them some respite. [12] Indeed We have heavy fetters and a blazing fire. [13] And food that chokes, and a painful punishment. [14] On a day when the earth and the mountains will tremble, and the mountains turn into dunes of flowing sand. [15] We have indeed sent a Noble Messenger towards you, a present witness over you - the way We had sent a Noble Messenger towards Fir'awn. [16] In response Fir'awn disobeyed the Noble Messenger, so We seized him with a severe seizure. [17] So how will you save yourselves, if you disbelieve, on a day that will turn children old? [18] The Heaven will split asunder with its grief; the promise of Allah عَزَّوَجَلَّ will surely occur. [19] This is indeed an advice; so whoever wishes may take the path towards his Rab. [20] Indeed your Rab knows that you stand up in prayer, sometimes almost two-thirds of the night, and sometimes half the

night or sometimes a third of it – and also a group of those along with you; Allah ﷻ keeps measure of the night and day; He knows that you, O Muslims, will not be able to measure the night, so He has inclined towards you with mercy – therefore recite from the Qurān as much as is easy for you; He knows that soon some of you will fall ill, and some will travel in the land seeking the munificence of Allah ﷻ, and some will be fighting in Allah’s cause; therefore recite from the Qurān as much as is easy for you, and establish prayer and pay the obligatory charity, and lend an excellent loan to Allah ﷻ; and whatever good you send ahead for yourselves, you will find it with Allah ﷻ, better and having a great reward; and seek forgiveness from Allah ﷻ; indeed Allah ﷻ is Oft Forgiving, Most Merciful.

The Grand Status of the Scholars

The Beloved and Blessed Prophet ﷺ has stated, ‘The inhabitants of Jannah (Paradise) will be dependent on the scholars in Jannah because every Friday they will be blessed with the vision of Allah ﷻ. Allah ﷻ will say, *تَمَنُّوا عَلَيَّ مَا شِئْتُمْ* (Ask of me whatever you want).’ The people will turn to the scholars of Jannah to ask them what they should ask from their Rab. They will answer, ‘Ask for this, ask for that.’ The way these people were dependent on the respected scholars in the worldly life, likewise they will again be dependent on them in Jannah.’
(Firdaus -bima’ Šaur-ul-Khitāb, pp. 230, vol. 1, Ḥadīš 880) (Al-Jami’-uṣ-Šaghīr, pp. 135, Ḥadīš 2235)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3 Excellences of Sūrah Kāfirūn

1. It is narrated by Sayyidunā Farwaḥ bin Nawfal رضي الله تعالى عنه that once he presented himself in the blessed court of the Noble and Beloved Prophet صلى الله تعالى عليه وآله وسلم and asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Tell me something that I can recite when getting into bed.’ The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم replied, ‘Recite **قُلْ يَا أَيُّهَا الْكَافِرُونَ**, this is relief from Shirk (Polytheism).’ (*Sunan-ut-Tirmizī, pp. 257, vol. 5, Hadīṣ 3414*)
2. It is narrated by Sayyidunā Anas رضي الله تعالى عنه that the Holy Prophet صلى الله تعالى عليه وآله وسلم once said to one of his blessed companion, ‘O so and so! Are you married?’ He replied, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! I swear by Allah, I am not; I do not possess the means for marriage.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم asked him, ‘Have you not memorized **قُلْ هُوَ اللَّهُ أَحَدٌ**?’ He replied, ‘Yes, of course.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم then said, ‘This is equivalent to one-third of the Holy Qurān.’

He صلى الله تعالى عليه وآله وسلم then asked, ‘Have you not memorized **إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ**?’ The companion رضي الله تعالى عنه replied, ‘Yes, of course.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم then said, ‘This is equivalent to a quarter of the Qurān.’ The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم then asked the companion رضي الله تعالى عنه, ‘Have you not memorized **قُلْ يَا أَيُّهَا الْكَافِرُونَ**?’ He replied, ‘Yes, of course.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم then said, ‘This is equivalent to a quarter of the Qurān.’

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, ‘Have you not memorized إِذَا زُلْزِلَتِ الْأَرْضُ?’ The companion رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Yes, of course.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘This is equivalent to a quarter of the Qurān,’ and then said, ‘Get married, get married.’ (Sunan-ut-Tirmizī, pp. 409, vol. 4, Ḥadīṣ 2904)

3. It is narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ that the Embodiment of Nūr, the Knower of the Unseen, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘إِذَا زُلْزِلَتِ is equivalent to half of the Qurān, قُلْ هُوَ اللهُ أَحَدٌ is equivalent to one-third of the Qurān, and قُلْ يَا أَيُّهَا الْكَافِرُونَ is equivalent to a quarter of the Qurān.’ (Sunan-ut-Tirmizī, pp. 409, vol. 4, Ḥadīṣ 2903)

Surah Kāfirūn

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٥﴾ نَكُم دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Translation of Surah Kāfirūn from Kanz-ul-Īmān

[1] Proclaim, (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘O disbelievers!’
[2] Neither do I worship what you worship. [3] Nor do you worship
Whom I worship. [4] And neither will I ever worship what you
worship. [5] Nor will you worship Whom I worship. [6] For you is
your religion, and for me is mine.

7 Excellences of Sūrah al-Ikhlās

1. It is reported by Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Why doesn’t anyone amongst you recite one-third of the Qurān in the night?’ The honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ exclaimed, ‘How can anyone recite one-third of the Qurān?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ is equivalent to one-third of the Holy Qurān.’ (*Saḥīḥ Muslim, pp. 405, Ḥadīṣ 811*)
2. It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Gather together because I am about to recite one-third of the Holy Qurān before you.’ Consequently, those people amongst the blessed Ṣaḥābah (companions) رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were to congregate gathered together. Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came, recited قُلْ هُوَ اللَّهُ أَحَدٌ, and then returned. We [i.e. the Ṣaḥābah] began to say to each other, ‘Perhaps a revelation has come from the skies because of which the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has left.’ When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came back, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I said that I would recite one-third of the Qurān before you; listen well! This Sūrah is equivalent to one-third of the Holy Qurān.’ (*Saḥīḥ Muslim, pp. 405, Ḥadīṣ 812*)

3. Sayyidunā Abū Sa'īd Khudrī رضي الله تعالى عنه says that there was a person who heard someone reciting **قُلْ هُوَ اللَّهُ أَحَدٌ** repeatedly, so he went to the court of the Noble Prophet صلى الله تعالى عليه وآله وسلم in the morning and mentioned this; in fact that person was thinking less of that. The Prophet of Allah صلى الله تعالى عليه وآله وسلم said, 'I swear by the One in whose control my soul is, this Sūrah is equivalent to one-third of the Holy Qurān.' (*Ṣaḥīḥ Bukhārī*, pp. 406, vol. 3, Ḥadīṣ 5013)

4. It is narrated by Sayyidunā Mu'āz bin Anas Juḥnī رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم said, 'Whoever recites **قُلْ هُوَ اللَّهُ أَحَدٌ** 10 times, Allah عَزَّوَجَلَّ will make a palace for him in Jannaḥ.' Sayyidunā 'Umar bin Khaṭṭāb رضي الله تعالى عنه then said, 'Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Then we will recite it in abundance.' The Holy Prophet صلى الله تعالى عليه وآله وسلم then said, 'Allah عَزَّوَجَلَّ is the One who bestows generously and He عَزَّوَجَلَّ is Pure (from all shortcomings).' (*Musnad Imām Aḥmad*, pp. 308, vol. 5, Ḥadīṣ 15610)

5. It is reported by the mother of the believers, Sayyidatunā 'Āishaḥ Ṣiddīqah رضي الله تعالى عنها that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله تعالى عليه وآله وسلم once deputed a person as the chief (of a battalion) for a battle. Whenever he would lead his companions in Ṣalāḥ, along with another Sūrah, he would recite **قُلْ هُوَ اللَّهُ أَحَدٌ** at the end.

After returning from that battle, the people mentioned this to Holy Prophet صلى الله تعالى عليه وآله وسلم, who said, 'Ask him why he does this.' When the people asked him, he responded

saying, ‘I recite this in every Ṣalāh because it describes an attribute of Allah عَزَّوَجَلَّ, and so I am fond of reciting it.’ Hearing this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Inform him that Allah عَزَّوَجَلَّ also loves him.’ (*Ṣaḥīḥ Bukhārī*, pp. 531, vol. 4, Ḥadīṣ 7375)

6. Sayyidunā Abū Ḥūraīrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, ‘I was once going somewhere with the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard someone reciting Sūrah al-Ikhlās, and said, ‘It has become Wājib [due]!’ I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What has become Wājib?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Jannah.’ (*Muaḩā Imām Mālik*, pp. 198, vol. 1, Ḥadīṣ 495)
7. It is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites قُلْ هُوَ اللهُ أَحَدٌ 200 times every day, 50 years of his sins will be erased, except outstanding loans, if any.’ (*Sunan-ut-Tirmiḩī*, pp. 411, vol. 4, Ḥadīṣ 2907)

Surah al-Ikhlās

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

قُلْ هُوَ اللهُ أَحَدٌ ﴿١﴾ اللهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْهُ وَلَمْ

يُؤَلِّدْهُ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Translation of Surah al-Ikhlās from Kanz-ul-Īmān

[1] Proclaim (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘He is Allah عَزَّوَجَلَّ, He is One.’ [2] ‘Allah عَزَّوَجَلَّ is the Independent.’ (Perfect, does not require anything). [3] ‘He has no offspring, nor is He born from anything.’ [4] ‘And there is none equal to Him.’

The Excellence of Not Asking from the People

It is narrated by Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ that the Embodiment of Nūr, the Knower of the Unseen, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever guarantees me that he will not ask for anything from the people, I guarantee him Paradise.’ Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ then said, ‘I give you the guarantee for this.’ Hence, he would never ask for anything from anybody. (*Sunan Abī Dāwūd*, pp. 1346, *Hadīš* 1643)

5 Excellences of Sūrah Falaq and Sūrah Nās

1. Sayyidunā Jābir bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, ‘The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘O Jābir! Recite.’ I replied, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, may my mother and father be sacrificed for you! What should I recite?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ’ and ‘قُلْ أَعُوذُ بِرَبِّ النَّاسِ.’ I then recited these two Sūrahs, and the Holy Prophet said, ‘Recite these two because you can never recite the equal of these.’ (*Al-Ihsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 84, vol. 2, *Hadīš* 793)

2. Sayyidunā ‘Uqbaḥ bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, ‘I was with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on a journey, when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘O ‘Uqbaḥ! Shall I not teach you two of the best Sūraḥs that are recited?’ Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ taught me قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ and قُلْ أَعُوذُ بِرَبِّ النَّاسِ.’ (Sunan Abī Dāwūd, pp. 103, vol. 2, Hadīṣ 1462)
3. Sayyidunā ‘Uqbaḥ bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, ‘I was passing between Juḥfaḥ and Abwā (two places) with the Noble and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when we were confronted by a severe storm and we were surrounded by complete darkness. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to ask for protection through the means of قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ and قُلْ أَعُوذُ بِرَبِّ النَّاسِ and said to me, ‘O ‘Uqbaḥ! Seek protection through the means of these two; no one seeking protection has ever asked for protection through the intermediation of anything like these.’” (Sunan Abī Dāwūd, pp. 103, vol. 2, Hadīṣ 1463)
4. It is narrated by the mother of the believers, Sayyidatunā ‘Āishaḥ Ṣiddīqāḥ رَضِيَ اللهُ تَعَالَى عَنْهَا that when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to bed in order to take rest, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would join his hands together, recite Sūraḥ al-Ikhlāṣ, Sūraḥ Falaq, and Sūraḥ Nās, and then perform *Dam*. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would pass his hands over every part of his blessed body that they could reach to, but he would start from the blessed head, the blessed face, and the front of the blessed body. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform all this 3 times. (Ṣaḥīḥ Bukhārī, pp. 407, vol. 3, Hadīṣ 5017)

5. It is reported by Sayyidunā ‘Abdullāh bin Ḥabīb رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Recite قُلْ هُوَ اللهُ أَحَدٌ and the Mu’awwizatayn (Sūrah Falaq and Sūrah Nās) 3 times in the morning and 3 times in the night daily; these will suffice you for everything.’ (Ad-Dur-rul-Manšūr, pp. 681, vol. 8)

Surah Falaq

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ

غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ

شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

Translation of Surah Falaq from Kanz-ul-Īmān

- [1] Proclaim (O dear Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘I take refuge of the One Who creates the Daybreak.’ [2] ‘From the evil of His entire creation.’ [3] ‘And from the evil of the matter that darkens when it sets.’ [4] ‘And from the evil of the witches who blow into knots.’ [5] ‘And from the evil of the envier when he is envious of me.’

Surah Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ

النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي

يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Translation of Surah Nās from Kanz-ul-Īmān

[1] Proclaim (O dear Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), ‘I take refuge of the One Who is the Rab of all mankind.’ [2] ‘The King of all mankind.’ [3] ‘The God of all mankind.’ [4] ‘From the evil of the one who instils evil thoughts in the hearts – and stays hidden.’ [5] ‘Those who instil evil thoughts into the hearts of men.’ [6] ‘Among the jinns and men.’

4 Excellences of the Last Verses of Sūrah al-Baqarah

1. The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Two thousand years before the creation of the earth and the skies, Allah عَزَّوَجَلَّ wrote a book, and then from this, the last two verses of Sūrah al-Baqarah were revealed. Shayṭān will not come close to any home in which these

two verses have been recited every night for three nights.’
(*Sunan-ut-Tirmizī*, pp. 404, vol. 4, Ḥadīṣ 2891)

2. In one narration the words are, ‘Shayṭān will not come close to the home for three nights in which these two verses would have been recited.’ (*Al-Mustadrak*, pp. 268, vol. 2, Ḥadīṣ 2109)
3. The Comforter of the Hearts, the Immaculate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed Allah عَزَّوَجَلَّ has granted me two such verses from the treasures beneath His Throne with which He عَزَّوَجَلَّ completed Sūrah al-Baqarah. Learn these, and teach them to your women and children as this is Ṣalāh [prayer], Qurān, and Du‘ā [supplication].’ (*Al-Mustadrak*, pp. 268, vol. 2, Ḥadīṣ 211)
4. The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites the last two verses of Sūrah al-Baqarah at night, these will suffice for him.’ (*Ṣaḥīḥ Bukhārī*, pp. 405, vol. 3, Ḥadīṣ 5009)

The meaning of sufficing is that the recital of these verses will be either equivalent to worship of whole night, or these will protect him from Shayṭān during that night, or these will protect him from any calamities which descend in that night, or these will be sufficient to bring reward and excellence for him. وَاللَّهُ تَعَالَى أَعْلَمُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Last Verses of Surah al-Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ

أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ^{تف} لَا نَفْرَقَ بَيْنَ أَحَدٍ

مِنْ رُسُلِهِ ^{تف} وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا

كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ

نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا

حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا

طَاقَةَ لَنَا بِهِ ^{دقة} وَاعْفُ عَنَّا ^{دقة} وَاعْفِرْ لَنَا ^{دقة} وَارْحَمْنَا

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Translation of the Last Verses of Surah Al-Baqarah from Kanz-ul-Īmān

[285] The Noble Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ believes in what has been sent down to him by his Rab, and so do the believers; all have accepted faith in Allah عَزَّوَجَلَّ and His angels and His Books and His Noble Messengers; saying, ‘We do not make any distinction, in believing, between any of His Noble Messengers’; and they said, ‘We hear, and we obey; Your forgiveness be granted, O our Rab, and towards You is our return.’ [286] Allah عَزَّوَجَلَّ does not burden anyone, except with something within its capacity; beneficial for it is the virtue it earned, and harmful for it is the evil it earned; ‘Our Rab! Do not seize us if we forget or are mistaken; our Rab! And do not place on us a heavy burden (responsibility) as You did on those before us; our Rab! And do not impose on us a burden, for which we do not have the strength; and pardon us - and forgive us - and have mercy on us - You are our Master, therefore help us against the disbelievers.’

The Last Verses of Sūrah al-Ḥaṣhr

It is reported from Sayyidunā Ma’qil bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘In the morning, whoever recites ‘أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ three times and then recites the final three verses of Sūrah al-Ḥaṣhr, Allah عَزَّوَجَلَّ assigns 70 000 angels for him, who ask mercy for him until the evening, and if he dies during that day, he will be a martyr. If this is recited in the evening, then he will receive the same virtues until the morning.’ (*Sunan-ut-Tirmizī, pp. 423, vol. 4, Hadīṣ 2931*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Last Verses of Surah al-Hashr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٢﴾

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ

هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ

الْجَبَّارُ الْمُتَكَبِّرُ ط سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ

الْمَخْلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ط يُسَبِّحُ لَهُ

مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Translation of the Last Verses of Surah Al-Hashr from Kanz-ul-Īmān

[22] He is Allah عَزَّوَجَلَّ, except Whom there is none worthy of worship; the Knower of all – the hidden and the evident; He عَزَّوَجَلَّ is the Most Gracious, the Most Merciful. [23] He is Allah عَزَّوَجَلَّ, except Whom there is none worthy of worship; the King, the Pure, the Giver of Peace, the Bestower of Safety, the Protector, the Most Honourable, the Compeller, the Proud; Purity is to Allah عَزَّوَجَلَّ from all what

they ascribe as associates (to Him)! [24] He is Allah عَزَّوَجَلَّ only, Who is the Creator, the Initiator, the Designer of all – His only are all the beautiful names; all whatever is in the heavens and in the earth proclaims His Purity; and He عَزَّوَجَلَّ only is the Most Honourable, the Wise.

5 Excellences of Āyat-ul-Kursī

1. It is mentioned in a Ḥadīṣ that amongst all the verses of the glorious Qurān, this verse [i.e. Āyat-ul-Kursī] is the most grand. (*Ad-Dur-rul-Manṣūr*, pp. 6, vol. 2)
2. It is reported from Sayyidunā Ubay bin Ka'b رضي الله تعالى عنه, who said that the Holy Prophet صلى الله تعالى عليه وآله وسلم said to him: 'O Abū Munzir! Of all of the verses of the Qurān which you have memorized, do you know which one is 'Aẓīm [most grand]? I replied, 'اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَيُّومُ'. Then the Holy Prophet صلى الله تعالى عليه وآله وسلم passed his blessed hand over my chest and said: 'O Abū Munzir! Congratulations to you on your knowledge.' (*Saḥīḥ Muslim*, pp. 405, Ḥadīṣ 810)
3. In one narration, it is mentioned that there is one verse in Sūrah al-Baqarah which is the chief of all of the verses of the Holy Qurān. Shayṭān flees the home in which this verse is recited, and this verse is Āyat-ul-Kursī. (*Al-Mustadrak*, pp. 647, vol. 2, Ḥadīṣ 3080)
4. Amīr-ul-Mūminīn Sayyidunā 'Alī رضي الله تعالى عنه has stated: I heard the Noble Prophet صلى الله تعالى عليه وآله وسلم saying from the Mimbar [pulpit] that whoever recites Āyat-ul-Kursī after every Ṣalāh, there is nothing preventing him from entry

to Paradise except death, and whoever recites this before going to sleep at night, Allah عَزَّوَجَلَّ will protect him, his house, and the neighbouring houses. (*Shu'ab-ul-Īmān*, pp. 458, vol. 2, *Hadiṣ* 2395)

5. Dear Islamic brothers! Whoever recites Āyat-ul-Kursī after every Ṣalāḥ will receive the blessings as mentioned below.

- 1) He will enter Paradise after death – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- 2) He will remain secured from all the tricks of Shayṭān and Jinn *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- 3) If he is destitute then in a few days his destitution and poverty will be distanced from him.
- 4) Whoever recites Āyat-ul-Kursī and the two subsequent verses (up to *خَلِيدُونَ*) in the morning, in the evening, and when lying down on his bed will be protected from theft, drowning, and burning *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- 5) If a tablet inscribed with Āyat-ul-Kursī is hung at some high place in the house, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* there will never be a shortage of food in that house, in fact there will be more blessings and increase in sustenance, and thieves will never be able to enter into that home. (*Jannatī Zaiwar*, p. 589)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Āyat-ul-Kursī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious,
the Most Merciful

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Translation of Āyat-ul-Kursī from Kanz-ul-Īmān

Allah عَزَّوَجَلَّ - there is none worthy of worship except Him; He is the Ever-Living (eternally, on His own) and the Upholder (keeps others established); He never feels drowsy nor does He sleep; to Him only belongs all whatever is in the heavens and all whatever is in the earth; who is he that can intercede¹ with Him except by His command? He knows what is in front of them and what is behind them; and they do not achieve anything of His knowledge except what He wills; His Throne (of Sovereignty) encompasses the heavens and the earth; and it is not difficult for Him to guard them; and He is the Supreme, the Greatest.

¹ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be the first one to be granted the permission to intercede, others will follow.

I am the Worst Person

Sayyidunā ‘Uṣmān al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ stated that there are five signs of a pious person:

1. He remains in good company.
2. He protects his tongue and private parts.
3. He considers the pleasures of the world as a nuisance and the religious blessing as a divine mercy.
4. He does not fill his stomach even with Ḥalāl food for fear that perhaps a little Ḥarām may have been included in it.
5. Besides himself, he considers every Muslim absolved in the Hereafter while he considers only himself as a sinner and fears from torment.

(Al Munabihāt, p. 59)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Blessings of Zikrullāh (Remembrance of Allah عَزَّوَجَلَّ)

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 3 times every day and 3 times every night out of love and affection for me, it is for Allah عَزَّوَجَلَّ to forgive the sins he committed during that day and that night.’

(*Mu’jam Kabīr*, pp. 361, vol. 18, *Hadīṣ* 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Imān-e-Mufaṣṣal [Comprehensive Faith]

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَ الْبَعْثِ بَعْدَ الْمَوْتِ ط

Translation: I believe in Allah عَزَّوَجَلَّ, His Angels, His (revealed) Books, His Prophets عَلَيْهِمُ السَّلَامُ, the Day of Judgment and (I believe that)

good or bad destiny is from Allah ﷺ and (I believe that) there will be resurrection after death.

Imān-e-Mujmal [Concise Faith]

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ
أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصَدِيقًا بِالْقَلْبِ ط

Translation: I solemnly declare my belief in Allah ﷺ as He is with all His names and attributes, and I have accepted (to obey) all His commands by pledging with my tongue and testifying them with my heart.

Six Kalimāt [Articles of Faith]

First Kalimah: Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

Translation: There is none worthy of worship except Allah ﷺ Muhammad ﷺ is the Prophet of Allah ﷺ.

Second Kalimah: Evidence

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

Translation: I testify that there is none worthy of worship except Allah ﷻ. He is all alone and He has no associate and I testify that Muhammad ﷺ is His (Distinguished) Servant and His Prophet.

Third Kalimah: Glory of Allah ﷻ

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Translation: Glory be to Allah ﷻ and all praise be to Allah ﷻ and there is none worthy of worship except Allah ﷻ, and Allah ﷻ is Great and there is no power to keep away from sins and no ability to do good but from Allah ﷻ who is the greatest.

Fourth Kalimah: Oneness of Allah ﷻ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط ذُو الْجَلَالِ
وَإِلْكَرَامِ ط بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Translation: There is none worthy of worship but Allah ﷻ. He is all alone. He has no associates. All Kingdom is for Him and all praise is for Him. He gives life and He gives death. He is alive; death will never come to him. The great and the glorified One, in His Power is goodness and He has power over everything.

Fifth Kalimah: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْبَبْتُهُ عَمْدًا أَوْ حَطَّأً سِرًّا
أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ
الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ
وَعَقَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Translation: O my Rab عَدَّوَجَلَّ I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyüb (hidden) and Sattâr of all the faults and forgiver of all sins, and there is no strength and power except that of Allah عَدَّوَجَلَّ, the Almighty and the Greatest.

Sixth Kalimah: Refutation of Disbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ
بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّرَاتُ
مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذْبِ وَالْعِيبَةِ وَالْبِدْعَةِ
وَالنَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي
كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

Translation: O Allah **عَزَّوَجَلَّ** I seek Your refuge from associating anything with you knowingly, and I seek forgiveness from You for (polytheism) that I do not know. I have repented from it and I have detested disbelief, idolatry, telling lies, backbiting, bad innovations, tale-telling, indecency, accusations and all the sins. I embrace Islam and proclaim that there is none worthy of worship but Allah **عَزَّوَجَلَّ**, Muhammad **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Prophet of Allah **عَزَّوَجَلَّ**.

5 Excellences of Invoking Istighfār (Seeking Forgiveness)

1. Cleansing the Rust of the Heart

It is narrated by Sayyidunā Anas **رَضِيَ اللهُ تَعَالَى عَنْهُ** that the Knower of the Hidden, the Immaculate Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Without doubt, just like iron, the heart also rusts; reciting Istighfār cleanses it.’ (*Majma’-uz-Zawāid*, pp. 346, vol. 10, *Ḥadīṣ* 17575)

2. Salvation from Worries and Misery

It is narrated by Sayyidunā ‘Abdullāh bin ‘Abbās **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** that the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever makes (invocation of) Istighfār necessary for himself, Allah **عَزَّوَجَلَّ** will distance every worry from him, will bless him with relief from every misery, and will bestow him with sustenance from such a source which he cannot conceive.’ (*Sunan Ibn Mājah*, pp. 257, vol. 4, *Ḥadīṣ* 3819)

3. Appealing Record of Deeds

It is narrated by Sayyidunā Zubāir bin ‘Awwām **رَضِيَ اللهُ تَعَالَى عَنْهُ** that the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated,

‘Whoever would like for his record of deeds to make him happy should increase the recitation of Istighfār in it.’ (*Majma’-uz-Zawāid*, pp. 347, vol. 10, Ḥadīṣ 17579)

4. Glad Tidings!

It is narrated by Sayyidunā ‘Abdullāh bin Busr رَضِيَ اللهُ تَعَالَى عَنْهُ that he heard the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Glad tidings are for him who finds Istighfār in abundance in his record of deeds.’ (*Sunan Ibn Mājah*, pp. 257, vol. 4, Ḥadīṣ 3818)

5. Excellence of Sayyid-ul-Istighfār

It is narrated by Sayyidunā Shaddād bin Aws رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘This is Sayyid-ul-Istighfār:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ أَبُوؤُكَ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Translation: O Allah عَزَّوَجَلَّ! You are my Rab; there is none worthy of worship except You; You created me; I am Your servant and to the best of my ability I adhere to Your covenant and promise; I seek Your refuge from the evil that I have committed; I acknowledge

Your bounty bestowed upon me and I confess my sins; forgive me, for there is no one except You who can forgive sins.

Whoever recites this with faith and conviction during the day and then passes away that same day before the onset of evening will go to Jannah; and whoever recites this with faith and conviction during the night and then passes away that same night before the onset of morning, he will go to Jannah.’

(*Ṣaḥīḥ Bukhārī*, pp. 190, vol. 4, Ḥadīṣ 6306)

5 Excellences of Kalimah Ṭayyibah (Sanctity)

1. Who is Fortunate?

It is narrated by Sayyidunā Abū Hurairah رضي الله تعالى عنه that he asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Who will be the fortunate people that will be blessed with your Shafā’ah [intercession] on the Day of Judgement?’ He صلى الله تعالى عليه وآله وسلم replied, ‘Abū Hurairah! I had thought that nobody would ask this question of me before you, because I know your enthusiasm for listening to Ḥadīṣ. On the Day of Judgement the fortunate person who will be blessed with my Shafā’ah [intercession] will be the one who will have recited **لَا إِلَهَ إِلَّا اللَّهُ** with the conviction of his heart.’ (*Ṣaḥīḥ Bukhārī*, pp. 53, vol. 1, Ḥadīṣ 99)

2. The Best Żikr (Remembrance) and the Best Du’ā (Supplication)

Sayyidunā Jābir رضي الله تعالى عنه says, ‘I heard the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم saying, ‘The best Żikr of all is

لَا إِلَهَ إِلَّا اللَّهُ and the best Du'ā of all is اَلْحَمْدُ لِلّٰهِ.' (Sunan Ibn Mājah, pp. 248, vol. 4, Ḥadīṣ 3800)

3. The Portals of the Skies Open

It is narrated by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever says لَا إِلَهَ إِلَّا اللَّهُ with devotion, the portals of the skies are opened such that it reaches the Divine Throne, provided he refrains from the major sins.' (Sunan-ut-Tirmizī, pp. 340, vol. 5, Ḥadīṣ 3601)

4. Tajdīd-e-Īmān [Renewal of Faith]

It is narrated by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Renew your faith.' It was asked, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! How can we renew our faith?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Recite لَا إِلَهَ إِلَّا اللَّهُ in abundance.' (Musnad Imām Aḥmad, pp. 281, vol. 3, Ḥadīṣ 8718)

3 Excellences of Reciting 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ'

1. Sins are Wiped

It is narrated by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ' 100 times, his sins are wiped even if these are equivalent to the foam of the ocean.' (Sunan-ut-Tirmizī, pp. 287, vol. 5, Ḥadīṣ 3477)

2. The Reward of Donating a Mountain of Gold

It is narrated by Sayyidunā Abū Umāmah رضي الله تعالى عنه that the Blessed and Beloved Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Whoever finds it difficult to perform worship during the night, or if he is miserly in spending his wealth, or if he is afraid of performing Jihad against the enemy, he should recite **‘سُبْحَانَ اللَّهِ وَبِحَمْدِهِ’** in abundance, because this is more beloved to Allah عز وجل than donating a mountain of gold in His path.’
(*Majma’-uz-Zawāid*, pp. 112, vol. 10, *Ḥadīṣ 16876*)

3. Date Tree in Jannaḥ

It is reported by Sayyidunā ‘Abdullāh bin ‘Amr رضي الله تعالى عنه that the Noble Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Whoever recites **‘سُبْحَانَ اللَّهِ وَبِحَمْدِهِ’**, a date tree is planted for him in Jannaḥ.’
(*Majma’-uz-Zawāid*, pp. 111, vol. 10, *Ḥadīṣ 16875*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3 Excellences of Reciting **‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’**

1. Portal of Jannaḥ

It is reported by Sayyidunā Mu’āz bin Jabal رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم has stated, ‘Shall I not tell you about a portal from the portals of Jannaḥ?’ It was asked, ‘What is that?’ He صلى الله تعالى عليه وآله وسلم replied, **‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’**. (*Majma’-uz-Zawāid*, pp. 118, vol. 10, *Ḥadīṣ 16897*)

2. Medicine for 99 Ailments

It is reported by Sayyidunā Abū Hurairah رضي الله تعالى عنه that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله تعالى عليه وآله وسلم has stated, ‘Whoever recites **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**, for him this is the medicine for 99 ailments, the least of which is agony and anguish.’ (*At-Targhib wat-Tarhib*, pp. 285, vol. 2, *Hadīṣ* 2448)

3. Method of Securing Blessings

It is reported by Sayyidunā ‘Uqbaḥ bin ‘Amir رضي الله تعالى عنه that the Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Whoever has been granted a blessing by Allah عَزَّوَجَلَّ, and he wants to prolong that blessing, he should recite **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** in abundance.’ (*Mu’jam Kabīr*, pp. 311, vol. 17, *Hadīṣ* 859)

3 Invocations to be Recited upon Waking

1. It is narrated by Sayyidunā ‘Ubādah bin Ṣamit رضي الله تعالى عنه that the Holy Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Upon waking after sleep, whoever recites

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ
إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ. He is all alone. He has no associate. Sovereignty is for Him

and all praise is for Him and He has power over everything. Allah عَزَّوَجَلَّ is Pure (from all shortcomings) and all praise is for Allah عَزَّوَجَلَّ, there is none worthy of worship except Allah عَزَّوَجَلَّ, and Allah عَزَّوَجَلَّ is the Greatest, and the capability to refrain from sins and the ability to do good comes only from Allah عَزَّوَجَلَّ.

and then recites 'اللَّهُمَّ اغْفِرْ لِي', or asks any supplication, it will be accepted. If he performs Wuḍū and offers Ṣalāh thereafter, his Ṣalāh will be accepted.' (*Ṣaḥīḥ Bukhārī*, pp. 391, vol. 1, *Ḥadīṣ 1154*)

2. It is narrated by Sayyidunā 'Abdullāh bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Upon waking from sleep, whoever recites

بِسْمِ اللَّهِ، سُبْحَانَ اللَّهِ، أَمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالْجِبْتِ
وَاطَّاعُوتُ

Translation: Allah's name I begin with, Allah عَزَّوَجَلَّ is Pure (from all shortcomings) I believe in Allah عَزَّوَجَلَّ, and I disbelieve in idols and Shayṭān.

ten times each, he will be saved from every sin that he is afraid of, and no sin will be able to approach him.' (*Majma'uz-Zawā'id*, pp. 174, vol. 10, *Ḥadīṣ 17060*)

3.  الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Translation: All praise is for Allah عَزَّوَجَلَّ who has bestowed us life (wakefulness) after death (sleep), and we are to return to Him.

(*Ṣaḥīḥ Bukhārī*, pp. 192, vol. 4, *Hadīṣ* 6312)

5 Invocations for Morning and Evening

1. It is reported by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that once a person presented himself in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have never seen a scorpion like the one that stung me last night.’ The Knower of the Unseen, the Immaculate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Why did you not recite

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Translation: I seek refuge with the absolute and perfect words of Allah عَزَّوَجَلَّ from the malice of the creatures [here creatures refers to those which are capable of malice].

in the evening? - because then the scorpion would not have caused you any harm.’ (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 180, vol. 2, *Hadīṣ* 1016)

2. It is reported by Sayyidunā Abān bin ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this 3 times in the morning and 3 times in the evening, nothing will be able to harm him:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا
فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Translation: Allah's ﷺ name I begin with, by virtue of whose Name nothing in the earth or sky can cause harm, and He ﷺ is the All-Hearing and All-Knowing.

(Sunan-ut-Tirmizī, pp. 251, vol. 5, Hadīṣ 3399)

3. It is narrated by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ' 100 times in the morning and 100 times in the evening, there will be no one bringing a better deed than him on the Day of Judgement, except the one who has recited the equivalent of this or more.' (Saḥīḥ Muslim, pp. 1445, Hadīṣ 2692)
4. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'Whoever recites:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

Translation: Allah ﷺ is sufficient for me, there is none worthy of worship except Him, I have put my trust in Him, and he is the Rab of the Great Throne.

Allah ﷺ will suffice for all of his worries.' (Sunan Abī Dāwūd, pp. 416, vol. 4, Hadīṣ 5081)

5. Sayyidunā Munayẓir رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, ‘I heard the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Whoever recites:

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

Translation: I am pleased with Allah عَزَّوَجَلَّ as the Creator, with Islam as the religion, and with Sayyidunā Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as the Prophet.

in the morning, I assure that I will make him enter Jannah with my own hands.’ (Majma’-uz-Zawāid, pp. 157, vol. 10, Ḥadīṣ 17005)

3 Excellences of Kalimah Tawḥīd

(Oneness of Allah عَزَّوَجَلَّ)

1. It is narrated by Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: There is none worthy of worship but Allah عَزَّوَجَلَّ. He is all alone. He has no associate. Sovereignty is for Him and all praise is for Him and He has power over everything.

no deed can surpass this Kalimah and no sin will remain with him.’ (Majma’-uz-Zawāid, pp. 94, vol. 10, Ḥadīṣ 16824)

2. Sayyīdunā ‘Amr bin Shu’aib رَضِيَ اللهُ تَعَالَى عَنْهُ has reported from his grandfather, through the means of his father, that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The best Du’ā [supplication] is the Du’ā of ‘Arafāh, and the best Kalimah [declaration] which I, and the Prophets عَلَيْهِمُ السَّلَام preceding me, have said, is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(*Jāmi’ Tirmizī*, pp. 339, vol. 5, *Ḥadīṣ* 3596)

3. It is narrated by Sayyīdunā Barā bin ‘Āzib رَضِيَ اللهُ تَعَالَى عَنْهُ that the Blessed and Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever donates silver or milk in charity, or shows a blind person the path, this is like freeing one slave; and whoever recites:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

this is also like freeing one slave.’ (*Musnad Imām Aḥmad*, pp. 408, vol. 6, *Ḥadīṣ* 18541)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4 Invocations for Passing Away with Īmān (Faith)

A person came into the court of A'la Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ seeking Du'ā to pass away with his faith intact. A'la Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du'ā for him and advised him:

1. Recite يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ (O the Ever-Living! O the Ever-Lasting! There is none worthy of worship except You) 41 times in the morning (every day) with Ṣalāt-ʿAlan-Nabi before and after it.
2. Having recited all of your invocations, recite Sūrah Kāfirūn before going to sleep everyday. Do not converse thereafter; however if conversation becomes inevitable, recite Sūrah Kāfirūn again in the end. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ You will pass away with your faith intact.
3. Keep reciting the following Du'ā 3 times in the morning and 3 times in the evening:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ
وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

Translation: O Allah عَزَّوَجَلَّ we seek Your refuge from associating anything with You knowingly and we do Istighfār for that which we are unaware). (Al-Malfūz, pp. 234, part 2, Lahore)

4. بِسْمِ اللهِ عَلَى دِينِي بِسْمِ اللهِ عَلَى نَفْسِي وَ
وُلْدِي وَ أَهْلِي وَ مَالِي

Translation: By virtue of the name of Allah عَزَّوَجَلَّ, may my faith, life, children, dependents and wealth all be protected!

(*Ṣaḥīḥ Bukhārī, pp. 192, vol. 4, Ḥadīṣ 6312*)

Recite this 3 times in the morning and 3 times in the evening; your faith, life, wealth and children all will remain secured. (*Shajarah Qādiriyah Razaviyyah, p. 12, Maktaba-tul-Madina Karachi*)

(The time from sunset to true dawn is Shar'ī 'night', and the time from midnight to the glimmering of the first ray of the sun is Shar'ī 'morning').

Forgiveness of Sins

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Whoever recites this invocation, his sins are forgiven even if they are equivalent to the foam of the ocean. (*Musnad Imām Aḥmad, pp. 662, vol. 2, Ḥadīṣ 6977*)

Earn 40 Million Virtues

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا
أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ

It is narrated by Sayyidunā Tamīm Dārī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Knower of the Unseen, the Sultan of Madīnah, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever utters these words 10 times, 40 million virtues are written down for him.’ (*Sunan-ut-Tirmizī*, pp. 279, vol. 5, Hadīš 3484)

An Invocation that Secures One from Shayṭān

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

It is reported by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Comforter of the Souls, the Guide to the Path of Salvation, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever utters these words 100 times in the day, this act of his is equivalent to freeing 10 slaves, 100 virtues will be written in his record of deeds, 100 of his sins will be forgiven, these words will protect him from Shayṭān for that day until the evening, and no one will come with a better act than his, except one who has performed this act more than him.’ (*Ṣaḥīḥ Bukhārī*, pp. 402, vol. 2, Hadīš 3293)

Madani Remedy for Preventing Backbiting

It is reported from ‘Allāmah Shaykh Majduddīn Fīrauzābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ that, ‘Whenever you sit in any gathering (i.e. amongst people), recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ will depute an angel for you, who will prevent you from backbiting, and whenever you get up to leave the gathering, recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ that angel will prevent the other people from your backbiting. (*Al-Qaul-ul-Badī', p. 278*)

5 Madani Pearls

Sayyīdunā ‘Abdullāh bin ‘Amr bin al-‘Āṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘There are 5 such habits, that if someone adopts, he will become virtuous in the worldly life and in the afterlife:

1. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ From time to time, one should kept reciting it.
2. Whenever he is afflicted with any calamity (e.g. if he becomes ill, suffers a loss, or if he hears worrying news), he should invoke إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.
3. Whenever he receives a blessing, he should invoke الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ to pay gratitude.
4. When commencing any (permissible) act, he should recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .
5. Whenever a sin gets committed, invoke أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ (seeking forgiveness from the Magnificent Rab عَزَّوَجَلَّ I turn to Him for repentance).

(*Al-Munabbihāt, p. 57*)

6 Guards for Protection from Magic and Afflictions

These 6 invocations are referred to as the ‘6 guards.’ One who regularly recites these 6 invocations (guards) every night, or keeps them in written form with him, he will إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ remain secured from every fear, danger, magic, and every type of affliction. (*Jannatī Zaīwar*, p. 582)

First Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Second Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْخَلَّاقِ الْعَلِيمِ الَّذِي
لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Third Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْعَلِيمُ الْبَصِيرُ

Fourth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْغَنِيُّ الْقَدِيرُ

Fifth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْعَزِيزُ الْغَفُورُ

Sixth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْعَزِيزُ الْغَفُورُ الْحَكِيمُ
فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Invocations to be Recited after Ṣalāh

The lengthy invocations that have been mentioned in Ḥadīṣ for reciting after Ṣalāh should be recited after the Sunnah prayers of Zuḥar, Maghrib and 'Ishā. Before the Sunnah,

depend upon a short Du'ā only; otherwise the reward of the Sunnah prayers will reduce. (*Rad-dul-Muḥtār*, pp. 300, vol. 2) (*Bahār-e-Sharī'at*, pp. 107, part. 3)

Do not increase or decrease the counts of invocation of any Du'ā if a given number is mentioned in the Ḥadīṣ, because the mentioned virtues of these invocations are related to the number specified. The effect of increasing or decreasing the number can be understood by the example of a lock which is opened by a key which has a specific number of teeth. Now, if the teeth of the key are increased or decreased, it will not be able to operate the lock. Despite this, if any doubt occurs about the number that has been recited, one can recite more – this will be regarded as an attempt for completion and not as an increase. (*ibid*, pg. 302)

After completing the Sunnah and Nawāfil prayers of the five daily Ṣalāḥ, recite the invocations given below. These have been numbered for convenience, but it is not a condition to recite them in this particular order. Reciting Ṣalāt-‘Alan-Nabī before and after every invocation brings additional blessings.

1. Whoever recites Āyat-ul-Kursī once [after every Ṣalāḥ], will enter Heaven as soon as he dies. (*Mishkāt-ul-Maṣābīh*, pp. 197, vol. 1, Ḥadīṣ 974)

2. **اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ**¹

¹ **Translation:** O Allah عَزَّوَجَلَّ help in invoking Your Ḍikr (remembrance), paying gratitude and performing Your worship virtuously. (*Sunan Abī Dāwūd*, pp. 123, vol. 2, Ḥadīṣ 1522)

3. **أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ¹**

Whoever recites this 3 times (after every Ṣalāh), his sins will be forgiven even if he has fled from the battlefield of Jihad. (*Sunan-ut-Tirmiḏī, pp. 336, vol. 5, Ḥadīṣ 3588*)

4. Tasbīḥ Fatimah: **سُبْحَانَ اللَّهِ** 33 times, **الْحَمْدُ لِلَّهِ** 33 times, **اللَّهُ أَكْبَرُ** 33 times – this equals 99 - and finally

**لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ^ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^ط**

once to complete 100. The sins of the reciter of this will be forgiven, even if these are equal to the foam of the ocean.

5. After every Ṣalāh, placing hand above forehead, recite:

**بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ^ط اللَّهُمَّ
أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ³**

¹ **Translation:** I seek forgiveness from Allah عَزَّوَجَلَّ, except Whom no one is worthy of worship. He is Ever-Alive, He is the Sustainer; and I repent in His court.

² **Translation:** There is none worthy of worship but Allah عَزَّوَجَلَّ. He is all alone. He has no associate. Sovereignty is for Him and all praise is for Him and He has power over everything.

³ **Translation:** In the name of Allah عَزَّوَجَلَّ, except Whom none is worthy of worship. He عَزَّوَجَلَّ is the most Affectionate, the Merciful. O Allah عَزَّوَجَلَّ distance grief and sorrow from me.

(after reciting this, move the hand down onto the forehead)
- protection from every type of grief and worry will be obtained.

A'lā Ḥaḍrat, the leader of the Aḥl-us-Sunnāh, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has added 'وَعَنْ أَهْلِ السُّنَّةِ' (i.e. and from the Aḥl-us-Sunnāh) in above supplication.

6. After Fajr and 'Aṣr Ṣalāh, prior to changing posture and before speaking, recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ
الْخَيْرُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ¹

ten times. (*Bahār-e-Sharī'at*, pp. 107, part. 3)

7. It is reported by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites 'سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ'² after Ṣalāh will be resurrected forgiven.' (*Majma'uz-Zawā'id*, pp. 129, vol. 10, *Hadīṣ 16928*)
8. It is narrated by Sayyidunā Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever

¹ **Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ. He is all alone. He has no associates. All Kingdom is for Him and all praise is for Him, in His Power is [all] goodness. He gives life and He gives death. He has power over everything.

² **Translation:** Pure is He عَزَّوَجَلَّ the Magnificent Rab and Praise is for Him. The capability to refrain from sins and the ability to do good comes from Allah عَزَّوَجَلَّ.

recites **قُلْ هُوَ اللَّهُ أَحَدٌ** (the entire Sūrah) 10 times after every Farḍ Ṣalāh, Allah **عَزَّوَجَلَّ** will make His Pleasure and Forgiveness a must for him.’ (*Ad-Dur-rul-Manšūr*, pp. 278, vol. 8)

9. It is narrated by Sayyidunā Zaīd bin Arqam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever recites:

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْزَةِ عَمَّا يُصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝¹

3 times after every Ṣalāh, it is as if he has filled a huge vessel full of reward.’ (*Ad-Dur-rul-Manšūr*, pp. 141, vol. 7) (*Part 23, Aṣ-Ṣaffāt*, verses 180-182)

Reward of Reciting 4 Entire Qurans in Just a Few Minutes

It is narrated by Sayyidunā Abū Hurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever recites **قُلْ هُوَ اللَّهُ أَحَدٌ** (the entire Sūrah) 12 times after Fajr Ṣalāh, it is as if he has recited the entire Qurān 4 times, and on that day, this act of his is better than the people on the earth, provided he abides by Taqwā [fear of Allah **عَزَّوَجَلَّ**].’ (*Shu’ab-ul-Īmān*, pp. 501, vol. 2, Ḥadīṣ 2528)

¹ Purity is to your Rab, the Reverent Rab, from what they attribute. And Salām be upon the Prophets. And praise is to Allah **عَزَّوَجَلَّ**, the Rab of the Worlds.

Invocation for Remaining Secured from Shayṭān

The Comforter of the Souls, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever offers Ṣalāt-ul-Fajr, and then before speaking, recites قُلْ هُوَ اللهُ أَحَدٌ (the entire Sūrah) 10 times, no sin will reach him on that day, and he will be secured from Shayṭān.’ (*Ad-Dur-rul-Manšūr*, pp. 678, vol. 8)

(To read about more invocations for recitation after Ṣalāh, kindly refer to ‘*Bahār-e-Sharī‘at*’, part 3, pp. 107-110, published by Maktaba-tul-Madīna, as well as ‘*Al-Wazīfa-tul-Karīmāh*’, and ‘*Shajarah Qādiriyyah*’).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Excellence of Controlling Anger

It is mentioned in a Ḥadīṣ, ‘Whoever holds back his anger, Allah عَزَّوَجَلَّ will hold back His punishment from him on the Day of Judgement.’ (*Shu‘ab-ul-Īmān*, pp. 315, vol. 6, Ḥadīṣ 8311)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Excellences of ﷺ Salāt-‘Alan-Nabī

7 Excellences of Ṣalāt-‘Alan-Nabī

1. It is narrated by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me once, Allah عَزَّوَجَلَّ bestows 10 mercies upon him.’ (Saḥīḥ Muslim, pp. 216, Ḥadīṣ 408)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. It is reported by Sayyidunā Anas bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me once, Allah عَزَّوَجَلَّ bestows 10 mercies upon him, and erases 10 of his sins.’ (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, pp. 130, vol. 02 Ḥadīṣ 901)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. It is reported by Sayyidunā Abū Bardaḥ bin Niyār رَضِيَ اللهُ تَعَالَى عَنْهُ that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever from my Ummaḥ recites Ṣalāt upon me once with heartfelt devotion, Allah عَزَّوَجَلَّ bestows 10 mercies upon him, writes 10 good deeds for him, raises his rank by 10 degrees, and erases 10 of his sins.’ (*Mu’jam Kabīr*, pp. 195, vol. 22 Ḥadīṣ 513)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. It is reported by Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance every Friday; without doubt the Ṣalāt of my Ummaḥ is presented to me every Friday. (On the Day of Judgement) the closest person to me from amongst the people will be the one who would have recited Ṣalāt excessively upon me (in the worldly life).’ (*Sunan Kubrā*, pp. 353, vol. 03 Ḥadīṣ 5995)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. It is reported by Sayyidunā Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Without doubt, the person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt excessively upon me in the worldly life.’ (*At-Targhīb wat-Tarhīb*, pp. 133, vol. 02 Ḥadīṣ 908)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one amongst you to gain quick relief on the Day of Judgement from its horrors and the reckoning will be the one who would have recited Ṣalāt upon me in abundance.’ (*Firdaus-ul-Akhbār pp. 471 vol. 2, Hadīṣ 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. The peace of our heart and mind, the most generous and kind, the Prophet of mankind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance, without doubt your recitation of Ṣalāt upon me is forgiveness for your sins.’ (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 87, Hadīṣ 1406*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

30 Madanī Pearls Regarding Ṣalāt-‘Alan-Nabī

1. Reciting it is in fact executing the command of Allah عَزَّوَجَلَّ.
2. Ten mercies are bestowed on the one reciting Ṣalāt-‘Alan-Nabī once.
3. His rank is raised by ten degrees.
4. Ten good deeds are recorded for him.
5. Ten of his sins are erased.
6. Recitation of Ṣalāt-‘Alan-Nabī before asking Du’ā is a means for the acceptance of the Du’ā.

7. Recitation of Ṣalāt-‘Alan-Nabī entitles one to the Shafā’ah [intercession] of the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
8. Recitation of Ṣalāt-‘Alan-Nabī is a means for the forgiveness of sins.
9. By virtue of the recitation of Ṣalāt-‘Alan-Nabī, Allah عَزَّوَجَلَّ removes grief from the reciter.
10. By virtue of the recitation of Ṣalāt-‘Alan-Nabī, a person will gain closeness to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement.
11. For those who are poor and deprived, reciting Ṣalāt-‘Alan-Nabī is a substitute for Ṣadaqaḥ [charity].
12. Ṣalāt-‘Alan-Nabī is a means for the fulfilment of needs.
13. Ṣalāt-‘Alan-Nabī is a means of acquiring the mercy of Allah عَزَّوَجَلَّ and Du’ā of the angels.
14. Ṣalāt-‘Alan-Nabī is a means of purity and cleanliness for its reciter.
15. By virtue of the recitation of Ṣalāt-‘Alan-Nabī, a person receives the glad tidings of Jannaḥ before he passes away.
16. Recitation of Ṣalāt-‘Alan-Nabī is a means of relief from the difficulties of the Day of Judgement.
17. By virtue of recitation of Ṣalāt-‘Alan-Nabī, one recalls back what he had forgotten.
18. Ṣalāt-‘Alan-Nabī is a means for the purity of a gathering, and on the Day of Judgement (people of) that gathering will not suffer any regret.

19. Due to the recitation of Ṣalāt-‘Alan-Nabī, poverty is distanced.
20. This act puts a person on the path to Jannah.
21. Ṣalāt-‘Alan-Nabī will be a means of an increase in light for the reciter on the bridge of Ṣirāṭ.
22. By virtue of Ṣalāt-‘Alan-Nabī, a person is released from oppression and persecution.
23. By virtue of Ṣalāt-‘Alan-Nabī, a person becomes worthy of praise in the heavens and the earth.
24. By virtue of reciting Ṣalāt-‘Alan-Nabī one gains blessings in his own self, his deeds, his age, and in his means of betterment.
25. Ṣalāt-‘Alan-Nabī is a means of winning Divine mercy.
26. Ṣalāt-‘Alan-Nabī inculcates ever-lasting love of the Beloved Prophet of Allah ﷺ and is a means of intensifying this love. This love is from the essentialities of Īmān [faith] and without this Īmān cannot reach perfection.
27. The Holy Prophet ﷺ loves the one who recites Ṣalāt-‘Alan-Nabī.
28. Reciting Ṣalāt-‘Alan-Nabī is a cause for the guidance and the liveliness of a person, because when he recites Ṣalāt in abundance upon the Holy Prophet ﷺ and invokes remembrance of the Prophet ﷺ, the love of the Prophet ﷺ inculcates in his heart.

29. It is also an honour for the one who recites Ṣalāt-‘Alan-Nabī that his name is presented in the generous court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his mention is made there.
30. Ṣalāt-‘Alan-Nabī is a means of steadfastness on the bridge of Ṣirāṭ and a means of crossing over it safely. (*Jilā-ul-Afḥām*, p. 246 to 253)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Gift for the One Who Yearns for the Vision of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ

The Source of Peace for the Disheartened, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, has stated, ‘Whoever recites this Ṣalāt upon me will be blessed with beholding me in dream, and whoever beholds me in his dream will also behold me on the Day of Judgement, and whoever beholds me on the Day of Judgement, I will intercede for him, and whoever I will intercede for, he will drink from the fountain of Kawṣar, and Allah عَزَّوَجَلَّ will make the Hellfire Ḥarām [forbidden] for his body.’ (*Kashf-ul-Ghammah ‘an Jamī’-il-Ummah*, pp. 325 vol. 1)

Forgiveness and Exoneration

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى
مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

Somebody saw Sayyidunā Imām Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي in dream after his passing away and asked what happened to him. The Imām عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘By virtue of this Ṣalāt-‘Alan-Nabī, Allah عَزَّوَجَلَّ forgave me.’ (*Afḍal-us-Ṣalāwāt ‘alā Sayyid-is-Sādāt*, pp. 81)

Blessings and Goodness in Affluence

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

The author of *Rūḥ-ul-Bayān* has stated, ‘Whoever recites this Ṣalāt-‘Alan-Nabī, his wealth and affluence will continue to increase.’ (*Rūḥ-ul-Bayān*, pp. 233, vol. 07 *Al-Aḥzāb*:56)

Strengthening the Memory

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ
الْكَامِلِ وَعَلَى آلِهِ كَمَا لَانِهَايَةَ لِكَمَالِكَ وَعَدَدَ كَمَالِهِ

Whoever suffers from the ailment of forgetfulness should recite this Ṣalāt-‘Alan-Nabī in abundance between Maghrib and ‘Ishā; his memory will be strengthened. (*Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt*, p. 191-192)

The six types of Ṣalāwāt-‘Alan-Nabī that are recited in the Sunnah-inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

1. The Ṣalāt-‘Alan-Nabī 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 Ṣalāt-‘Alan-Nabī 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 Prophet 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 Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt*, p. 151)

2. All Sins Forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Sultan of Both Worlds, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Ṣalāt 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* pg. 65)

3. 70 Portals of Mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Ṣalāt-‘Alan-Nabī, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badī*, p. 277)

4. Good Deeds for 1000 Days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet 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-Zawāid*, pp. 254, vol. 10, *Hadīṣ* 17305)

5. The Reward of 600,000 Ṣalāwāt-‘Alan-Nabī

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

Shaykh Aḥmad Ṣāwī رضي الله تعالى عنه reports from some saints of Islam that the one reciting this Ṣalāt-‘Alan-Nabī once receives the reward of reciting Ṣalāt-‘Alan-Nabī 600,000 times. (*Afdalus-Ṣalāwāt ‘alā Sayyid-is-Sādāt*, p. 149)

6. Nearness to the Distinguished Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyidunā Abū Bakr Ṣiddīq رضي الله عنه. The respected companions عليه السلام were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Ṣalāt upon me, he does so in these words.’ (*Al-Qaul-ul-Badī*, p. 125)

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Ṣalāt al-Razaviyyah

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
صَلْوَةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

By reciting this Ṣalāt-‘Alan-Nabī 100 times after every Ṣalāh, in particular after Ṣalāt-ul-Jumu‘ah, whilst facing Madīna-tul-Munawwarah, countless blessings and virtues are showered.

(Al-Wazifa-tul-Karīmah, p. 40)

(In Pakistan and India, when facing towards the Ka‘bah, the face is also directed towards Madīna-tul-Munawwarah).

Attain Blessings in This Worldly Life and the Afterlife

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
عَدَدَ أَنْعَامِ اللهِ وَإِفْضَالِهِ

By reciting this Ṣalāt-‘Alan-Nabī, countless blessings would be bestowed in the afterlife and the worldly life. *(Afḍal-us-Ṣalāwāt ‘alā Sayyid-is-Sādāt, p. 151)*

Ṣalāt of Shafā'ah (Intercession)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ
يَوْمَ الْقِيَامَةِ

The Intercessor of the Ummaḥ, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites Ṣalāt upon me in this way, my intercession becomes Wājib (due) for him.'

(*At-Targhīb wat-Tarhīb*, pp. 329, vol. 2, Ḥadīṣ 31)

Success in This Worldly Life and in the Afterlife

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ بَعْدَ مَا
فِي جَمِيعِ الْقُرْآنِ حَرْفًا حَرْفًا وَبَعْدَ كُلِّ حَرْفٍ أَلْفًا

Whoever recites this Ṣalāt-‘Alan-Nabī after the recitation of the Qurān will thrive in the worldly life and the Afterlife.

(*Ruḥ-ul-Bayān*, pp. 234, vol. 7, *Al-Aḥzāb* 56)

The Reward of 11,000 Ṣalāwāt-‘Alan-Nabī

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ صَلَوةً أَنْتَ لَهَا أَهْلٌ
وَهُوَ لَهَا أَهْلٌ

Sayyidunā Ḥāfiẓ Jalāluddīn as-Suyūṭī ash-Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has stated, ‘Recitation of this Ṣalāt-‘Alan-Nabī once is equivalent to reciting Ṣalāt-‘Alan-Nabī 11,000 times.’ (*Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt*, p. 153)

The Reward of 14,000 Ṣalāwāt-‘Alan-Nabī

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ عَدَدَ
كَمَالِ اللَّهِ وَكَمَا يَلِيْقُ بِكَمَالِهِ

By reciting this Ṣalāt-‘Alan-Nabī only once, the reward of reciting Ṣalāt-‘Alan-Nabī 14,000 times is granted. (*Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt*, p. 150)

The Reward of 100,000 Ṣalāwāt-‘Alan-Nabī

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النُّورِ الدَّائِي
وَالسِّرِّ السَّارِي فِي سَائِرِ الْأَسْمَاءِ وَالصِّفَاتِ

If this Ṣalāt-‘Alan-Nabī is recited once, the reward of reciting Ṣalāt-‘Alan-Nabī 100,000 times is granted. In addition to this, if anybody has any need he should recite this Ṣalāt-‘Alan-Nabī 500 times إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ his need will be fulfilled. (*Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt*, p. 113)

For Relief from All Types of Worries

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ قَدْ ضَاقتْ حِيلَتِي
أَدْرِكُنِي يَا رَسُولَ اللَّهِ

Sayyid Ibn ‘Ābidīn رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘I recited this at the time of a severe tribulation which took place in Damascus. I had not even recited it 200 times when somebody came and informed me that the tribulation has died out.’ (*Afḍal-us-Ṣalāwāt ‘alā Sayyid-is-Sādāt*, p. 113)

A Cup Full of the Water of Kawṣar

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْهَارِهِ وَأَنْصَارِهِ
وَأَشْيَاعِهِ وَمُحِبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ
يَا أَرْحَمَ الرَّاحِمِينَ

Sayyidunā Ḥasan Baṣrī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘Whoever wishes to drink a cup full of water from the fountain of Kawṣar should recite this Ṣalāt-‘Alan-Nabī.’ (*Al-Qaul-ul-Badī*, p. 122)

8 Madanī Pearls Regarding Ṣalāt al-Tāj [Durūd-e-Tāj]

1. During the upward progression of the lunar month (i.e. from the 1st to the 14th day) whoever recites this Ṣalāt-‘Alan-Nabī (Ṣalāt al-Tāj) 170 times in the night preceding Friday (i.e. Thursday night) after Ṣalāt-ul-‘Ishā in a state of Wuḍū, wearing pure clothes and having applied perfume, and then goes to sleep; and repeats this act in the same way for 11 consecutive nights, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will be blessed with the vision of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
2. To get rid of magic, devils, Jinns, and Shayṭān, and if one is suffering from smallpox, recite this 11 times and perform *Dam* **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** relief will be obtained.
3. For the purification of the heart, recite this 60 times after Ṣalāt-ul-Fajr, 3 times after Ṣalāt-ul-‘Aṣr, and 3 times after Ṣalāt-ul-‘Ishā every day.
4. To remain protected from the evil of enemies, oppressors, the envious and rulers, and to distance sadness and poverty, recite this 41 times after Ṣalāt-ul-‘Ishā for 40 consecutive nights.
5. In order to get blessings in sustenance, regularly recite this 7 times after Ṣalāt-ul-Fajr.
6. For treating a woman suffering from infertility, recite this seven times and perform *Dam* (blowing) on 21 dates, and then give her one date to eat every day. Thereafter during the period of purity (after finishing of the menses), attempt copulation. By the grace of Allah **عَزَّوَجَلَّ**, a pious son will be delivered.

7. If a pregnant woman is undergoing any trouble, make her drink water after doing *Dam* by reciting this *Ṣalāt*-‘Alan-Nabī seven times. Do this for seven consecutive days.
8. For the purpose of uniting a lover and beloved (in permissible love such as that between a husband and wife) and for every objective, recite this 40 times in state of *Wuḍū* after half of the night has passed with full faith and conviction, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the desire of the heart will be fulfilled. (*A'māl-e-Razā*, p. 22)

Ṣalāt al-Tāj [Durūd-e-Tāj]

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَاحِبِ التَّاجِ
وَالْمِعْرَاجِ وَالْبُرَاقِ وَالْعَلَمِ ط دَافِعِ الْبَلَاءِ وَالْوَبَاءِ
وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ ط إِسْمُهُ مَكْتُوبٌ مَرْفُوعٌ
مَشْفُوعٌ مَنقُوشٌ فِي اللُّوحِ وَالْقَلَمِ ط سَيِّدِ الْعَرَبِ
وَالْعَجَمِ ط جِسْمُهُ مُقَدَّسٌ مُعَطَّرٌ مُطَهَّرٌ مُنَوَّرٌ فِي الْبَيْتِ
وَالْحَرَمِ ط شَمْسِ الضُّحَى بَدْرِ الدُّجَى صَدْرِ الْعُلَى نُورِ
الْهُدَى كَهْفِ الْوَرَى مِصْبَاحِ الظُّلَمِ ط جَمِيلِ الشِّيمِ ط
شَفِيعِ الْأُمَمِ ط صَاحِبِ الْجُودِ وَالْكَرَمِ ط وَاللَّهُ عَاصِمُهُ

وَجَبْرِيلَ خَادِمَهُ وَالْبُرَاقَ مَرْكَبَهُ وَالْمِعْرَاجَ سَفْرَهُ
 وَسِدْرَةَ الْمُنْتَهَى مَقَامَهُ وَقَابَ قَوْسَيْنِ مَطْلُوبُهُ
 وَالْمَطْلُوبُ مَقْصُودُهُ وَالْمَقْصُودُ مَوْجُودُهُ سَيِّدِ
 الْمُرْسَلِينَ خَاتِمِ النَّبِيِّينَ شَفِيعِ الْمُدْنِيِّينَ أَنْبِيَا
 الْغُرَبَاءِ رَحْمَةً لِلْعَالَمِينَ رَاحَةَ الْعَاشِقِينَ مُرَادِ
 الْمُشْتَاقِينَ شَمْسِ الْعَارِفِينَ سِرَاجِ السَّالِكِينَ مِصْبَاحِ
 الْمُقَرَّبِينَ مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ وَالْمَسَاكِينِ سَيِّدِ
 الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ وَسَيِّدِنَا فِي
 الدَّارَيْنِ صَاحِبِ قَابِ قَوْسَيْنِ مَحْبُوبِ رَبِّ الْمَشْرِقَيْنِ
 وَالْمَغْرِبَيْنِ جَدِّ الْحَسَنِ وَالْحُسَيْنِ مَوْلَانَا وَمَوْلَى
 الثَّقَلَيْنِ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ نُورٍ مِّنْ نُورِ اللَّهِ^ط
 يَا أَيُّهَا الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ وَ
 أَصْحَابِهِ وَسَلِّمُوا تَسْلِيمًا

Translation

O Allah **عَزَّوَجَلَّ**, send blessings up on our Prophet and our Master Muhammad **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, honoured with the crown and the Mi'rāj [ascension]; the Burāq and elevation, the eliminator of affliction and disease; drought and illness; pain and calamity. His respected name is inscribed on high and appended with the Name of Allah **عَزَّوَجَلَّ**, and is present in the Divine Tablet and Divine Pen. The leader of the Arabs and the non-Arabs, whose blessed body is free from every defect, a fountain of fragrance, exceptionally pure, and is overly refulgent, in his house and in the Ḥaram (with all of these qualities he is lively even today). The enlightened and lovely sun of the morning, the full moon (of the 14th of the lunar month), the origin of elevation, the light of guidance, the place of refuge for creation, the lamp that dispels all darkness, having the most excellent creation and character, the intercessor of nations, the owner of munificence and generosity – upon him be blessings and salutations. And Allah **عَزَّوَجَلَّ** is his Protector, Jibrāil is his servant, the Burāq is his carriage, the Mi'rāj is his voyage, Sidra-tul-Muntaḥā is his station, Qāba Qawsayn (utmost proximity to the Rab) is his destination, and the same is his objective, and he has met his objective. The leader of all the Messengers, the one coming after all of the Prophets, the intercessor of sinners, the supporter of the travellers and the strangers, the mercy for all the worlds, the comfort for the devotees, the desire of those who yearn, the sun of all gnostics, the lamp for the seekers, the candle for those who are close (to Allah **عَزَّوَجَلَّ**), benevolent with the poor, the outsiders and the destitute, the master of Jinns and humans, the Prophet of the Ḥaram of Makkah and the Ḥaram of Madīnah, the Imām of both Qiblah's (i.e. Baīt-ul-Muqaddas in Jerusalem and the Ka'bah in Makkah), our mediator in this world and in the hereafter, the one bearing virtue of Qāba Qawsayn, the beloved of the Rab of the East and the West, the grandfather of Imām Ḥasan and Imām Ḥussain, our master, the master of all humans and Jinns, Abul

Qāsim Muhammad bin ‘Abdullah, a great and eminent light from the lights of Allah ﷺ, upon him be blessings and salutations. O devotees of the light of his splendour, send blessings and salutations abundantly upon his being of extensive attributes, and upon his family and his companions.

A Faith Reviving Incident Regarding

Ṣalāt al-Tunajjīnā

‘Allāmah Ibn Fākihānī رحمه الله تعالى عليه mentions an incident about this Ṣalāt-‘Alan-Nabī in the book ‘*Al-Fajr-ul-Munīr*’ stating, ‘The pious Shaykh Mūsā Ḍarīr رحمه الله تعالى عليه told me that that he once left for a journey by sea on a boat. During the journey a severe storm which is known as ‘Iqlābiyah’ (the type of storm which causes tossing and turning) struck. It is rare to get rid of drowning during this type of storm.

People began to scream and shout due to the fear of drowning. I fell asleep and in my dream I saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Tell the people on the boat to recite this Ṣalāt-‘Alan-Nabī 1000 from **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّينَا بِهَا** to **بَعْدَ الْمَمَاتِ**.’ I awoke and told the people on the boat of my dream. We had recited it just 300 times when Allah ﷺ granted us relief from the storm. (*Maṭāli’-ul-Musarrāt*, p. 471)

Shaykh Majduddīn Fīrauzābādī, the author of Qāmūs, has narrated with reference to Shaykh Ḥasan bin ‘Alī Aswānī that whoever recites Ṣalāt al-Tunajjīnā 1000 times when faced with any type of difficulty, calamity, or misfortune, Allah ﷺ will provide him relief from that difficulty and will fulfil his purpose. (*Maṭāli’-ul-Musarrāt*, p. 471)

Ṣalāt al-Tunajjīnā

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْآفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى
الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْعَالَمَاتِ مِنْ جَمِيعِ
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah عَدَّوَجَلَّ! Send such blessings upon our Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that for his sake relieve us of all anxieties and calamities, and for his sake, fulfil all our needs, and for his sake, purify us from all sins, and through his means, designate us at high ranks, and by his virtue, make us achieve the utmost zenith of piety in this worldly life and in the afterlife, and without doubt You have power over all things.

Cure for Ailments

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَدَوَائِهَا
وَعَافِيَةِ الْأَبْدَانِ وَشِفَائِهَا وَنُورِ الْأَبْصَارِ وَضِيَائِهَا
وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ

Give it to the patient in state of Wuḍū such that he may lick it or make him drink it after dissolving in water. Continue to perform this act consistently until the sick person gets cured; with the consent of Allah عَزَّوَجَلَّ this is a remedy for every illness except death.

A Narration Related to Ṣalāt al-Māhī Regarding a Fish

A pious person رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was performing Wuḍū at the bank of a river when a fish came and recited this Ṣalāt-‘Alan-Nabī. He asked, ‘From whom did you learn this?’ The fish replied, ‘Once I heard an angel reciting it at the bank of the river, so I memorized it and since that day I have been secured from all calamities and misfortunes.’ (*A‘māl-e-Razā, p. 138*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt al-Māhī

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ خَيْرِ الْخَلَائِقِ
وَأَفْضَلِ الْبَشَرِ وَشَفِيعِ الْأُمَّمِ يَوْمَ الْحَشْرِ وَالنَّشْرِ
وَصَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ بَعْدَ كُلِّ
مَعْلُومٍ لَكَ وَصَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ
وَسَلِّمْ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَصَلِّ عَلَى
كُلِّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَسَلِّمْ
تَسْلِيمًا كَثِيرًا كَثِيرًا بِرَحْمَتِكَ وَبِفَضْلِكَ وَبِكَرَمِكَ
يَا أَكْرَمَ الْأَكْرَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
يَا قَدِيمُ يَا دَائِمُ يَا حَيُّ يَا قَيُّوْمُ يَا وَثْرُ يَا أَحَدُ يَا صَمَدُ
يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

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

Excellence of Du'ā [Supplication]

Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 100 times on Friday, when he will come on the Day of Judgement a light will accompany him, which if distributed amongst all creatures, it would suffice all of them.’ (*Hilyat-ul-Awliyā, pp. 49, vol. 8, Ḥadīṣ 11341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Importance of Du'ā

Dear Islamic brothers! Performing Du'ā is a great virtue. And enticement for asking Du'ā is present at various places in the Qurān and the blessed Aḥādīṣ.

One Ḥadīṣ states, ‘Shall I not tell you that thing which will give you relief from your enemy and increase your sustenance! Perform Du'ā in the court of Allah عَزَّوَجَلَّ day and night, for Du'ā is the device of believer.’ (*Musnad Abī Ya'lā, pp. 201, vol. 2, Ḥadīṣ 1806*)

Du'ā Averts Calamity

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A calamity descends and then it is encountered by Du'ā. Then they continue to fight one another until the Day of Judgement.'

(Al-Mustadrak, pp. 162, vol. 2, Ḥadīṣ 1856)

The Significance of Du'ā in Worship

Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'The significance of Du'ā in worship is like the significance of salt in food.'

(Tanbīh-ul-Ghāfilīn, pp. 216, Ḥadīṣ 577)

3 Benefits of Du'ā

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If a Muslim makes a Du'ā in which there is no mention of sin or severing relations (with relatives), Allah عَزَّوَجَلَّ will certainly grant him one of three things:

1. Either the outcome of his Du'ā will quickly appear in his lifetime, or
2. Allah عَزَّوَجَلَّ will distance some type of calamity from him, or
3. Goodness will be arranged for him in the Hereafter.

Another narration mentions that, in the afterlife, when he will see the reward of his Du'ās which were not accepted in this worldly life, he will say wishfully, 'If only none of my Du'ās would have been accepted in the world!' *(Al-Mustadrak, pp. 163, 165, vol. 2, Ḥadīṣ 1859, 1862)*

Dear Islamic brothers! Did you notice Du'ā never goes useless. If its outcome does not appear in this world, the reward for it will definitely be awarded in the Hereafter. Therefore, it is not appropriate to be lazy in asking Du'ā.

5 Madanī Pearls

1. The first virtue (of performing Du'ā) is that it is a fulfilment of the command of Allah عَزَّوَجَلَّ, as He has ordered us to ask Du'ā from Him. In this regard, the Holy Qurān states:

أَدْعُونِي أَسْتَجِبْ لَكُمْ^ط

Pray to Me, I shall answer your prayer.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 24, Mūmin, verse 60)

2. Performing Du'ā is a Sunnah, because our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would frequently ask Du'ā. Therefore, by making Du'ā, the honour of practising the Sunnah is also attained.
3. Making Du'ā is also submission to the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, because he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always emphasise the importance of performing Du'ā to his devotees.
4. The one performing Du'ā belongs to the group of 'Ābidīn' [worshippers], because Du'ā itself is a form of worship, and in fact it is the essence of worship. As our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

الدُّعَاءُ مَعُ الْعِبَادَةِ

Du'ā is the kernel of worship.

(*Sunan-ut-Tirmizī, pp. 243, vol. 5, Ḥadīš, 3382*)

5. By making Du'ā, either ones sins are forgiven, or his concerns are addressed in his lifetime, or the reward of Du'ā is postponed for his afterlife.

What Sin have I Committed?

Dear Islamic brothers! Did you see! By making Du'ā one not only obeys Allah عَزَّوَجَلَّ and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but also acts upon a Sunnah, earns the reward of worshipping, and gains numerous other benefits in the worldly life as well as in the afterlife.

Some people are seen very impatient if there is some delay in the fulfilment of their supplications. They are observed making even such indecent statements like, 'I've been making Du'ā for so long, I've even had pious people make Du'ā for me, there's not a single Pir I haven't been to, I even recite a lot of invocations, I've been to the tombs of saints, but Allah عَزَّوَجَلَّ still doesn't fulfil my supplication.' Some even dare to say, 'What sin have I committed which has resulted in this punishment?'

Is Missing Ṣalāh Not a Sin!

If such an emotional person is asked if he offers Ṣalāh, he will perhaps reply in the negative. Did you see! The words of complaint that 'What sin have I done, which has resulted in this punishment?' are being expressed openly, despite committing

the major sin of missing Ṣalāh. In other words, it seems as though (Allah ﷻ forbid) missing Ṣalāh isn't a sin at all! If such people just have a look at themselves, they can realize that let alone any misdeed, they are, in fact, committing many misdeeds such as non-Islamic haircuts, bare-head like the Western people, non-Islamic dress, face like fire worshippers who are the enemies of the beloved Rasūl ﷺ i.e. without a beard which is a blessed Sunnah of the Holy Prophet ﷺ; following the culture and traditions of the enemies of Islam and missing even Ṣalāh.

Missing Ṣalāh is a major sin, shaving the beard is prohibited (Ḥarām), lying, backbiting, telling tales, breaking promises, keeping ill feelings about others, misusing eyes, disobeying parents, abusing, watching films and dramas, listening to music etc. are all sins, but these sins seem invisible to such people and they complain openly 'What sin have I committed, which has resulted in this punishment (i.e. non-acceptance of Du'ā)?'

If We Don't Listen to Our Friend

Just ponder! If your best friend repeatedly asks you to do something for him but you refuse to do it and then, if ever you need his help, at first, you will obviously hesitate to ask him because you didn't help him when he asked for your help. Plucking up the courage, even if you dare to ask him and he doesn't respond to you, then you will not be justified in complaining because you also did not help him in the first place. Now just reflect calmly; there are many things that Allah ﷻ has ordered us to do, but how many of them do we actually carry out? To put it bluntly, we are heedless of many

of His commandments. I hope you may have got my point. The commands of Allah عَزَّوَجَلَّ are disobeyed and if He عَزَّوَجَلَّ does not manifest the result of Du'ā then complaints are made. Is this fair?

Please! Try to realize! If you keep on ignoring what your best friend says he might even break ties with you, but look how merciful Allah عَزَّوَجَلَّ is towards His servants. They disobey Him thousands of times but He عَزَّوَجَلَّ still does not exclude them from of the list of His servants, He عَزَّوَجَلَّ continues to shower His grace and mercy upon them.

Ponder! What will happen if He عَزَّوَجَلَّ ceases His bounties as a punishment? We can't even take a single step without His mercy. If He عَزَّوَجَلَّ would cease air, the immense bounty which is absolutely free, for just a few minutes the whole world will turn into a huge graveyard.

A Cause for Delay in Fulfilment of Du'ā

Dear Islamic brothers! Sometimes, delay in the fulfilment of Du'ā occurs due to reasons which are beyond our comprehension. In this regard, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When a beloved of Allah makes Du'ā Allah عَزَّوَجَلَّ says to Jibrāil عَلَيْهِ السَّلَام, 'Wait! Don't give him (what he asks) presently so that he asks again because I like his voice' (but) when a disbeliever or a transgressor makes Du'ā, He عَزَّوَجَلَّ says, 'O Jibrāil عَلَيْهِ السَّلَام give him what he wants without delay so that he does not ask again because I do not like his voice.' (*Kanz-ul-'Ummāl*, pp. 39, vol. 2, *Hadīṣ 3261*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Parable

Sayyidunā Yaḥyā bin Sa'īd bin Qaṭṭān رَضِيَ اللهُ عَنْهُ beheld Allah عَزَّوَجَلَّ in a dream and asked, 'Yā Allah عَزَّوَجَلَّ! I perform supplications abundantly (but) You don't fulfill my supplications?' Allah عَزَّوَجَلَّ replied, 'O Yaḥyā! I like your voice, which is why I delay in fulfilling your supplications.' (*Aḥsan-ul-Wi'ā*, p. 35)

Dear Islamic brothers! The foregoing parable as well as blessed Ḥadīṣ clarify that Allah عَزَّوَجَلَّ likes the beseeching of His pious people, which is one of the reasons for the delay in the fulfilment of their supplications. We cannot comprehend these Divine strategies. Anyhow, we must not be impatient. Maulānā Naqī 'Alī Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ writes on page 33 of his book *Aḥsan-ul-Wi'ā* whilst mentioning the manners of asking supplication:

Prayers of Impatient People are Not Answered!

One of the manners of supplications is to avoid impatience regarding the fulfilment of supplication. A Ḥadīṣ says: There are three types of people whose prayers are not answered by Allah عَزَّوَجَلَّ:

1. Those who make Du'ā for sins.
2. Those who make Du'ā for breaking ties with relatives.
3. Those who want their prayers to be answered immediately and say 'My prayer has not been answered yet.' (*At-Targhīb wat-Tarhīb*, pp. 314, vol. 2, Ḥadīṣ 9)

This Ḥadīṣ makes it clear that one should not pray for unlawful things because such a prayer will not be answered. Similarly,

the prayer that involves the violation of the rights of a relative is also prohibited. Further, one should not impatiently want his prayer to be answered immediately as such prayers are also not answered.

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has written a commentary to *Aḥsan-ul-Wi'ā li Ādāb-id-Du'ā* titled *Ẓāil-ul-Mudda'ā li Aḥsan-il-Wi'ā*. In this commentary, he gives the following word of advice in his particular scholarly style to the people who become impatient for the fulfilment of their supplications.

Visiting the Worldly Leaders and Officers Again and Again But...

Those seeking worldly gains from the leaders and politicians of this temporary world are seen taking pains for years wandering around their doorsteps day and night. As for these worldly leaders and these people of authority in this world, they don't even look at them, don't answer them, but they scold them and express resentment. In fact, it is nothing but the waste of time and money. Even after spending years wandering around after the officers, they do not give up hope, and it looks as if it is still the first day of their campaign.

And when it comes to making supplication in the court of the Almighty Allah عَزَّوَجَلَّ, one rarely goes to Him, and even if somebody goes, he looks tired and worried, wants everything instantly; he spends a week asking for something and then starts complaining, 'I recited this, but nothing happened.' Such unwise people close the door of fulfilment of Du'ā themselves. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتُ فَلَمْ يُسْتَجَبْ لِي

Translation: Your prayers are answered as long as you don't hurry; never say I prayed (but) my prayer wasn't answered.

(Saḥīḥ Bukhārī, pp. 200, vol. 4, Ḥadīṣ 6340)

Some even dare to disbelieve in the effects of supplications and invocations. In fact, they lose trust in the commitments of bounties that Allah عَزَّوَجَلَّ has made. وَالْعِيَادُ بِاللَّهِ الْكَرِيمِ الْجَوَادِ

These people should be told, 'O shameful people! O the unashamed! Reflect and look inside yourselves. If your friend asks you a thousand times to do something for him but you don't, then you will hesitate to ask him to do something for you and you will say to yourself 'I didn't listen to him, how can I ask him for something' but if you still dare to ask him and he doesn't do it, then you won't complain and you'll say to yourself 'well, I also didn't do what he asked.' Now compare; how many of the commandments of Allah عَزَّوَجَلَّ do you obey? How shameful is it for you to disobey Him and then expect Him to provide what you ask?

O unwise person! Just consider your being from head to toe. There are millions of bounties in every pore of your body. When you sleep His innocent servants (angels) protect you. Despite committing sins, you are blessed with safety and good health from head to toe, protection from calamities, easier digestion of food, discharge of excrement without difficulty, circulation of blood in body, strength of organs, eyesight, numerous bounties descend upon you continuously without

having to ask or pray for them. Then how can you dare to complain if some of your desires are not fulfilled?

You cannot determine what is beneficial for you? You don't know that you were perhaps going to suffer a major calamity but it is your (apparently unfulfilled) supplication that warded it off. What do you know about the reward that is being stored for you? His promise is true, prayers are answered in three ways and every later one worths more than the former one. But if you lose belief then surely you will be doomed and the devil will take you to his side - وَالْعِيَاذُ بِاللَّهِ سُبْحَانَهُ وَتَعَالَى (We seek Allah's عَزَّوَجَلَّ protection, He عَزَّوَجَلَّ is Pure and Magnificent).

O mean soil! O impure water! Look at your mouth and then look at the great privilege you have been granted. He عَزَّوَجَلَّ has permitted you to be present in His court, mention His Glorious name and beg Him. Millions of desires be sacrificed on this enormous grace!

O impatient! Learn how to beg! Cling to His Glorious court, remain attached to it and keep supplicating in the hope of being blessed. Engross yourself in the enthusiasm of begging and asking Him so much that you forget even your desires and wishes. Have a firm belief that you will not be returned from His generous court bare handed because مَنْ دَقَّ بَابَ الْكَرِيمِ انْفَتَحَ (When anyone knocked at the door of the Most Benevolent, it was opened for him). وَبِاللَّهِ التَّوْفِيقُ (And ability is granted by Allah عَزَّوَجَلَّ). (Za'il-ul-Mudda'ā li Aḥsan-il-Wi'ā, pp. 34-37)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Delay in Fulfilment of Du'ā is a Benevolence

Sayyidunā Maulānā Naqī 'Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, 'O dear one! Your Creator, Allah عَزَّوَجَلَّ says:

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the praying one when he prays to Me.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 2, Al-Baqarāh, verse 186)

فَلَنِعْمَ الْمُجِيبُونَ

And how excellent responder (of supplication) We are.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 23, Şāffāt, verse 75)

أُدْعُونِي أَسْتَجِبْ لَكُمْ

Pray to Me, I shall answer your prayer.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 24, Mūmin, verse 60)

So believe firmly that He عَزَّوَجَلَّ will not return you bare handed from His court and He عَزَّوَجَلَّ will fulfil His promise. He عَزَّوَجَلَّ says to His beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

And chide not the beggar.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 30, Ad-Ḍuḥā, verse 10)

(So then) how will He **عَزَّوَجَلَّ** (himself) discard you? In fact, He **عَزَّوَجَلَّ** is benevolent to you, which is why He **عَزَّوَجَلَّ** delays in fulfilling your supplications.’ **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** (*Ahsan-ul-Wi'ā*, p. 32, 33)

Relief from Sciatica Pain

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** There are a number of instances of prayers being answered in the company of devotees of Prophet by the blessing of travelling with the Madanī Qāfilaḥs of Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah. Here is an account of an Islamic brother in this regard:

Our Madanī Qāfilaḥ went to the city of Thatta. One of the participants had severe sciatica pain. He used to writhe in pain like a fish out of water. One night he couldn't sleep due to the severe pain. On the last day the Amīr of Qāfilaḥ said: 'Let's all pray for him together', so we began to pray.

The Islamic brother said that he felt reduction in pain even during the prayer and **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** surprisingly the sciatica pain completely vanished after a short while. Many years have passed and he has not felt the same pain again ever since he was relieved of it during the Madanī Qāfilaḥ. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** At present, he is designated for departing of Madanī Qāfilaḥs from his area.

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Dear Islamic brothers! Did you see! An Islamic brother was relieved of the severe illness of sciatica by the blessing of

Madanī Qāfilāh. Sciatica is an illness that causes extreme pain extending from the hip joint down to the ankle and it prolongs for years.

17 Madanī Pearls of Performing Supplication

(Almost all of these Madanī Pearls have been taken from the book titled, 'Aḥsanul-Wi'ā-e-lī Ādāb-id-du'ā ma' Sharḥi Žaylul Mudda'ā lī Aḥsanul Wi'ā' published by Maktaba-tul-Madīnah).

1. It is Wājib to ask Du'ā at least 20 times every day. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Those who offer Ṣalāh regularly perform this Wājib by reciting Sūra-tul-Fātiḥah because both of the following Āyaḥs of Sūra-tul-Fātiḥah are Du'ās:

'Make us follow the Right Path.'

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

'All praise is to Allah عَزَّوَجَلَّ, the Rab of all the worlds.'

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(P. 123)

2. Do not go beyond limits in Du'ā. For example, asking for the same status as of the Noble Prophets عَلَيْهِمُ السَّلَام or to climb the skies [Heavens]. It is also forbidden to ask for every goodness and every excellence of both the worlds because 'all excellences' also entail the rank of the Prophet عَلَيْهِمُ السَّلَام, which cannot be granted. (p. 80-81)
3. Do not ask for something that is impossible or nearly impossible: For instance, making Du'ā to remain healthy

forever or protected from every trouble during one's entire life amounts to asking for the thing nearly impossible. Similarly, a tall person should not make Du'ā to become shorter, nor should a person with small eyes ask for big eyes as the Holy Pen has already destined it. (p. 81)

4. One should not ask Du'ā for sin as such a Du'ā is itself a sin. For example, making Du'ā to attain others' wealth. (p. 82)
5. One should not make Du'ā for breaking of ties among relatives [e.g. do not ask Du'ā for quarrelling between so and so relatives]. (p. 82)
6. Do not ask Allah **عَزَّوَجَلَّ** for just inferior things because Allah **عَزَّوَجَلَّ** is All Gracious. One should fully concentrate towards Allah **عَزَّوَجَلَّ** and ask Him only, for everything. (p. 84)
7. One should not make Du'ā for his death due to troubles and difficulties. Remember! It is impermissible to ask Du'ā for death to get rid of worldly troubles. However, it is permissible to make such a Du'ā if otherwise harm to religious beliefs is suspected. (p. 85, 87)
8. Without a Shar'ī reason, one cannot ask for the death or ruin of any one. However, if it is certain or fairly certain that a non-Muslim will never embrace Islam and his living is a danger to Islam; or similarly, if one believes that a certain oppressor will never give up oppression or will never repent and his death or ruin would be a great favour to humankind, then it is permissible to curse such people. (p. 87)

9. It is not permissible to make Du'ā that a certain Muslim may become a disbeliever because, according to some scholars, making such a Du'ā is itself a Kufr. However, the detailed verdict is that if the person made Du'ā considering Kufr good and Islam bad, there is no doubt that it is Kufr, otherwise it is a grave sin because asking for the ruin of a Muslim is a major sin. Asking for the loss of someone's Īmān is the worst of all the perils. (p. 90)
10. Do not curse a Muslim nor call him a 'cursed one' or a 'rejected one'. Further, do not curse any non-Muslim by name whose death on Kufr is not certain. (p. 90)
11. Do not make such Du'ā against a Muslim as, 'May the wrath of Allah عَزَّوَجَلَّ be upon you! May you enter Hell!' as it has been prohibited in Ḥadīṣ. (p. 100)
12. Making Du'ā for the forgiveness of a non-Muslim who died in the state of Kufr is Ḥarām and Kufr. (p. 100)
13. It is not permissible to ask Allah عَزَّوَجَلَّ to forgive every sin of every Muslim as it is in contradiction with various Aḥādīṣ in which it is stated that certain Muslims will enter Hell. (p. 106)

However, it is permissible to ask that all the Ummah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be forgiven or that all Muslims be forgiven. (p. 103)

14. One should not curse himself, his friends, family, wealth and children as it may be a moment of acceptance of Du'ā and his cursing Du'ā may get accepted, which would cause regret for him. (p. 107)

15. One should not ask for that which already exists. For example, a male should not pray, ‘Yā Allah عَزَّوَجَلَّ, make me a male’ as it would be considered mockery. However, it is permissible to make the Du’ā that leads to such benefits as the fulfilment of the commandment of Shari’ah or that shows humility and servitude or that inculcates love of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or that inspires inclination to Islam or Muslims or that instils hatred towards disbelief or disbelievers, even if the attainment of what is being asked for, is certain. For example, recitation of Ṣalāt-‘Alan-Nabi, making Du’ā for Wasilāh [intercession], for sticking to the righteous path or for wrath (of Allah عَزَّوَجَلَّ) on the enemies of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (p. 108)
16. Avoid narrow-mindedness while making Du’ā. For example, do not make Du’ā in such manners: ‘Yā Allah عَزَّوَجَلَّ, have mercy only on me’ or ‘Yā Allah عَزَّوَجَلَّ, only have mercy on me and my certain friend.’ (p. 109)

It is better to include the entire Ummah in Du’ā. One of its benefits is that even if the seeker is not worthy of a certain thing he is asking in the Du’ā, he will attain it by virtue of those pious Muslims who were also included in Du’ā.

17. Ḥujja-tul-Islām, Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَائِي has stated, ‘One should make Du’ā with firm belief and full certitude.’ (Ihyā-ul-‘Ulūm, pp. 770, vol. 1)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

15 Qurānic Du'ās

1. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا

عَذَابَ النَّارِ ﴿٣٠١﴾

Our Rab! Give us goodness in the world and goodness in the Hereafter, and save us from the torment of hellfire.

(Kanz-ul-Īmān [Translation of Quran]) (Part 2, Al-Baqarah: 201)

2. رَبَّنَا لَا تُوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Rab! Do not seize us if we forget or are mistaken.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Al-Baqarah: 286)

3. رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ

قَبْلِنَا

O Our Rab! And do not put heavy burden on us as You did on those before us.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Al-Baqarah: 286)

4. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨٠﴾

O Our Rab! Do not distract our hearts after You have guided us, and bestow mercy on us from Yourself; indeed You are the Great Bestower.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Āl-e-'Imrān: 8)

5. رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

O Our Rab! We have embraced faith, so forgive our sins and save us from the torment of hellfire.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Āl-e-'Imrān: 16)

6. رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ

الْأَبْرَارِ ﴿١٩٣﴾

O Our Rab! Forgive our sins, and wipe out our wrongdoings, and make us die with the virtuous.

(Kanz-ul-Īmān [Translation of Quran]) (Part 4, Āl-e-'Imrān:193)

7. رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٣٢﴾

O Our Rab! Do not put us along with the oppressors.

(Kanz-ul-Īmān [Translation of Quran]) (Part 8, Al-A'rāf: 47)

8. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

O Our Rab! Pour (bestow abundantly) patience on to us, and bestow us death as Muslims.

(Kanz-ul-Īmān [Translation of Quran]) (Part 9, Al-A'rāf: 126)

9. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا

وَتَقَبَّلْ دُعَاءِ ﴿٢٠﴾

O my Rab! Maintain me as one who establishes Ṣalāh, and those from amongst my descendants; O our Rab! And acknowledge my prayer.

(Kanz-ul-Īmān [Translation of Quran]) (Part 13, Ibrāhīm: 40)

10. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ

يَقُومُ الْحِسَابُ ﴿٢١﴾

O our Rab! Forgive me, and my parents, and all the Muslims on the day when the reckoning will be held.

(Kanz-ul-Īmān [Translation of Quran]) (Part 13, Ibrāhīm: 41)

11. رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ

خَيْرُ الرَّحِيمِينَ ﴿٢٢﴾

O Our Rab! We have embraced faith, therefore forgive us and have mercy on us, and You are the Best Among the Merciful.

(Kanz-ul-Īmān [Translation of Quran]) (Part 18, Al-Mūminūn: 109)

12. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

لِلْمُتَّقِينَ إِمَامًا ﴿٤٣﴾

O Our Rab, Soothe our eyes with our wives and our children,
and make us leader of the pious!

(Kanz-ul-Īmān [Translation of Quran]) (Part 19, Al-Furqān: 74)

13. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ

فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

O our Rab! Forgive us, and our brothers who accepted faith
before us, and do not let come any malice in our hearts
towards the believers – O our Rab! Indeed You only are the
Most Compassionate, Most Merciful.

(Kanz-ul-Īmān [Translation of Quran]) (Part 28, Al-Ḥashr: 10)

14. رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٤﴾

O my Rab! I seek Your refuge from the evil whisperings of
the devils.

(Kanz-ul-Īmān [Translation of Quran]) (Part 18, Al-Mūminūn: 97)

15. رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

O my Rab! Have mercy on them both, the way they nursed
me when I was young.

(Kanz-ul-Īmān [Translation of Quran]) (Part 15, Banī Isrā'īl: 24)

49 Du'ā's Bearing Virtues for Worldly Life and Afterlife

1. Du'ā of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would frequently perform the following Du'ā also:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Translation: O the manipulator of hearts! Keep my heart steadfast on Thy Faith.

(Musnad Imām Aḥmad, pp. 511, vol. 4, Ḥadīṣ 13697)

This Du'ā is a part of teachings for the Ummaḥ so that people can practice it after having listened to it. *(Mirāḥ, vol. 1, pp. 109)*

2. Du'ā Before Sleeping

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَا

Translation: O Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with your name I die and I revive (i.e. sleep and wake).

(Ṣaḥīḥ Bukhārī, pp. 193, vol. 4, Ḥadīṣ 6314)

3. Du'ā for When Waking Up from Sleep

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Translation: All praise is to Allah عَزَّوَجَلَّ who revived (awaken) us after death (sleep) and towards Him we are to return.

(*Ṣaḥīḥ Bukhārī*, pp. 193, vol. 4, Ḥadīṣ 6314)

4. Du'a Before Entering the Toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Translation: O Allah عَزَّوَجَلَّ I seek Your refuge from the vile male and female jinns.

(*Ṣaḥīḥ Bukhārī*, pp. 195, vol. 4, Ḥadīṣ 6322)

Since vile Jinns are present in the toilets, this Du'a should be recited. (*Mirāt-ul Manājīḥ*, pp. 259, vol. 1)

5. Du'a After Exiting from the Toilet

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Translation: Gratitude to Allah عَزَّوَجَلَّ who has removed suffering from me and imparted me comfort.

(*Muṣannaf Ibn Abī Shaybah*, pp. 149, vol. 7, Ḥadīṣ 2)

6. Du'a When Entering the Home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ
وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah **عَزَّوَجَلَّ** I seek from You the goodness of the places of entering and the places of exiting. In the name of Allah **عَزَّوَجَلَّ** we entered, and in the name of Allah **عَزَّوَجَلَّ** we exited, and we have put all our trust in our Rab. (*Sunan Abī Dāwūd, pp. 421, vol. 4, Ḥadīṣ 5096*)

7. Du'ā When Exiting the Home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: In the name of Allah **عَزَّوَجَلَّ**, I have put all my trust in Allah **عَزَّوَجَلَّ** - capability to refrain from sins and ability to do good is (bestowed) from Allah **عَزَّوَجَلَّ** only.

(*Sunan Abī Dāwūd, pp. 420, vol. 4, Ḥadīṣ 5090*)

On making this Du'ā, an unseen angel says to the reciter: By virtue of **بِسْمِ اللَّهِ** you have gained guidance, by virtue of **تَوَكَّلْتُ عَلَى اللَّهِ** you have gained sufficiency and by means of **لَا حَوْلَ** you have gained security. (*Mirāt-ul-Manājih, vol. 4, pg. 48*)

8. Du'ā to be Asked before Eating

بِسْمِ اللَّهِ وَاللَّهُ وَاللَّهُ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ

Translation: I begin with the name of Allah **عَزَّوَجَلَّ**, by the virtue of whose name nothing in the skies or on the earth can cause harm, O the Ever-Living, O the Ever-Lasting. (*Kanz-ul-'Ummāl, pp. 109, vol. 15, Ḥadīṣ 40792*)

Ask this Du'a before you begin to eat; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will not harm you even if there is poison in the food or drink. (*Kanz-ul-Ummāl*, pp. 109, vol. 15, *Hadīṣ* 40792)

9. Du'a to be Asked after Eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Translation: Gratitude to Allah **عَزَّوَجَلَّ** who has fed us, given us to drink, and made us Muslims.

(*Sunan Abī Dāwūd*, pp. 513, vol. 3, *Hadīṣ* 3850)

10. Du'a to be Asked after Drinking Milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Translation: O Allah **عَزَّوَجَلَّ** bestow blessings in this for us and grant us even more than this.

(*Sunan Abī Dāwūd*, pp. 476, vol. 3, *Hadīṣ* 3730)

11. Du'a for When Looking in a Mirror

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Translation: O Allah **عَزَّوَجَلَّ** as you have made my physical appearance good looking; so also make my character good.

(*Al-Ḥaṣānu wal-Ḥuṣayn*, p. 102)

12. Du'ā to be Asked Upon Beholding a Muslim Smiling

أَضْحَكَ اللَّهُ سِنَّكَ

Translation: May Allah عَزَّوَجَلَّ keep you smiling forever.

(*Ṣaḥīḥ Bukhārī*, pp. 403, vol. 2, Ḥadīṣ 3294)

13. Du'ā for Expressing Thanks

جَزَاكَ اللَّهُ خَيْرًا

Translation: May Allah عَزَّوَجَلَّ grant you better reward.

(*Sunan-ut-Tirmizī*, pp. 417, vol. 3, Ḥadīṣ 2042)

This concise statement contains acknowledgment of the favour, an expression of humility, and a prayer for goodness. In fact 'thanks' should aim at all these. (*Mirāt-ul Manājīl*, pp. 357, vol. 3) It is mentioned in a Ḥadīṣ, 'One who does not pay thanks to the people, will not thank Allah عَزَّوَجَلَّ also.' (*Mishkāt-ul-Maṣābīh*, pp. 557, vol. 2, Ḥadīṣ 3025)

14. Du'ā for Remittance of Debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ

Translation: Yā Allah عَزَّوَجَلَّ grant me lawful sustenance protecting me from the unlawful one and with Your grace, make not me dependent on anyone except You. (*Al-Mustadrak*, pp. 230, vol. 2, Ḥadīṣ 2016)

This Du'ā has proven effects; if a Muslim regularly recites this Du'ā once after every Ṣalāh, he will remain protected from debt and oppression. (*Mirāt-ul Manājīh*, pp. 51, vol. 4)

15. Du'ā for When One Suffers Anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation: I seek refuge in Allah عَزَّوَجَلَّ from Shayṭān, the accursed.

(*Ṣaḥīḥ Bukhārī*, pp. 131, vol. 4, Ḥadīṣ 6115)

16. Du'ā for Increasing Knowledge

رَبِّ زِدْنِي عِلْمًا

O My Rab, bestow me with more knowledge.

[*Kanz-ul-Īmān (Translation of Qurān)*] (Part 16, Sūrah Ṭāhā, verse 114)

17. Du'ā to be Invoked upon Seeing Signs of the Disbelievers or Hearing the Sound of their Rituals

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا لَا نَعْبُدُ إِلَّا إِيَّاهُ

Translation: I bear witness that there is none worthy of worship except Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is all alone. He عَزَّوَجَلَّ has no associate. He عَزَّوَجَلَّ is the only One worthy of worship. We worship Him only.

It is mentioned in *Malḡūzāt A'lā Ḥaḡrat* that this Du'ā should also be invoked upon hearing the bells of a temple etc. or upon seeing a church. (*Al-Malḡūz, pp. 235, part 2*)

18. Du'ā to be Invoked upon Seeing Someone Afflicted

اَلْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلٰى
كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

Translation: Thanks to Allah عَزَّوَجَلَّ, who has saved me from this calamity which you have been afflicted with, and favoured me over a lot of His creatures.

(*Sunan-ut-Tirmizī, pp. 272, vol. 5, Ḥaḡīṣ 3442*)

Whoever invokes this Du'ā upon seeing somebody who has been struck by an affliction will remain secured from that particular affliction. This Du'ā can be recited upon seeing anybody afflicted with any type of disease or illness. However, there are three types of illnesses for which this Du'ā should not be invoked, because it has been reported that there are three diseases that should not be disliked:

1. Flu, because by virtue of it, many other diseases get eradicated.
2. Itchiness, because by virtue of it many diseases of the skin and leprosy etc. are prevented.
3. Conjunctivitis, because it averts blindness.

(*Malḡūzāt-e-A'lā Ḥaḡrat, part 1, vol. 78, Mulakhkhaṣan*)

(When invoking this Du'ā take care that your voice does not reach the person who is afflicted by the calamity, because this may cause distress to his heart).

19. Du'ā to be Invoked upon Hearing the Crowing of a Rooster

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translation: O my Rab عَزَّوَجَلَّ! I ask You for Your grace.

(*Ṣaḥīḥ Bukhārī*, pp. 405, vol. 2, Ḥadīṣ 3303, Mākhūẓan)

The rooster crows on seeing an angel of mercy; so it is hoped that the angel will say 'Āmīn' in response to Du'ā asked at this occasion. (*Mirāt-ul Manājīḥ*, pp. 32, vol. 4)

20. Du'ā to be Invoked When There is Excessive Rainfall

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ
وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

Translation: O Allah عَزَّوَجَلَّ! Make it rain around us and not upon us. O Allah عَزَّوَجَلَّ! Make it rain on the hills and on the mountains and in the valleys and on the places from where trees grow. (i.e. at those places where there is no risk of loss of life or estate).

(*Ṣaḥīḥ Bukhārī*, pp. 348, vol. 1, Ḥadīṣ 1014)

21. Du'a to be Recited at the Time of a Storm

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا
أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا
أُرْسِلَتْ بِهِ

Translation: O Allah عَزَّوَجَلَّ! I ask You for the goodness of this storm, and for the goodness of what it carries, and for the goodness of what it has been sent with, and I seek Your refuge from the evil of this storm, and from the evil of what it carries, and from the evil of what is has been sent with. (*Saḥīḥ Muslim, pp. 446, Ḥadīṣ 899*)

22. Du'a to be Recited on Seeing a Shooting Star

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: Whatever Allah عَزَّوَجَلَّ wishes; there is no power but from help of Allah عَزَّوَجَلَّ.

(*'Amal-ul-Yawm wal-Laylah, pp. 198, Ḥadīṣ 653*)

23. Du'a for Entering the Marketplace

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is all alone. He عَزَّوَجَلَّ has no associate. Sovereignty is for Him and all praise is to Him. He عَزَّوَجَلَّ gives life and He عَزَّوَجَلَّ gives death. He عَزَّوَجَلَّ is alive; He عَزَّوَجَلَّ cannot die. All virtues are under His control and He has power over all things.

(Sunan-ut-Tirmizī, pp. 271, vol. 5, Hadīṣ 3439)

Allah عَزَّوَجَلَّ writes one million virtues for the reciter of this Du'ā, forgives one million of his sins, raises his rank by a million degrees and makes a house for him in Paradise. (Mirāt-ul Manājīh, pp. 39, vol. 4)

24. Raising Profit & Averting Loss in Trading

Upon entering the marketplace, recite:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفْقَةً خَاسِرَةً

(Al-Mustadrak, pp. 232, vol. 2, Hadīṣ 2021)

By virtue of this Du'ā, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ one will earn excessive profit and will suffer no loss in trade. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this Du'ā. (Jannatī Zāīwar, p. 580)

25. Du'ā for Lāila-tul-Qadr

The mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'I asked the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Yā Rasūlallāh ﷺ! If I come to know of Laila-tul-Qadr, what should I recite?' The Beloved and Blessed Prophet ﷺ replied: Make Du'ā like this:

اللَّهُمَّ إِنَّكَ عَفُوكَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Translation: O Allah ﷻ! Without doubt, You are forgiving, You are merciful, You love forgiving, so forgive me.

(Sunan-ut-Tirmizī, pp. 306, vol. 5, Ḥadīṣ 3524)

26. Du'ā at the Time of Iftār [Breaking the Fast at Sunset]

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Translation: O Allah ﷻ! I observed fast for Your sake, and I broke fast with food provided by You.

(Sunan Abī Dāwūd, pp. 447, vol. 2, Ḥadīṣ 2358)

27. Du'ā to be Invoked When Drinking Zam Zam Water

اللَّهُمَّ أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Allah ﷻ! I ask You for useful knowledge, and plentiful sustenance, and cure from every illness.

(Al-Mustadrak, pp. 132, vol. 2, Ḥadīṣ 1782)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The purpose for which Zam Zam water is drunk will be fulfilled. If you ask for a cure when drinking it, Allah عَزَّوَجَلَّ will grant you cure; and if you seek refuge, Allah عَزَّوَجَلَّ will grant you refuge. (Al-Mustadrak, pp. 132, vol. 2, Hadīṣ 1782)

28-29. Two Du’ā’s for the Occasion of Wearing New Clothes

1.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي
وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Translation: Thanks to Allah عَزَّوَجَلَّ who has granted me these clothes by which I conceal my body and attain adornment in this life.

(Sunan-ut-Tirmiṣī, pp. 327, vol. 5, Hadīṣ 3571)

2.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ
وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا
صُنِعَ لَهُ

Translation: O Allah عَزَّوَجَلَّ! Gratitude to You, for You made me wear these clothes. I seek the goodness of this and the goodness of what it has been made for, and I seek Your refuge from the evil of this and the evil of what it has been made for.

(Sunan-ut-Tirmiṣī, pp. 297, vol. 3, Hadīṣ 1773)

30. Du'ā for Applying Oil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious, the Most Merciful.

The Intercessor of the Ummaḥ, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever applies oil without reciting بِسْمِ اللَّهِ, 70 devils apply oil along with him. (*'Amal-ul-Yawm wal-Laylah*, pp. 62, *Hadīṣ 174*)

31. Du'ā for the 'Aqīqah of a Boy

(here mention the name of the boy) اللَّهُمَّ هَذِهِ عَقِيقَةُ ابْنِي
دَمُّهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَعَظْمُهَا بِعَظْمِهِ
وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهِ اللَّهُمَّ اجْعَلْهَا
فِدَاءً لِابْنِي مِنَ النَّارِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

(Perform the slaughter right after completion of Du'ā). (*Fatāwā Razawiyyah (Jadīd)*, pp. 585, vol. 20)

Translation: O Allah عَزَّوَجَلَّ! This is the 'Aqīqah of my son 'so and so', its blood is in lieu of his blood, its meat for his meat, its bones for his bones, its skin for his skin, its hair for his hair. O Allah عَزَّوَجَلَّ! Make this sacrifice a means of protecting my son from the fire of Hell. In the name of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is the Greatest.

32. Du'a for the 'Aqiqah of a Girl

(here mention the name of the girl) اللَّهُمَّ هَذِهِ عَقِيقَةُ بِنْتِي
دُمِّهَا بِدَمِّهَا وَلَحْمُهَا بِلَحْمِهَا وَعَظْمُهَا بِعَظْمِهَا
وَجِلْدُهَا بِجِلْدِهَا وَشَعْرُهَا بِشَعْرِهَا اللَّهُمَّ اجْعَلْهَا فِدَاءً
لِبِنْتِي مِنَ النَّارِ بِسْمِ اللَّهِ الْكَبِيرِ

(Perform the slaughter right after completion of Du'a). (*Fatāwā Razawiyyah (Jadīd), pp. 585, vol. 20*)

Translation: O Allah عَزَّوَجَلَّ! This is the 'Aqiqah of my daughter 'so and so', its blood is in lieu of her blood, its meat for her meat, its bones for her bones, its skin for her skin, its hair for her hair. O Allah عَزَّوَجَلَّ! Make this sacrifice a means of protecting my daughter from the fire of Hell. In the name of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is the Greatest.

33. Du'a to be Recited After being Settled onto a Carriage

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Translation: Thanks to Allah عَزَّوَجَلَّ, Purity is to Him who has put this carriage under our control and this was not within our control (otherwise), and without doubt we are to return to our Rab. (*Sunan Abī Dāwūd, pp. 49, vol. 3, Hadīth 2602*)

34. Du'ā to be Recited When the Thought of Any Superstition Invokes in the Heart

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

Translation: O Allah عَزَّوَجَلَّ! Only You grant goodness and only You remove evil, and the capability to refrain from sins and ability to do good comes from You only.

(Sunan Abī Dāwūd, pp. 25, vol. 4, Ḥadīṣ 3919)

In Islam, there is no room for the concept of superstitions. For example, some people have been observed to return home if a black cat crosses their path because they think that something awful has happened and that the purpose for which they left their home will not be fulfilled now. So they return home and then set out again for that purpose.

Remember that such ill and baseless notions of bad luck have no reality in Islam. It is necessary to abstain from such affairs and if any such perception evoke in your heart, recite this Du'ā because in this Muslims have been taught that, in reality, all power comes from Allah عَزَّوَجَلَّ. Whatever He wills is what will happen and if a believer keeps this point in his mind at all times then he will be freed from all baseless superstitions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

35-36. Recite This When Afflicted by the Evil Eye

1. وَأِنْ يَّكَادُ الَّذِينَ كَفَرُوا الأَيْزِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا
الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And indeed the disbelievers seem as if they would topple you with their evil gaze; when they hear Qurān, and they say, ‘Indeed he is not in right mind.’

[*Kanz-ul-Īmān (Translation of Qurān)*] (Part 29, *Al-Qalam*, 51)

The above Āyah is proven for securing protection against the evil eye. (*Nūr-ul-‘Irfān*, p. 971)

Sayyidunā Ḥasan رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Recite this Āyah upon whoever is afflicted by the evil eye and then perform *Dam*.’ (*Khazāin-ul-‘Irfān*, p. 1019)

2. اللَّهُمَّ أَذْهَبْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

Translation: O Allah عَزَّوَجَلَّ! Remove the cold, the heat and the calamity of this (evil eye) from him.

(*Al-Mustadrak*, pp. 305, vol. 5, Ḥadīṣ 7575)

37. Du‘ā to be Recited in Case of Being Burnt

أَذْهَبِ البَّاسَ رَبِّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ
إِلَّا أَنْتَ

Translation: O Rab **عَزَّوَجَلَّ** of mankind! Relieve the agony, provide cure; You all alone is provider of cure, there is no one who can provide cure except You.

(Sunan Kubra lil Nasā, pp. 254, vol. 6, Hadīṣ 10864)

38. Du'ā to Remain Protected from Poisonous

Creatures

Recite this Du'ā three times after Ṣalāt-ul-Fajr and Ṣalāt-ul-Maghrib every day, with Ṣalāt-'Alan-Nabī once before and once after.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Translation: I seek refuge with the entirety and perfection of the words of Allah **عَزَّوَجَلَّ** from the evil of creatures (*here 'creatures' refers to those creatures which can cause harm*).

Then recite:

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Salām be upon Nūḥ among the entire people.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 23, Aṣ-Ṣaffāt: 79)

Recite this Du'ā regularly in the morning and the evening whether you are at home or on a journey; you will remain secure from poisonous creatures. This Du'ā is proven to be very effective. (*Mirāḥ, vol. 4, pp. 35*)

If Allah عَزَّوَجَلَّ wills, you will remain secure from poisonous creatures such as snakes, scorpions etc. This Du'a is extremely effective (proven). (*Islami Zindagī, p. 128*)

39. Du'a to be Recited When in Danger from Any Tribe

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Translation: O Allah عَزَّوَجَلَّ we ask You to be against these enemies and we seek Your refuge from their evil ways. (*Sunan Abī Dāwūd, pp. 127, vol. 2, Ḥadīṣ 1537*)

40. Du'a to be Recited When in Acute Danger

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

Translation: O Allah عَزَّوَجَلَّ! Veil us and replace our worry by (feelings of) security and tranquillity. (*Musnad Imām Aḥmad, pp. 8, vol. 4, Ḥadīṣ 10996*)

41. Du'a to be Recited If One Stammers

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً

مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

My Rab, open up my breast for me. And make my task easy for me. And untie the knot of my tongue so that they may understand my speech. [*Kanz-ul-Īmān (Translation of Qurān)*] (Part 16, Ṭāhā: 25-28)

42. Du'ā to Seek Refuge from Disbelief and Destitution

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

Translation: O Allah عَزَّوَجَلَّ I seek Your refuge from disbelief, destitution, and the torment of the grave.

(*Sunan Nasāī, pp. 231, Ḥadīṣ 1344*)

43-44. Two Du'ā's to be Recited at the Occasion of Consoling the ill

1. لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Translation: There is nothing to worry about, this illness is a means of cleansing from the sins.

(*Ṣaḥīḥ Bukhārī, pp. 505, vol. 2, Ḥadīṣ 3616*)

2. أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

Translation: I ask One who is Grand, who is the Rab of the Great Throne, to provide you with cure.

(*Sunan Abī Dāwūd, pp. 251, vol. 3, Ḥadīṣ 3106*)

45. Du'ā to be Recited When Struck by a Calamity

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ اللَّهُمَّ اجْرِنِي فِي مُصِيبَتِي
وَأَخْلِفْ لِي خَيْرًا مِنْهَا

Translation: Without doubt we belong to Allah عَزَّوَجَلَّ, and without doubt we are about to return to Him. O Allah عَزَّوَجَلَّ reward me in this misfortune, and grant me better than this. (*Ṣaḥīḥ Muslim, pp. 457, Ḥadīṣ 918*)

46. Du'ā to be Recited When Expressing Condolence

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى
فَلْتَصَبِرْ وَلْتَحْتَسِبْ

Translation: Without doubt, it belongs to Allah عَزَّوَجَلَّ what he has taken back and whatever he has bestowed; everything has a specified term in His court. So you just need to observe patience and to hope for reward. (*Ṣaḥīḥ Bukhārī, pp. 434, vol. 1, Ḥadīṣ 1284*)

47. Du'ās to be Written onto the Shroud of the Deceased

If this Du'ā is written onto the shroud of the deceased, Allah عَزَّوَجَلَّ will withdraw torment from him until the Day of Judgement:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا عَالِمَ السِّرِّ يَا عَظِيمَ الْخَطَرِ يَا خَالِقَ
الْبَشَرِ يَا مُوقِعَ الظَّفَرِ يَا مَعْرُوفَ الْأَثَرِ يَا ذَا الطُّوْلِ وَالْمَنِّ يَا
كَاشِفَ الضُّمْرِ وَالْمِحْنِ يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ فَرِّجْ عَنِّي
هُمُومِي وَكَاشِفْ عَنِّي غُمُومِي وَصَلِّ اللَّهُمَّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَسَلِّمْ

Whoever writes following Du'ā onto a piece of paper and then places it on the chest of the deceased under the shroud will neither be tormented in the grave nor will see Munkar and Nakīr (the interrogating angels):

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ
 وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(*Fatāwā Razawiyyah (Jadīd)*, pp. 108-110, vol. 9)

Madanī Pearl: It is better if this piece of paper (along with the 'Ahd Nāmah [ritual affidavit], Shajarah etc.) is placed in front of the face of the deceased towards the Qiblah in the internal wall of the grave after digging a niche into it. (*Bahār-e-Sharī'at*, pp. 848, part 4, vol. 1)

Madanī Advice: Keep some such prints with you and in the event of the death of a Muslim distribute these in order to gain reward. Furthermore, present them to those who sell shrouds and the organisations which arrange for burials so that they can donate one paper with each shroud just for pleasure of Allah عَزَّوَجَلَّ.

48. Du'ā for Improving Eyesight

Recite Āyat-ul-Kursī once after every Ṣalāh, and ensure full regularity in the five daily Ṣalāh. In the days in which a woman is not required to offer Ṣalāh, she should recite Āyat-ul-Kursī

at the times of the five daily prayers with the sole intention of invoking praise of Allah **عَزَّوَجَلَّ** and not with the intention of reciting the part of Qurān. Upon reaching these words **‘وَلَا يَتُودُهُ حِفْظُهُمَا’** place the fingertips of both hands onto the eyes and recite these words 11 times. Then perform *Dam* on the fingers of both hands and wipe them over the eyes.

49. Du'ās to be Recited after Farḍ Ṣalāh

After every Ṣalāh, place your hand onto the front part of the head and recite the following:

1. **بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ**

Translation: In the name of Allah **عَزَّوَجَلَّ**, except Whom none is worthy of worship. He **عَزَّوَجَلَّ** is the most Affectionate, the Merciful. O Allah **عَزَّوَجَلَّ** distance grief and sorrow from me.

(Majma'-uz-Zawā'id, pp. 144, vol. 10, Ḥadīṣ 16971)

Then bring your hand down onto your forehead. *(Bahār-e-Sharī'at, pp. 539, part 3, vol. 1)*

2. **اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ**

Translation: O Allah **عَزَّوَجَلَّ** Assist me in remembering You, thanking You, and worshipping You excellently.

(Sunan Abī Dāwūd, pp. 123, vol. 2, Ḥadīṣ 1522)

3. اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation: O Allah عَزَّوَجَلَّ You are the provider of safety, and safety comes only from You. You are the one who confers blessings. O the one who is the most Magnificent and Grand.

(*Sahīh Muslim, pp. 298, Ḥadīṣ 592*)

‘Aḥd Nāmah [Ritual Affidavit]

Whoever recites the ‘Aḥd Nāmah [ritual affidavit] after every Ṣalāh (i.e. after the Farḍ, Sunan etc.), an angel will write it, seal it, and preserve it for the Day of Judgement. When Allah عَزَّوَجَلَّ resurrects that person from the grave, the angel will bring that document, and a call will be made, ‘O the people bearing testimony! Where are you?’ They will then be given that document.

After narrating this, Imām Ḥakīm Tirmizī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘According to the will of Imām Ṭāus رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, this affidavit was written on his shroud.’ (*Ad-Dur-rul-Manšūr, pp. 542, vol. 5*)

That Ritual Affidavit is as follows:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
الرَّحْمَنَ الرَّحِيمَ إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ وَأَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ فَلَا تُكَلِّبْنِي إِلَى نَفْسِي فَإِنَّكَ إِنْ
تُكَلِّبْنِي إِلَى نَفْسِي تُقَرِّبْنِي مِنَ الشَّرِّ وَتُبَاعِدْنِي مِنَ الْخَيْرِ
وَإِنِّي لَا أَتَّقِي إِلَّا بِرَحْمَتِكَ فَاجْعَلْ رَحْمَتَكَ لِي عَهْدًا عِنْدَكَ
تُوَدِّعُهُ إِلَى يَوْمِ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(Ad-Dur-rul-Manšūr, pp. 542, vol. 5)

Madanī Pearl: It is better if the ‘Aḥd Nāmah (along with the Shajarah etc.) is placed in front of the face of the deceased towards the Qiblah in the internal wall of the grave after digging a niche into it. *(Bahār-e-Sharī‘at, pp. 848, part 4, vol. 1)*

Madanī Advice

Every day before sleeping, one should perform cautionary repentance and renewal of Īmān [faith]. Remember!

مَعَاذَ اللَّهِ عَزَّوَجَلَّ The one who dies on Kufr [disbelief] will be burnt and tormented in the fire of Hell forever.

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

Blessings of Awrād [Litanies]

Downpour of Blessings

It is narrated by Sayyidunā Abū Hūrāirah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me, Allah عَزَّوَجَلَّ will send blessing upon you.’ (*Al-Kāmil fī Duʿafā ar-Rijāl*, pp. 505, vol. 5, *Hadīṣ 1141*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

38 Madanī Litanies Reported from the Saints of Islam

1. Freedom from Nightmares

Invoke ‘يَا مُتَكَبِّرُ’ 21 times (with Ṣalāt-‘Alan-Nabī once before and once after) when going to sleep, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will not face nightmares. (*Faizān-e-Sunnat*, chapter *Ādāb-e-Ṭaʿām*, pp. 242, vol. 1)

2. A Ritual to Treat Animal Bite

This blessed Āyah is a proven remedy for every sort of animal bite. Recite it 11 times and perform *Dam* on the bitten area:

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

(Part 25, Sūrah az-Zukhruf, verse 79)

3. For Getting Rid of External & Internal Haemorrhoids (Piles)

For every type of haemorrhoids whether bleeding (external) or non-bleeding (internal), offer 2 Rak'at of Ṣalāh reciting Sūrah Alam Nashrah in the first Rak'at and Sūrah Fīl in the second after Sūrah al-Fatihah. After the Salām, invoke the following litany 70 times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَآتُوبُ إِلَيْهِ سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ

Do this for a few days, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ the haemorrhoids will be cured.

4. Palsy and Facial Paralysis

Facial Paralysis and Palsy: Write Sūrah Zilzāl onto a steel pot, rinse it and make the patient drink the rinsing water.

Another Method: Write Sūrah Zilzāl onto a steel container and make the patient look at it, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, the patient will be cured.

5. For Strengthening the Memory

Before studying religious books or Islamic lessons, recite the Du'ā given below (with Ṣalāt-ʿAlan-Nabī once before and once after) you will remember whatever you read:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation: Yā Allah *عَزَّ وَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Magnificent!

(Al-Mustatraf, pp. 40, vol. 1)

6. To Improve Brainpower

Every day before reading the lesson, recite this 41 times and then start your lesson.

إِلَهِي أَنْتَ إِلَهَ عَالِمٍ وَأَنَا عَبْدُكَ جَاهِلٌ أَسْأَلُكَ أَنْ
تَرْزُقَنِي عِلْمًا نَافِعًا وَفَهْمًا كَامِلًا وَطَبْعًا زَكِيًّا وَقَلْبًا
صَفِيًّا حَتَّى أَعْبُدَكَ وَلَا تُهْلِكَنِي بِالْجَهَالَةِ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِينَ

7. Leprosy and Jaundice

Recite Sūrah̄ Bayyinaḥ and perform *Dam* on the person who is suffering from leprosy or jaundice. In addition to this, write it and string around the neck of the patient. At both meals, have this Sūrah̄ recited by somebody who recites correctly, perform *Dam* on the meal, and then give the food to the patient. **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** This will provide great relief.

8. Increase in Sustenance

Recite **يَا مُسَيَّبَ الْأَسْبَابِ** 500 times, with Ṣalāt-‘Alan-Nabī eleven times before and eleven times after it, after Ṣalāt-ul-‘Ishā, whilst facing the Qiblah̄, in the state of Wuḍū, and whilst bare-headed in such a place where there is nothing between your head and the sky, even without having a cap/ hat on the head.

9. Gaining Livelihood

For seeking a means of earning a livelihood, the recitation of Sūrah̄ Ikhhlāṣ 1001 times along with **بِسْمِ اللَّهِ**, with Ṣalāt-‘Alan-Nabī 100 times before and 100 times after it, from the 1st to the 14th of the lunar month, is very effective.

10. Never Face Destitution

Whoever recites Sūrah̄ Wāqi’ah̄ every night will never face destitution. (*Mishkāt-ul-Maṣābīh*, pp. 409, vol. 1, Ḥadīṣ 2181)

Khuwājāḥ Kalīmullāḥ Sahib **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** advised that this should be recited after Maghrib for repaying of debt and distancing poverty. (*Jannatī Zaīwar*, p. 597)

11. Security from Burglary

Keep Sūrah Taubāh amongst your belongings; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will remain secured from burglary.

12. Ritual for Getting Back a Lost Possession

Recite Sūrah Yāsīn 40 times for 7 days daily.

13. For the Fulfilment of Needs

It has been mentioned in a Ḥadīṣ that the Merciful Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘I know one such Āyah that if people were to become practising on it, their needs would be fulfilled.’ He then recited the following Āyah (for repaying debts and increasing sustenance, abundant recital of this Āyah is proven).

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ
أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

(Part 28, Sūrah at-Ṭalāq, verses 2, 3)

14. Every Need and Desire will be Fulfilled

After reciting **يَا شَيْخَ عَبْدِ الْقَادِرِ شَيْئًا لِلَّهِ** 1000 times, with Ṣalāt-‘Alan-Nabī 10 times before and 10 times after it,

perform *Dam* on your right hand, place it under your cheek, and go to sleep. Every need and desire of yours will be fulfilled
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

15. To Cease Snowfall

Write the following Du'ā onto the underneath side of a steel griddle and put it under the sky; *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the snowfall will stop:

يَا حَافِظُ يَا حَافِظُ

16. To Find Out One Who is Lost or Absconded

- Whilst sitting beside the mausoleum of a saint, or if this is not possible, whilst sitting in some corner of the house, recite the following Āyah 990 times:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۗ

(Part 30, Sūrah aḍ-Ḍuḥā, verses 7-8)

Then recite the whole of Sūrah aḍ-Ḍuḥā once and make Du'ā, the missing person will come back *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

- After Ṣalāt-ul-'Ishā, recite Sūrah aḍ-Ḍuḥā with *بِسْمِ اللَّهِ* 41 times. Then, whilst standing, call Azān in 2 corners of the house and call Takbīr in the other 2 corners. Then make Du'ā for the return of the missing person, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* he will return within one week.

17. Poison Will Not Affect

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Recite this Du'a regularly before eating/drinking, the effect of poison will die out and the poison إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ will not cause any harm. (*Jannatī Zaiwar, p. 579*)

18. Cure for Fever

Whoever is suffering from fever should invoke this Du'a 7 times:

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ
تَعَارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

(*Al-Mustadrak, pp. 592, vol. 5, Ḥadīṣ 8324*)

If the ill person is not able to recite it himself, then any other person who is regular in Ṣalāh may recite it 7 times and then perform *Dam* on the ill person or perform *Dam* on water and give it to the ill person to drink إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ the fever will be cured. If the fever is not cured after doing this exercise once, do it repeatedly. (*Jannatī Zaiwar, p. 580*)

19. For Refuge From the Evil of Oppressors and Shayṭān

Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عليه رحمة الله العتي has stated in one of his epistles:

In ‘*Jam’-ul-Jawāmi’* Sayyidunā Imām Jalāluddīn Suyūṭī رحمة الله عليه has reported from *Kitāb-uṣ-Ṣawāb* of Muḥaddiṣ Abul Shaykh and Tarikh Ibn ‘Asākir that one day Ḥajjāj bin Yūsuf Ṣāqafi, the cruel governor, showed 400 horses of different types to Sayyidunā Anas رضي الله تعالى عنه and said, ‘O Anas! Did you see this many horses and this high grandeur with your companion (i.e. the Prophet صلى الله تعالى عليه واله وسلم)?’

Sayyidunā Anas رضي الله تعالى عنه replied, ‘I swear by Allah عز وجل! I saw much superior things with Rasūlullāh صلى الله تعالى عليه واله وسلم and I heard from the Noble Prophet صلى الله تعالى عليه واله وسلم that there are three types of horses kept by people. Firstly, the horse that is kept for the purpose of Jihad, and then the reward of keeping such a horse was mentioned (this is commonly found in the books of Ḥadīṣ). Secondly, the horse which is kept for use as a conveyance, and thirdly, the horse which is kept due to arrogance and for showing off, and such keeping will lead to Hell. O Ḥajjāj! Your horses are of this (third) type!’

Upon hearing this Ḥajjāj became full of fury and said, ‘O Anas! If it wasn’t for me being mindful of the fact that you have served Rasūlullāh صلى الله تعالى عليه واله وسلم, and the fact that the ruler (‘Abdul Mālik bin Marwān) has advised for your care, I would have dealt with you very ruthlessly.’

Sayyidunā Anas رضي الله تعالى عنه replied, ‘O Ḥajjāj! I swear by Allah عز وجل! You cannot do any harm to me, because I have heard some

words from Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by virtue of which I always remain under the protection of Allah عَزَّوَجَلَّ, and due to these words I do not fear from the cruelty of any oppressor or the evil of any Shayṭān.’ Ḥajjāj was left speechless in awe of these words and he lowered his head. After some time, he lifted his head and said, ‘O Abū Ḥamzah! (This was the Kunyah¹ of Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ) please tell me these words.’ Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Under no circumstances will I tell you, because you are not worthy of them.’

The narrator says that when Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ was near his end of life, his servant Sayyidunā Abān رَضِيَ اللهُ تَعَالَى عَنْهُ came to him and began to weep. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ asked him, ‘What do you want?’ Sayyidunā Abān رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Teach us the words which Ḥajjāj asked you to tell him, and you refused.’ Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ then said, ‘Here are these words; learn them; and recite them in the morning and in the evening:’

The Du’ā of Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ

بِسْمِ اللَّهِ عَلَى نَفْسِي وَدِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَمَالِي
 وَوَلَدِي بِسْمِ اللَّهِ عَلَى مَا أَعْطَانِي اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ
 بِهِ شَيْئًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ
 وَأَعْظَمُ مِمَّا أَخَافُ وَأَحْذَرُ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا

¹ Patronymic appellation

إِلَهَ غَيْرِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ
كُلِّ شَيْطَانٍ مَرِيدٍ وَمِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ فَإِنْ
تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ

It has been the practice of the pious saints of Islam to recite this Du'ā 3 times in the morning and 3 times in the evening.

(Jannatī Zāīwar, pp. 583 - Akhbār-ul-Akhyār, pp. 292)

Shar'i Definition of Morning & Evening

The definition of morning and evening: The duration from the midnight to the glimmering of the first ray of the sun is called 'Morning.' Whatever is recited within this duration will be considered to have been recited in the morning. From the starting of Zuhar time up to sunset is called 'Evening.' Whatever is recited within this duration will be considered to have been recited in the evening.

20. For Strengthening the Memory

After each of the five daily Ṣalāh, place the right hand on the head and invoke **يَا قَوِيُّ** 11 times. *(Jannatī Zāīwar, p. 605).*

21. For Protection of Eyesight

After each of the five daily Ṣalāh invoke يَا نُورُ 11 times, perform *Dam* on the fingertips of both hands and wipe them over the eyes. (*Jannatī Zaiwar, p. 606*)

22. For Treatment of a Lisp

After Ṣalāt-ul-Fajr, place a pure pebble into the mouth and recite the following Āyah 21 times: (*ibid*)

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً

مِّنْ لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

(Part 16, Sūrah Tāhā, verses 25-28)

23. For Relief from Abdominal Pain

Recite this Āyah onto water etc. 3 times, and drink the water, or write it and string it onto the belly: (*Jannatī Zaiwar, p. 606*)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٢٤﴾

(Part 23, Sūrah Aş-Şaffāt, verse 47)

24. Remedy for Splenomegaly (Enlargement of the Spleen)

Write this Āyah and string it onto the spleen area: (*ibid*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

(Part 2, Sūrah Al-Baqarah, verse 178)

25. Cure for Disturbed Navel (Umbilical Problem)

- a. Write this Āyah and string it onto the navel: (*Jannatī Zaiwar, p. 606*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(Part 22, Sūrah Fāṭir, verse 41)

- b. Once every day until cured, place the hand on the navel and recite the Āyahs below 7 times, with Ṣalāt-‘Alan-Nabi once before and once after it, and then perform *Dam*. (This spiritual exercise has been found to be effective by Sag-e-Madīnah [the author]).

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا

يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۗ
 كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧٩﴾ رَبَّنَا لَا تَجْعَلْ
 قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ

الْوَهَّابُ ﴿٨٠﴾

(Part 3, Sūrah Āl-e-‘Imrān, verses 7, 8)

26. Fever

- a. If the symptoms do not include chills, write this Āyah and string it around the neck, and also recite this and perform Dam. (*Jannatī Zaīwar, p. 606*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٧٩﴾
 قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٨٠﴾

(Part 17, Sūrah Al-Anbiyā, verse 69)

- b. If the symptoms include chills, write this Āyah and string it around the neck: (*Jannatī Zaīwar, p. 606*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٧٩﴾
 بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٨٠﴾

(Part 12, Sūrah Hūd, verse 41)

27. Blisters/Pimples

Grind a clean, pure lump of earth, recite this Du'a 3 times on it and then spit into it. Then sprinkle some water onto it and rub it into the affected areas a few times a day. If you like, you can apply a bandage around the pimples after applying this soil. (*Jannatī Zaīwar*, p. 607)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا ۖ فَمَهْلِكُ الْكُفْرِينَ
أَمْهَلُهُمْ رُؤْيَا ۖ

(Part 30, Sūrah Al-Tāriq, verses15-17)

28. If Bitten by a Rabid Dog

Write the above mentioned Āyah onto 40 pieces of bread/biscuit. Give the affected person one piece to eat every day, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* that person will not be afflicted with rabies or madness. (*Jannatī Zaīwar*, p. 607)

29. For Treatment of Infertility

Take 40 cloves and recite the following Āyah on each one 7 times and from the day when such a woman performs Ghusl to become pure from menses, give her one clove daily to eat before going to asleep. She should not drink water after this, and she should undergo copulation with her husband during this session. The Āyah is this: (*Jannatī Zaīwar*, p. 607)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَوْ كَظَلَمْتِ فِي بَحْرٍ تُجِيَّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط

ظَلَمْتُ بَعْضَهَا فَوْقَ بَعْضٍ ط إِذَا أَخْرَجَ يَدَا لَمْ يَكْدِرْهَا ط وَمَنْ

لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَالَهُ مِنْ نُورٍ

(Part 18, Sūrah Al-Nūr, verse 40)

They will be blessed with kids.

30. If the Baby Becomes Tilted in the Womb

Recite the first 5 Āyaḥs of Sūrah Inshiqāq 3 times (with Ṣalāt-‘Alan-Nabi 3 times before and 3 times after it). Recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before starting the Āyaḥs each time, and after recital, perform *Dam* on water and drink it. Perform this ritual exercise every day and from time to time continue to repeat these Āyaḥs as an invocation. Another person can also perform *Dam* and make it drink to the expecting mother.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ The child will normalize. This ritual exercise is also a relief for delivery pains.

31. Cholera

Recite Sūrah Qadr and perform *Dam* on every food and drink before taking them, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will remain protected. Perform *Dam* on food and give it to the one who has already been affected by this disease to eat, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ he will be cured.

(Jannatī Zaiwar, p. 609)

32. For Vomiting, Pain, and Abdominal Pain

Write this Āyah and make the affected person drink water rinsed with it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَوْلَمَيْرَ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

(Part 23, Sūrah Yāsīn, verse 77)

33. Pain in the Body Organs

After Ṣalāh recite this Āyah 7 times and perform *Dam* on both hands. Then rub the hands on the area of pain, the pain will recede.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ

خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

(Part 28, Sūrah Al-Ḥashr, verse 21)

34. Prevention of Wet Dreams

To prevent wet dreams, recite Sūrah Nūḥ once before going to sleep and perform *Dam* over yourself.

35. Prevention of Blindness & Eye Infection

مَرْحَبًا بِحَبِيْبِيْ وَقُرَّةِ عَيْنِيْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ

Sayyidunā Imām Ḥasan رضي الله تعالى عنه has reported, ‘Upon hearing the Mūazzin uttering **أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ** whoever recites above invocation, and then kisses his thumbs and touches them on his eyes, neither will he ever go blind, nor will he suffer eye infection. (*Al-Maqāṣid-ul-Ḥasanah*, p. 391)

36. Method of Creating a Madanī Environment at Home

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

لِلْمُتَّقِينَ إِمَامًا

‘O our Rab! Soothe our eyes with our wives and our children, and make us leader of the pious.’

[*Kanz-ul-Īmān (Translation of Qurān)*] (Part 19, Sūrah Al-Furqān, verse 74)

Recite this Du’ā once after every Ṣalāh with Ṣalāt-‘Alan-Nabi once before and once after it. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Your children will become adherent to the Sunnah and a Madanī environment will establish in your home. (*Masāail-ul-Qurān*, p. 290)

37. Remedy for Diabetes

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ

مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

‘O my Rab! Admit me with the truth and take me out with the truth, and give me from Yourself a helpful dominance.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 15, Sūrah Banī Isrāīl, verse 80)

Recite this Quranic Du‘ā 3 times every morning and every night, with Ṣalāt-‘Alan-Nabī 3 times before and 3 times after it, perform *Dam* on water and drink it. (Duration of treatment: until cured)

38. A Ritual for Relief from Debts

اَللّٰهُمَّ اَكْفِنِيْ بِحَلٰلِكَ عَن حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ

عَمَّنْ سِوَاكَ

Translation: Yā Allah عَزَّوَجَلَّ grant me lawful sustenance and save me from that which is unlawful and with Your grace make me independent of everyone except You.

Recite it (with Ṣalāt-‘Alan-Nabī once before and after it) eleven times after every Ṣalāh and one hundred times every morning and evening until the debt gets paid off.

According to a narration, once a Mukātab¹ said to Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ: ‘Please help me, I cannot pay for my release.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: ‘Shall I not teach you a few words that the beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ taught me? Even if you owe as much money as mount Şīr² Allah عَزَّوَجَلَّ will pay it off. You should recite this:

اللَّهُمَّ الْكُفَيْتِ بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ

(Sunan-ut-Tirmizī, pp. 329, vol. 5, Ḥadīš 3574)

¹ A slave who has signed a contract with his owner to be set free in exchange for a payment. (*Al-Mukhtaṣar-ul-Qudūrī, Kitāb-ul-Makātib, p. 386*)

² The name of a mountain. (*An-Nihāyah, pp. 61, vol. 3*)

99 Holy Names of Allah ﷻ and Their Excellences

Recite Ṣalāt-‘Alan-Nabī once before and once after each of these litanies. If no benefit becomes apparent, instead of complaining, consider it an unfortunate outcome of your misdeeds and always remain contented with will of Allah ﷻ.

1. **يَا اللَّهُ** Whoever invokes this 100 times after every Ṣalāh, his inner being will widen and expand إِنْ شَاءَ اللَّهُ ﷻ.
2. **هُوَ اللَّهُ
الرَّحِيمُ** Whoever invokes this 7 times after every Ṣalāh, will remain secured from the evil of Shayṭān and he will die with Īmān [faith] intact إِنْ شَاءَ اللَّهُ ﷻ.
3. **يَا قُدُّوسُ** Whoever invokes this repeatedly during journey, will not suffer fatigue إِنْ شَاءَ اللَّهُ ﷻ.
4. **يَا رَحْمَنُ** Whoever invokes this 298 times after Ṣalāt-ul-Fajr, Allah ﷻ will be extremely merciful to him.
5. **يَا رَحِيمُ** Whoever invokes this 500 times every day, will gain wealth and all creatures will be compassionate and kind towards him إِنْ شَاءَ اللَّهُ ﷻ.
6. **يَا مَلِكُ** A poor or destitute person who invokes this 90 times every day will get rid of poverty.

7. **يَا سَلَامُ** Reciting this 111 times and then performing *Dam* on an ill person will provide him relief.
8. **يَا مُؤْمِنُ** Whoever invokes this 115 times and performs *Dam* on himself, will become fit and healthy *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
9. **يَا مُهَيِّمُ** The one who invokes this 29 times every day will remain protected from every calamity and affliction *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
10. **يَا عَزِيزُ** Invoke this 41 times before going to a ruler or officer etc. that ruler/officer will be compassionate *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
11. **يَا جَبَّارُ** Whoever invokes this regularly will remain safe from being backbitten by others.
12. **يَا مُتَكَبِّرُ** Invoke this 21 times every day. If you have frightful nightmares, you will not be scared in your dreams *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (*Duration of remedy: until cured*).
- يَا مُتَكَبِّرُ** When one invokes this 10 times before making relation with wife; he will become father of a pious son *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
13. **يَا خَالِقُ** Whoever invokes this 300 times, his enemy will surrender *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
14. **يَا بَارِيُّ** Whoever invokes this 10 times every Friday, will be granted a son *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

15. **يَا مُصَوِّرُ** If an infertile woman observes 7 fasts, and invokes **يَا مُصَوِّرُ** 21 times at the time of Iftār onto water and then drinks it, Allah **عَزَّوَجَلَّ** will grant her a pious son **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

16. **يَا غَفَّارُ** Whoever invokes this regularly, will be freed from the evil desires of the Nafs [lower being] **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

17. **يَا فَهَّارُ** If somebody invokes 100 times when afflicted by a calamity, the difficulty will be eased **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

18. **يَا وَهَّابُ** Whoever invokes this 7 times every day, will become Mustajāb-ud-Da'wāt (i.e. each of his Du'ā will be accepted) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

19. **يَا رَزَّاقُ** Whoever invokes this 550 times between the Sunnah and Farḍ of Ṣalāt-ul-Fajr for 41 days, will become wealthy **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

20. **يَا فَتَّارُ** Whoever invokes this 70 times every day after Ṣalāt-ul-Fajr with both hands placed on his chest, the rust and dirt of his heart will be removed **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

يَا فَتَّارُ Whoever invokes **يَا فَتَّارُ** 7 times every day (at any time), his heart will become enlightened.

21. **يَا عَلِيمُ** Whoever invokes this name in abundance, Allah **عَزَّوَجَلَّ** will bestow him with the recognition of the Dīn (religion) and Dunyā (world) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
22. **يَا قَابِضُ، يَا بَاسِطُ** Whoever invokes this 30 times every day, will gain victory over his enemy **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
23. **يَا بَاسِطُ** Whoever invokes this 40 times, will never depend on the mercy of others **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
24. **يَا خَافِضُ** Whoever invokes this 500 times, will remain secured from his enemy **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
25. **يَا رَافِعُ** Whoever invokes this 20 times every day, his desire will be fulfilled **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
26. **يَا مُعِزُّ** Whoever invokes this 140 times after Ṣalāt-ul-‘Ishā on the night between Thursday and Friday, his honour, dignity, and awe will increase in the eyes of others **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
27. **يَا حَكَمُ** Whoever invokes this 80 times after each of the five daily Ṣalāh, will never be dependent on anybody **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
28. **يَا بَصِيرُ** Whoever invokes this 7 times every day at the time of ‘Aṣr (i.e. anytime from the onset of ‘Aṣr timings until sunset), will remain protected from sudden death **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

29. **يَا سَمِيعُ** Whoever invokes this 100 times every day without talking in between and then makes Du'ā, whatever he asks for will be granted
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
30. **يَا مُدِلُّ، يَا مُعِزُّ** Whoever invokes 75 times, then performs Sajdah and says, 'O my Rab, protect me from the evil of 'so and so' oppressor', Allah عَزَّوَجَلَّ will give him refuge and keep him under His security
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
31. **يَا عَدْلُ** Whoever invokes this 1000 times after Ṣalāt-ul-Maghrib, he will get security against calamities of the sky
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
32. **يَا لَطِيفُ** For the betterment of the fate of daughters, for attaining health from illnesses, and for getting security against misfortunes, invoke this 100 times every day having offered Ṣalāh of Tahīyya-tul-Wuḍū.
33. **يَا خَيْرُ** Whoever is overpowered by his Nafs Ammārah [debauched inner being] should invoke this as a litany every day; he will get rid of this
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
34. **يَا حَلِيمُ** Whoever writes this onto a piece of paper, then washes it, and sprinkles the water into his field, his crops will be protected from every calamity
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

35. **يَا عَظِيمُ** Whoever invokes this 7 times, then performs *Dam* on water and drinks it, will not suffer from abdominal pain إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
36. **يَا غَفُورُ** Whoever is confronted with headaches, any illness, or any grief should write the *Muqatta'at* of **يَا غَفُورُ** (i.e. write this pure name onto a piece of paper and then place a piece of bread onto the wet ink and soak its impression onto the bread) and eat it he will be cured إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
37. **يَا شَكُورُ** Whoever invokes this 5000 times every day, he will have a high rank on the Day of Judgement إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
38. **يَا عَلِيُّ** Whoever invokes this 3 times and blows onto a tumour will be healed إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
39. **يَا كَبِيرُ** Whoever invokes this 9 times and performs *Dam* on an ill person, the ill person will become well.
40. **يَا حَفِيظُ** Whoever invokes this 16 times every day, will stay brave ever إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
41. **يَا مُقِيْتُ** Whoever suffers redness of the eye and pain should invoke this 10 times and perform *Dam*.

42. **يَا حَسِيبُ** Whoever invokes this 70 times every day, will remain protected from every calamity
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
43. **يَا جَلِيلُ** Whoever invokes this 10 times and performs *Dam* on his wealth and assets, will remain protected from theft *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
44. **يَا كَرِيمُ** If somebody falls asleep on his bed whilst invoking this litany the angels will make *Du'a* for him *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
45. **يَا رَقِيبُ** Whoever invokes this 3 times and performs *Dam* on blisters or pimples, cure will be granted *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
46. **يَا مُجِيبُ** Whoever invokes this 3 times and performs *Dam*, his headache will be relieved.
47. **يَا وَاسِعُ** Whoever is stung by a scorpion should invoke this 70 times and perform *Dam*, the poison will not affect *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
48. **يَا حَكِيمُ** Whoever invokes this 80 times after each of the five daily *Ṣalāh* every day, will never be reliant on anybody *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
49. **يَا وَدُودُ** Invoke this name onto food 1000 times and then give the food to one who is in discord, the enmity will end *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
50. **يَا مَجِيدُ** Whoever invokes this in the summer, will remain safe from thirst *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

51. **يَا بَاعِثُ** Whoever invokes this 7 times, blows on himself, and then faces a ruler, the ruler will be compassionate towards him
 .إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ
52. **يَا شَهِيدُ** Whoever invokes this 21 times in the morning (before sunrise) with one hand on the forehead of a disobedient child, whilst facing towards the sky, that child will become pious
 .إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ
53. **يَا حَقُّ** If a prisoner invokes this 108 times at midnight whilst bare headed, he will be freed from imprisonment
 .إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ
54. **يَا وَكِيلُ** Whoever invokes this 7 times at the time of ‘Aṣr, will get refuge from calamities
 .إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ
55. **يَا قَوِيُّ** If somebody invokes this in abundance during the second hour of Friday, the illness of forgetfulness will be cured.
56. **يَا مَتِينُ** When a child is prevented from lactation, write this name on a piece of paper, and give it to the child to drink – the child will be soothed. If the mother’s milk is short, write this pure name and give it to the mother to drink, her milk will increase
 .إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

57. **يَا وَلِيُّ** Whoever invokes this name in abundance, his wife will become obedient to him
إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.
58. **يَا حَمِيدُ** If somebody cannot get rid of the habit of using obscene language, invoke this 80 times and perform *Dam* onto an empty glass or saucer. As and when required, the person should drink only from that glass or saucer, this habit will cease *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.
(The glass upon which Dam has been performed once can be used for years for this purpose).
59. **يَا مُحْيِي** Invoke this 7 times and perform *Dam* on yourself; whether you have gas, abdominal pain or pain anywhere in the body, or if there is fear of loss of a limb or organ, this invocation will provide relief *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.
(Duration of remedy: Until cured – perform daily at least once).
60. **يَا مُحْيِي، يَا مُمِيتُ** Invoke this 7 times every day and perform *Dam* on yourself, magic will not affect *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.
61. **يَا حَيُّ** Whoever is ill should invoke this name 1000 times, he will regain health *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

62. **يَا قَيُّوْمُ**

Whoever invokes this in abundance in the morning, his influence will develop in the hearts, i.e. people will like him

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

63. **يَا وَاجِدُ**

Whoever invokes this with every morsel whilst eating, that food will become Nūr (light) for him in his stomach and it will remove disease

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

64. **يَا مَاجِدُ**

Whoever invokes this 10 times, performs *Dam* onto a beverage etc. and then drinks it, will not become ill

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

65. **يَا وَاحِدُ**

Whoever feels afraid when in solitude should invoke this 1001 times when alone, fear will die out from his heart

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

66. **يَا أَحَدُ**

Whoever invokes this name 9 times and then goes in front of a ruler will get honour and success. Whoever invokes it 1000 times when alone will become pious

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

67. **يَا صَمَدُ**

Whoever invokes this 1000 times, will gain victory over his enemy

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

68. **يَا قَادِرُ**

Whoever makes it a habit to invoke this whilst washing each limb during Wuḍū, enemy will not be able to abduct him

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Invoke **يَا قَادِرُ** 41 times at times of difficulty, it will be resolved

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

69. **يَا مُقْتَدِرُ** Whoever invokes this 20 times every day, will remain under the shade of blessings
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ
- يَا مُقْتَدِرُ** Whoever invokes this 20 times upon waking up from sleep, the help of Allah *عَزَّوَجَلَّ* will back up him in his affairs.
70. **يَا مُقَدِّمُ** Whoever is under trouble e.g. due to being in war or at a fearful place, should invoke this blessed name in abundance.
71. **يَا مُوَحِّدُ** Whoever invokes this 100 times every day, all of his missions will be accomplished
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ
72. **يَا أَوَّلُ** Whoever invokes this 100 times every day, his wife will love him *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*
73. **يَا آخِرُ** Whoever goes to any place and invokes this pure name, will receive honour and grace there *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*
74. **يَا ظَاهِرُ** Write this on the wall of your home, the wall will remain intact *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*
75. **يَا بَاطِنُ** Whoever entrusts somebody with some assets or buries them in the ground should write **يَا بَاطِنُ** and place it with those items nobody will be able to misuse them
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ

76. **يَا وَاِلٰى** Whoever writes this onto a brand new saucer, fills the saucer, and then puts the water onto the door and walls of the house the house will remain protected from calamities **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.
77. **يَا مُتَعَالٰى** Abundant recital of this is extremely beneficial for the most challenging missions.
78. **يَا بَرُّ** Whoever invokes this 7 times, performs *Dam* onto a child, and then entrusts the child to Allah **عَزَّوَجَلَّ**, that child will remain protected from calamities until puberty **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.
79. **يَا تَوَّابٌ** Whoever invokes this 360 times after the Chāsht Ṣalāḥ (Ṣalāt-uḍ-Ḍuḥā), Allah **عَزَّوَجَلَّ** will grant him Tauba-tun-Nuṣūḥ (true repentance) **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.
80. **يَا مُنْتَقِمٌ، يَا عَفُوٌّ** In order to turn an enemy into a friend, invoke this in abundance for 3 Fridays.
81. **يَا عَفُوٌّ** Whoever has committed many sins should invoke this pure name in abundance, Allah **عَزَّوَجَلَّ** will forgive all of his sins out of His Bounty.
82. **يَا رِءُوفٌ** One who wants to get relieved an oppressed person from the pursuit of an oppressor should invoke this 10 times and then speak to the oppressor, that oppressor will accept his recommendation **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

83. **يَا مَالِكِ
الْمُلْكِ** Whoever invokes this in abundance, will get welfare إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.
84. **يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ** With abundant recital of this, comfort and wellbeing will be attained. Performing Du'ā with this name is a means for the acceptance of Du'ā إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.
85. **يَا مُقْسِطُ** In order to save yourself from satanic whispers, reciting this 100 times is very beneficial إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.
86. **يَا جَامِعُ** If members of somebody's close family has gone missing, they should perform Ghusl, and invoke this name 10 times at the time of Chāsht (aḍ-Ḍuḥā) whilst facing the sky. With each repetition of the name, fold one finger into the hand, and then wipe the hand over the face, after a short time they will all be collected together إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.
87. **يَا غَيُّ** If suffering from pain in the spine, the knees, the joints, or anywhere in the body, continue to invoke this whilst walking around, whilst sitting and whilst standing the pain will be relieved إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

88. **يَا مُغْنِي**

By reciting this once, performing *Dam* on the hands, and then wiping them over any area of pain, relief will be obtained

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

89. **يَا مَانِعِي، يَا مُعْطِي**

If the wife is upset then the husband, and if the husband is upset then the wife, should invoke this 20 times before going to sleep whilst sitting on the bedding they will reconcile إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. (Duration of remedy: Until cured).

90. **يَا صَاوِرُ، يَا نَافِعُ**

Whoever has been given a high rank, and he wishes to remain on that rank should invoke this 100 times every Friday night (the night between Thursday and Friday) and on Ayyām-ul-Bīd [13th, 14th, 15th of every Islamic month].

91. **يَا نَافِعُ**

Whoever invokes this 20 times before starting any work, that work will be completed according to his wishes إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

92. **يَا نُورُ**

Whoever recites Sūrah Nūr 7 times and invokes يَا نُورُ 1001 times, his heart will become enlightened إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

93. **يَا هَادِي**

Whoever invokes this name in abundance whilst facing the sky and with the hands raised, and then wipes his hands over his face and eyes, will gain the status of the people of Ma'rifaḥ [Divine recognition] إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

94. **يَا بَدِيعُ** Whoever is to encounter a challenging mission should invoke this 70,000 times, will be successful إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
95. **يَا بَاقِيُ** Whoever invokes this 100 times every day before the sunrise, will remain protected from grief إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
96. **يَا وَارِثُ** Whoever repeatedly invokes this as a litany, will avail a long life إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
97. **يَا رَشِيدُ** Whoever does not know how to proceed for some particular task should invoke this 1000 times between Maghrib and 'Ishā, the best approach will come into his heart إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
98. **يَا صَبُورُ** Whoever is facing pain, misfortune, or calamity should invoke this 33 times relief will be obtained إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
99. **يَا مُؤَخَّرُ** Whoever invokes this 100 times after any Ṣalāh, his heart will remain occupied with the love and the remembrance of Allah عَزَّوَجَلَّ.

Khatm-e-Qādiriyyah

1. Durūd-e-Ghausiyyah

Recite 111 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ
وَالْكَرَمِ وَآلِهِ وَبَارِكْ وَسَلِّمْ

2. Third Article of Faith

Recite 111 times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

3. Sūrah Alam Nashrah

Recite 111 times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ وَوَضَعْنَا عَنكَ وِزْرَكَ ۙ ﴿١﴾ الَّذِي أَنْقَضَ

ظَهْرَكَ ۙ وَرَفَعْنَا لَكَ ذِكْرَكَ ۙ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ ﴿٢﴾ إِنَّ مَعَ

الْعُسْرِ يُسْرًا ۙ فَإِذَا فَرَغْتَ فَانصَبْ ۙ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۙ ﴿٣﴾

4. **Sūrah al-Ikhlāṣ**

Recite 111 times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

5. 111 times

يَا بَاقِيَ أَنْتَ الْبَاقِي

111 times

يَا شَافِي أَنْتَ الشَّافِي

111 times

يَا كَافِي أَنْتَ الْكَافِي

6. 111 times

يَا حَبِيبَ اللَّهِ اإِسْمَعْ قَالَنَا يَا رَسُولَ اللَّهِ اأَنْظِرْ حَالَنَا

حُذِيْدِي سَهْلَ لَنَا اإِشْكَالَنَا اإِنِّي فِي بَحْرِهِمْ مُغْرَقٌ

7. 111 times

يَا حَبِيبَ اإِلَهِ خُذْ بِيْدِي مَا لِعَجْرِي سِوَاكَ مُسْتَنْدِي

8. 111 times

فَسَهِّلْ يَا إِلَهِي كُلَّ صَعْبٍ بِحُرْمَةِ سَيِّدِ الْأَبْرَارِ سَهِّلْ

9. 111 times

يَا صَدِّيقَ يَا عَمَرَ يَا عُثْمَانَ يَا حَايِدَرَ
دَفَعْ شَرَّ كُنْ خَيْرَ آوَرِ يَا شَيْبَةَ يَا شَبْرَ

10. 111 times

يَا حَضْرَتَ سُلْطَانَ شَيْخِ سَيِّدِ شَاهِ عَبْدِ الْقَادِرِ
جِيلَانِي شَيْئًا لِلَّهِ الْمَدَدُ

11. 111 times

مَا هَمَّهُ مُحْتَاجٌ تَوْحَّاجَتْ رَوَا الْمَدَدُ يَا غَوْثِ أَعْظَمِ سَيِّدَا

12. 111 times

مُشْكَلَاتِ بِي عَدَدِ دَارِيْمِ مَا الْمَدَدُ يَا غَوْثِ أَعْظَمِ پَيْرِ مَا

13. 111 times

يَا حَضْرَتَ شَيْخِ مُحَمَّدِ الدِّينِ مُشْكَلُ كُشَا بِالْخَيْرِ

14. 111 times

اِمْدَادُ كُنْ اِمْدَادُ كُنْ اَزْبَنْدِ غَمِّ اَزَادُ كُنْ دَرْدِيْنُ وَدُنْيَا
شَادُ كُنْ يَا غَوْثِ اَعْظَمُ دَسْتُكِيْرُ

15. 111 times

يَا حَضْرَتَ غَوْثِ اَغْتِنَا بِاِذْنِ اللّٰهِ تَعَالٰى

16. 111 times

خُذْ يَدِيْ يَا شَاهِ حِيْلَانَ خُذْ يَدِيْ شَيْئًا لِلّٰهِ اَنْتَ نُورٌ اَحْمَدِيْ

17. 111 times

طَفِيْلِ حَضْرَتِ دَسْتُكِيْرُ دُشْمَنِ هُوَ زِيْرُ

18. Sūrah Yāsīn

19. Qaṣīdah Ghauṣiyyah

20. Ṣalāt Ghauṣiyyah

Qasīdah Ghauṣiyyah

سَقَانِي الْحُبِّ كَأَسَاتِ الْوِصَالِ فَقُلْتُ لِخَمْرِي نَحْوِي تَعَالِي
سَعَتْ وَمَشَتْ لِنَحْوِي فِي كُثُوبِيسِ فَهَمْتُ بِسُكْرِي بَيْنَ الْمَوَالِي
فَقُلْتُ لِسَائِرِ الْأَقْطَابِ لُمُؤَا بِحَالِي وَادْخُلُوا أَنْتُمْ رِجَالِي
وَهُمُؤَا وَاشْرَبُوا أَنْتُمْ جُنُودِي فَسَاقِي الْقَوْمِ بِالْوَافِي مَلَائِي
شَرِبْتُمْ فَضَلَّتِي مِنْ بَعْدِ سُكْرِي وَلَا نِلْتُمْ عُلوِي وَاتِّصَالِي
مَقَامِكُمْ الْعُلَى جَمْعًا وَلَكِنْ مَقَامِي فَوْقَكُمْ مَازَالَ عَالِي
أَنَا فِي حَضْرَةِ التَّقْرِيْبِ وَوَحْدِي يُصِرُّ فِينِي وَحَسْبِي ذُو الْجَلَالِ
أَنَا الْبَازِيُّ أَشْهَبُ كُلِّ شَيْخِ وَمَنْ ذَا فِي الرَّجَالِ أُعْطِيَ مِثَالِي
كَسَانِي خِلْعَةً بِطِرَازِ عَزْمِ وَتَوَجَّيْتُ بِتَيْجَانِ الْكَمَالِ
وَاطَّلَعَنِي عَلَى سِرِّ قَدِيمِ وَقَلَّدَنِي وَأَعْطَانِي سُؤَالِي
وَوَلَّانِي عَلَى الْأَقْطَابِ جَمْعًا فَحُكْمِي نَافِذٌ فِي كُلِّ حَالِ
فَلَوْ أَلْقَيْتُ سِرِّي فِي بَحَارِ لَصَارَ الْكُلُّ غَوْرًا فِي الزَّوَالِ
وَلَوْ أَلْقَيْتُ سِرِّي فِي جِبَالِ لَدُكَّتْ وَاخْتَفَتْ بَيْنَ الرِّمَالِ
وَلَوْ أَلْقَيْتُ سِرِّي فَوْقَ نَارِ لَحَمِدَتْ وَانْطَفَتْ مِنْ سِرِّ حَالِي
وَلَوْ أَلْقَيْتُ سِرِّي فَوْقَ مَيِّتِ لِقَامَ بِقُدْرَةِ الْمَوْلَى تَعَالِي
وَمَا مِنْهَا شُهُورٌ أَوْ دُهُورٌ تَمُرُّ وَتَنْقُضِي إِلَّا آتَالِي

وَتُخَذِرُنِي بِمَا يَأْتِي وَيَجْرِي
 مُرِيدِي هُمْ وَطَبَّ وَاشْطَحْ وَعَيَّ
 مُرِيدِي لَا تَخَفْ اللَّهُ رَبِّي
 طُبُونِي فِي السَّمَاءِ وَالْأَرْضِ دُقْتُ
 بِلَادَ اللَّهِ مُلْكِي تَحْتَ حُكْمِي
 نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا
 دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا
 فَمَنْ فِي أَوْلِيَاءِ اللَّهِ مِنِّي
 رِجَالِي فِي هَوَاجِرِهِمْ صِيَامٌ
 وَكُلُّ وَلِيٍّ لَهُ قَدَمٌ وَإِنِّي
 نَبِيُّ هَاشِمِيٍّ مَكِّيٍّ حِجَازِيٍّ
 مُرِيدِي لَا تَخَفْ وَاشْ فَانِّي
 أَنَا الْجِنِّيُّ مُحِيٍّ الدِّينِ لَقِيٍّ
 أَنَا الْحَسَنِيُّ وَالْمُحَدِّثُ مَقَامِي
 وَعَبْدُ الْقَادِرِ الْمَشْهُورِ اسْمِي
 تَقَبَّلْنِي وَلَا تَرُدُّ سُؤَالِي
 وَتَعْلِمُنِي فَأَقْصِرْ عَنِّي جِدَائِي
 وَافْعَلْ مَا تَشَاءُ فَالِاسْمُ عَالٍ
 عَطَانِي رِفْعَةً نِلْتُ الْمَنَائِي
 وَشَاءُ وَسُ السَّعَادَةِ قَدْ بَدَائِي
 وَوَقْتِي قَبْلَ قَلْبِي قَدْ صَفَائِي
 كَخَرْدَلَةٍ عَلَى حُكْمِ اتِّصَالِ
 وَنِلْتُ السَّعْدَ مِنْ مَوْلَى الْمَوَالِي
 وَمَنْ فِي الْعِلْمِ وَالتَّصْرِيْفِ حَائِي
 وَفِي ظُلَمِ اللَّيَالِي كَاللَّائِي
 عَلَى قَدَمِ النَّبِيِّ بَدْرِ الْكَمَالِ
 هُوَ جَدِّي بِهِ نِلْتُ الْمَوَالِي
 عَزُومٌ قَاتِلٌ عِنْدَ الْقِتَالِ
 وَأَعْلَامِي عَلَى رَأْسِ الْجِبَالِ
 وَأَقْدَامِي عَلَى عُنُقِ الرِّجَالِ
 وَجَدِّي صَاحِبُ الْعَيْنِ الْكَمَالِ
 أَغْثَنِي سَيِّدِي أَنْظُرْ بِحَائِي

Excellence of the Sacred Qaṣīdah Ghauṣiyyah

This blessed Qaṣīdah was articulated by his excellence Ghauṣ-ul-A'zam, Shaykh 'Abdul Qādir al-Jilānī قُدِّيسَ سَيِّدُهُ النُّوْرَانِي and in our Silsilah 'Āliyah Qādiriyyah, invocation of this Qaṣīdah is the means of earning extensive inner riches. It consists of 28 couplets and invoking this sacred Qaṣīdah daily is extremely beneficial. In addition:

1. It is effective in conquering the hearts of the community and it is a means of gaining closeness to Allah عَزَّوَجَلَّ.
2. Invoking this blessed Qaṣīdah improves brainpower.
3. The reciter of this blessed Qaṣīdah gains proficiency in reading Arabic.
4. For a challenging or tough task, recite this for 40 days, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will be successful.
5. Whoever keeps this blessed Qaṣīdah in front of him and recites it 3 times will become elevated in the court of Ghauṣiyyat and be blessed with the good fortune of beholding Sayyidunā Ghauṣ-ul-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ.
6. Reciting this 3 or 5 times is beneficial for every illness and difficulty.
7. An infertile woman should have this Qaṣīdah recited 21 or 41 times by a competent reciter and then have *Dam* performed onto water. She should then drink that water for 40 days, and إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ she will become pregnant;

and due to the blessings of Sayyidunā Ghauš-ul-A'zam
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ بِرِضَى اللَّهِ تَعَالَى عَنْهُ

8. Recite it, perform *Dam* onto oil, and then rub the oil onto the body of one affected by evil spirits or Jinns.
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ The evil spirits will flee.

9-10. To gain freedom from an oppressor, recite this every day
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will get relief from him and in the same way, one can get relief from enemy.

Khatm-e-Khawājgān

- | | |
|-------------------------|-----------|
| 1. Surah al-Fātiḥah | 7 times |
| 2. Ṣalāt-‘Alan-Nabī | 100 times |
| 3. Sūrah̄ Alam Nashrah̄ | 79 times |
| 4. Sūrah̄ al-Ikhlās | 100 times |
| 5. Sūrah̄ al-Fātiḥah̄ | 7 times |
| 6. Ṣalāt Khidrā | 100 times |

Ṣalāt Khidrā:

صَلَّى اللَّهُ عَلَى حَبِيْبِهِ مُحَمَّدٍ وَآلِهِ وَبَارَكَ وَسَلَّمَ

Now all participants should recite every phrase given below
111 times each:

اللَّهُمَّ يَا قَاضِيَ الْحَاجَاتِ اللَّهُمَّ يَا كَافِيَ الْمُهَمَّاتِ
 اللَّهُمَّ يَا حَلَّ الْمُشْكَلاتِ اللَّهُمَّ يَا دَافِعَ الْبَلِيَّاتِ
 اللَّهُمَّ يَا رَافِعَ الدَّرَجَاتِ اللَّهُمَّ يَا مُنْزِلَ الْبَرَكَاتِ
 اللَّهُمَّ يَا شَافِيَ الْأَمْرَاضِ اللَّهُمَّ يَا رَازِقَ الْعِبَادِ
 اللَّهُمَّ يَا مُعْطِيَ الْخَيْرَاتِ وَالْحَسَنَاتِ اللَّهُمَّ يَا مُجِيبَ الدَّعَوَاتِ
 اللَّهُمَّ يَا مُسَبِّبَ الْأَسْبَابِ اللَّهُمَّ يَا مُفْتِحَ الْأَبْوَابِ
 اللَّهُمَّ يَا خَيْرَ النَّاصِرِينَ اللَّهُمَّ يَا خَيْرَ الْحَافِظِينَ
 اللَّهُمَّ يَا خَيْرَ الرَّازِقِينَ اللَّهُمَّ يَا غِيَاثَ الْمُسْتَعِيثِينَ

أَغْنِنِي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ

الْمَدَدَ خَوَاهِمَ زِتْوَا مِ شَاهِ نَقْشَبَنْدُ

الْمَدَدَ خَوَاهِمَ زِتْوَا مِ عَرِيبِ نَوَازِ

الْمَدَدَ خَوَاهِمَ زِتْوَا مِ يَا شَهَابَ الدِّينِ سَهْرُورْدِي

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Drops of Mercy Showered on Me

A 22-year-old Islamic brother of Korangi, Bāb-ul-Madīnah, Karachi gave the following account: Unfortunately, I had indulged in many evils such as missing Ṣalāh, watching films and dramas, fashion and company of wicked friends etc. I was a spoilt youngster whose precious life was passing in sins.

The crescent of Ramaḍān (1426 A.H.) appeared and the rain of Allah's **عَزَّوَجَلَّ** mercy began to shower. Some drops of mercy showered on me as well and I performed congregational I'tikāf during the last ten days of Ramaḍān in the Karīmiyyah Qādiriyyah Masjid of Korangi, Bāb-ul-Madīnah, Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of the spring. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Participation in the congregational I'tikāf changed my life-style altogether. I not only repented of all the sins, began to offer Ṣalāh, grew beard, began to wear the turban but I also travelled with a thirty days Sunnah-Inspiring Madanī Qāfilah of Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah in the company of the Prophet's devotees in order to learn Sunnah.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! At present, I am carrying out the Madanī work of Dawat-e-Islami as a Qāfilah Zimmahdār in a Masjid. May Allah **عَزَّوَجَلَّ** grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of Nawāfil [Supererogatory Ṣalāh]

Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have with them silver papers and gold pens. They write down the names of those who recite Ṣalāt upon me in abundance throughout the day of Thursday, and the night between Thursday and Friday. (*Kanz-ul-‘Ummāl*, pp. 250, vol. 1, *Hadīṣ* 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Method of Becoming Beloved of Allah عَزَّوَجَلَّ

It is reported from Sayyidunā Abū Ḥurairāh رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ has said, ‘Whoever adopt enmity towards a Walī [friend] of mine, I declare war on him. Of all of the things through which my servant seeks nearness to me, the Farāid [obligatory acts] are most beloved to me. And he continues to

gain nearness to me by means of Nawāfil (supererogatory Ṣalāh), until I make him my beloved. If he asks of me, I will surely bestow upon him, and if he seeks refuge, I will surely grant him refuge.’ (*Ṣaḥīḥ Bukhārī*, pp. 248, vol. 4, Ḥadīṣ 6502)

Ṣalāt-ul-Layl

The Nawāfil which are offered during the night after Ṣalāt-ul-‘Ishā are referred to as Ṣalāt-ul-Layl. The Nawāfil offered at night are superior to the Nawāfil performed in the day, as it is mentioned in Ṣaḥīḥ Muslim: The Embodiment of Nūr, the Comforter of the souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Leaving the Farḍ (Ṣalāh), the Ṣalāh that is offered at night is superior.’ (*Ṣaḥīḥ Muslim*, pp. 591, Ḥadīṣ 1163)

The Reward of Tahajjud and Offering Ṣalāh

During the Night

Allah عَزَّوَجَلَّ says in Sūrah as-Sajdah, verses 16 and 17:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ ﴿١٧﴾

Their sides stay detached from their beds and they pray to their Rab with fear and hope - and they spend in charity from what We have bestowed upon them. So no soul knows the comfort of the eyes that is kept hidden for them; the reward of their deeds.

[*Kanz-ul-Īmān (Translation of Qurān)*] (Part 21, Sūrah as-Sajdah, verses 16, 17)

One type of Ṣalāt-ul-Layl is Tahajjud in which one sleeps after Ṣalāt-ul-'Ishā and then wakes up to offer Nawāfil. Whatever is performed before sleeping is not Tahajjud. The minimum number of Rak'at [cycles] of Tahajjud is 2 and up to 8 Rak'at had been offered by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Baḥār-e-Sharī'at*, pp. 26, 27, part. 4) In this there is a choice in terms of Qirā'at [recitation of Qurān in Ṣalāh], in that he can recite (from Qurān) whatever he wants. However it is better to recite all the part of Qurān that one has memorized, otherwise Sūrah Ikhḷāṣ may be recited 3 times in every Rak'at after Sūrah al-Fātiḥah, because by this the reward of reciting the entire Qurān is gained. But one is allowed to recite any Sūrah after Sūrah al-Fātiḥah. (*Mulakhkhaṣ az Fatāwā Razawīyah Jadīd*, pp. 447, vol. 7)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majestic Balconies in Jannaḥ for Those Who Offer Tahajjud

It is narrated by Amīr-ul-Mūminīn Sayyidunā 'Alī al-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Guide to the Path of Salvation, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are balconies in Jannaḥ, the inside of which can be seen from the outside, and the outside of which can be seen from the inside.' A Bedouin asked, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are these for?' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'These are for the one who speaks softly, gives food to others, keeps consecutive fasts, and wakes up during the night to offer Ṣalāh for Allah عَزَّوَجَلَّ when people are asleep.' (*Sunan-ut-Tirmīzī*, pp. 237, vol. 4, Ḥadīṣ 2535, *Shu'ab-ul-Īmān*, pp. 404, vol. 3, Ḥadīṣ 3892)

On page 260 of volume 2 of *Mirāt-ul-Manājīh*, Ḥakīm-ul-Ummaḥ, Muftī Aḥmad Yār Khān رَحْمَةُ الرَّحْمَنِ عَلَيْهِ وَعَلَيْهِمَا has explained the portion of this Ḥadīṣ ‘وَتَابِعَ الصِّيَامَ’ meaning: ‘Keeping consecutive fasts’, in the following way: This means to keep fasts regularly except in those 5 days in which fasting is Ḥarām [forbidden], i.e. the 1st of Shawwāl, and the 10th to 13th Ḥul-Ḥijjāḥ. This Ḥadīṣ is an evidence for those who always keep fasts and some have said that it refers to keeping 3 consecutive fasts every month.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8 Accounts of Pious Men and Women

1. Offered Ṣalāḥ Throughout the Whole Night

Sayyidunā ‘Abdul ‘Azīz bin Rawād رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would come onto the bed at night to go sleep and would pass his hand over it and say, ‘You are soft but I swear by Allah عَزَّوَجَلَّ, an even softer bed than you will be granted in Paradise.’ Then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would perform Ṣalāḥ throughout the night. (*Iḥyā-ul-‘Ulūm*, pp. 467, vol. 1)

May Allah عَزَّوَجَلَّ have mercy upon him and may He forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Sound Like the Buzzing of Honeybees

When the famous Ṣaḥābī, Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ would get up to perform worship after the people had gone to sleep, a sound like that of a buzzing honeybee could be heard coming from him until morning. (*Iḥyā-ul-‘Ulūm*, pp. 467, vol. 1)

May Allah عَزَّوَجَلَّ have mercy upon him and may He forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. How Can I Ask For Paradise?

Sayyidunā Ṣiḥāh bin Ashyam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would offer Ṣalāh throughout the night. When the time of Saḥarī would come, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would supplicate in the court of Allah عَزَّوَجَلَّ saying, ‘O my Rab! A person like me is not eligible for Jannaḥ; but You please grant me refuge from the fire of Hell out of Your Mercy.’ (*Iḥyā-ul-‘Ulūm*, pp. 467, vol. 1)

May Allah عَزَّوَجَلَّ have mercy upon him and may He forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Your Father Feels Sudden Torment!

The daughter of Sayyidunā Rabi’ bin Khuṣaym رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ asked her father, ‘O dear father! What is the reason people go to sleep, but you do not?’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘O daughter!

Your father fears onset of sudden torment, which could come unexpectedly in the night.’ (*Shu’ab-ul-Īmān*, pp. 543, vol. 1, Raqam 984)

May Allah **عَزَّوَجَلَّ** have mercy upon him and may He forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

5. Astonishing Way of Waking for Worship

The calves of Sayyidunā Ṣafwān bin Sulāim **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** had become swollen because he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would stand up for long periods of time whilst offering Ṣalāh. He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would perform worship to such a great extent that even if it were said to him that tomorrow will be the Day of Judgment, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would not be able to increase his worship (i.e. he would remain so occupied in worship that there was no room in time for increasing the worship).

During the winter, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would sleep on the roof of the house so that the cold would keep him wake, and during the summer, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would sleep in an inner room of the house, so the heat and discomfort would keep him wake up (because in those times there was no A.C. or even electric fans!) He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** even passed away in the state of prostration. He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would ask the following Du’ā, ‘O Allah **عَزَّوَجَلَّ**! I would like to see You, may You like greeting me!’ (*Ithaf-us-Sādat-il-Muttaqīn*, pp. 238-247, vol. 13)

May Allah **عَزَّوَجَلَّ** have mercy upon him and may He forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

‘Afw kar aur sadā kay liye rāqī ḥo jā

Gar karam kar dey to Jannat mayn rahūn gā yā Rab عَزَّوَجَلَّ!

Forgive me and become pleased with me forevermore

If You bestow Your grace, I will settle in Jannaḥ O Rab عَزَّوَجَلَّ!

6. The Woman Who Became Blind Due to Excessive Weeping

Sayyidunā Khawāṣ̄ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrates that once he went to see Rihlā ‘Ābidāh. She would observe fasts abundantly, and she would weep so much that she had lost her eyesight. She would perform Ṣalāh so abundantly that she was no longer able to stand up, and therefore she would perform Ṣalāh sitting down. We expressed Salām to her and began talking of the forgiveness and generosity of Allah عَزَّوَجَلَّ so that she would feel some ease. Upon hearing this she screamed, saying, ‘I know the poor state of my Nafs; it has wounded my heart and torn my liver to pieces. I swear by Allah عَزَّوَجَلَّ! I wish that if only Allah عَزَّوَجَلَّ had not created me and I wish ‘If only I was not even a thing worth mentioning!’ After saying this, she again occupied in offering Ṣalāh. (*Iḥyā-ul-‘Ulūm, pp. 152, vol. 5, Mulakhkhasan*)

May Allah عَزَّوَجَلَّ have mercy upon them and may He forgive us for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Āh salb-e-Īmān kā khauf khāye jātā ḥay

Kāsh! Mayrī mā nay ḥī mujh ko na janā hotā

The fear of losing faith is increasing my anxiety

If only my mother would not have given birth to me

7. The Woman Who Would Stay Hungry in the Remembrance of Death

Every morning, Sayyidatunā Mu'āzah 'Adawiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا would say, 'Perhaps this is the day in which I will die.' Then until the evening she would not eat anything, and when night would fall, she would say, 'Perhaps this is the night in which I will die.' Then she would offer Ṣalāh throughout the night. (ibid, p. 151)

May Allah عَزَّوَجَلَّ have mercy upon her and may He forgive us for her sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

8. The Family that Would Weep

Sayyidunā Qāsim bin Rāshid Shaybānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said that Sayyidunā Zama'ah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was staying in Muḥaṣṣab with his wife and daughters. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ woke up during the night and performed Ṣalāh deep into the night. When it was the time of Saḥarī, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ began to say in a loud voice, 'O travellers of this caravan which has camped for the night! Will you stay asleep all night? Will you not wake up and continue your journey?'

So those people quickly got up and then the sound of crying could be heard from one side, and the sound of someone making Du'ā could be heard from another direction. From one side the sound of the recitation of the Qurān could be heard, and on another side somebody would be performing Wuḍū. Then when it was morning, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ called out loudly,

‘People like to depart in the morning.’ (*Kitāb-ut-Taḥajjud wa-Qiyām-ul-Layl ma’ Mawsū’ah Imām Ibn Abī Dunyā, pp. 261, vol. 1, Ḥadīṣ 72*)

May Allah ﷺ have mercy upon them and may He forgive us for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ṣalāt-ul-Ishrāq

2 Sayings of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Whoever performs Ṣalāt-ul-Fajr with the Jamā’at [congregation], then continues to carry out the Ḍikr (remembrance) of Allah ﷺ until the sun rises to its height, and then offers 2 Rak’at [cycles], he will receive the reward of complete Ḥajj and ‘Umrah. (*Sunan-ut-Tirmiḏī, pp. 100, vol. 2, Ḥadīṣ 586*)
2. After completing Ṣalāt-ul-Fajr, whoever remains seated on his prayer mat (i.e. the place where he prayed), until he offers the Ṣalāh of Ishrāq (over there), and if he speaks only what is good, then his sins will be forgiven even if they are more than the foam of the oceans. (*Sunan Abī Dāwūd, pp. 41, vol. 2, Ḥadīṣ 1287*)

Explaining the portion of the Ḥadīṣ ‘remains seated on his prayer mat’, Sayyidunā Mullā ‘Alī Qārī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘i.e. he should remain in such a state, in the Masjid or at home, in which he keeps busy in Ḍikr, or contemplation and reflection, or learning/teaching the Islamic knowledge, or performing circumambulation of the House of Allah ﷺ.’

Furthermore, regarding ‘*he speaks only what is good*’, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘i.e. between Ṣalāh of Fajr and Ishrāq, he should not talk at all except what is for the sake of goodness, because it is a conversation which bears reward.’ (*Mirqāt-ul Mafātiḥ*, pp. 396, vol. 3, *Taḥt-al-Hadīṣ* 1317)

The Stipulated Time of Ṣalāt-ul-Ishrāq: The time of Ṣalāt-ul-Ishrāq commence from at least 20-25 minutes after emergence of edge of the sun during sunrise up to Ḍaḥwa Kubrā.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Excellence of Ṣalāt-uḍ-Ḍuḥā [Chāsht]

It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of the Ummaḥ, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever regularly continues to perform the 2 Rak’at [cycles] of Ṣalāt-uḍ-Ḍuḥā, his sins will be forgiven even if they are equal to the foam of the oceans.’ (*Sunan Ibn Mājah*, pp. 153, 154, vol. 2, *Ḥadīṣ* 1382)

The Stipulated Time of Ṣalāt-uḍ-Ḍuḥā: The time of this Ṣalāh commence from at least 20-25 minutes after emergence of edge of the sun during sunrise until Zavāl, i.e. Niṣf-un-Naḥār Shar’ī, and it is better to perform it when a quarter of this duration has passed. (*Baḥār-e-Sharī’at*, pp. 25, part. 4) One may also offer Ṣalāt-uḍ-Ḍuḥā right after Ṣalāt-ul-Ishrāq.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt-ut-Tasbīḥ

There is tremendous reward for offering this Ṣalāḥ. The Source of Peace for the Disheartened, the Final Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his beloved uncle Sayyidunā ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘O uncle! If possible offer Ṣalāt-ut-Tasbīḥ once daily, and if this is not possible daily then offer it once every Friday, and if this is not possible then offer it once in each month, and if this is not possible then offer it once in the year, and if this is not possible then once in a lifetime.’ (*Sunan Abī Dāwūd*, pp. 44, 45, vol. 2, Ḥadīṣ 1297)

The Method of Offering Ṣalāt-ut-Tasbīḥ

The way to offer this Ṣalāḥ is to firstly invoke Takbīr-e-Taḥrīmah and then recite Ṣanā followed by the following Tasbīḥ 15 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Then after reciting اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, Sūrah al-Fātiḥah and a Sūrah, before transition into Rukū’ invoke this Tasbīḥ 10 times. Then perform Rukū’ and after reciting سُبْحَانَ رَبِّيَ الْعَظِيمِ 3 times, invoke the Tasbīḥ 10 times and get up from Rukū’. Recite اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ and سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ followed by invocation of the Tasbīḥ 10 times whilst still standing. Then go into Sajdah, and after reciting سُبْحَانَ رَبِّيَ الْأَعْلَى 3 times, invoke the Tasbīḥ 10 times. Get up from Sajdah and invoke the Tasbīḥ 10 times whilst sitting in between the 2 Sajdahs. Then perform the second Sajdah, recite سُبْحَانَ رَبِّيَ الْأَعْلَى 3 times and then the Tasbīḥ 10 times.

Perform 4 Rak'at [cycles] in this way and remember to invoke the Tasbīh 15 times before reciting Sūrah al-Fātiḥah whilst standing, and 10 times in all other stages. In each Rak'at [cycle], the Tasbīh will be invoked 75 times and in 4 Rak'at the number of iterations of the Tasbīh will be 300. (*Bahār-e-Sharī'at*, pp. 32, part. 4)

Do not count the iterations on fingers; instead count in your heart, or you can slightly depress your fingers for counting. (*ibid*, p. 33)

Istikhārah (Seeking Goodness from Allah ﷻ)

It is narrated by Sayyidunā Jābir ibn 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach us to perform Istikhārah in all our matters just as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach us the Sūrahs of the Qurān. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'When anyone intends for any mission, he should perform 2 Rak'at of Nafil, and ask this Du'ā:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ
وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ
هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ
عَاجِلِ أَمْرِي وَأَجَلِهِ فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ

وَأَنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ
كَانَ ثُمَّ رَضِّنِي بِهِ

Translation: O Allah عَزَّوَجَلَّ I seek goodness from You with Your Knowledge, and I seek power by means of Your Power, and I ask for Your immense grace because You are the possessor of power and I have no power, You know everything and I do not, and You know very well all hidden things. O Allah عَزَّوَجَلَّ if in Your knowledge this matter (regarding which I am intending for) is better for my worldly life and the afterlife in terms of my religion, my faith, my life, and my end, then make it destined for me and make it easy for me, and then put blessings in it for me. O Allah عَزَّوَجَلَّ if in Your knowledge this matter is bad for my worldly life and the afterlife in terms of my religion, my faith, my life, and my end, then turn it away from me and turn me away from it, and wherever goodness lies for me make it destined for me and then make me contented with it.’

(*Ṣaḥīḥ Bukhārī*, pp. 393, vol. 1, *Hadīṣ 1162*, *Rad-dul-Muhtar*, pp. 569, vol. 2)

In أَوْ قَالَ عَاجِلِ أَمْرِي there is doubt in أَوْ to the narrator; the Fuqahā [jurisprudential scholars] have stated that it should be combined as follows وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَآجِلِهِ. (*Ghunyaḥ*, p. 431)

Ruling: Relating to Ḥajj, Jihad and other good deeds, Istikhārah cannot be done for the act itself. However, it can be performed in order to determine when to do these acts. (*ibid*)

The Sūrahs to be Recited in Ṣalāt-ul-Istikhārah

It is Mustahab to recite **الْحَمْدُ لِلَّهِ** and Ṣalāt-‘Alan-Nabī once before and once after this Du‘ā, and to recite **قُلْ يَا أَيُّهَا الْكَافِرُونَ** in the first Rak‘at and **قُلْ هُوَ اللَّهُ** in the second. Some saints have advised to recite:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا

يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

(Part 20, Sūrah al-Qaṣaṣ, verses 68-69)

in the first Rak‘at and

وَمَا كَانَ يُؤْمِنُ وَلَا مُؤْمِنَةً إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ

أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

(Part 22, Sūrah al-Aḥzāb, verse 36)

in the second. *(Rad-dul-Muḥtār, pp. 570, vol. 2)*

It is better to perform Istikhārah 7 times because it is mentioned in a Ḥadīṣ, ‘O Anas! When you intend to do anything, seek Istikhārah from your Rab 7 times, and then look into your heart to see what is in it – without doubt there is goodness in this.’ *(ibid)*

Furthermore, it has been reported from some grand saints **رَحِمَهُمُ اللَّهُ تَعَالَى** that after reciting the aforementioned Du‘ā, go to sleep facing the Qiblah in a state of purity. If whiteness or greenness is seen in dream then that act is better for you, and

if blackness or redness is seen then it is bad and should be abstained from. (*Bahār-e-Sharī'at*, pp. 32, part. 4)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Excellence of Ṣalāt-ul-Awwābīn

It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Peace of our Heart and Mind, the most Generous and Kind, the Prophet of Mankind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever performs 6 Rak'āt after Ṣalāt-ul-Maghrib in such a way that he does not speak ill between them at all, these 6 Rak'āt will be equivalent to 12 years of worship.' (*Sunan Ibn Mājah*, pp. 45, vol. 2, *Hadīṣ 1167*)

The Method of Ṣalāt-ul-Awwābīn

After offering 3 Rak'āt Farḍ Ṣalāh of Maghrib, offer 6 Rak'āt with single intention. After each 2 Rak'āt, do Qa'dāh and recite Attaḥiyyāt, Ṣalāt Ibrāhīm, and Du'ā. At the start of the first, third, and fifth Rak'āt, recite Ṣanā, Ta'awwuz and Tasmiyyah (i.e. بِسْمِ اللّٰهِ and اَعُوْذُ). After the Qa'dāh of the sixth Rak'āt pay Salām.

The first 2 Rak'āt are the Sunnah Muakkadah and the other 4 are Nawāfil. This is the Ṣalāh of the Awwābīn (repenting people). (*Al-Waḥīfa-tul-Karīmāh*, p. 24, *Mulakhkhaṣan*)

If you like, you can perform these 6 in sets of 2 Rak'āt. It is stated in Part 4 of *Bahār-e-Sharī'at* on pages 15 and 16, 'To perform 6 Rak'āt after Ṣalāt-ul-Maghrib is Mustaḥab, and these

are referred to as Ṣalāt-ul-Awwābīn. These can all be performed with one Salām, or with 2, or with 3 Salāms and to perform it with 3 Salāms (i.e. in sets of 2 Rak'āt) is better. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 547, vol. 2*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Taḥiyya-tul-Wuḍū

It is Mustahāb to perform 2 Rak'āt of Ṣalāh after performing Wuḍū before the limbs become dry. (*Dur-re-Mukhtār, pp. 563, vol. 2*)

It is narrated by Sayyidunā 'Uqbaḥ bin 'Āmir رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever performs Wuḍū, and performs Wuḍū well, and then performs 2 Rak'āt with inward and outward focus, Jannaḥ will become Wājib for him.' (*Saḥīḥ Muslim, pp. 144, Ḥadīṣ 234*)

It is also Mustahāb to perform 2 Rak'āt of Ṣalāh after Ghusl (ritual bath). If after performing Wuḍū one offers Farḍ Ṣalāh etc., this will compensate for Taḥiyya-tul-Wuḍū. (*Rad-dul-Muhtār, pp. 563, vol. 2*) It is not permissible to perform Taḥiyya-tul-Wuḍū or the 2 Rak'āt after Ghusl during Makruḥ time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt-ul-Asrār

An effective Ṣalāh for the acceptance of Du'ās and fulfilment of needs is Ṣalāt-ul-Asrār. This has been mentioned by Imām Abul Ḥasan Nūruddīn 'Alī bin Jarīr Lakhmī Shaṭnūfī in

Bahjat-ul-Asrār and which has been narrated from Ghauṣ-ul-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ by Shaykh Mullā 'Alī Qārī and Shaykh Abdul Ḥaq Muḥaddiṣ Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

The method of this is to perform 2 Rak'āt of Nafl Ṣalāh after Ṣalāt-ul-Maghrib and after praying the Sunnahs. It is better to recite قُلْ هُوَ اللَّهُ 11 times in each Rak'āt after Sūrah al-Fātiḥah. After the Salām praise and glorify Allah عَزَّوَجَلَّ (for example, recite Sūrah al-Fātiḥah with the intention of praising and glorifying Allah عَزَّوَجَلَّ), then recite Ṣalāwāt and Salām on the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 11 times, and then recite the following 11 times:

يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِي حَاجَتِي
يَا قَاضِيَ الْحَاجَاتِ

Translation: O Rasūl of Allah عَزَّوَجَلَّ! O Nabi of Allah عَزَّوَجَلَّ! Come to my aid and assist me in the fulfilment of my need, O fulfiller of all needs.

Then take 11 steps towards Iraq and say the following at each step:

يَا غَوْثَ الثَّقَلَيْنِ يَا كَرِيمَ الطَّرْفَيْنِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِي
حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ

Translation: O benefactor of humans and Jinn, O the reverential both ways (i.e. from the lineage of the mother and the father both)! Come to my aid and assist me in the fulfilment of my need, O fulfiller of needs.

Then ask Du'ā to Allah **عَزَّوَجَلَّ** for the fulfilment of the need presenting mediation of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. (It is not necessary to recite the translation of the Arabic Du'ās).

(*Bahār-e-Sharī'at*, pp. 35, part. 4, *Bahja-tul-Asrar*, pp. 197)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt-ul-Ḥajāt

Sayyidunā Ḥuzayfaḥ **رَضِيَ اللهُ تَعَالَى عَنْهُ** has stated, ‘Whenever the Knower of the Unseen, the Immaculate Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was confronted with a challenging issue, he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would perform Ṣalāḥ.’ (*Sunan Abī Dāwūd*, pp. 52, vol. 2, *Ḥadīṣ 1319*)

For this (Ṣalāḥ) perform either 2 or 4 Rak’āt. It is mentioned in a Ḥadīṣ: ‘In the first Rak’at recite Sūrah al-Fātiḥah and Āyat-ul-Kursī 3 times, and in the remaining 3 Rak’at, after Sūrah al-Fātiḥah, recite **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** and **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**, **قُلْ هُوَ اللهُ** one in each. This is as if one has offered 4 Rak’āt in Laila-tul-Qadr.’ (*Bahār-e-Sharī'at*, pp. 34, part. 4)

The respected saints **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** have stated, ‘We offered this Ṣalāḥ and our needs were fulfilled.’ (*ibid*)

It is narrated by Sayyidunā ‘Abdullāḥ bin Awfī **رَضِيَ اللهُ تَعَالَى عَنْهُ** that the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever has a need for anything from Allah **عَزَّوَجَلَّ** or from any person should perform Wuḍū perfectly, perform 2 Rak’āt of Ṣalāḥ, praise Allah **عَزَّوَجَلَّ**, send Ṣalāt on the Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and then recite:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
 الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ
 وَعَزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ
 إِثْمٍ لَا تَدْعُنِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا
 حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ, who is the Forbearing and the Benevolent. Glory be to Allah عَزَّوَجَلَّ, the Owner of the Grand Throne. All praise is for Allah عَزَّوَجَلَّ, the Rab of the Worlds. I ask for the means of Your Mercy from You and I seek the means of Forgiveness from You and I seek the blessings of every good deed and safety from every sin. Do not deprive any sin of mine of forgiveness, and remove every grief, and fulfill whichever of my needs are in accordance with Your pleasure, O the Most Merciful of all those who are merciful.

(Sunan-ut-Tirmizī, pp. 21, vol. 2, Ḥadīṣ 478)

Blind Man Regained Eyesight

It is narrated by Sayyidunā ‘Uṣmān bin Ḥunāif رَضِيَ اللَّهُ تَعَالَى عَنْهُ that once a blind companion came to the court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, ‘Please make Du’ā to Allah عَزَّوَجَلَّ for my wellbeing.’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘If you wish I would make Du’ā for you or you observe patience and this is better for you.’ The companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said, ‘O Prophet of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please make

Du'ā.' The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then instructed, 'Perform Wuḍū, and perform Wuḍū perfectly, then perform 2 Rak'āt of Nafl and ask this Du'ā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَسَّلُ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ
نَبِيِّ الرَّحْمَةِ يَا رَسُولَ اللَّهِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي
حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَقِّعْهُ فِيَّ

Translation: O Allah عَزَّوَجَلَّ! I ask of You and I seek intermediation towards You, and I turn my focus towards You through the means of Your Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the Prophet of Mercy. Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I turn to my Rab عَزَّوَجَلَّ through the means of you regarding this need of mine, so that my need get fulfilled. O my Rab! Accept his intercession in my favour.

Sayyidunā 'Uṣmān bin Ḥunaif رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'By Allah عَزَّوَجَلَّ, we had not yet departed and were engaged in talking when he came towards us (in a state) as if he had never been blind.' (*Sunan Ibn Mājah*, pp. 156, vol. 2, Ḥadīṣ 1385, *Sunan-ut-Tirmizī*, pp. 336, vol. 5, Ḥadīṣ 3589) (*Mu'jam Kabīr*, pp. 30, vol. 9, Ḥadīṣ 8311, *Bahār-e-Sharī'at*, pp. 34, part. 4)

Dear Islamic brothers! This evil whisper of Shayṭān that you should only say 'Yā Allah' and you shouldn't say 'Yā Rasūlallāh' اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ has been ripped out from its roots by virtue of this blessed Ḥadīṣ. If it was not permissible to say 'Yā Rasūlallāh' then why would our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ teach these words himself? So just sway in happiness and continue to invoke the call of 'Yā Rasūlallāh'!

Ṣalāh during Eclipse

It is narrated by Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Once during the blessed time of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a solar eclipse occurred. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the Masjid and performed Ṣalāh with such an extended Qiyām, Rukū', and Sujūd that I had never observed before. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Allah عَزَّوَجَلَّ does not show these signs of His because of the death or life of anybody, but in fact He عَزَّوَجَلَّ scares His servants through them. Therefore, when you see any of them, proceed anxiously towards Du'ā, Ḍikr, and Istighfār.' (*Ṣaḥīḥ Bukhārī*, pp. 363, vol. 1, Ḥadīṣ 1059)

The Ṣalāh of the solar eclipse is Sunnaḥ Muakkadaḥ and the Ṣalāh of the lunar eclipse is Mustaḥab. (*Dur-re-Mukhtār*, pp. 80, vol. 3)

The Method of Offering the Eclipse Ṣalāh

Offer this Ṣalāh just as other Nawāfil are performed in 2 Rak'āt. In each Rak'at, perform one Rukū' and 2 Sajdahs. In this Ṣalāh, neither is there Azān, nor Iqāmat, nor loud recitation. After the Ṣalāh, ask Du'ā until the eclipse is over. One may offer more than 2 Rak'āt if he wishes; Salām may be performed after every 2 Rak'āt or just once after 4 Rak'āt. (*Baḥār-e-Sharī'at*, pp. 136, part. 4)

If an eclipse occurs during a time when Ṣalāh is not permitted, do not offer Ṣalāh; instead become occupied in asking Du'ā. If the sun sets in the eclipsed state then complete Du'ā and offer Ṣalāt-ul-Maghrib. (*Al-Jauḥara-tun-Nayyirah*, pp. 124, *Rad-dul-Muhtar*, pp. 78, vol. 3)

If there are high winds, severe darkness during the day, terrifying lightning during the night, continuous downpours of rain, severe falling of hailstones, the sky becomes red, there is a frequent shooting of stars, outbreak of the plague, similar disease, onset of earthquake, impending fear of an enemy, or any sort of terror – in all such cases it is Mustahab to perform 2 Rak'at of Ṣalāh. (*Fatāwā 'Alamgīrī*, pp. 153, vol. 1, *Dur-ru-Mukhtar*, pp. 80, vol. 3 etc.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt-ut-Taubāh (Ṣalāh for Repentance)

It is narrated by Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whenever anyone commits a sin, then offers Ṣalāh having made Wuḍū, and then seeks forgiveness, Allah عَزَّوَجَلَّ forgives his sin.' He then recited the following Āyah:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا

لِذُنُوبِهِمْ^ت وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ^ت وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ

يَعْلَمُونَ

And those who, when they commit an immoral act or wrong themselves, recall Allah عَزَّوَجَلَّ and beg forgiveness of their sins - and who forgives sins except Allah عَزَّوَجَلَّ? And those who do not purposely become stubborn regarding what they did.

[*Kanz-ul-Īmān (Translation of Qurān)*] (Part 4, Sūrah Āl-e-'Imrān, verse 135)

(*Sunan-ut-Tirmizī*, pp. 415, vol. 1, Ḥadīṣ 406)

The Reward of Offering 2 Rak'āt of Nafl after

Ṣalāt-ul-'Ishā

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Whoever performs 2 Rak’āt after Ṣalāt-ul-'Ishā, and in each Rak’āt recites قُلْ هُوَ اللَّهُ 15 times after Sūrah al-Fātiḥah, Allah عَزَّوَجَلَّ will build 2 such palaces for him in Jannah that the people of Jannah will look at. (*Ad-Dur-rul-Manşūr, pp. 681, vol. 8*)

2 Sayings of al-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Regarding the Sunnahs of Ṣalāt-ul-'Aşr

1. Whoever offers 4 Rak’āt before ‘Aşr, Allah عَزَّوَجَلَّ will make his body Ḥarām [prohibited] for the fire. (*Mu’jam Kabīr, pp. 281, vol. 23, Ḥadīş 611*)
2. Whoever offers 4 Rak’āt before ‘Aşr, the fire will not touch him. (*Mu’jam Awsaţ, pp. 77, vol. 2, Ḥadīş 2580*)

The Excellence of Last two Nafl of Zuḥar

It is Mustahab to offer four Rak’āt after the Ṣalāh of Zuḥar as a blessed Ḥadīş states, ‘Allah عَزَّوَجَلَّ will make the fire Ḥarām (prohibited) for the one who performs four (Rak’āt) before and four (Rak’āt) after Zuḥar Ṣalāh regularly.’ (*Sunan Nisāi, pp. 310, Ḥadīş 1813*)

Commenting on the foregoing Ḥadīş, ‘Allāmah Sayyid Ṭaḥṭāwī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي says that such a person would not enter the fire at all, his sins would be erased and Allah عَزَّوَجَلَّ would make the one whose rights he may have violated pleased with him. Or

the Ḥadīṣ implies that Allah عَزَّوَجَلَّ will enable him to perform such deeds which will not lead to punishment. (*Hāshiyā-tut- Ṭaḥṭāwī ala Dur-re-Mukhtār, pp. 284, vol. 1*)

‘Allāmah Shāmī عَلَيْهِ السَّلَامُ says, ‘There is a glad-tiding for him that he would die with faith and would not enter Hell.’ (*Rad-dul-Muhtār, pp. 547, vol. 2*)

Dear Islamic brothers! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! We offer ten Rak’at of Zuhar Ṣalāh daily; if we offer two more Rak’at Nafl Ṣalāh at the end, completing twelve Rak’at in connection with the sacred number of the twelfth of Rabī’-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of Observing Fasts

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘On the Day of Judgement, there will be no shade other than that of the ‘Arsh [throne] of Allah عَزَّوَجَلَّ. Three types of people will be under the shade of the ‘Arsh.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who will be those people?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied ‘(1) The person who resolves the difficulty of any of my followers (2) The one who revives my Sunnah (3) The one who recites Ṣalāt (Durūd) upon me in abundance.’ (Al-budur-us-Sāfirah Fil-Umūr-il-Ākhirah, pp. 131, Ḥadīṣ 366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Religious and Worldly Benefits of Nafil

[Supererogatory] Fasts

Dear Islamic brothers! In addition to Farḍ fasts, we should also develop habit of observing Nafil (supererogatory) fasts as

there are countless religious and worldly benefits for us in doing so. There is so much reward in it that one would like to observe fasts abundantly. The religious benefits include security of faith, protection from Hell and the attainment of Heaven. As for the worldly benefits, these include saving of time and money (the time and money spent on eating and drinking), a healthy digestive system and prevention from many ailments. Above all these benefits is the benefit of gaining the pleasure of Allah عَزَّوَجَلَّ.

11 Narrations Regarding Excellence of Nafl Fasts

1. Unique Tree of Paradise

Sayyidunā Qāis bin Zāid Juhannī رضي الله تعالى عنه narrates the following statement of the Noble Prophet صلى الله تعالى عليه وآله وسلم, ‘Whoever keeps a Nafl fast, Allah عَزَّوَجَلَّ will plant a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and larger than an apple. It will be as sweet as honey (from which wax is not filtered out) and as delicious as (pure) honey (from which wax is filtered out). On the Day of Judgement, Allah عَزَّوَجَلَّ will feed the fruits of this tree to the fasting person.’

(Mu'jam Kabīr, pp. 366, vol. 18, Ḥadīṣ 935)

2. Forty Years Away from Hell in Distance

The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Whoever keeps a Nafl fast hoping to be rewarded, Allah عَزَّوَجَلَّ will move him away at a distance of 40 years from the Hell.’ *(Kanz-ul-'Ummāl, pp.*

255, vol. 8, Ḥadīṣ 24148)

3. Fifty Years Distance Away from Hell

The Holy Prophet ﷺ said, ‘Whoever keeps a Nafil fast for Allah’s ﷺ pleasure, Allah ﷺ will create such a distance between him and Hell which a fast (horse) rider covers in fifty years.’ (*Kanz-ul-'Ummāl*, pp. 255, vol. 8, Ḥadīṣ 24149)

4. Reward More than the Gold Equivalent to the Earth

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said, ‘If someone keeps a Nafil fast and (if) he is given gold equivalent to the earth full of gold (as a reward), his reward will not get fully paid; its (true) reward would be awarded on the Day of Judgement.’ (*Musnad Abī Ya'la*, pp. 353, vol. 5, Ḥadīṣ 6104)

5. Far Away from Hell

Sayyidunā ‘Utbaḥ bin ‘Abd-e-Sulamī رضى الله تعالى عنه narrates that the beloved Prophet ﷺ said, ‘Whoever keeps one Farḍ fast in the path of Allah ﷺ, Allah ﷺ will put him as far away from Hell as the distance between the seven earths and the seven skies. Whoever keeps a Nafil fast, Allah ﷺ shall put him as far away from Hell as the distance between the earth and the sky.’ (*Mu'jam Kabīr*, pp. 120, vol. 17, Ḥadīṣ 295)

6. The Excellence of Observing One Fast

It is narrated by Sayyidunā Abū Ḥurairah رضى الله تعالى عنه that the Holy Prophet ﷺ has stated, ‘Whoever fasts a day for the pleasure of Allah ﷺ, Allah ﷺ puts him as far away from Hell as the distance a baby-crow can traverse flying continuously till it grows old and dies.’ (*Musnad Imām Aḥmad*, pp. 619, vol. 3, Ḥadīṣ 10810)

7. The Best Deed

Sayyidunā Abū Umāmah رضي الله تعالى عنه says that he once asked, 'Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Inform me of some ritual.' He صلى الله تعالى عليه وآله وسلم replied, 'Keep fasts as no other act can match it.' He asked again, 'Inform me of some ritual.' The Beloved Prophet صلى الله تعالى عليه وآله وسلم replied, 'Keep fasts as no other act can match it.' He asked once again, 'Inform me of some act.' The Holy Prophet صلى الله تعالى عليه وآله وسلم replied, 'Keep fasts as no other act can match it.' (*Sunan Nasāī, pp. 166, vol. 4*)

8. Observe Fast! You will become Healthy

Sayyidunā Abū Hūraīrah رضي الله تعالى عنه reports that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, 'Participate in Jihad (Islamic War), you will become self-sufficient. Observe fast, you will become healthy. Commence travel, you will become wealthy.' (*Mu'jam Awsaṭ, pp. 146, vol. 6, Ḥadīṣ 8312*)

9. Dining Mat of Gold

Sayyidunā Abū Dardā رضي الله تعالى عنه said: 'Every hair of a fasting person invokes Tasbīḥ for him. On the Day of Judgement, a dining mat of gold embroidered with pearls and gems will be laid under the (shade of) Divine Throne and it will be equal to the perimeter of the earth. There will be a variety of Heavenly food, drinks and fruits on it. They will eat and avail luxuries whereas other people shall be facing tough accountability.' (*Firdaus –bima' Šaur-ul-Khitāb, pp. 490, vol. 5, Ḥadīṣ 8853*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

10. Bones Invoke Tasbīḥ

Sayyidunā Buraīdah رضي الله تعالى عنه narrates that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم said to (Sayyidunā) Bilāl رضي الله تعالى عنه, ‘O Bilāl! Come and have breakfast.’ Sayyidunā Bilāl رضي الله تعالى عنه replied, ‘I am observing fast.’ Rasūlullāh صلى الله تعالى عليه وآله وسلم said, ‘We are eating our sustenance while Bilāl’s رضي الله تعالى عنه sustenance is increasing in Paradise.’ He صلى الله تعالى عليه وآله وسلم then said, ‘O Bilāl! Do you know that the angels keep making Du‘ā for the fasting person’s forgiveness and his bones invoke Tasbīḥ as long as someone eats before him.’ (*Sunan Ibn Mājah*, pp. 348, vol. 2, Ḥadīṣ 1749)

11. Excellence of Dying in the State of Fast

Sayyidatunā ‘Āishah رضي الله تعالى عنها narrates that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Whoever dies in the state of fasting, Allah عز وجل will write fasts in his account up to the Day of Judgement.’ (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 504, vol. 3, Ḥadīṣ 5557)

Virtue of Dying during a Righteous Deed

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Fortunate is the Muslim that meets his death in the state of fast. Death during any righteous deed is an extremely good sign. For instance, dying in the state of Wuḍū or whilst offering Ṣalāḥ, death during the journey to Madīnaḥ or demise in Madīnaḥ-tul-Munawwarāḥ, dying in Makka-tul-Mukarramaḥ, Minā, Muzdalifaḥ or ‘Arafāt during Ḥajj or dying during a Sunnaḥ-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami for learning the Sunnaḥ in the company of the devotees of the Prophet. These are all such great virtues that are only gifted to those who are fortunate.

Describing the virtuous desires of the honourable companions عَلَيْهِمُ الرِّضْوَان Sayyidunā Khaišamah رَضِيَ اللهُ عَنْهُ says, ‘The companions would express their fondness to meet death after a good deed such as Ḥajj, ‘Umrah, fighting in the path of Allah عَدُوِّ جَلَّ, fast in Ramaḍān etc.’

Faith-Reviving Death of Uncle Kālū

Death during a pious act is surely a blessing which is only bestowed to the fortunate. In this respect, listen to one of the blessings of the congregational I’tikāf organized by Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah, and make a firm intention to remain associated with the Madanī environment of Dawat-e-Islami for the rest of your life.

Sixty-year-old uncle Kālū from Madīna-tul-Auliyyā, Ahmadabad, India, attended the congregational I’tikāf organized by Dawat-e-Islami during the last ten days of Ramaḍān (2004, 1425 A.H.) in Shāhī Masjid, Ahmadabad. Even though he was already associated with the Madanī environment of Dawat-e-Islami, but this was the first time that he attended the congregational I’tikāf with the Prophet’s devotees. He learnt a lot during the I’tikāf and he gained the enthusiasm to act upon the second Madanī In’ām out of 72 Madanī In’āmāt i.e. he commenced offering Ṣalāh in the first Ṣaf (row) of the Masjid regularly.

On the 2nd of Shawwāl, the second day of Eid-ul-Fiṭr, he travelled with a Sunnah-Inspiring Madanī Qāfilaḥ for 3 days in the company of the Prophet’s devotees. On the 11th of Shawwāl 1425 A.H./2004, just five or six days after he had returned from the Qāfilaḥ, he went to the market to purchase

something. As there was the possibility of missing the first row of the Jamā'at in the Masjid in case of staying in the market any longer, he reached the Masjid before the uttering of the Azān leaving the market. As soon as he stood up after performing Wuḍū, suddenly, he fell onto the ground, recited the Kalimaḥ and Ṣalāt-‘Alan-Nabī and his soul left his body.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of the congregational I'tikāf, the spirit of acting upon the second Madanī In'ām of performing Ṣalāḥ in the first row took uncle Kālū from the market's environment of heedlessness to the spiritual atmosphere of the Masjid where he was blessed with the privilege of reciting the Kalimaḥ and Ṣalāt-‘Alan-Nabī at the time of his death.

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! The one reciting Kalimaḥ at the time of death will thrive in the grave as well as on the day of resurrection as the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one whose last statement is لَا إِلَهَ إِلَّا اللهُ will enter Heaven.’ (*Sunan Abī Dāwūd, pp. 255, vol. 3, Ḥadīṣ 3116*)

Listen to even further blessings of the Madanī atmosphere of Dawat-e-Islami: A few days after the death of uncle Kālū, his son had a dream in which he saw uncle Kālū dressed in white clothes and a green turban, he said smilingly, ‘Son! Keep doing the Madanī work of Dawat-e-Islami as I have been blessed by virtue of this Madanī movement.’

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Reward of Observing 3 Fasts Every Month

Every Islamic brother and sister should fast on at least three days of every Madanī (Islamic) month as there are many worldly and religious benefits and advantages of this ritual. It is better to fast on the ‘Ayyām-ul-Biḍ’ i.e. the 13th, 14th and 15th of (every) lunar month.

8 Narrations Regarding the Fasts of ‘Ayyām-ul-Biḍ’

1. The mother of the believers, Sayyidatunā Ḥaḥṣāḥ رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that there were four things that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never miss: (1) The fast of ‘Āshūrāḥ (2) The fast in (first) ten days of Żul-Ḥijjāḥ (3) Three fasts in every month and (4) Two Rak’āt (Sunnāḥ) before (the Farḍ of) Fajr. (*Sunan Nasāī, pp. 220, vol. 4*)
2. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the Beloved and Blessed Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always fast during ‘Ayyām-ul-Biḍ’ whether he would be in the state of travel or at home. (*Sunan Nasāī, pp. 198, vol. 4*)
3. Sayyidatunā ‘Āishāḥ Ṣiddīqāḥ رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast on Saturday, Sunday and Monday in one month and he would fast on Tuesday, Wednesday and Thursday in the next month.’ (*Sunan-ut-Tirmizī, pp. 186, vol. 2, Ḥadīṣ 746*)
4. Sayyidunā ‘Uṣmān bin Abū ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ said that he رَضِيَ اللهُ تَعَالَى عَنْهُ heard the Prophet of Raḥmāḥ, the Intercessor of Ummāḥ, the Owner of Jannāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘As any one of you have a shield for defence during war, likewise, fasting is your shield from Hell and keeping three

fasts every month are the best fasts.’ (*Saḥīḥ ibn Khuzaymā*, pp. 301, vol. 3, Ḥadīṣ 2125)

5. Fasting three days every month is like fasting ceaselessly. (*Ṣaḥīḥ Bukhārī*, pp. 649, vol. 1, Ḥadīṣ 1975)
6. The fasts of Ramaḍān and three fasts every month remove problems of the chest. (*Musnad Imām Aḥmad*, pp. 36, vol. 9, Ḥadīṣ 23132)
7. Whoever can fast three days every month should do so because every fast removes ten sins and purifies from sins in the same way as water purifies clothes. (*Mu’jam Kabīr*, pp. 35, vol. 25, Ḥadīṣ 60)
8. If you want to observe fast three days in a month, fast on the 13th, 14th and 15th. (*Sunan Nasāī*, pp. 221, vol. 4)

5 Narrations about Fasting on Monday and Thursday

1. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Deeds are presented every Monday and Thursday (in the court of Allah عَزَّ وَجَلَّ) so I like for my deeds be presented whilst I am fasting.’ (*Sunan-ut-Tirmizī*, pp. 187, vol. 2, Ḥadīṣ 747)
2. The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast on Monday and Thursday. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked the reason for doing so, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In these two days, Allah عَزَّ وَجَلَّ forgives every Muslim except such two Muslims who have ended relations with each other. He عَزَّ وَجَلَّ orders the angels to leave them until they reconcile.’ (*Sunan Ibn Mājah*, pp. 344, vol. 2, Ḥadīṣ 1740)

3. Sayyidatunā ‘Āishah Şiddīqah رضى الله تعالى عنها stated, ‘The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم would take particular care of fasting on Monday and Thursday.’ (Sunan-ut-Tirmizī, pp. 186, vol. 2, Ḥadīṣ 745)
4. Sayyidunā Abū Qatādaḥ رضى الله تعالى عنه stated, ‘The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم was asked the reason for fasting on Monday, he صلى الله تعالى عليه وآله وسلم replied, ‘It was on this day that I was born (Monday) and it was on this day that revelation descended upon me.’ (Saḥīḥ Muslim, pp. 591, Ḥadīṣ 1162)
5. The slave of Sayyidunā Usāmaḥ bin Zaīd رضى الله عنهما has narrated that Sayyidunā Usāmaḥ bin Zaīd رضى الله تعالى عنه would never miss the fast of Monday and Thursday even in the state of travel. I asked him why he fasted on Monday and Thursday despite being in old age. He رضى الله عنه replied, ‘Rasūlullāḥ صلى الله تعالى عليه وآله وسلم would also fast on Monday and Thursday, I (Usāmaḥ bin Zaīd رضى الله تعالى عنه) asked, ‘Yā Rasūlallāḥ صلى الله تعالى عليه وآله وسلم! Why do you fast on Monday and Thursday?’ He صلى الله تعالى عليه وآله وسلم replied, ‘The deeds of people are presented (in the court of Allah عَزَّوَجَلَّ) on Monday and Thursday.’ (Shu’ab-ul-Īmān, pp. 392, vol. 3, Ḥadīṣ 3859)

Definition of Malice

Dear Islamic brothers! We learnt from these blessed Aḥādīṣ that the deeds of people are presented in the court of Allah عَزَّوَجَلَّ every Monday and Thursday and Allah عَزَّوَجَلَّ forgives the Muslims out of His grace on both these days, but the people

who have ended relations with each other for worldly reasons are not forgiven. This is definitely a matter of concern. These days, it would be rare to find someone who does not have malice (in his heart for some other Muslim).

Malice is hidden enmity for others which is present in heart. We should ponder carefully about each and every Muslim that we hate and should take measures to remove that enmity. In particular, if we have any family disputes, we should come forward for reconciliation.

If despite sincere and full efforts of reconciliation, the dispute is not resolved, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the person that made the first attempt will be relieved of his responsibility. Anyhow, the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to fast on Monday and Thursday. One of the aforementioned reasons for fasting on Monday was his blessed birth, so it is as if the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to celebrate his birth by fasting every Monday.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three Virtues of Observing Fasts on Wednesday and Thursday

1. Sayyidunā ‘Abdullah Ibn ‘Abbās **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** reports the following blessed saying of the Beloved Prophet of Allah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**: Whosoever fasts on Wednesday and Thursday, freedom from Hell is written for him. (*Musnad Abī Ya’lā, pp. 115, vol. 5, Ḥadīṣ 5610*)
2. Sayyidunā Muslim bin ‘Ubaīdullāh Qarashī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** narrates from his honourable father **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that either

he asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself or someone else asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shall I fast forever?’ The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He asked again but the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent as before. When he asked for the third time the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired, ‘Who asked the question?’ He replied, ‘Me, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Without doubt, your family has rights over you; fast in Ramaḍān and in the following month (i.e. Shawwāl) and every Wednesday and Thursday, if you do this it will be as if you have fasted ceaselessly.’ (*Shu’ab-ul-Īmān*, pp. 395, vol. 3, *Hadīṣ* 3868)

3. Whoever fasted in Ramaḍān, Shawwāl and on Wednesday and Thursday shall enter Jannaḥ. (*Sunan Kubra*, pp. 147, vol. 2, *Hadīṣ* 2778)

3 Excellences of Fasting on Thursday and Friday

1. Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever fasted on Wednesday, Thursday and Friday; Allah عَزَّوَجَلَّ shall make (such) a house for him in Heaven that its exterior will be visible from the inside and its interior will be visible from the outside.’ (*Majma’-uz-Zawāid*, pp. 452, vol. 3, *Hadīṣ* 5204)
2. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Allah عَزَّوَجَلَّ will make a palace of pearls, rubies and emeralds for him (the person who fasts on Wednesday, Thursday and Friday)

and freedom from Hell shall be destined for him. (*Shu'ab-ul-Īmān*, pp. 397, vol. 3, Ḥadīṣ 3873)

3. Sayyidunā ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated that whoever fasts in these three days and then gives charity on Friday whether less or more, his sins will be forgiven and he will become as pure as he was on the day when he was born from his mother. (*Mu’jam Kabīr*, pp. 266, vol. 12, Ḥadīṣ 13308)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5 Excellences of Observing Fast on Friday

1. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever fasts on Friday, Allah عَزَّوَجَلَّ shall grant him the reward equivalent to 10 days of the afterlife and these are not like the days of this world.’ (*Shu'ab-ul-Īmān*, pp. 393, vol. 3, Ḥadīṣ 3862)

However, one should not fast on Friday exclusively; instead, one should fast on Thursday or Saturday in conjunction. (*The narration that mentions the prohibition of fasting on Friday alone is stated ahead*).

2. Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ reports the following faith-refreshing saying of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Whoever offers the Ṣalā-tul-Jumu’ah on a Friday, fasts on that day, visits a sick person, accompanies a funeral and serves as a witness for a Nikah, Jannah will become Wājib for him.’ (*Mu’jam Kabīr*, pp. 97, part. 8, Ḥadīṣ 7484)

3. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever is in the state of fasting on Friday morning, visits a sick person, accompanies a funeral and donates charity, he has made Jannah Wājib (due) for himself.'
(*Shu'ab-ul-Īmān*, pp. 394, vol. 3, *Ḥadīṣ* 3864)
4. Sayyidunā Jābir bin 'Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'On a Friday, whoever keeps fast, visits a sick person, feeds a needy person and walks with a funeral, he will remain unaffected from sins of 40 years.' (*Shu'ab-ul-Īmān*, pp. 394, vol. 3, *Ḥadīṣ* 3865)
5. Sayyidunā 'Abdullāh bin Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ says that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would rarely miss the fast of Friday. (*Shu'ab-ul-Īmān*, pp. 394, vol. 3, *Ḥadīṣ* 3865)

Dear Islamic brothers! As one should fast a day before or after the fast of 'Āshūrāh, one should do the same for Friday, because specifically fasting on Friday alone or Saturday exclusively is Makrūh Tanzīhī.

However, if a holyday (such as 15th Sha'bān, 27th Rajab etc.) falls on a Friday or Saturday then there is no harm in fasting on Friday or Saturday alone in this case.

3 Narrations Prohibiting Fasting on Friday Exclusively

1. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that he heard the Beloved and Blessed Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'No-one from amongst you should fast on a Friday

unless you join with it [the fast of] the day before or after it.’ (*Ṣaḥīḥ Bukhārī*, pp. 653, vol. 1, Ḥadīṣ 1985)

2. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not make the night of Friday exclusive among all nights for standing (in Ṣalāḥ), and do not make the Friday exclusive amongst all the days for fasting, unless it is such a fast that you have to keep.’ (*Ṣaḥīḥ Muslim*, pp. 576, Ḥadīṣ 1144)
3. Sayyidunā ‘Āmir bin Ludāin Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ said that he heard Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘The day of Friday is Eid for you, do not fast on it unless you fast on the day before or after it in addition.’ (*At-Tarḡīb wat-Tarḥīb*, pp. 81, vol. 2, Ḥadīṣ 1592)

The foregoing Aḥādīṣ make it clear that we should not fast on Friday exclusively. However, if there is any particular reason to do so, for example, if the 27th of Rajab falls on a Friday there is no harm in fasting on that Friday.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2 Narrations Regarding the Excellence of Observing Fasts on Saturday and Sunday

Sayyidatunā Umm-e-Salama رَضِيَ اللهُ تَعَالَى عَنْهَا said that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast on Saturday and Sunday and he would say, ‘These two (Saturday and Sunday) are the days of Eid for the polytheists (Mushrikīn) and I want to oppose them.’ (*Ṣaḥīḥ ibn Khuzaymā*, pp. 318, vol. 3, Ḥadīṣ 2167)

Fasting on Saturday alone is prohibited. In this regard, Sayyidunā ‘Abdullāh bin Busr رَضِيَ اللهُ تَعَالَى عَنْهُ narrates from his sister that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not fast on Saturday unless it is a Farḍ fast.’

Sayyidunā Imām Abū ‘Īsā Tirmiẓī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that this Ḥadīṣ is ‘Ḥasan’ and that it refers to the prohibition of somebody fasting exclusively on Saturday, because the Jews used to revere this day. (*Sunan-ut-Tirmiẓī*, pp. 186, vol. 2, Ḥadīṣ 744)

12 Madani Pearls about Nafil Fasts

1. If parents prevent their son from Nafil fast out of fear of illness, the son should obey them. (*Rad-dul-Muhtār*, pp. 478, vol. 3)
2. A wife cannot keep a Nafil fast without her husband’s consent. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, pp. 477, vol. 3)
3. It becomes Wājib to complete a Nafil fast which has been deliberately started. If it is broken it will be Wājib to make up for it. (*Durr-e-Mukhtār*, pp. 473, vol. 3)
4. If a Nafil fast became invalid unintentionally, not deliberately, for example, if a woman’s menses begin during her fast, the fast will become invalid and it will be Wājib to make up for it. (*ibid*, p. 374)
5. It is not permissible to break a Nafil fast without a valid exemption. If a fasting host realizes that the guest will be offended if the host does not eat with the guest, or if a fasting guest realizes that the host will be offended in case of his not eating with the host, it is a valid exemption for

breaking the fast, provided that the fast is broken before the Islamic midday (Ḍaḥwa Kubrā) and not after it, and provided that the one breaking the fast is certain to make up for it later. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 475, vol. 3*)

6. One can break a Nafl fast before ‘Aṣr (not after ‘Aṣr) if his parents are displeased with his fasting. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 477, vol. 3*)
7. If a fasting person is invited to a meal by an Islamic brother, he can break a Nafl fast before the Islamic midday, but it will be Wājib for him to make up for it later. (*Durr-e-Mukhtār, pp. 477, vol. 3*)
8. To make an intention like, ‘If I’m invited to a meal then I won’t fast but if I’m not then I will fast’ - is not valid and in this case his fast is invalid. (*Fatāwā ‘Alamgīrī, pp. 195, vol. 1*)
9. If an employee or labourer will not be able to carry out his work properly and completely due to a Nafl fast, it is necessary for him to seek the permission for his fast by his employer. However, if he can carry out the work properly he does not require employer’s permission. (*Durr-e-Mukhtār, pp. 478, vol. 3*)
10. Sayyidunā Dāwūd عليه السلام used to fast on alternate days. Fasting in this manner is called ‘Dāwūd’s Fasting.’ This is a preferable manner of fasting for us, as Rasūlullāh صلى الله تعالى عليه وآله وسلم has said, ‘The preferable fast is the fast of my brother Dāwūd عليه السلام. He عليه السلام used to fast one day and not the next, and he would never flee from the challenge of an enemy.’ (*Sunan-ut-Tirmiḏī, pp. 197, vol. 2, Ḥadīṣ 770*)

11. Sayyidunā Sulaymān عَلَيْهِ السَّلَام used to fast the first three days, the middle three days, and the last three days of the month. In this way he used to be in the state of fasting in the beginning, middle and end of the month. (*Kanz-ul-'Ummāl*, pp. 304, vol. 8, Ḥadīṣ 24624)
12. It is Makrūḥ Tanzīhī to fast for the entire year. (*Durr-e-Mukhtār*, pp. 337, vol. 3)

O Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Make us observe Nafl fasts abundantly thereby making positive use of our lives, health and spare time. Accept these fasts, and also forgive us and forgive the entire Ummah of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Holy Months

Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

It is narrated by Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُمَسِي عَشْرًا أَدْرَكْتَهُ
شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Translation: ‘Whoever recites Ṣalāt upon me 10 times in the morning and 10 times in the evening will avail my intercession on the Day of Judgement.’

(Majma’-uz-Zawāid, pp. 163, vol. 10, Hadīth 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Muḥarram-ul-Ḥarām

The Islamic year begins with the month of Muḥarram-ul-Ḥarām. This is a month of great eminence and blessings which teaches us the important lessons of patience and sacrifice. Many

excellences have been narrated regarding carrying out worship and fasting in this holy month. Furthermore, this month bears the grand Day of ‘Āshūrāḥ, which is distinguished in its reverence.

The Best Fasts Other Than Ramaḍān

It is narrated by Sayyidunā Abū Ḥurairah رضي الله تعالى عنه that the Knower of the Hidden, the Immaculate Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Leaving Ramaḍān, the fast of Muḥarram is most superior, and the most superior Ṣalāḥ after the Farḍ Ṣalāḥ is Ṣalāt-ul-Layl (i.e. Nawāfil performed during the night).’ (*Saḥīḥ Muslim, pp. 591, Ḥadīṣ 1163*)

A Fast Equivalent to the Fasts of One Month

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘The fast of every day of Muḥarram is equivalent to the fasts of one month.’ (*Mu’jam Ṣaḥīḥ, pp. 71, vol. 2*)

25 Important Events which Occurred on the Day of ‘Āshūrāḥ

1. On the 10th of Muḥarram-ul-Ḥarām, the Day of ‘Āshūrāḥ, the repentance of Sayyidunā Ādam عليه السلام was acknowledged.
2. On this day Ādam عليه السلام was born and
3. On this day he عليه السلام entered Heaven.
4. On this day the ‘Arsh (the Divine Throne)
5. Kursī

6. sky
7. earth
8. sun
9. moon
10. stars and
11. Heaven were created.
12. On this day Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام was born.
13. On this day he عَلَيْهِ السَّلَام was saved from the fire.
14. On this day Sayyidunā Mūsā عَلَيْهِ السَّلَام and his Ummah were saved and Pharaoh was drowned along with his people.
15. On this day Sayyidunā ‘Īsā عَلَيْهِ السَّلَام was born.
16. On this day he عَلَيْهِ السَّلَام was raised up to the skies.
17. On this day Sayyidunā Nūḥ’s عَلَيْهِ السَّلَام ark parked on the mount of Jūdī.
18. On this day Sayyidunā Sulaymān عَلَيْهِ السَّلَام was bestowed with a great kingdom.
19. On this day Sayyidunā Yūnus عَلَيْهِ السَّلَام was brought out of the stomach of the whale.
20. On this day eyesight of Sayyidunā Ya’qūb عَلَيْهِ السَّلَام began to restore.
21. On this day Sayyidunā Yūsuf عَلَيْهِ السَّلَام was taken out from the deep well.
22. On this day Sayyidunā Ayyūb عَلَيْهِ السَّلَام was relieved of his affliction.
23. On this day rain descended from the sky for the first time.

24. The fast on this day was common even among previous Ummahs. It is said that the fast on this day was Farḍ in those times when the Fasts of the blessed month of Ramaḍān were not Farḍ but it was later revoked. (*Mukāshafa-tul-Qulūb*, p. 650)
25. On the day of ‘Āshūrāḥ, Sayyidunā Imām Ḥussāin رضي الله تعالى عنه, his sons and companions were all brutally martyred in the plains of Karbalā after being kept starved for 3 consecutive days.

Blessings of Spending on Family on the Day of ‘Āshūrāḥ

It is narrated by Sayyidunā Abdullah ibn Mas’ūd رضي الله تعالى عنه that the Beloved Prophet صلى الله تعالى عليه وآله وسلم has stated that whoever increases provisions generously for his family on the day of ‘Āshūrāḥ, i.e. he prepares more food than usual and make them eat to full appetite, Allah عز وجل will grant an increase as well as more goodness and blessings in his sustenance for the entire year. (*Māṣabata bis-Sunnah, Shahr-ul-Muharram*, p. 17)

Protection from Ailments for the Entire Year

The renowned commentator of the Qurān and Ḥadīṣ, Hakim ul-Ummah, Muftī Aḥmad Yār Khān عليه ورحمة الملائكة has stated, “To observe fast on the 9th and 10th of Muḥarram brings tremendous reward. On the 10th of Muḥarram, prepare delicious foods for the family, إن شاء الله عز وجل there will be blessings in the home for the entire year. It is better to cook Kḥichrā¹ and to perform

¹ Kḥichrā is a meal prepared by intense cooking of meat alongwith almost all types of pulses, wheat, barley and rice until a homogenous paste is obtained.

Fātiḥah for Sayyidunā Imām Ḥussāin رَضِيَ اللهُ تَعَالَى عَنْهُ (this is proven to be very beneficial). On this date (i.e. the 10th of Muḥarram), if one performs Ghusl, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, he will remain safe from illnesses for the whole year because on this day the water of Zam Zam reaches all waters.’ (*Ruḥ-ul-Bayān*, pp. 142, vol. 4, *Quetta*)

The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever applies Iṣmad Kohl into his eyes on the day of ‘Āshūrāh, his eyes will never suffer ache.’ (*Shu’ab-ul-Īmān*, pp. 367, vol. 3, *Ḥadīṣ 3797*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of Donating Charity on ‘Āshūrāh

On the day of ‘Āshūrāh in the land of Rey, a person came to the Qāḍī [judge] and asked, ‘I am very poor and have a large family. I ask of you for the sake of the day of ‘Āshūrāh, please arrange for 2 kilos of bread, 5 kilos of meat, and 10 dirhams [a currency] for me. May Allah عَزَّوَجَلَّ increase your honour.’ The Qāḍī replied, ‘Come after Zuḥar.’ When the poor man came back after Zuḥar, he was told, ‘Come after ‘Aṣr.’ When he came again after ‘Aṣr, he was still not given anything and was turned away empty handed.

The heart of the poor man had been broken. He then went sorrowfully to a Christian and asked, ‘For the sake of this honourable day, give me something.’ The Christian asked in return, ‘What day is it today?’ The poor man replied, ‘Today is the day of ‘Āshūrāh.’ After saying this, he explained some of

the excellences of ‘Āshūrāh. On hearing this, the Christian said, ‘You have referred a very great day as mediator. Tell me your need.’ So the poor man expressed the same need to the Christian. That man presented 10 sacks of wheat, 100 kilos of meat, and 20 dirhams, and then said, ‘This amount is allocated for you and your family every month for lifetime as regards to the excellence and sacredness of this day.’

That night, the Qāḍī saw a dream in which someone was telling him to look up. When he looked up he saw 2 splendid palaces; one was made from gold and silver bricks, and the other was made from red rubies. The Qāḍī asked, ‘To whom do these 2 palaces belong to?’ It was replied, ‘If you had fulfilled the need of the poor man, they would have been yours, but because you didn’t give him anything, both of these palaces have been given to a particular Christian person.’

When the Qāḍī awoke he was extremely worried. As soon as the morning came, he went to the Christian and asked, ‘What good deed did you perform yesterday?’ He said, ‘How do you know of it?’ The Qāḍī then explained his dream to him, and made the following offer, ‘Take 100,000 dirhams from me and sell me the good deed you performed yesterday.’

The Christian then said, ‘I will not sell it, not even for all the wealth of the entire world. The Mercy and Grace of the Rab is great. Look! I am now embracing Islam.’ Upon saying this, he invoked **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**, meaning, ‘I testify that there is none worthy of worship except Allah **عَزَّوَجَلَّ** and I testify that Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is his distinguished servant and Prophet.’ (*Rauḍ-ur-Riyāhīn*, p. 152)

Nafil Ṣalāh of the Night of ‘Āshūrāh

Perform 4 Rak’at of Nafil Ṣalāh on the night of ‘Āshūrāh in such a way that after reciting Sūrah al-Fātiḥah in each Rak’at, recite Āyat-ul-Kursī once, and Sūrah al-Ikhlāṣ 3 times. After completing the Ṣalāh, recite Sūrah al-Ikhlāṣ 100 times. The one carrying out this ritual will be purified from sins and will avail countless blessings in Paradise. (*Jannatī Zaīwar, p. 157*)

4 Excellences of the Fast of ‘Āshūrāh

It is narrated by Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that when Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in Madīnah-tul-Munawwarah رَاحَهَا اللهُ شَرَفًا وَتَعْظِيمًا the Jews were fasting on the day of ‘Āshūrāh, so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Why have you fasted on this day?’ They replied, ‘This is a great day in which Allah عَزَّوَجَلَّ saved Mūsā عَلَيْهِ السَّلَام and his nation, and drowned Pharaoh and his people. Therefore, Mūsā عَلَيْهِ السَّلَام fasted on this day as an expression of gratitude to Allah عَزَّوَجَلَّ and so we too observe fast on this day.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘We deserve more than you to follow Mūsā عَلَيْهِ السَّلَام.’ So the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself fasted and he ordered his Companions to do so as well. (*Ṣaḥīḥ Bukhārī, pp. 656, vol. 1, Ḥadīṣ 2004*)

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, ‘I never saw the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enthusiastic so much to observe fast thereby highlighting excellence to any day as much as he would for the day of Āshūrā’ and the month of Ramaḍān.’ (*Ṣaḥīḥ Bukhārī, pp. 657, vol. 1, Ḥadīṣ 2006*)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Observe fast on the day of ‘Āshūrāh, and oppose the Jews in this by keeping an

additional fast one day before or one day after it.’ (*Musnad Imām Aḥmad, pp. 518, vol. 1, Ḥadīṣ 2154*)

So, whenever you observe fast on the day of ‘Āshūrāḥ, it is better to fast on either the 9th or 11th of Muḥarrām in addition.

It is narrated by Sayyidunā Abū Qatādaḥ رضي الله تعالى عنه that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم said, ‘I have hope in Allah عز وجل that the fast of ‘Āshūrāḥ wipes out the sins of the previous year.’ (*Saḥīḥ Muslim, pp. 590, Ḥadīṣ 1162*)

Du’a of ‘Āshūrāḥ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا قَابِلَ تَوْبَةِ آدَمَ يَوْمَ عَاشُورَاءَ
يَا فَارِجَ كَرْبِ ذِي النُّونِ يَوْمَ عَاشُورَاءَ
يَا جَامِعَ شَمْلِ يَعْقُوبَ يَوْمَ عَاشُورَاءَ
يَا سَامِعَ دَعْوَةِ مُوسَى وَهَارُونَ يَوْمَ عَاشُورَاءَ
يَا مُغِيثَ إِبْرَاهِيمَ مِنَ النَّارِ يَوْمَ عَاشُورَاءَ
يَا رَافِعَ إِدْرِيسَ إِلَى السَّمَاءِ يَوْمَ عَاشُورَاءَ
يَا مُجِيبَ دَعْوَةِ صَالِحٍ فِي النَّاقَةِ يَوْمَ عَاشُورَاءَ

يَا نَاصِرَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمَ عَاشُورَاءَ يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ
وَرَحِيمَهُمَا صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا مُحَمَّدٍ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
وَاقْضِ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ وَأَطِلْ عُمْرَنَا
فِي طَاعَتِكَ وَمَحَبَّتِكَ وَرِضَاكَ وَأَحِينَا حَيَوَةً طَيِّبَةً
وَتَوَقَّنَا عَلَى الْإِيمَانِ وَالْإِسْلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ ط اللَّهُمَّ بَعِّزِ الْحَسَنَ وَأَخِيهَ وَأُمِّهَ وَأَبِيهَ
وَجَدَّهُ وَبَنِيهِ فَرِّجْ عَنَّا مَا نَحْنُ فِيهِ ط

Then recite following 7 times:

سُبْحَانَ اللَّهِ مِلْءَ الْمِيزَانِ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغِ الرِّضَى
وَزِينَةَ الْعَرْشِ لَا مَلْجَأَ وَلَا مَنجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ط سُبْحَانَ
اللَّهِ عَدَدَ الشَّفَعِ وَالْوَتْرِ وَعَدَدَ كَلِمَاتِ اللَّهِ التَّامَّاتِ
كُلِّهَا نَسْأَلُكَ السَّلَامَةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ^ط نِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ^ط وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ^ط وَصَلَّى
اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَعَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ عَدَدَ
ذَرَّاتِ الْوُجُودِ وَعَدَدَ مَعْلُومَاتِ اللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ^ط

Rabī'-un-Nūr

Excellence of Ṣalāt-'Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Whoever sends Ṣalāt upon me 10 times, Allah عَزَّوَجَلَّ will bestow 100 blessings upon him. (*At-Targhīb wat-Tarhīb*, pp. 323, vol. 2)

As soon as the month of Rabī'-un-Nūr comes, springtime blossoms everywhere. Those who love the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become excited and delighted. Every true Muslim, whether young or old, expresses the feelings of his heart as if:

*Nišār tayrī chaḥal paḥal par ḥazār eidayn Rabī'-ul-Awwal
Siwāy Iblīs kay jahān mayn sabḥī to khushiyān manā raḥay ḥayn*

*Thousands of Eids be sacrificed on the reverence of Rabi-ul-Awwal
Everyone is rejoicing in the world except Satan, the cursed*

When the darkness of disbelief, idolatry and barbarism prevailed everywhere in the universe, a light shone in the sacred house of Sayyidatunā Āminah رَضِيَ اللهُ تَعَالَى عَنْهَا in Makka-tul-Mukarramah, which brightened the entire universe. The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for whom the troubled humanity was anxiously waiting, came as a universal mercy for all the worlds.

Mubāarak ḥo kay Khatm-ul-Mursalīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tashrīf lay āay

Janāb Raḥmat-ul-lil-Ālamīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tashrīf lay āay

*Congratulations! The last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has come
Congratulations! The mercy for all the worlds has come*

The Dawn of Blessings

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the world on the 12th of Rabī'-un-Nūr at the time of dawn and turned the dark night of miseries, difficulties, troubles and tribulations into the bright and auspicious dawn of blessings.

Musalmāno Ṣubḥ-e-Baḥārān mubāarak

Woh̄ barsātay anwār Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ āay

*Congratulations on the onset of the blessed dawn
Our Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has come showering Nūr (light)*

Miracles

As soon as Allah's نُوْرٌ عَزَّوَجَلَّ Nūr (light) صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ twinkled on the earth on 12th Rabī'-un-Nūr, the dark clouds of oppression and disbelief disappeared, the palace of Kistrā, which belonged to the Iranian king, was struck by an earthquake and fourteen

of its spikes fell off, the flame which had been continuously blazing for one thousand years in Iran extinguished, river ‘Sava’ became dry, the Ka’bah began to sway and idols fell on their heads.

*Tayrī āmad thī kay Baītullah mujray ko jhukā
Tayrī haybat thī kay har But thar tharā kar gir gayā*

*Upon your arrival, the Ka’bah swayed
Every idol fell tremblingly, being afraid*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beyond doubt, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a mercy and munificence, and indeed, the day when Allah’s عَزَّوَجَلَّ mercy descends, is a day of happiness and joy. Allah عَزَّوَجَلَّ says in the Holy Qurān, part 11, Sūrah Yūnus, verse 57:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٧﴾

Say, ‘Allah’s munificence and His mercy - upon these should the people rejoice; that is better than all their possessions.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 11, Yūnus: 57)

اللَّهُ أَكْبَرُ! The Qurān is itself ordering us to rejoice over Allah’s mercy, and is there Allah’s عَزَّوَجَلَّ mercy greater than that in the form of the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? The Holy Qurān has clearly announced in part 17, Sūrah Al-Anbiyā, verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we did not send you, but as a mercy for all the worlds.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 17, Al-Anbiyā: 107)

Night Superior to Laīla-tul-Qadr

Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, ‘Indeed, the night of the birth of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is exceeding in reverence over even Laila-tul-Qadr, which is one of the nights gifted to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In fact, the night whose reverence lies in the advent of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is more sacred than the night whose reverence lies in the arrival of the angels.

(Māšabata bis-Sunnah, p. 73)

Reward of Celebrating the Blessed Birth

Shaykh Abdul Ḥaq Muḥaddiṣ Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘The reward for those who rejoice in the night of the blessed birth of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that Allah عَزَّوَجَلَّ will, with His grace and His generosity, enter them into Jannat-un-Na‘im. The Muslims have always organised gatherings of Milād, given invitations in the happiness of the blessed birth, and given food and charity to others in abundance on this occasion. The Muslims always greatly express their joy and happiness, and always spend open-heartedly on this occasion. Furthermore, they arrange for the remembrance of the blessed birth of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and they decorate their houses, and with the blessings of all of

these pious acts, the mercy of Allah **عَزَّوَجَلَّ** descends on these people.’ (*Māšabata bis-Sunnah*, p. 74)

Dear Islamic brothers! Participate in gatherings of *Ẓikr* and *Na’at* in abundance in the month of *Rabi’-un-Nūr*. Perform *Nawāfil* and other pious acts in abundance and present the *Īṣāl Ṣawāb* in the blessed court of the Merciful Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Rajab-ul-Murajjab

Heavenly Canal

Sayyidunā Anas bin Mālik **رَضِيَ اللهُ تَعَالَى عَنْهُ** narrates that the Beloved of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘In *Jannah*, there is a canal called ‘*Rajab*’ whose water is whiter than milk and sweeter than honey. Whoever keeps one fast in the month of *Rajab*, Allah **عَزَّوَجَلَّ** will make him drink from this canal.’ (*Shu’ab-ul-Īmān*, pp. 367, vol. 3, *Ḥadīṣ* 3800)

Palace of *Jannah*

Sayyidunā Abū Qilābah **رَضِيَ اللهُ تَعَالَى عَنْهُ** has stated, ‘There is a grand palace in Heaven for those who observe fasts in *Rajab*.’ (*Shu’ab-ul-Īmān*, pp. 368, vol. 3, *Ḥadīṣ* 3802)

The Excellence of the 27th Night

In *Rajab*, there is one such night in which the one performing good deeds receives the reward of 100 years of worship – that night is the 27th night. The one who offers twelve *Rak’at Ṣalāh* in this night, reciting *Sūrah al-Fātiḥah* and another *Sūrah* in

every Rak'at and performing Tashahhud after every two Rak'at, performs Salām after all twelve Rak'at and invokes the following 100 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Istighfār 100 times, Ṣalāt-‘Alan-Nabī 100 times, and then asks Du‘ā for anything he wishes for the worldly life or the afterlife, and then fasts in the morning; all of his supplications will be answered, except the one made for any sin. (*Shu‘ab-ul-Īmān*, pp. 374, vol. 3, *Hadīṣ* 3812)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Fasting on the 27th Rajab

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in reference to ‘Fawāid-e-Ĥanād’ that Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I was given Prophethood on the 27th of Rajab. Whoever fasts on this day and asks Du‘ā at the time of Ifṭār, it will be expiation for 10 years of his sins.’ (*Fatāwā Razawīyah (Jadīd)*, pp. 648, vol. 10)

Reward of Hundred Years of Fasting

It is narrated by Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There is a day and a night in the month of Rajab; if a person fasts during that day and stands (for worship) in the night, it will be as if he fasted for 100 years; and this is the 27th of Rajab. This is the day on

which Prophethood of the Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was announced. (*Shu'ab-ul-Īmān*, pp. 374, vol. 3, Ḥadīṣ 3811)

Sha'bān-ul-Mu'azzam

Month of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet of Raḥmāh, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated regarding the month of Sha'bān-ul-Mu'azzam, 'Sha'bān is my month and Ramaḍān is the month of Allah عَزَّوَجَلَّ.' (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 301, Ḥadīṣ 4889)

Which Month is Most Superior after Ramaḍān?

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'Someone asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as to which fast is the best after Ramaḍān? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The fast of Sha'bān in the honour of Ramaḍān.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was further asked what the best charity was, and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Giving charity in the month of Ramaḍān.' (*Sunan-ut-Tirmizī*, pp. 146, vol. 2, Ḥadīṣ 663)

Divine Manifestation in the 15th Night

Sayyidatunā 'Āishah Ṣiddīqāh رَضِيَ اللهُ تَعَالَى عَنْهَا reports that the Holy Prophet عَزَّوَجَلَّ said, 'Allah عَزَّوَجَلَّ reveals Divine Manifestation in the 15th night of Sha'ban. He عَزَّوَجَلَّ forgives those who ask for forgiveness and showers mercy upon those who ask for mercy but leaves those who hold malice (in their hearts for each other).' (*Shu'ab-ul-Īmān*, pp. 383, vol. 3, Ḥadīṣ 3835)

Nights Bearing Virtues

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا stated that she heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Allah عَزَّ وَجَلَّ opens the portals of goodness in four nights:

1. The night of Eid-ul-Adḥā
2. The night of Eid-ul-Fiṭr
3. The night of the 15th of Sha’ban as the names of those who will die and the sustenance of people and the names of those who will perform Ḥajj (this year) are inscribed in this night.
4. Night of ‘Arafah (9th Zūl-Ḥijjah) till the Azān of Fajr.

(Ad-Dur-rul-Manšūr, pp. 402, vol. 7)

Six Nawāfil after Maghrib Ṣalāh

To offer particular six Rak’āt of Nafl after the Farḍ and Sunan of Ṣalāt-ul-Maghrib is one of the traditions of the pious saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ of Islam. After offering the Farḍ and Sunan etc., offer six Rak’āt of Nafl in sets of two. Before offering the first two Rak’āt, make the intention: ‘Yā Allah عَزَّ وَجَلَّ! By the virtue of these two Rak’āt, grant me long life with wellbeing.’ Similarly, before offering the second two Rak’āt, make the intention: ‘Yā Allah عَزَّ وَجَلَّ! By the virtue of these two Rak’āt, protect me from calamities.’ Before offering the last two Rak’āt, make the intention: ‘Yā Allah عَزَّ وَجَلَّ! By the virtue of these two Rak’āt, do not make me dependent on anyone except You.’

After every two Rak’āt, recite Sūrah al-Ikhlāṣ twenty one times or Sūrah Yāsīn once. If possible, recite them both. It is also

possible that one Islamic brother recites Sūrah Yāsīn while the rest listen. Keep in mind that the other Islamic brother(s) should not recite Sūrah Yāsīn etc. aloud individually while loud recitation is already taking place. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* Huge reward will pile up for you at the very beginning of the night. Each time after Sūrah Yāsīn, recite the Du'a of mid-Sha'bān:

Du'a for Mid-Sha'bān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Allah *عَزَّوَجَلَّ* - beginning with the name of - the Most Gracious,
the Most Merciful

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يُمَنُّ عَلَيْهِ ط يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ ط يَا ذَا الطُّوْلِ وَالْإِنْعَامِ ط لَا إِلَهَ إِلَّا أَنْتَ
ظَهَرَ اللَّاجِبِينَ ط وَجَارَ الْمُسْتَجِيرِينَ وَآمَانَ الْخَائِفِينَ ط
اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي عِنْدَكَ فِي أَمْرِ الْكِتَابِ شَقِيًّا أَوْ
مَحْرُومًا أَوْ مَطْرُودًا أَوْ مُفْتَرًّا عَلَى فِي الرِّزْقِ فَامْحُ
اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي وَحِرْمَانِي وَطَرْدِي وَإِفْتَارَ
رِزْقِي ط وَاثْبِتْنِي عِنْدَكَ فِي أَمْرِ الْكِتَابِ سَعِيدًا مَرزُوقًا
مُوفَقًا لِلْخَيْرَاتِ ط فَإِنَّكَ قُلْتَ وَقَوْلِكَ الْحَقُّ فِي كِتَابِكَ

الْمُنَزَّلِ ط عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ ﴿يَمْحُو اللَّهُ مَا يَشَاءُ
 وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿﴾ ۞ إِلَهِي بِالتَّجَلِّيِ الْأَعْظَمِ ط
 فِي لَيْلَةِ التَّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكْرَمِ ط الَّتِي يُفْرَقُ
 فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيُيْرَمُ ط أَنْ تَكْشِفَ عَنَّا مِنَ الْبَلَاءِ
 وَالْبُلُوَاءِ مَا نَعْلَمُ وَمَا لَا نَعْلَمُ ط وَأَنْتَ بِهِ أَعْلَمُ إِنَّكَ
 أَنْتَ الْأَعَزُّ الْأَكْرَمُ ط وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿﴾

Translation: Yā Allah عَزَّوَجَلَّ! O the One who does favour to everyone but no one can do any favour to You! O the One bearing high majesty and grandeur! O the One who bestows bounty and rewards! There is none worthy of worship except You. You help the troubled, provide refuge to those who seek refuge and give peace to those who are in fear. Yā Allah عَزَّوَجَلَّ! In the primary book (i.e. Lauḥ Maḥfūz/Secured Tablet) that is with You, if You have written my name among the unfortunate, the deprived, the rejected or one with lacking sustenance, then Yā Allah عَزَّوَجَلَّ, with Your grace, remove my misfortune, deprivation, disgrace and lack of sustenance, write my name among those who are blessed with good fortune, increased sustenance and ability to perform good deeds in the primary book. Indeed, You have truly mentioned in Your own descended book (i.e. the Holy Qurān) as uttered by Your Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: *Translation from Kanz-ul-Īmān: ‘Allah عَزَّوَجَلَّ erases and confirms whatever He wills; and only with Him is the real script.’ (Part 13, Sūrah Ar-Ra’d, verse 39) O my Rab عَزَّوَجَلَّ! By virtue of Divine Manifestation*

that lies in 15th night of the blessed month of Sha'bān in which every prudent task is assigned and is made irrevocable, remove from us all calamities and discords, those that we know about as well as those that we do not, while You know everything the most. Truly, You are the most powerful, the most reverent. And may Allah Almighty **عَزَّوَجَلَّ** send blessings and salutation on Sayyidunā Muhammad **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and on his family and his companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** and all praise is for Allah **عَزَّوَجَلَّ**, the Sustainer of the worlds.

Lighting Candles on Graves

It is Sunnah for Islamic brothers to visit the graveyard on Shab-e-Barā'at (by Sharī'ah, Islamic sisters are not allowed). It is not allowed to burn candles on the graves. However, if there is darkness in the graveyard and one needs light for the recitation of the Qurān etc., a candle may be lit in this case at some distance away from the grave for the sole purpose of having light.

Similarly, there is no harm in burning incenses at some distance away from the grave for spreading fragrance among the attendees. Laying shawls at the blessed graves of the Auliya and burning lamps beside them is permissible as these acts would attract people and it will inculcate respect and reverence of saints in their hearts, and they will visit the shrines in order to gain spiritual benefit. If the graves of Auliya and those of common people are kept in the same condition, many religious benefits would be lost.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Fireworks are Ḥarām

Sadly, the vile tradition of fireworks is rapidly spreading amongst Muslims. Every year, Muslims waste millions of rupees buying fireworks. It's often reported that so many houses have been burnt and so many people have tragically lost their lives as a result of fireworks. It can result in the loss of life and property, and it is a complete wastage of money. Above all, it is disobedience of Allah **عَزَّوَجَلَّ**.

Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْعَالَمِينَ** has stated, 'Making, purchasing, selling and setting off fireworks are all Ḥarām acts.' (*Islāmī Zindagī*, p. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ramadan-ul-Mubārak

Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Without doubt, the closest person to me on the Day of Judgment will be the one who recited the most Ṣalāt upon me.' (*Sunan-ut-Tirmiḏī*, pp. 27, vol. 2, Ḥadīṣ 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is a great bounty of Allah ﷺ that He ﷺ has granted us a tremendous gift in the form of the Holy month of Ramaḍān, whose every moment is full of mercy. The reward of good deeds is multiplied many times in this month. The reward for a Nafl (supererogatory) act is made equivalent to that of a Farḍ one, while the reward for a Farḍ act is multiplied 70 times.

In this month, even the sleep of a fasting person is considered an act of worship. The angels who hold the Divine Throne say ‘Āmīn’ for the Du’ā of the fasting people. According to a Ḥadīṣ, the fish in the oceans ask for forgiveness until Iftār for the one who fasts in Ramaḍān. (*At-Targhīb wat-Tarhīb*, pp. 55, vol. 2, *Ḥadīṣ 6*)

The Palace with a Gate of Gold

Sayyidunā Abū Sa’īd Khudrī رضى الله تعالى عنه narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘On the first night of Ramaḍān, the portals of the skies and the Heavens are opened, and they remain open until the last night (of the month). So if anyone offers Ṣalāh in any night of this month, Allah ﷺ will reward him with 1,500 virtues for every Sajdah (prostration) and make a palace of red rubies for him that will have 60,000 gates. The gates will have door-sections of gold that will be embroidered with red rubies. Thus, the one who fasts on the first day of Ramaḍān will be forgiven for his sins until the last day of the month and 70,000 angels will ask for his forgiveness from morning till evening. Each time he prostrates during the day or at night, he is bestowed with such a tree in Heaven that a horse rider can travel in its shadow for 500 years.’ (*Shu’ab-ul-Īmān*, pp. 314, vol. 3, *Ḥadīṣ 3635*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Dear Islamic brothers! What an enormous favour the Magnificent Rab عَزَّوَجَلَّ has bestowed upon us by granting us this blessed month by virtue of His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is the month in which all the portals of Heaven are opened and the reward for good deeds is greatly enhanced. According to the foregoing Ḥadīṣ, the one who performs Ṣalāh in any of the nights of Ramaḍān will be granted the reward of 1,500 good deeds for every Sajdaḥ that he performs. Further, there will be a magnificent Heavenly palace as well.

This blessed Ḥadīṣ also contains a glad tidings that 70,000 angels make Du`ā for the forgiveness of the fasting Muslims from morning till evening.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ The mindset of attaining the blessings of Ramaḍān is developed by adopting the company of the devotees of the Prophet who are associated with Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnaḥ. Otherwise, bad company leads many people to committing sins even in this auspicious month. Let me tell you about a singer who was at one time drowning in the ocean of sins but was later rescued by virtue of the Madani environment of Dawat-e-Islami.

I was an Artist

An Islamic brother of Orangi Town (Bāb-ul-Madīnaḥ, Karachi) states: Unfortunately, I was a musical artist and I was ruining

my life in musical concerts. I was so heedless that I would neither offer Ṣalāh nor would I feel guilty about my sins.

Fortunately, making individual effort, a responsible Islamic brother convinced me to attend the 3 day Sunnah-Inspiring Ijtimā' held in 1424 A.H., 2003 in Ṣaḥrā-e-Madīnah near the Toll Plaza, Super Highway, Bāb-ul-Madīnah, Karachi. On the last day, we all attended a very passionate and heart-rending Du'ā that made me feel guilty about my evil deeds. I could not control my emotions and burst into tears, which softened my heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I joined Dawat-e-Islami, repented of attending musical concerts and began to travel with Madanī Qāfilāhs. On 25th December 2004, as I was about to leave home to travel with a Madanī Qāfilāh, I received a phone call from my younger sister who was very sad. She gave me the news of her new born blind baby girl and told me that the doctors said her baby would never be able to see. As she was talking, she could not hold herself back and began to cry. I encouraged her by saying that I would pray for her baby in the Madanī Qāfilāh, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

During the Madanī Qāfilāh, I made supplications myself and asked the Prophet's devotees of the Madanī Qāfilāh to pray as well. It was my second day back from the Madanī Qāfilāh when I received another phone call from my sister but this time she sounded extremely happy; she told me that اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ her baby Maḥak had got her eye-sight back! Amazed, the doctors remarked that they don't know as to how it happened because they didn't have any cure for the problem.

إِنَّا لَنَعْمُ لِلَّهِ عَزَّوَجَلَّ! At present, I am blessed with the opportunity to carry out the Madanī activities of Dawat-e-Islami as a member of the ‘Alāqāi Mushāwarat in Bāb-ul-Madīnah, Karachi.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see how great the Madanī environment of Dawat-e-Islami is? Many people who were previously wicked and impious are now leading their lives following the Sunnah of beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ owing to the blessing of joining the Madanī environment of Dawat-e-Islami. The aforementioned event also highlights the significance of travelling with Madanī Qāfilah. Like the troubles and problems of some people are solved due to travelling in Madanī Qāfilahs, similarly the troubles and difficulties of the afterlife will also be relieved by virtue of the intercession of the Beloved and Blessed Prophet إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ، صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Five Special Blessings

Sayyidunā Jābir bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘In Ramaḍān, my Ummah has been gifted five such things which were not given to any other Prophet عَلَيْهِ السَّلَام before me:

1. On the first night of Ramaḍān, Allah عَزَّوَجَلَّ focuses with special mercy upon them and the one upon whom Allah عَزَّوَجَلَّ focuses special mercy will never be tormented.
2. In the evening, the smell emanating from their mouths (due to hunger) is better than the scent of musk in the court of Allah عَزَّوَجَلَّ.

3. Angels pray for their forgiveness every night and every day.
4. Allah ﷻ orders Heaven to be adorned for His (righteous) people and says, ‘Soon they will get rid of the grief of the world and find solace in My house and My benevolence.’
5. On the last night of Ramaḍān, Allah ﷻ forgives them all. Standing up, a person asked, ‘Yā Rasūlallāh ﷺ! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Is that Laīla-tul-Qadr?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘No. Do you not see that a labourer is given his wages when he finishes his job!’ (At-Targhīb wat-Tarhīb, pp. 56, vol. 2, Ḥadīṣ 7)

Expiation for Minor Sins

Sayyidunā Abū Ḥurāirah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The five daily Ṣalāh and Ṣalā-tul-Jumu’ah compensate for sins till the next Friday, and Ramaḍān compensates for sins until the next Ramaḍān, provided that the major sins are avoided.’ (Saḥīḥ Muslim, pp. 144, Ḥadīṣ 233)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of Repentance

سُبْحَانَ اللهِ ﷻ! Ramaḍān is such a blessed month in which rain of mercy showers upon us and it is a means for forgiveness of our minor sins. Major sins are forgiven on repentance. The way to repent from major sin is to mention the sin one has committed and then feel resentment for it in one’s heart and firmly vow not to commit it again. Let us say, for instance,

that someone lied. He should say, ‘*Yā Allah عَزَّوَجَلَّ! I repent of the lie that I have committed and I will not tell a lie again.*’ Whilst repenting, he must despise the act of lying and be sincere when he says the words ‘*I will not lie again*’ otherwise his repentance will not be valid. If the right of somebody was violated, then it is necessary to seek forgiveness from him in addition to repentance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تُوْبُوا إِلَى اللَّهِ اسْتَغْفِرِ اللَّهُ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sixty Thousand Forgiven Every Night

Sayyidunā ‘Abdullaḥ Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘In every night of Ramaḍān, an announcement is made in the skies till dawn, ‘O seeker of goodness! Complete it (i.e. come towards obedience of Allah عَزَّوَجَلَّ) and rejoice, and O evil one! Give up your evil and take some lesson. Is there any seeker of forgiveness; that he may be granted what he seeks? Is there anyone who repents; that his repentance may be accepted? Is there anyone making Du’ā; that his Du’ā may be accepted? Is there anyone who seeks anything; that he may be given what he wishes for?’ Allah عَزَّوَجَلَّ frees sixty thousand sinners from Hell each evening of Ramaḍān at the time of sunset, and on the day of Eid He عَزَّوَجَلَّ forgives as many people as the total number of those freed throughout the month.’ (*Ad-Dur-rul-Manšūr*, pp. 446, vol. 1)

O lovers of Madinah! The advent of Ramaḍān is an enormous favour bestowed upon us. The portals of mercy are opened by the grace of Allah ﷺ and innumerable people are forgiven. If only we sinners would also be freed from the fire by virtue of Ramaḍān and the Holy Prophet ﷺ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

One Million Sinners Freed from Hell Every Day

Whilst mentioning the favours, bounties, mercy and forgiveness from Allah ﷺ, one day the Beloved and Blessed Prophet ﷺ said, ‘On the first night of Ramaḍān, Allah ﷺ focuses a glance at His creation and if Allah ﷺ glances at any of His servants He ﷺ will never torment him. He ﷺ frees one million (sinners) from Hell every day, and on the 29th night He ﷺ sets free as many as were freed throughout the month.

On the night of Eid-ul-Fiṭr, the angels rejoice and Allah ﷺ invokes the Divine Manifestation of His Nūr and says to them, ‘O group of angels! What is the reward for a labourer that has completed his work?’ They reply that he be given his complete recompense. Allah ﷺ then says, ‘Be witness that I have forgiven all of them.’ (*Kanz-ul-'Ummāl*, pp. 219, vol. 8, Ḥadīṣ 23702)

Forgiveness for One Million in Every Moment of Friday

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا narrates that the Beloved and Blessed Prophet ﷺ said, ‘In Ramaḍān,

every day at the time of sunset, Allah ﷺ frees one million such sinners from Hell for whom Hell had become Wājib due to their sins, and, in every moment of Friday (i.e. from sunset of Thursday to the sunset of Friday), He ﷺ frees one million such sinners from Hell who had deserved damnation.’ (*Kanz-ul-Ummāl*, pp. 223, vol. 8, Ḥadīṣ 23716)

Dear Islamic brothers! The foregoing Ḥadīṣ contains a blessed account of great bounties and rewards from Allah ﷺ. *سُبْحَانَ اللَّهِ عَزَّوَجَلَّ*! Every day in Ramaḍān one million sinners that had deserved Hell are forgiven, and one million sinners are set free from the punishment of Hell in every single moment on Friday, and then in the last night of Ramaḍān, sinners are freed equal to the total number of the people freed from the punishment of fire throughout the month.

May Allah ﷺ also include us in those fortunate forgiven ones!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Spend More

Sayyidunā Ḍamurah̄ رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Spend more (money etc.) on your family in Ramaḍān because spending in Ramaḍān is like spending in the path of Allah ﷺ.’ (*Al-Jami’-uṣ-Ṣaghīr*, pp. 162, Ḥadīṣ 2716)

Dear Islamic brothers! The books of Aḥādīš are full of narrations regarding the virtues of the month of Ramaḍān. The blessings and mercies of Ramaḍān-ul-Mubārak are so great that the Noble and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If people know what Ramaḍān is, then my Ummah would wish for prolonging of Ramaḍān throughout the year.’ (*Saḥīḥ ibn Khuzaymā, pp. 190, vol. 3, Ḥadīš 1886*)

Madīnah: For learning details regarding excellence of Ramaḍān, please refer to the chapter ‘*Blessings of Ramaḍān*’ in *Faizān-e-Sunnat*.

Shawwāl-ul-Mukarram

3 Virtues of Fasting 6 Days in Shawwāl

Pure From Sins Like a New Born Baby

Sayyidunā ‘Abdullaḥ bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever keeps the fasts of Ramaḍān and then fasts for six days in Shawwāl will be cleansed from sins as if he was born from his mother’s womb today.’ (*Majma’-uz-Zawāid, pp. 425, vol. 3, Ḥadīš 5102*)

As If Fasted for Entire Lifetime

Sayyidunā Abū Ayyūb رَضِيَ اللهُ تَعَالَى عَنْهُ narrates the following statement of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Whoever fasts in Ramaḍān and then fasts six days in Shawwāl, it is as if he fasted for entire life.’ (*Saḥīḥ Muslim, pp. 592, Ḥadīš 1164*)

As If Fasted the Entire Year

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one fasting six days after Eid-ul-Fiṭr (in Shawwāl) has fasted the entire year because whoever brings one good deed will get ten in return.’ (*Sunan Ibn Mājah*, pp. 333, vol. 2, Ḥadiš 1715)

Žul-Ḥijja-tul-Ḥarām

Excellence of First Ten Days

According to some blessed Aḥādīš, the first 10 days of Žul-Ḥijja-tul-Ḥarām are the best of days leaving that of Ramaḍān.

Four Narrations Regarding ‘Asharah Žul-Ḥijjah

The Best Days for Performing Good Deeds

The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘There is no deed, performed any other day, which Allah عَزَّوَجَلَّ likes more than the deed performed during these ten days.’ The blessed companions عَلَيْهِمُ الرِّضْوَانُ asked, ‘Yā Rasūlallāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not even Jihad?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘And not even Jihad, except the person who leaves his home with his life and money and does not bring anything back.’ (In other words, only the Mujāhid who succeeds in sacrificing his life and money in the path of Allah عَزَّوَجَلَّ can excel). (*Šaḥīḥi Bukhārī*, pp. 333, vol. 1, Ḥadiš 969)

As Excellent As Laīla-tul-Qadr

It is mentioned in a blessed Ḥadīṣ that Allah ﷺ likes to be worshipped during the (first) ten days of Żul-Ḥijjaḥ more than any other day. The fast of any one of these days is equivalent to a year's fasts and the night Ṣalāḥ during any one of these nights is equivalent to that of Laīla-tul-Qadr. (*Sunan-ut-Tirmizī, pp. 192, vol. 2, Ḥadīṣ 758*)

Fast of 'Arafāḥ

Sayyidunā Abū Qatādaḥ رضى الله تعالى عنه narrates the following fragrant statement of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'I have presumption from Allah ﷺ that the fast of 'Arafāḥ (9th Żul-Ḥijjaḥ) removes the sins of the previous year and the next year.' (*Saḥīḥ Muslim, pp. 590, Ḥadīṣ 196*)

One Fast Equivalent to One Thousand Fasts

Sayyidatunā 'Āishah Şiddīqah رضى الله تعالى عنها narrated that Rasūlullāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The fast on the day of 'Arafāḥ (9th Żul-Ḥijjaḥ) is equivalent to one thousand fasts.' (*Shu'ab-ul-Īmān, pp. 357, vol. 3, Ḥadīṣ 3764*)

However, this fast is Makrūḥ for the one who is in the plains of 'Arafāt to perform Ḥajj as Sayyidunā Ibn Khuzaymah رضى الله تعالى عنه narrates with reference to Sayyidunā Abū Ḥurairah رضى الله تعالى عنه that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited (Ḥajj-pilgrims) to fast on the day of 'Arafāḥ (9th Żul-Ḥijjaḥ) in the plains of 'Arafāt. (*Saḥīḥ ibn Khuzaymā, pp. 292, vol. 3, Ḥadīṣ 2101*)

Recovery from Jaundice

In order to obtain the blessings of fasting and acquire knowledge of Sharī'ah, please join the Madanī environment of Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah.

So as to improve your character, please buy a Madanī In'āmāt booklet from Maktaba-tul-Madīnah, fill it in daily and hand it in to the relevant responsible Islamic brother of Dawat-e-Islami in your area. Travel with Madanī Qāfilahs as well in the company of devotees of Prophet to learn Sunnah of the Holy Prophet ﷺ.

There are great blessings of travelling with Madanī Qāfilah. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement: (Probably) In 1994, my wife suffered from jaundice; she was in serious condition and was under medical treatment in her parental house in Bāb-ul-Madīnah, Karachi.

As I was already aware of the blessings of the Madanī Qāfilah, I travelled with a Madanī Qāfilah for sixty three days. During the Qāfilah, I visited Bāb-ul-Madīnah, Karachi. Upon phoning, I was informed that she was still in serious condition and her bilirubin had increased to an alarming level. There was no improvement in her condition in spite of being administered twenty five drips of glucose. I tried to comfort her saying that she would recover due to the blessings of Madanī Qāfilah, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. I remained in contact with her (during the Madanī Qāfilah).

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Her condition began to improve day by day. I was to travel out of Bāb-ul-Madīnaḥ after five days; when I phoned to ask about her health I was given the good news that اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the bilirubin report had been normal and the doctor also expressed satisfaction. I glorified Allah عَزَّوَجَلَّ and happily travelled further with the Madanī Qāfilaḥ in the company of devotees of Prophet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Better than One Year's Worship

Sayyidunā Sulaymān Dārānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'Abandoning a desire from the desires of Nafs is more beneficial to the heart than fasting and remaining awake (in worship) for the entire year.'

(Jazb-ul-Qulūb, pp. 336, vol. 2)

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

Collection of Various Madani Pearls

Excellence of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ
عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

Meaning: ‘Whoever recites Ṣalāt upon me once, Allah عَزَّوَجَلَّ bestows 10 mercies on him, 10 of his sins are forgiven, and his rank is raised by 10 degrees.’

(*Mishkāt-ul-Maṣābīh*, pp. 189, vol. 1, Ḥadīṣ 922)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

25 Madani Pearls Regarding Dates

1. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Ajwaḥ (the name of the best type of date in Madīna-tul-Munawwarah)

of ‘Āliyah (the name of a place in Madīna-tul-Munawwarah towards Masjid al-Qubā) carries cure for all ailments.’

According to a narration, ‘Eating seven ‘Ajwah dates daily for seven days protects against leprosy.’ (*‘Umdat-ul-Qārī, pp. 446, vol. 14*)

2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The ‘Ajwah date is from Heaven; it contains cure for poison.’ (*Sunan-ut-Tirmidhī, pp. 17, vol. 4, Ḥadīṣ 2073*)

According to a narration in Bukhārī, if anyone eats seven ‘Ajwah dates in the morning (before eating anything else), then on that day magic and poison will not be able to harm that person. (*Saḥīḥ Bukhārī, pp. 540, vol. 3, Ḥadīṣ 5445*)

Can Everyone Use the Remedies Mentioned in the Ḥadīṣ?

One should not try the treatments and remedies mentioned in the blessed Aḥādīṣ on his own. There is no doubt that the blessed sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are the truth and nothing but the truth, but it is possible that the treatment the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prescribed had been exclusively for certain times, seasons or for certain people depending on their particular physical instinct and state, just as Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in commentary of the Ḥadīṣ [فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ] meaning, ‘The black seed is a cure for every disease except death.’ ‘By every disease’ it means cure for every disease related to phlegm or bodily fluids. Since Kalaunjī (the black seed) is warm and dry in nature therefore it will be beneficial for those who suffer from diseases which are related to cold and secretions.’

Ahead, he writes further, ‘Here it implies the common diseases found in Arabia; the black seed is beneficial for the general diseases found in Arabia. One should remember that the remedies mentioned in Aḥādīṣ should be used with the consultation of a professional doctor. Do not use the medication prescribed for the people of Arabia at your own because our physical nature is different from that of the Arabs.’ (*Mirāḥ, vol.6, pp.216, 217*)

Along with this, it must be noted that none of the cures mentioned in this book should be carried out without prior consultation with a doctor, even if the cure is specifically for the illness you are suffering from. The basic reason for this is that different people have different natures; the same medicine can cure one person but it may be lethal for another. Therefore, your own particular doctor who is acquainted with your specific nature is in a better position to decide which cure is appropriate for you and which is not. This is because it is one thing to describe the method of cure in a book and a completely different thing to cure a particular ill person.

3. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Dates protect against appendicitis.’ (*Kanz-ul-'Ummāl, pp. 12, vol. 10, Hadīṣ 28191*)
4. The Beloved Rasūl of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Eating dates in the morning before eating anything else kills the worms of the stomach.’ (*Al-Jāmi'-uṣ-Ṣaghīr, pp. 398, Hadīṣ 6394*)
5. Sayyidunā Rabi' bin Khašim رَضِيَ اللهُ تَعَالَى عَنْهُ says, ‘In my view, dates and honey are the best cures for a pregnant woman and a sick man respectively.’ (*Ad-Dur-rul-Manṣūr, pp. 505, vol. 5*)

6. Sayyidi Muhammad Aḥmad Žahabī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says, ‘If a pregnant woman is given dates to eat, she will give birth to a baby-boy who will be handsome, tolerant and compassionate *إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ*.’
7. Dates are very beneficial to the one who has become weak due to hunger because they are full of nutrients and revive energy rapidly. This is the wisdom of doing Iftār with dates.
8. Doing Iftār with chilled water may cause gastric problems and swelling of the liver. Eating dates before drinking cold water reduces this risk, but remember! Drinking extremely chilled water is always harmful.
9. Eating dates with melon or cucumber, or dates with water melon is a Sunnah. There are many Madanī pearls of wisdom in this also. *الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ* the fact that it is a Sunnah is enough for us to act upon it. According to doctors, it removes physical and sexual weakness, and thinness. In a blessed Ḥadīṣ the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, ‘Eat butter with dates and eat fresh and old dates together because, when the devil sees someone eating fresh and old dates together, he regrets that man has become strong by eating fresh dates with old ones. (*Sunan Ibn Mājah, pp. 39, vol. 4, Ḥadīṣ 3330*)
10. Dates are a cure for chronic constipation.
11. Dates are beneficial for asthma and other diseases related to heart, kidney, gall bladder, bladder and intestine. They treat phlegm and dried mouth, strengthen a man’s virility and vitalize urinary system.

12. Eating dates grinded with their seeds is beneficial in cardiac diseases and cataract.
13. Drinking date-soaked water cures liver problems. This water is also effective for treating diarrhoea. (Leave the dates in water to soak at night and then drink in the morning before eating anything else but don't place it in a cooler).
14. Dates boiled in milk constitute a highly nutritional diet. This is very useful in overcoming the weakness that exists after recovery from illness.
15. Wounds heal quickly by eating dates.
16. Dates are an effective medicine for jaundice.
17. Fresh and fully ripe dates cure bile problems and acidity.
18. Burn the date-seeds and grind them to prepare tooth powder. Its usage makes the teeth shiny and removes bad odours of the mouth.
19. Applying the powder of burnt date-seeds onto wounds stops bleeding and helps the wounds heal up.
20. Burning date seeds in fire and then inhaling the smoke dries the warts of piles.
21. Using burnt date tree roots or leaves as a tooth powder is beneficial in treating toothache. Boiling the roots or leaves in water and rinsing the mouth with it is also effective for treating toothache.
22. If eating dates causes any side effect to someone, he should eat them with pomegranate juice, poppy seeds or black pepper seeds.

23. Eating half ripe and old dates together is harmful. Similarly, eating dates with grapes, currants, raisins or figs, or eating a large quantity of dates immediately after recovering from an illness in weakness or eating dates whilst suffering from an eye infection are all harmful.
24. Do not eat more than 60 grams of dates at a time. When eating old dates one should open them up and check them for small red insects and clean them. It is Makrūh to eat dates which are suspected to have insects inside without cleaning them. (*'Īnūl Ma'būd*, pp. 246, vol. 10) Sellers often rub mustard oil on dates to make them look shiny so it is better to soak them in water for a few minutes to remove any fly droppings and dirt and then wash them before eating. Fresh ripe tree dates are more beneficial.
25. Do not throw away the seeds of dates brought from Madīnaḥ-tul-Munawwarah رَادِمَا اللّٰهُ شَرِيْفًا وَتَعْظِيْمًا. Instead, keep them in a respectful place or put them into a river. Further, one can gain their blessings by cutting them into tiny pieces and eating like nuts. No matter which part of the world any thing comes from, when it enters the atmosphere of Madīnaḥ-tul-Munawwarah it gets affiliated with Madīnaḥ and therefore it becomes an object of respect for devotees. (*Faizān-e-Sunnat, Bāb: Faizān-e-Ramaḍān*, pp. 1018, vol. 1)

30 Mistakes Highlighted

1. To remain happy in the thought that youth and good health will last forever.

2. Screaming and shouting impatiently when struck with calamities.
3. To regard your intellect as greater than that of everyone else.
4. To regard your enemy as weak.
5. To regard an illness as unimportant and not to seek treatment in the early stages.
6. To always act according to one's own opinion and to discard the suggestions of others.
7. To fall for the flattery of an evil doer, despite having experienced his misconduct several times.
8. To remain contented being jobless and not to search for a job.
9. To tell a secret to another person, and then to emphasise that it must be kept secret.
10. To spend more than one's income.
11. Not to help others when they are in difficulty, and then to expect help from them.
12. To adopt a good or bad opinion of a person after meeting him just once or twice.
13. Not to serve your parents, and to expect your children to serve you.
14. To leave any work partially done, with the thought that it can be completed at another time.
15. To behave badly with everyone and then to expect goodness from people.

16. To keep the company of deviants.
17. Paying no attention when someone advises for an act of piety.
18. Not to take care as regards to Ḥarām and Ḥalāl and to put others on the same path.
19. To increase trading by lying, taking false oath, or by deceiving others.
20. Not to regard knowledge of religion and piety as virtue.
21. To consider yourself better than others.
22. To push away poor and destitute people from your door.
23. To talk more than necessary.
24. To keep discord with neighbours.
25. To consider friendship of rulers and rich people.
26. To interfere into someone's private matters for no reason.
27. To talk without thinking.
28. To remain a guest of someone for more than 3 days.
29. To disclose the secret of your home to outsiders.
30. To talk about your problems and worries in front of everyone. (*Jannatī Zaīwar, p. 557*)

49 Extremely Useful Madanī Pearls

1. At night, when closing the door, look around carefully in the house to make sure that no strangers, cats, or dogs are

anywhere inside the house. If you make this your habit, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ there will be no harm.

2. Keep the house and everything in it clean and tidy, and keep everything in its place.
3. All the members of the family should decide placement of household items at specified locations with mutual consent. After that everybody should place back the things at their particular location after use so that others should not need to look for or ask for it.
4. Wash all the utensils in the house and place them upside down in a rack or on a shelf. Then, when you wish to use a utensil, do not use it without washing it again.
5. Never put away a used utensil, or one that has food or medicine still in it. Germs spread in used utensils, or ones which have remains of food or medicine in them, and there is a risk of development of different types of diseases in them.
6. Never eat or drink anything in the dark without looking into it.
7. Do not place any couch, chair, any utensil, or any object in the pathway of the house or courtyard. It is quite possible that somebody who is used to walking the same path could trip over being unaware of it and he may get seriously injured.
8. Never drink directly from a jug or a ewer, because firstly this is not a good manner and secondly there is a danger that there may be an insect etc. present in the jug or ewer which might go into the stomach with the water.

9. Set a day for the thorough cleaning of the house e.g. weekly or every 10th day.
10. To stay sitting or lying down asleep all day and all night is very harmful for health. Islamic brothers should walk around for some time in clean and open air, and Islamic sisters should carry out some kind of tiring activity at home in order to remain fit and healthy.
11. If there is a group of people sitting in a certain place, refrain from spitting, coughing out phlegm, or blowing out your nose there, because this is against good manners and can cause other people to be repulsed.
12. Do not clean your nose with your sleeve, shawl, or the edge of your clothing, and do not wipe your hands or mouth with these things, because this is unclean behaviour and is against good manners.
13. Dust off your bed sheets and clothes, and shake your shoes before use, because it is quite possible that a venomous creature may be inside, and you could get stung by it.
14. Whenever playing with, or comforting an infant, never throw the child up in the air, because, Allah عَزَّوَجَلَّ forbid, if your hands were to slip, the child's life might be put in danger.
15. Do not sit in the middle of a doorway because this may cause difficulty for those who are coming and going, and you could also be disturbed in turn.
16. If somebody has pimples or blisters, pain or disease of a private part of the body, do not ask him where it is, because this may cause embarrassment for him.

17. Do not leave the bathroom whilst still fastening your lower garment, rather ensure that you fasten it when still inside.
18. Whenever somebody asks you something, answer him before doing anything else.
19. When answering somebody, speak clearly and in a loud enough voice for him to hear and understand you properly.
20. If you need to tell somebody a secret thing about another person, and if that person is in the same gathering, then do not repeatedly gesture towards that person with your eyes and hands, because this could needlessly create several suspicions in that person's mind.
21. If you are going to give somebody something, give it from hand to hand, or present it in a container or utensil. Do not throw anything from a distance because it may not reach the other person's hand, and may fall and break or be ruined.
22. If you are to fan anybody, keep in mind not to allow the fan to touch any part of the person's head, face or body. Also, do not wave the fan so fast that it causes you or anybody to become anxious.
23. Do not leave dirty clothes which are to go to the laundry all over the house or strewn over the floor. Instead, keep a simple box in a corner of the house and place all the dirty clothes in it.
24. From time to time dry your woollen clothes and books in the sunlight so that insects do not eat into the clothes and books.

25. Do not shake off dusty or dirty things where somebody is sitting.
26. Do not tell of any sad, worrying, painful news or news of any illness until it has been definitely confirmed.
27. Do not leave any food or drink uncovered. Always cover them up to prevent flies from getting to them.
28. Do not run or walk briskly with your head lifted because this could cause you to trip over, or collide with someone.
29. Whilst walking, lift the whole foot and place the whole foot down again. To walk on the toes or heels or to drag the feet when walking is against good manners.
30. Do not sew clothing whilst wearing it.
31. Do not blindly trust anyone until you have examined him thoroughly. In particular, in several cities there are women who say they are Hajjan Sāhibah and they have the holy cloth of the Ka'bah. They give Ta'wiz (amulets). They get into people's houses and even talk about Allah **عَزَّوَجَلَّ** and his Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to win their hearts.

Beware of these women and do not let them come into your home; rather turn them away at the door. Many such women have stolen from homes and some of them are informants for thieves. They enter the home and look at the situation of the house, and then report back to the thieves and robbers about the internal details of the house.

32. Wherever possible, do not take any items on credit and if you have to take anything on credit, make sure you write down the price of the item and the date, and then ensure

that you pay the money as soon as you have it. Do not depend on remembering about it by heart.

33. Wherever possible, be extremely careful in spending money; in fact make sure you save at least some of the money which you get for spending.
34. Never talk about your family conflicts or disagreements in front of women who go into many homes, such as washer-women, maids, etc. because many such women go around spreading private information about people to others.
35. If anybody knocks at your door claiming to be the friend or relative of one of the members of the household, never let him enter the house nor take any of their items into the house, nor hand over any expensive items to them.
36. Out of affection, do not give your children food when they are not hungry and do not forcefully feed them more food than they desire, as these acts may cause children to fall ill and then you and the child both will have to face trouble.
37. Ensure that you pay careful attention to putting appropriate clothes on your children according to the weather type, as they can become ill if affected by the heat or the cold.
38. Make your children learn their father and mother's full names, as well as their grandparents' names and their address and ask them from time to time so that they may memorize these details. The benefit of this is that if, Allah عَزَّوَجَلَّ forbid, they were to get lost and someone were to ask their father's name or where they live, then they would

be able to reply and somebody would get them back to you or call you to get them. If the child does not know these things, then they will just say that they are '*Dad's child*' or '*Mum's child*' without informing the questioner as to whom their father or mother actually is.

39. Islamic sisters should not go out leaving small children alone in the house. It has happened that a woman left some food in front of a child and then went out. A number of crows came and snatched the food that was in front of the child, and then poked the child with their beaks in the eye until the child's eye was cut open. Similarly, it has occurred that a cat found a child alone and scratched the child until the child died.
40. Do not insist too much on making someone stay at your home or on serving him food. On some occasions this can cause worry or difficulties for the guest. So ask yourself: What is the benefit of such affection which could lead to hatred or enmity?
41. Do not pass any heavy or dangerous thing from over the top of a person, because, Allah ﷻ forbid, if that thing slips from your hands and onto the person, then you can imagine how dangerous that would be.
42. When punishing a child or a student, do not hit them with anything made from clay or wood, and do not kick or punch them. Allah ﷻ forbid, if they get injury at some sensitive area, an emergency may occur.
43. If you go to somebody's house as a guest and if you have already eaten, then as per situation, inform them soon after entering that you have already eaten. This is because,

out of courtesy, they will start preparing food for you without asking you first. When the food is presented in front of you and you say that you have already eaten, just imagine what they would feel.

44. If you have buried any cash or jewellery in your home then make sure you inform someone in your family or friends whom you trust, because if you were to suddenly pass away, that cash or jewellery would remain in the ground forever. (In the same way, it is good to take someone into confidence about any other hidden assets, possessions, or important documents).
45. Do not leave the house leaving a fire/lamp/stove burning. Make sure you put the fire out before leaving the house.
46. Do not eat so much that even space for digestive tablet is not left over in the stomach.
47. As far as possible, do not stay in a house alone at night as in case of any emergency who will help. If it is inevitable then that is another matter, but wherever possible do not sleep alone in the house.
48. Do not be arrogant about your talent or abilities.
49. In difficult times no one stays with you, therefore trust only in Allah **عَزَّوَجَلَّ**.

(Jannatī Zaiwar, pp. 558, Mulakhkhasan)

16 Domestic Cures and Useful Madanī Pearls

1. If pouches carrying parsley are tied to the foot side of the bed, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the bugs will flee from the bed.

2. If a mosquito net is not available, or if mosquitoes are causing major problems during the summer, scatter basil leaves over the bed; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the mosquitoes will flee.
3. When hammering nails into wood, if there is a risk of the shearing of wood then firstly hammer it into soap and then into the wood; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the wood will not shear.
4. If you drink the juice of a thin-skinned lime a few times during the day, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will not be attacked by malaria.
5. For prevention of sunstroke, keep an onion in your pocket when travelling in extreme heat.
6. To prevent attack of cholera, use vinegar, limes, and onions excessively.
7. To reduce cooking time of vegetables and to produce yeast in dough in less time, firstly dry the skin of a melon thoroughly and grind it into a thin powder. Then add this powder to the vegetables to cook them quickly and add it to the flour to turn it into yeast quickly.
8. Rubbing olive oil onto the teeth strengthens the gums and strengthens the unstable teeth.
9. If you have hiccups, they can be stopped by eating cloves.
10. If someone has lice in hair, mix extract of mint into soapy water and rinse/wash the head thoroughly with it. By doing this 2 or 3 times, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** all the lice will die.
11. By rubbing a slice of lemon on the face for some days and then washing with soapy water, moles/ pimples of the face can be removed.

12. If tiredness is felt in legs due to walking, immerse legs in warm water containing salt for some time. By doing this, the tiredness will be removed.
13. If lemon is heated in hot sand or put into a hot pot on surface of rice for some time, it becomes easy to squeeze it and **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** more juice will be recovered.
14. If one is burnt by fire, immediately apply ink or water of quicklime or apply oil of a fig tree or solution of white sugar on the affected area.
15. If someone is bitten by a snake or any other venomous creature, immediately tie a strong piece of string just above where the bite was and do not let such a person sleep. After carrying out this first aid, immediately refer to a doctor.
16. If somebody consumes arsenic (a deadly poison), opium, or stramonium/stinkweed (a plant which has intoxicating seeds), take 23 grams of fennel seeds (fennel is the name of a fragrant plant) and boil them in half litre of water and add 250 grams of butter and 12 grams of salt. Then give this to the patient to drink at a tepid temperature and make him vomit. When the patient has vomited profusely, give him milk to drink, and if this causes further vomiting then this is very good. Furthermore, do not allow the patient to sleep – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the patient will regain his health. (*Jannatī Zaiwar, p. 565*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Methods to Get Rid of Snakes, Scorpions, Leeches and Ants

Snakes: Take 250 grams of Sal ammoniac and dissolve it in 5 litres of water. Then sprinkle it in every single corner, and every nook and cranny of the home. If there is a snake in the house, it will run away, and from time to time continue to sprinkle this water, then **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** snakes will not enter into that home.

A second method is to put mustard seeds in every corner, nook and cranny of the home – **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** the snake will die immediately. If you sprinkle mustard seeds around yourself before going to sleep, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** snakes will not be able to come near you.

Scorpions: If the juice of a radish is poured onto a scorpion, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** the scorpion will die, and if you place some pieces of radish in the hole where the scorpion is, then the scorpion will not be able to leave the hole, rather it will die inside that hole.

Another method is to put the roots of a special type of grass [Chiřchiřtā] on the bed sheets; due to its effect, scorpion will not be able to get onto the bed. If bitten by a scorpion, apply opopanax oil or rub the roots of the above grass on affected area **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the poison will not affect.

Leeches: If a leech has stuck to somebody or gets into his ear, put sugar onto it – its feet will leave the skin. Also if the juice of an onion is put onto it, it will not only detach from the body but will also die. If it has caused some injury, then fry an onion on a pan and put onto the wound; it will be healed.

Fleas (a winged poisonous insect, which causes itching if it bites): Take the fruit or roots of a colocynth and soak it into water, and then sprinkle the water across the entire house – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the fleas will escape from that home.

Ants: These flee away due to bad smell of Asafoetida (the foul-smelling resin of a tree).

Bookworms and Cloth Worms: Place absinth wormwood (the name of a chemical), or mint, or lemon skin, or leaves of neem in the books or clothes – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the books and clothes will remain protected from the worms. (*Jannatī Zaiwar, p. 567*)

15 Precautions & Cures during Pregnancy Period

1. During the period of pregnancy, the woman should be careful not to take heavy diets which cause constipation. If she feels any type of heaviness in the stomach, then she should not eat bread or rice for one or two times, but rather just put butter into the soup and drink it or take a few Munaqqā (large raisins) or pickles of Hāṣ (a herbal medicine).
2. A pregnant woman should not put her feet with pressure on ground when walking, nor should she walk briskly. In the same way she should not suddenly come down with jerk to a lower place from a higher position, and she should not run up the stairs, but rather walk up slowly. In other words, she should take care that the belly shouldn't move too much and it isn't subjected to any sudden jerks and she should not lift heavy things. She should not do any arduous work, nor become angry or sad, nor take laxatives, nor smell too much perfume.

3. A pregnant woman should keep habit of walking around, because by staying sitting or lying down all the time, laziness and flatulence may occur. Her stomach may get disturbed and she may suffer constipation.
4. A pregnant woman should avoid relation with her husband; this caution is necessary especially before the 4th month (to pregnancy) and after the 7th month.
5. If a pregnant woman begins to vomit, she should take mint sauce, or lemon having thin peel.
6. If during the pregnancy, vaginal bleeding starts, consume tablet of Kaḥrbā (a herbal medicine) and refer to a female doctor immediately.
7. If the woman has history of miscarriage, she should take extra precaution up to the 4th month and after the 7th month. She should totally abstain from foods which are warm in nature and it is better for her to keep wear a sarong. She should not lift any weight. She should not do any strenuous work and if there are any signs of miscarriage (such as water or blood being released), then she should consult a female doctor immediately.
8. If, Allah عَزَّوَجَلَّ forbid, the pregnant woman has the habit of eating clay (some women eat clay from Multan with great zeal, and this is harmful), it is necessary for her to give up this habit. If there is an excessive desire to eat clay, then she may consume starch tablets or bamboo sugar (a white substance which is extracted from the bulbous roots of bamboo); the habit of eating clay will be broken.

9. If the pregnant woman loses her appetite, then she should abstain from sweet foods, and foods with excessive butter and oil. Instead of these, she should consume plain foods. In case of gastric troubles, use Namak Sulaymānī or Jawārish Kamūnī (both these are herbal medicines).
10. Some pregnant women suffer swelling on their feet – this is nothing to worry about and it is not harmful; after delivery this will recede by self. (*Jannatī Zaiwar, p. 568*)
11. When the 9th month of pregnancy begins, it is necessary to take extreme precaution. It is time to provide strength to the pregnant woman, so take these measures. Every day grind 11 almonds with crystallized sugar and lick the resulting substance. Take two coconuts and some sugar and grind them to a powder using a pestle and consume 23 grams of this powder every day. Drink as much cow's milk as can be digested, and also consume butter and similar foods. These measures will ease delivery.
12. When the time of delivery is approached and the labour pains begin, there is ease in delivery if a magnet is placed in the left hand, and roots of Mongay (a red-coloured stone found in the sea which resembles thin branches; it can be purchased from a herbalist and is referred to with the name 'Shākh-e-Marjān' ['branch of the coral]) are tied around the left thigh.
13. At the time of the delivery, call for a skilled midwife or lady doctor. The mother and child can often be harmed by the mistakes of unskilled midwives.

14. After the delivery, it is beneficial to perform massage of oil on the body of the mother. It is an old tradition and is extremely beneficial indeed.
15. If a woman is weak in lactation but she can easily digest milk, she should drink milk every day. In addition to this, chicken soup and carrot's confectionery are excellent foods. Also, grind few grams of Kalaunji (Nigella Sativa) with equal quantity of red Taudarī (a type of seed that can be purchased from a herbalist), mix in milk and make her drink.

(Jannatī Zaiwar, p. 570)

16 Madanī Pearls for Caring the Infants

Dear Islamic brothers! In order to protect children from diseases, cautionary measures taken during the period of their infancy can prove to be very beneficial. In this respect, here are 16 Madanī pearls carrying such cautions:

1. Reciting **يَا بَرُّ** seven times (with Ṣalāt-‘Alan-Nabī once before and after it) and performing *Dam* on newly born baby (instantly after birth) will protect the baby from afflictions until puberty, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
2. Bathing a new born baby firstly with tepid water mixed with salt and then with ordinary water (not hot) will protect it from spots and boils **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
3. Bathing children for some days with water containing salt is very beneficial to their health.

4. Massaging babies with mustard oil after bathing them will be very effective for their health *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
5. Making babies lick a little honey two or three times a day before feeding them milk is quite beneficial.
6. Keep the baby's head raised at all times even when rocking it in your arms and laying it to sleep; lowering the babies head and raising its feet is harmful.
7. Keeping in extremely bright light will weaken the eye-sight of a new born baby.
8. When the baby's gums become strong and it cuts teeth, rub the baby's gums with chicken fat.
9. Rub honey onto the babies gums once or twice a day. Rubbing oil onto its head and neck is also beneficial.
10. When the period of suckling the baby is going to end and the child begins to eat, never let him/her chew hard foods, instead give the child soft and easily digestible foods.
11. Feed the child cow milk or goat milk.
12. If possible, feed the child healthy foods because, if he survived, the energy that he gains at this age will help him throughout his life, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
13. Children should not be fed again and again; do not give the next food before the digestion of the food given earlier completes.
14. It is of vital importance to prevent children from eating sweets and Miṭhāi (Asian sweets) as these are very injurious to their health.

15. Dry fruits and fresh fruits are very beneficial for children.
16. The earlier you get a baby boy circumcised the better it is because he will feel less pain and the wound will heal much quicker.

5 Madanī Cures for Fever

 لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا

(Reclining in Paradise, upon thrones) they will neither see the hot sunshine in it, nor the bitter cold.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 29, Sūrah ad-Dahr, verse 13)

1. Recite this blessed verse 7 times, with Ṣalāt-‘Alan-Nabī once before and once after it, and then perform *Dam* – **لِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** significant reduction in the severity of the fever will be felt, and the patient will be soothed.
2. Sayyidunā Imām Ja’far Ṣādiq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has stated, ‘Recite Sūrah al-Fātiḥah 40 times, with Ṣalāt-‘Alan-Nabī once before and once after it, and then perform *Dam* on water and sprinkle it on the face of the person suffering from fever – **لِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will be relieved.
3. When the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** had a fever, Sayyidunā Jibrāil **عَلَيْهِ السَّلَام** recited the following Du’ā and performed *Dam*:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ
عَيْنٍ حَاسِدٍ ۗ اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

Translation: In the name of Allah عَزَّوَجَلَّ I perform *Dam* on you for each and every illness which is causing you trouble, and from the evil of others, and from the evil eye of the jealous. May Allah عَزَّوَجَلَّ bless you with cure. I perform *Dam* on you in the name of Allah عَزَّوَجَلَّ.

(*Ṣaḥīḥ Muslim*, pp. 1202, Ḥadīṣ 2186)

4. Recite Du'ā in Arabic (without translation), with Ṣalāt-‘Alan-Nabī once before and once after, and perform *Dam* on the person who is suffering from fever. The ill person should invoke بِسْمِ اللَّهِ الْكَبِيرِ abundantly.
5. It is narrated in a blessed Ḥadīṣ, ‘When anyone amongst you suffer fever, sprinkle cold water on him every morning for 3 days.’ (*Al-Mustadrak*, pp. 282, vol. 5, Ḥadīṣ 7515)

5 Madanī Cures for Aches of Half of the Head

1. If somebody has an ache of half of the head, recite Sūrah al-Ikhlāṣ once (with Ṣalāt-‘Alan-Nabī once before and once after it) and perform *Dam*. Repeat *Dam* in this way 3 times, 7 times, or 11 times. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ The ache will be relieved before countdown approaches the figure of 11 times.
2. When one is suffering from pain, rub a side of dry ginger (which can be purchased from a herbalist) in some water, and rub that side dry ginger onto the forehead – إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the ache of half head will be relieved.

3. Drinking milk mixed with pure Ghee is also beneficial.
4. Headache or an ache of half of the head can be reduced by drinking the water of coconut.
5. Put salt into a large container of warm water and place you feet inside for 12 minutes – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* this will provide relief (you may change the duration as per feelings of relief).

7 Madani Cures for Headaches

1.  لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ

Their heads shall not ache with it, nor shall they lose their senses.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 27, Sūrah al-Wāqi'ah, verse 19)

Recite this blessed Āyah 3 times, with Ṣalāt-‘Alan-Nabī once before and once after it, and perform *Dam* on the person who has a headache. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* He will feel relief.

2. Recite Sūrah an-Nās 7 times, with Ṣalāt-‘Alan-Nabī once before and once after it, and perform *Dam* on the head. Then ask whether the pain is still there – if it is, perform *Dam* in the same way again. If the pain is still present after this, repeat this method for a third time. Whether it is pain of the whole head or half of the head, and no matter how severe the pain is, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the pain will be relieved in the third time.

3. Whether it is pain of the whole head or half of the head, recite Sūrah Takāshur once, with Ṣalāt-‘Alan-Nabī once before and once after it, after Ṣalāh of ‘Aṣr and perform *Dam* – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the pain will be reduced.
4. Place a pinch of salt onto the tongue and then, after 12 minutes, drink a glass of water – no matter what type of headache it is, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the pain will be reduced. (Patients of hypertension should not follow this method, because use of salt is detrimental for them).
5. Put once spoon of turmeric powder into a cup of water and then boil it. Drinking this water or inhaling its steam will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* relieve headache. (Make regular use of turmeric in curries and other foods. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the one who consumes a pinch (i.e. about 1 gram) of turmeric every day will be protected against cancer).
6. Eating fresh warm Jalaybī (an Asian confectionery) cooked in pure Ghee before sunrise will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* relieve a headache.
7. If you are ever affected by a random headache, after taking meal, dissolve 2 tablets of Aspirin in water and drink it – *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the pain will be relieved. (If you are to take any type of analgesic tablets, always take them after meals; it can be harmful to take them in clear stomach).

Madanī Word of Advice: If the headache is not relieved after taking tablets or medicines, then have your eyes tested. If your eyesight is weak, then the headaches will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* be relieved by adopting proper eyeglasses. If the headaches are still not cured, it will be necessary to consult a neurologist. Any carelessness in this regard can be fatal.

2 Madanī Cures for Indigestion

1. Whoever has indigestion should recite this blessed Āyah, and then perform *Dam* on his hand and pass his hand over his stomach. He should also perform *Dam* onto food before eating it – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the problem of indigestion will be relieved. Allah **عَزَّوَجَلَّ** states in Sūrah al-Mursalāt, verses 43 and 44:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

Eat and drink with pleasure, the reward of your deeds. Certainly We award the virtuous with such reward).

[Kanz-ul-Īmān (Translation of Qurān)] (Part 29, Sūrah al-Mursalāt, verse 43, 44)

2. Imām Kamāluddīn Damayrī **رحمى الله تعالى عنه** reports from some scholars, ‘One who has eaten too much and is in danger of indigestion should recite the following whilst passing his hand over his belly:

اللَّيْلَةُ لَيْلَةٌ عِيدِي يَا كَرِشِي وَرَضِيَ اللَّهُ عَنِّي سَيِّدِي
أَبِي عَبْدِ اللَّهِ الْقَرَشِي

Translation: O my stomach, tonight is my night of Eid [celebration], and may Allah **عَزَّوَجَلَّ** be pleased with our master Abū Abdullah al-Qarashī.’

If it is daytime, recite **اَللّٰیْلَةَ لَیْلَةَ عِیْدِیْ** in place of **اَلْیَوْمُ یَوْمُ عِیْدِیْ**
(*Hayāt-ul-Haywān-ul-Kubrā, pp. 460, vol. 1*)

Medical Cures for Constipation

There are several cures for indigestion including:

1. In case of constipation, miss meals one or two times.
اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ Burden on stomach will reduce and it will get rest.
2. Take papaya fruit in sufficient quantity.
3. Swallow one or three spoonful of psyllium husk with water. If relief is not obtained, increase its quantity. If constipation occurs frequently, do this treatment weekly or biweekly.
4. Take half teaspoon of powdered **Ĥař** (a herbal medicine) with water at night. If possible, do this treatment for at least 4 months daily, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** several diseases in addition to constipation will get relief and memory will strengthen.

Four Cures for Constipation

In the 2nd volume of *Qūt-ul-Qulūb* (page 365), it is stated that if defecation (excretion of faeces) takes place within 6 hours of eating or it does not take place even after 24 hours, this condition indicates an ill stomach. Arthritis (i.e. pain in joints) is caused by preventing the release of gas from stomach. If the running water of a canal is restricted, it would certainly damage the canal's banks. Similarly, if passing of urine is delayed, it would cause damage to the body. (*Qūt-ul-Qulūb, pp. 365, vol. 2*)

One should try to keep his digestive system in order; otherwise it would be difficult to prevent obesity. Eat vegetables and fruits in abundance. Four cures for constipation are stated below:

1. Eat four or five ripened guavas alongwith their seeds or
2. Eat a sufficient amount of papaya. If Allah عَزَّوَجَلَّ wills, this will clean the stomach.
3. Every 4th day one should take 3 or 4 spoons of psyllium husk or a spoon of herbal digestive powder with water. If Allah عَزَّوَجَلَّ wills, this will keep the stomach clean. One should not consume psyllium husk or digestive powder every day as it then becomes ineffective.
4. If your doctor permits, take one tablet of Gramex (Metronidazole) 400 mg in the morning and one in the evening for five consecutive days every 2 or 3 months. You will find it a very efficacious medicine for constipation, indigestion and other stomach ailments. Whenever you intend to take this tablet, it is necessary to take it for five consecutive days. You may also take this tablet on an empty stomach.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

A Medication for Narcolepsy¹

Add a spoon of honey to water (tepid water is more beneficial) and drink it on an empty stomach every morning regularly. If

¹ Narcolepsy is a medical problem in which a person undergoes extreme fatigue and suddenly feels sleepy in the daytime.

one is fasting, he should have this drink during Iftār. By doing this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, he would be protected from obesity and many other diseases, especially stomach ailments. In order to make it more beneficial, squeeze a whole or half a lemon onto this drink. If a person feels sleepy while studying or attending an Ijtimā' etc., then the above mentioned medication would prove to be an effective cure for this problem.

The Best Cure for Obesity

The best means to protect oneself from obesity is to follow the remedy prescribed by the Master of all Doctors, the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** who has stated, 'Hunger should be divided into three parts; one part (should be) for food, one for water and one for air.' If one adopts this Islamic manner of eating **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will never suffer from obesity, gas, flatulence, indigestion, constipation etc.

A Cure for Cough

Take 40 small raisins (or one can take up to 80, if he faces no side effect) and three almonds, recite Ṣalāt-ʿAlan-Nabī 11 times and perform *Dam* on them and then eat them daily. But do not take water after it up to 2 hours. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, This will greatly assist in relieving one's cough. Existing phlegm will be excreted and its further production will cease. The amount of small raisins can be increased if necessary, but give smaller amount to the children. Continue to take this medicine until the cough is cured.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Two Spiritual Cures for Protection of Pregnancy

1. Write **لَا إِلَهَ إِلَّا اللَّهُ** 11 times on a bowl (or paper), pour water into it, shake the water and then make the woman drink it. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. This will protect the pregnancy. This spiritual treatment is also beneficial for women who are weak in lactation. It's allowed to act upon this method only once or repeat it for several days.
2. Write **يَا حَيُّ يَا قَيُّوْمُ** 111 times on a piece of paper and tie it to the stomach of the pregnant woman. Let it remain tied to her stomach until she gives birth (there's no harm in taking it off for a short while if necessary). **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The pregnancy will remain safe and a healthy baby will be born.

Two Spiritual Remedies for Sciatica

Dear Islamic brothers! Sciatic pain is a pain that occurs from upper joint of thigh up to the ankle of the foot. Once started, this pain persists for years.

1. Place your hand on the painful area, recite Sūrah al-Fātiḥah once and the following supplication **اللَّهُمَّ أَذْهَبْ عَنِّي سُوءَ مَا أَجِدُ** (*Yā Allah عَزَّوَجَلَّ relieve me of this illness*) three times (with Ṣalāt-‘Alan-Nabī once before and after it) and then perform *Dam* on the area of the pain. If you want to do it for someone else, then say **عِنْدَهُ** (him) instead of **عَنِّي** (me). This is to be done until the illness is cured.

2. Reciting **يَا مُحْيِي** seven times and performing *Dam* on oneself will cure wind problems, backache and stomach pains, sciatica or any other pain **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**. (This is to be done until the pain is cured).

Cure for Bad Breath

If eating anything causes bad breath, eat coriander leaves by chewing them and clean the teeth using dry or fresh rose petals. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** It will be beneficial. If the bad breath is due to problems of digestive system, one should make a habit of having a light diet which will **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** cure many diseases including bad breath, pain in different parts of the body, constipation, acidity, warts in the mouth, frequent cough and cold, pain in the throat, gums bleeding etc. Stop eating when there is still some hunger being felt, it will prevent 80% of diseases.

(For detailed information, study the chapter ‘*Excellence of Hunger*’ from *Faizān-e-Sunnat*). If the greed of carnal desires is cured, lot of spiritual and bodily diseases will die out.

Madanī Cure for Bad Breath

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الطَّاهِرِ

If this *Ṣalāt-‘Alan-Nabī* is recited 11 times in a single breath from time to time, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** bad breath will be removed. A better method of reciting it in a single breath is to first inhale breath from the nostrils slowly and then storing as much air in

the lungs as possible. Then start reciting Ṣalāt-‘Alan-Nabī. By practicing it for a few times, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will succeed in reciting it 11 times in a single breath. Inhaling air through the nose in the same method and holding a deep breath for as long as possible and exhaling it from the mouth is extremely beneficial to health.

It should be done whenever one gets the chance. It should be done especially in open air a few times daily.

Method of Discovering Bad Breath

If there is a bad smell in the mouth, using a Miswāk and rinsing the mouth is necessary unless the smell is removed completely. There is no limit in doing this. It is necessary for cigarettes and pipe smokers to be cautious about bad breath as they are prone to suffering from it.

Likewise, extreme care is to be taken by those who eat tobacco as it forms a layer in the mouth. All of them must use a Miswāk and rinse the mouth until the smell is removed completely. The smell of mouth can be tested by taking the palm close to the mouth, breathing out three times onto the palm through mouth, and then smelling it immediately. The smell of the mouth is hardly felt. The person suffering from bad breath rarely feels his smell himself without this method. If there is bad breath, entering the Masjid is Ḥarām and joining Ṣalāh is not permissible either. (*Fatāwā Razawiyyah (Jadīd), pp. 623, vol. 1*)

وَاللَّهُ الْهَادِي

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Method of Cleaning the Mouth

Those who do not act upon the Sunnah of using Miswāk and picking their teeth and do not clean their teeth properly due to laziness, most of such people have the problem of bad breath. Just using a Miswāk or a toothpick carelessly as a formality is not enough, instead, each and every tiny bit of food is to be removed from teeth taking care not to hurt the gums, otherwise, these food crumbs will rot, causing bad smell.

There is another way of cleaning the teeth. After having any food and tea or when you are working while sitting, take a mouthful of water and keep moving it inside the mouth. This will clean the teeth. Normal water can also be used, but tepid and rather salty water will serve as an excellent mouthwash

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

One Way of Attaining the Light of Faith in the Heart

It is mentioned in a Ḥadīṣ, ‘Whoever restrains his anger despite possessing the power to execute that anger, Allah عَزَّوَجَلَّ will fill his heart with tranquillity and faith.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 541, Ḥadīṣ 8997)

Reward of Performing Fikr-e-Madīnah Daily

Here is the summary of an account given by an Islamic brother. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I love Madanī In’āmāt and I do Fikr-e-Madīnah every day. Once I travelled with devotees of Prophet in a Sunnah-Inspiring Madanī Qāfilāh of Dawat-e-Islami, a global non-political movement of the Qurān and Sunnah.

Our Qāfilāh reached Baluchistan (Pakistan). It was in this Qāfilāh that Allah **عَزَّوَجَلَّ** opened the door of mercy for this sinner. When I slept at night, I saw the beloved and blessed Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in dream. As I was looking at him his blessed lips began to move, and these words were uttered, ‘I will take with me into Heaven all those who carry out Fikr-e-Madīnah everyday in the Madanī Qāfilāh.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Reason for the Hardness of Heart

Sayyidunā Sufyān Šaurī **رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ** stated, ‘There are two causes of the hardness of one’s heart. The first is to eat food to a stomach full and the second is to speak in excess.’

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

Blessings of Conveying Šawāb

Secured from Hypocrisy and Fire (of Hell)

Ḥaḍrat Sayyidunā Imām Sakhāwī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ reports: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who sends Ṣalāt once upon me, Allah عَزَّوَجَلَّ bestows him with ten blessings and the one who sends Ṣalāt ten times upon me, Allah عَزَّوَجَلَّ bestows him with hundred blessings, and the one who sends Ṣalāt a hundred times, Allah عَزَّوَجَلَّ inscribes between his eyes that he is freed from hypocrisy and the Hellfire, and he will be kept with the martyrs on the Day of Judgement.’

(*Qawl-ul-Badī*, p. 233)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Those whose parents or anyone of them has passed away should not be heedless of them. They should visit their parents’ graves and keep conveying Šawāb. Here are five blessed sayings of the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. Šawāb of an Accepted Ḥajj

‘Anyone visiting the graves of one of or both of his parents with the intention of Šawāb will earn the Šawāb of an accepted Ḥajj and the one visiting their graves in frequently, angels will come to visit his grave (when he dies).’ (*Kanz-ul-‘Ummāl, vol. 16, pp. 200, Ḥadīš 45536*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Reward of Ten Ḥajj

‘The one who performs Ḥajj on behalf of his father or mother, Ḥajj would get offered on their behalf and he himself will gain Šawāb of ten Ḥajj.’ (*Dār Qutnī, pp. 329, vol. 2, Ḥadīš 2587*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Whenever someone gets the privilege of performing Nafl Ḥajj he should make the intention of performing it on behalf of his deceased parents so that they would also gain the Šawāb of Ḥajj. The one doing so will get Šawāb of ten Ḥajj. If either of the parents passed away without performing Ḥajj despite it being Farḍ, one should get the privilege of performing ‘Ḥajj Badal’ on behalf of his deceased parents. (Details of ‘Ḥajj Badal’ can be found in the book ‘*Rafiq-ul-Ḥaramayn*’ published by Maktaba-tul-Madīna in Urdu as well as in English).

3. Charity on Behalf of Parents

‘Whenever anyone of you donates Nafl charity, he should do so on behalf of his parents so that they would also gain its Šawāb without any reduction in the Šawāb of the donor.’ (*Shu‘ub-ul-Imān, pp. 205, vol. 6, Ḥadīš 7911*)

4. A Cause of Reduction in Sustenance

‘When a person abandons making supplication for his parents, his sustenance is cut off.’ (*Kanz-ul-‘Ummāl*, pp. 201, vol. 16, Ḥadīṣ 45548)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Excellence of Visiting Graves on Friday

‘The one who visits the grave of either of or both of his parents on Friday and recites Sūrah Yāsīn over there will be forgiven.’

(*Ibn A’di fil Kāmil*, vol. 6, pp. 260)

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is enormous. The portals of His mercy and bounties are open even for the Muslims who have passed away. Here is a narration about the immense mercy of Allah عَزَّوَجَلَّ. Read and rejoice!

Shrouds Torn off

Ḥaḍrat Sayyidunā Armiyā عَلَيْهِ السَّلَام, a Prophet of Allah عَزَّوَجَلَّ, once passed by the graves of some people who were being tormented; a year later, when he passed by the same graves again, he noticed that there was no punishment. He implored in the court of Allah عَزَّوَجَلَّ, ‘Yā Allah عَزَّوَجَلَّ! Previously, they were being punished but now their punishment has come to an end (what is the reason?)!’ A voice was heard, ‘O Armiyā! Their shrouds tore to pieces, their hair fell out and their graves were obliterated, so I had mercy on them and I have mercy on such people.’ (*Sharḥ-us-Ṣudūr*, pp. 313)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three Virtues of Conveying Šawāb

The Blessings of Du'a (Supplication)

1. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'My Ummah will enter their graves with their sins but they will come out of their graves without sins, as their sins are forgiven by virtue of the supplications of the Muslims.' (*Mu'jam Awsaf*, pp. 509, vol. 1, *Hadīṣ* 1879)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Waiting for Iṣāl Šawāb¹

2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The state of a deceased person in his grave is like that of a drowning man; he waits anxiously for supplication from his father, mother, brother or friend; when anyone's supplication reaches him, he finds it better than the world & whatever is in it. Allah عَزَّوَجَلَّ bestows the Šawāb gifted by alive relatives upon the deceased like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them.' (*Shu'ab-ul-Īmān*, pp. 203, vol. 6, *Hadīṣ* 7905)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Supplicating for Forgiveness of Others

3. 'Anyone who makes the supplication of forgiveness for all the Muslim men and women, Allah عَزَّوَجَلَّ writes a virtue

¹ The act of sending the reward of good deeds.

for him in return for each and every Muslim men and women.’ (*Majma’-uz-Zawāid*, pp. 352, vol. 10, Ḥadīṣ 17598)

An Easy Way to Earn Billions of Good Deeds

Dear Islamic brothers! Sway with delight! We have such an easy way of earning millions and billions of good deeds! Obviously, there are millions of Muslims in the world at the moment and billions of Muslims have passed away.

Therefore, if we make supplication of forgiveness for the whole Ummaḥ, we will attain the treasure of billions of good deeds. I have written below a supplication for myself as well as for all the Muslim men and women; recite it (with Ṣalāt-‘Alan-Nabī once before and after the supplication), *إِن شَاءَ اللَّهُ عَزَّوَجَلَّ*, we will get hoards of good deeds.

اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَ مَوْمِنَةٍ

Translation: Yā Allah *عَزَّوَجَلَّ*! Forgive me and every Muslim man and woman.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite the foregoing supplication in Arabic or English or in both languages right now and, if possible, make it your habit to recite it after five daily Ṣalāḥ.

Bay-sabab bakhsh day naḥ pūch ‘amal

Nām Ghaffār hay tayrā Yā Rab عَزَّوَجَلَّ

Forgive us without holding us accountable;

Your name is Ghaffār, Yā Rab عَزَّوَجَلَّ!

Refulgent Attire

Once a saint saw his deceased brother in a dream and asked, 'Does the supplication of the living people reach you (the dead)?' He replied, 'Yes. By Allah **عَزَّوَجَلَّ**! The supplication comes to us in the form of refulgent attire that we wear.' (*Sharah-us Šudūr, p. 305*)

Refulgent Tray

When anyone sends the Šawāb of good deeds to a deceased person, Jibrāil **عَلَيْهِ السَّلَام** places the Šawāb in a refulgent tray and stands with it near the grave and says, 'O dweller of this grave! Your kin has sent a gift, receive it.' On hearing this, he becomes happy whereas his neighbours (the deceased of his neighbouring graves) feel grieved on their deprivation. (*Sharah-us Šudūr, p. 308*)

Qabr mayn Āh Ghup Andhāirā hay
*Faḍl say kar day chāndnā Yā Rab **عَزَّوَجَلَّ***

Ah! There is stark darkness in the grave;
*Brighten it with Your benevolence, Yā Rab **عَزَّوَجَلَّ**!*

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Šawāb Equal to the Number of Deceased

The one who recites Sūrah al-Ikhlāṣ eleven times in a graveyard and sends its Šawāb to the dead, he will get the recompense equal to the number of all the dead (buried in the graveyard). (*Kashf-ul-Khifā, pp. 252, vol. 2, Ḥadīṣ 2629*)

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Deceased Would Intercede

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who passes by a cemetery and recites Sūraḥ al-Fātiḥah, Sūraḥ al-Ikhlāṣ and Sūraḥ Takāšur over there and then makes the supplication: ‘*Yā Allah عَزَّوَجَلَّ! Send the Šawāb of whatever part of Qurān I have recited to Muslim men and women*’ then those buried in the cemetery will intercede for him on the Day of Judgement.’ (Sharah-us Šudūr, p. 311)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Šawāb of Sūraḥ al-Ikhlāṣ

Ḥaḍrat Sayyidunā Ḥammād Makkī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said that one night he went to the graveyard of Makka-tul-Mukarramah where he fell asleep. (In the state of dream) he saw that the deceased buried in the graves were standing in groups. Seeing them, he asked as to whether the Day of Judgement had taken place. They replied, ‘No. The thing is, a Muslim brother recited Sūraḥ al-Ikhlāṣ and sent us its Šawāb which we have been distributing among ourselves for a year.’ (Sharah-us Šudūr, p. 312)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A Well for Umm-e-Sa’d

Sayyidunā Sa’d bin ‘Ubādaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away (I want to give some Šadaqaḥ (charity) on behalf of her), which Šadaqaḥ would

be the best for her?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Water.’ So, Sayyidunā Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ got a well dug and said, ‘This is for Sa’d’s mother.’ (*Sunan Abī Dāwūd, pp. 180, vol. 2, Ḥadīṣ 1681*)

Dear Islamic brothers! Sayyidunā Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ declared that the well was dug for Sa’d’s mother, which meant that the digging of well was aimed at donating Ṣawāb to the mother of Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ.

The foregoing narration also made it clear that there is no harm for the Muslims in relating a goat or cow etc. to saints by saying sentences like, ‘*This is the goat of Sayyidunā Ghauṣ Pāk رَضِيَ اللهُ تَعَالَى عَنْهُ*’ as it also means that the sacrifice of this goat is aimed at just donating its Ṣawāb to Sayyidunā Ghauṣ-ul-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ.

Normally, people also relate sacrificial animals to each other; for example, if you ask a person who is wandering along with his sacrificial cow as to whose the cow is; he will reply, ‘Mine’ and it is not considered objectionable either. Therefore, if there is no objection to saying such sentences, no objection can be raised to saying ‘*This is the goat of Ghauṣ Pāk*’ as well. In fact, Allah عَزَّوَجَلَّ is the real Owner of each and every thing. Moreover, whether it is the sacrificial cow or the goat of Ghauṣ Pāk, the name of Allah عَزَّوَجَلَّ is mentioned at the time of slaughter of each sacrificial animal. May Allah عَزَّوَجَلَّ remove satanic whispers!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

18 Madanī Pearls of Donating Ṣawāb

1. One may make the Ṣawāb of each and every deed such as Farḍ, Wājib, Sunnah, Nafl, Ṣalāh, fasting, Zakāh, Hajj, delivering a speech or Dars, travelling with a Madanī Qāfilāh, acting upon Madanī In‘āmāt, call towards righteousness, studying a religious book or making individual effort etc.
2. Holding gatherings for the recitation of the Holy Qurān and serving food to participants on the 3rd, 10th and 40th day of someone’s death or solemnizing his death-anniversary are all commendable deeds, as these are also means of Ṣawāb.

By Shari’ah, the absence of the proof of impermissibility about holding such rites is itself a proof of permissibility. Moreover, living people making supplication for the deceased is proven by the Holy Qurān and the whole concept of Ṣawāb is based on this Qurānic proof. Therefore, verse 10 of Sūrah al-Ḥashr, part 28 says:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them submit: O our Rab عَزَّوَجَلَّ! Forgive us and our brothers who preceded us in the faith.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 28, Sūrah al-Ḥashr, verse 10)

3. The expenses for the meals served on Sawyam (the 3rd day of demise), death anniversary etc. can be paid from the bequest of the deceased provided all the inheritors are

adult and they all give consent as well. If even a single heir is minor, it is strictly Ḥarām to do so. However, an adult inheritor can arrange for the meals from his own share. *(Derived from Bahār-e-Sharī'at, vol. 1, part-IV, pp. 822)*

4. If the family of the deceased cook food on Sawyam, only the Faqīrs (destitute people) may eat from it (the rich should not). *(ibid, P853)*
5. Īṣāl Šawāb may be made even to a day's old deceased baby; Sawyam etc. may also be held.
6. Šawāb may also be offered to the living Muslims and even to those who have not yet been born.
7. Šawāb may be donated to Muslim Jinns as well.
8. Solemnizing Giyarḥwīn, Rajabī (the death anniversary of Sayyidunā Imām Ja'far Šādiq رَضِيَ اللهُ تَعَالَى عَنْهُ on the 22nd of Rajab) etc. is permissible. It is not necessary to serve pudding in a 'Kūndā' (an earthenware pot used to serve) only; it may be served in other plates etc. as well. It may also be brought out of the house.
9. The meal served for sending Šawāb to the saints is called 'Naẓr-o-Niyāz' (in Urdu). This Niyāz (meal) is 'Tabarruk' (sacred) and may be consumed by the rich as well as the poor.
10. Serving the meal of Īṣāl Šawāb to guests is not a condition; if the family members eat it themselves, there is no harm in doing so.
11. If one makes the intention of sending Šawāb to saints for the meal he eats each time, it would be wonderful. For

example, at the time of breakfast, he may intend, ‘*May the Ṣawāb of this breakfast reach the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as all other Prophets عَلَيْهِمُ السَّلَام through him!*’

Similarly, at the time of lunch, he can make intention, ‘*May the Ṣawāb of this meal that I have eaten (or will eat) reach Sayyidunā Ghauṣ-ul-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ as well as all other saints عَلَيْهِمُ الرِّضْوَان*!’ Likewise, at the time of dinner, he may intend, ‘*May the Ṣawāb of this meal that I am about to eat reach Imām Aḥl-e-Sunnat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ as well as all other Muslim men and women!*’

12. Whether Ṣawāb is donated before the meal or after the meal, it is correct both ways.
13. If possible, reserve 1% money of your total daily sale (rather than daily profit) for the Niyāz of Ghauṣ-ul-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ; the employees should save at least 3% of their monthly salary with the same intention. Either distribute religious books or spend this money on any virtuous act. إِنَّ شَاءَ اللهُ عَزَّ وَجَلَّ you will see its blessings for yourself.
14. To establish a Masjid or Madrasah is Ṣadaqaḥ Jāriyah (perpetual charity) and a best mode of Iṣāl Ṣawāb.
15. ‘Dāstān-e-‘Ajīb’, ‘Shaḥzāday kā Sar’, ‘Das Bibiyon kī Kaḥānī’, and ‘Janāb-e-Sayyidaḥ kī Kaḥānī’ etc. are all fabricated and false tales; never read them. A pamphlet entitled ‘Waṣiyat Nāmaḥ (will)’ consisting of the dream of a man called ‘Shaykh Aḥmad’ is distributed; it is also false. This pamphlet mentions the benefits of getting it

photocopied and distributed in a particular quantity and harms otherwise; do not believe it at all.

16. Even if Šawāb is donated to innumerable Muslims, it is hoped by the grace of Allah ﷺ that complete Šawāb will be given to each of them. It is not that Šawāb will be divided amongst them. (*Rad-dul-Muhtār, vol. 3, pp. 180, derived from Bahār-e-Sharī'at, vol. 1, part-IV, pp. 850*)
17. The Šawāb of the one donating Šawāb is not reduced at all; rather, it is hoped that he would get Šawāb equal to the total amount of Šawāb he donated to each and every person. For example, someone performed an act of piety for which he was given (the Šawāb of) ten good deeds which he donated to ten other deceased Muslims. Now, each of the deceased would get ten good deeds and the sender of Šawāb would get one hundred and ten. If he donated Šawāb to one thousand deceased, he would get ten thousand and ten and so forth. (*Bahār-e-Sharī'at, pp. 850, vol. 1, part-IV*)
18. Īṣāl Šawāb may be made to the Muslims only. Making Īṣāl Šawāb to a disbeliever or an apostate (Murtad) or calling them 'Marḥūm' is Kufr (blasphemy).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of Īṣāl Šawāb

The intention of the heart is sufficient for the donation of Šawāb. For instance, if you give a amount of money as charity or recite Ṣalāt-‘Alan-Nabī once or tell someone a Sunnah or carry

out call towards righteousness or deliver a Sunnah-inspiring speech or perform any other good deed, you should make intention in your heart like this: *‘May the Ṣawāb of the Sunnah that I have just told reach the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’* The Ṣawāb will then reach him. Furthermore, the Ṣawāb will also reach all such people for whom the intention was made.

In addition to the presence of the intention in the heart, utterance of a verbal intention is a Sunnah of the blessed companions عَلَيْهِمُ الرِّضْوَانُ as mentioned in the Ḥadīṣ which describes that Sayyidunā Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ had a well dug and then said, *‘This is for the mother of Sa’d.’*

The Traditional Method of Īṣāl Ṣawāb

The Muslims’ traditional method of donating Ṣawāb especially when serving food is very good. The method is as follows:

Put out all the foods which have been made for Īṣāl Ṣawāb in front (or put out a small amount of each food), along with a glass of water. Then, reciting *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*, recite Sūrah Kāfirūn once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ

عِبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ

عِبِدُونَ مَا أَعْبُدُ ﴿٥﴾ نَكُمُ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Recite Sūrah al-Ikhlāṣ 3 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْهُ وَ لَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Recite Sūrah Falaq once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ

غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ

حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Recite Sūrah Nās once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ

النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Recite Sūrah al-Fātiḥah once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿٢﴾ الرَّحْمٰنِ الرَّحِیْمِ ﴿٣﴾ مَلِكِ یَوْمِ

الدِّیْنِ ﴿٤﴾ اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ ﴿٥﴾ اِهْدِنَا الصِّرَاطَ

المُسْتَقِیْمَ ﴿٦﴾ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ ۗ غَیْرِ الْمَغْضُوْبِ

عَلَیْهِمْ وَلَا الضَّالِّیْنَ ﴿٧﴾

Recite this once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

اَلَمْ ﴿٢﴾ ذٰلِكَ اَنْكَبْتُ لَا رَیْبَ ۗ فِیْهِ ۗ هُدًى لِّلْمُتَّقِیْنَ ﴿٣﴾ الَّذِیْنَ

یُؤْمِنُوْنَ بِالْغَیْبِ وَ یُقِیْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ﴿٤﴾

وَ الَّذِیْنَ یُؤْمِنُوْنَ بِمَا اَنْزَلْنَا اِلَیْكَ وَ مَا اَنْزَلْنَا مِنْ قَبْلِكَ ۗ وَ بِالْاٰخِرَةِ هُمْ

یُوقِنُوْنَ ﴿٥﴾ اُولٰٓئِكَ عَلٰی هُدًى مِّنْ رَّبِّهِمْ ۗ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٦﴾

Then, recite the following five verses:

1. وَ اِلٰهَهُمْ اِلٰهٌ وَّ اَحَدٌ ۗ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ ﴿١٦٣﴾

(Part 1, Al-Baqarah: 163)

2. إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
(Part 8, Al-A'rāf: 56)

3. وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٢﴾
(Part 17, Al-Anbiyā: 107)

4. مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَحَاتَمَ النَّبِيِّنَّ ط وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾
(Part 22, Al-Aḥzāb: 40)

5. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
(Part 22, Al-Aḥzāb: 56)

Now recite Ṣalāt-‘Alan-Nabī:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط
صَلْوَةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Now, raising his hands, the reciter of ‘Fātiḥah’ should loudly say ‘Al-Fātiḥah.’ All the attendees should recite Sūrah al-Fātiḥah in a low voice. Then the reciter should make the following announcement: ‘Dear Islamic brothers! Donate the Ṣawāb of whatever you have recited to me.’ All the attendees should say, ‘We have donated it to you.’ Now, the reciter may make Īṣāl Ṣawāb. Before mentioning the wording for donating Ṣawāb, I would mention the Sūrah etc. that Imām-e-Ahl-e-Sunnat A’lā Ḥaḍrat Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَانُ used to recite before Fātiḥah:

Method of Fātiḥah of A’lā Ḥaḍrat

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Once:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ

السَّمَوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

3 Times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ

يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Method of Supplication for Donating Šawāb

Yā Allah **عَزَّوَجَلَّ**! Bless us with the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have performed to date, not according to our imperfect deeds, but according to Your unlimited Mercy; and send its Šawāb on behalf of us to the court of Your Beloved **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Through Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, send its Šawāb to all other Prophets **عَلَيْهِمُ السَّلَام**, all the blessed companions **عَلَيْهِمُ الرِّضْوَان**, and all the noble saints **عَلَيْهِمُ اللَّهُ تَعَالَى**. Through Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** send its Šawāb to every Muslim human and Jinn born from the age of Sayyidunā Adam **عَلَيْهِمُ السَّلَام** to date as well as all those who will be born till the Day of Judgement.

During this, mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication get pleased by it). Then, finish the supplication as usual. (If a small amount of each type of food was placed in front with the water, then mix them back into the other food and water).

Beware!

Whenever Niyāz or any other type of ceremony is held at your home and the time of congregational Ṣalāh approaches during the ceremony, take all the guests to the Masjid for Ṣalāh with Jamā'at making individual effort provided there is no Shar'ī prohibition.

Ceremonies should be scheduled at such a time that the time of Ṣalāh does not fall within the scheduled program so that the participants would not miss Jamā'at due to laziness. There will probably be no difficulty in offering Ṣalāh with Jamā'at if lunch is served immediately after Zuḥar Ṣalāh or dinner is served after 'Ishā-Ṣalāh. Even then, if the time of Ṣalāh approaches, the host, the cook, the guest and those involved in serving the food should all offer Ṣalāh with Jamā'at. Missing the Jamā'at of Ṣalāh just for Niyāz of saints is a grave blunder.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of Visiting the Shrines

One should visit the court of the saints from the direction of their feet, because if coming from the opposite side, they would have to turn their head to look back. Hence, one should present himself at the shrines of the saints from the direction of the feet of the saint facing the head and making his back face the Qiblah. Thereafter, he should stand at a distance of at least two yards and say Salām in the following words.

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then, recite Sūrah al-Fātiḥah once and Sūrah Ikhlāṣ 11 times (with Ṣalāt-‘Alan-Nabī once before and after it). Now, raise the hands and make Īṣāl Ṣawāb as per the aforementioned method. Mention the name of the saint as well while making Īṣāl Ṣawāb. Then, make supplication. It is stated in the book ‘Aḥsan-ul-Wi’ā’ that prayers (supplication) are answered in the proximity of the Beloved of Allah عَزَّوَجَلَّ.

Ilāhī عَزَّوَجَلَّ wāṣṭah kul Auliyā kā

Mayrā ḥar aik pūrā mudda’ā ḥo

*Yā Allah عَزَّوَجَلَّ! May each and every desire of mine be fulfilled by
virtue of all of Your beloveds!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dates of 'Urs (Solemnizing Death Anniversary) of Saints of Islam

No.	Sacred Name	Date of Demise
1.	Sayyidunā 'Umar Fārūq A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	1 st Muḥarram-ul-Ḥarām
2.	Sayyidunā Shaykh Shahābuddīn عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	1 st Muḥarram-ul-Ḥarām
3.	Sayyidunā Imām Abul Ḥasan Behkāri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	1 st Muḥarram-ul-Ḥarām
4.	Sayyidunā Ma'rūf Karkhī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	2 nd Muḥarram-ul-Ḥarām
5.	Sayyidunā Khuwājāh Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	4 th Muḥarram-ul-Ḥarām
6.	Sayyidunā Farīduddīn Ganj Shakar عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	5 th Muḥarram-ul-Ḥarām
7.	Sayyid-ush-Shuhādā Sayyidunā Imām Ḥussain رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	10 th Muḥarram-ul-Ḥarām
8.	Sayyid Āl-e-Barākāt رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	10 th Muḥarram-ul-Ḥarām
9.	Son of A'lā Ḥaḍrat, Mufti al-A'zam Hind Mustafa Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	14 th Muḥarram-ul-Ḥarām
10.	Sayyidunā Imām Zain-ul-'Ābidīn رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	18 th Muḥarram-ul-Ḥarām
11.	Sayyid Aḥmad Jilānī قُدْسِ سِرَّةِ النَّوَرَانِي	19 th Muḥarram-ul-Ḥarām
12.	Sayyidunā Shaykh Muhammad Bahāuddīn Zakariyyā Multānī قُدْسِ سِرَّةِ النَّوَرَانِي	7 th Ṣafar-ul-Muzaffar
13.	'Allāmah Faḍl Ḥaq Khayrābādī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	12 th Ṣafar-ul-Muzaffar
14.	Sayyid Aḥmad Kālpuvī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	19 th Ṣafar-ul-Muzaffar
15.	Sayyidunā Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	25 th Ṣafar-ul-Muzaffar
16.	Sayyid Ḥasan Baghdādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	26 th Ṣafar-ul-Muzaffar
17.	Sayyidunā Mujaddid Alf Ṣānī قُدْسِ سِرَّةِ النَّوَرَانِي	28 th Ṣafar-ul-Muzaffar
18.	Pir Mihr 'Alī Shah Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	28 th Ṣafar-ul-Muzaffar
19.	Khuwājāh Bahāuddīn Naqshbandī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	3 rd Rabī'-ul-Awwal
20.	Sayyidunā Imām Ḥasan Mujtaba رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	5 th Rabī'-ul-Awwal
21.	Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	14 th Rabī'-ul-Awwal
22.	'Allāmah Sulaymān Jazūlī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	16 th Rabī'-ul-Awwal

23.	Sayyid Shah Āl Aḥmad Achḥay Miyān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	17 th Rabi'-ul-Awwal
24.	'Allamah Muftī Waqāruddīn عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	20 th Rabi'-ul-Awwal
25.	Sayyidunā Muḥiyuddīn عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	22 nd Rabi'-ul-Awwal
26.	Sayyidunā Shaykh 'Abdul Ḥaq Muḥaddīṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	22 nd Rabi'-ul-Awwal
27.	Sayyidunā Imām Mālik عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	7 th Rabi'-ul-Ākhir
28.	Sayyidunā Imām Aḥmad bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	9 th Rabi'-ul-Ākhir
29.	Sayyidunā Ghauṣ-ul-A'ẓam Shaykh 'Abdul Qādir Jilānī قَدِيسُ سَيِّدَةِ الْوَرَدَانِي	11 th Rabi'-ul-Ākhir
30.	Sayyidunā Ibrāhīm Īrajī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	15 th Rabi'-ul-Ākhir
31.	Sayyidunā Mullā 'Abdur Raḥmān Jāmī قَدِيسُ سَيِّدَةِ الْوَرَدَانِي	19 th Rabi'-ul-Ākhir
32.	Sayyidunā Shah Awlād Rasūl رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	26 th Rabi'-ul-Ākhir
33.	Sayyidunā Shah Rukn 'Ālam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	7 th Jumādil Aulā
34.	Hujja-tul-Islam Maulānā Ḥāmid Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	17 th Jumādil Aulā
35.	Sayyidunā Ibrahim bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	26 th Jumādil Aulā
36.	Hujja-tul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	14 th Jumādil Ukhṛā
37.	Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ	22 nd Jumādil Ukhṛā
38.	Sayyidunā Imām Shaykh 'Abdul Wāḥid عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	26 th Jumādil Ukhṛā
39.	Sayyidunā Imām Shāfi'i عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	1 st Rajab-ul-Murajjab
40.	Sayyidunā Imām Mūsā Kāzim رَضِيَ اللَّهُ تَعَالَى عَنْهُ	5 th Rajab-ul-Murajjab
41.	Sayyidunā Khuwājah Mu'īnuddīn Chishtī Ajmayri عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	6 th Rajab-ul-Murajjab
42.	Sayyidunā Sayyid Mūsā رَضِيَ اللَّهُ تَعَالَى عَنْهُ	13 th Rajab-ul-Murajjab
43.	Sayyidunā Imām Ja'far Ṣādiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ	15 th Rajab-ul-Murajjab
44.	Maulānā Shafi' Okārvi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	21 st Rajab-ul-Murajjab
45.	Sayyidunā Qāḍī Diyāuddīn Ma'rūf Bajyā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	22 nd Rajab-ul-Murajjab
46.	Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	24 th Rajab-ul-Murajjab
47.	Sayyidunā Imām Junaid Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ	27 th Rajab-ul-Murajjab

48.	Sayyidunā Abū Ṣāliḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	27 th Rajab-ul-Murajjab
49.	Shaykh-ul-Ḥādīs Maulānā Sardār Aḥmad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	1 st Sha'bān-ul-Mu'azzam
50.	Sayyidunā Imām al-A'zam Abū Ḥanifāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	2 nd Sha'bān-ul-Mu'azzam
51.	Sayyidunā Imām Abul Farḥ Ṭarṭūsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	3 rd Sha'bān-ul-Mu'azzam
52.	Sayyidunā Sayyid Muhammad Kālpuvī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	6 th Sha'bān-ul-Mu'azzam
53.	Sayyidunā Imām Abū Sa'id Makhzūmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	7 th Sha'bān-ul-Mu'azzam
54.	Pīr Sayyid Jamā'at 'Alī Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	16 th Sha'bān-ul-Mu'azzam
55.	Sayyidunā Lāl Shabhāz Qalandar عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	18 th Sha'bān-ul-Mu'azzam
56.	Sayyidatunā Fātimāh al-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا	3 rd Ramaḍān-ul-Mubārak
57.	Muftī Aḥmad Yār Khān Na'īmī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	3 rd Ramaḍān-ul-Mubārak
58.	Sayyidunā Imām Sarri Saqaḥī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	13 th Ramaḍān-ul-Mubārak
59.	Sayyidunā Shah Ḥamzah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	14 th Ramaḍān-ul-Mubārak
60.	Sayyidunā Bāyazīd Bistāmī قَدِيسٌ سَيِّدَةُ السَّامِي	14 th Ramaḍān-ul-Mubārak
61.	Sayyidunā Sayyid Āl Muhammad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	16 th Ramaḍān-ul-Mubārak
62.	Sayyidunā Maulā 'Alī كَثْرَةُ اللهِ تَعَالَى وَجْهَهُ الْكَرِيمُ	21 st Ramaḍān-ul-Mubārak
63.	Sayyidunā Imām 'Alī Razā رَضِيَ اللهُ تَعَالَى عَنْهُ	21 st Ramaḍān-ul-Mubārak
64.	Maulānā Ḥasan Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	22 nd Ramaḍān-ul-Mubārak
65.	Sayyidunā Shaykh Jamāluddīn Auliya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	1 st Shawwāl-ul-Mukarram
66.	'Allamah Sayyid Aḥmad Sa'id Kāzmi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	3 rd Shawwāl-ul-Mukarram
67.	Sayyidunā Shaykh Sa'dī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	5 th Shawwāl-ul-Mukarram
68.	Sayyid 'Abdur Razzāq عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	6 th Shawwāl-ul-Mukarram
69.	Sayyidunā Amīr Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ	15 th Shawwāl-ul-Mukarram
70.	Sayyidunā Abul Barakāt Sayyid Aḥmad Qādīri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	20 th Shawwāl-ul-Mukarram
71.	Sayyidunā Sayyid Ḥasani Jīlāni قَدِيسٌ سَيِّدَةُ السُّورَانِي	23 rd Shawwāl-ul-Mukarram
72.	Sayyidunā Muhammad Bḥikārī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	9 th Zūl-Qa'dah
73.	Sayyidunā Sayyid Faḍlullāh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	14 th Zūl-Qa'dah
74.	Sayyidunā 'Abdullāh Shah Ghazi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	20 th Zūl-Qa'dah
75.	Sayyidunā Maulānā Naqī 'Alī Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ	29 th Zūl-Qa'dah

76.	Sayyidunā Diyāuddīn Madanī عَلَيْهِ رَحْمَةُ الْمَلَكِ	4 th Żul-Hijjah
77.	Sayyidunā Imām Bāqir رَضِيَ اللهُ تَعَالَى عَنْهُ	7 th Żul-Hijjah
78.	Sayyidunā Shaykh Bahāuddīn عَلَيْهِ رَحْمَةُ الْمَلَكِ	11 th Żul-Hijjah
79.	Sayyidunā ‘Ushmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ	18 th Żul-Hijjah
80.	Sayyidunā Sayyid Shah Āl Rasūl رَضِيَ اللهُ تَعَالَى عَنْهُ	18 th Żul-Hijjah
81.	Sayyidunā Imām Abū Bakr Shibli رَضِيَ اللهُ تَعَالَى عَنْهُ	27 th Żul-Hijjah

When Should One Perform Cautionary Renewal of Faith?

It is a Madanī suggestion to perform cautionary repentance and renewal of faith at least once everyday (for example before sleeping). If witnesses are readily available, a husband and wife should also perform repentance and a cautionary renewal of Nikah [marriage] from time to time. Mother, father, brother, sister, children etc. – any sane, adult male or female can be a witness for Nikah. Cautionary renewal of Nikah is completely free – there is no requirement of Maḥr [dowry] for this.

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Glossary

Note: In this glossary, only an introductory account of Islamic terms has been given. For proper and complete understanding, please consult any Sunnī scholar.

‘**Aḥd Nāmah** [عَهْدَنَامَه]

Statement of testimony

‘**Amaliyāt** [عَمَلِيَّات]

Ritual exercises or acts

‘**Aqīqah** [عَقِيْقَه]

Ritual of animal sacrifice performed on the 7th day of the birth of a Muslim child.

‘**Ārif** [عَارِف]

A saint possessing Gnosis of Allah عَزَّوَجَلَّ

‘**Āshūrah** [عَاشُورَه]

The name of the 10th day of Muḥarram-ul-Ḥarām

Al-Asmā-ul-Ḥusnā [أَسْمَاءُ الْحُسْنَى]

The sacred names of Allah عَزَّوَجَلَّ

Awrad [أَوْرَاد]

Specific invocations

Āyah [آيَة]

Verse of the Holy Qurān

Ayyām-ul-Bīd [أَيَّامُ الْبَيْض]

The 13th, 14th, and 15th of every Islamic month

Azkār [أَذْكَار]

Invocations made for remembrance of Allah عَزَّوَجَلَّ.

Dam [دَمْر]

The act of blowing with mouth after having recited specific litanies

Du‘ā [دُعَا]

Supplication in the court of Allah عَزَّوَجَلَّ

Faqīh [فَقِيْه]

Expert in Islamic rulings

Fuqahā [فُقَهَاء]

Plural of Faqīh

Ḥadīṣ [حَدِيثٌ]

Saying or tradition of the Last Prophet ﷺ

Ism-ul-A'ẓam [إِسْمُ الْأَعْظَمِ]

The most Magnificent name of Allah ﷻ

Kalimah Ṭayyibah [كَلِمَةٌ طَيِّبَةٌ]

One out of the six articles of faith described by Islām, testifying oneness of Allah ﷻ and Prophethood of the Last Prophet Sayyidunā Muhammad ﷺ.

Kanz-ul-Īmān [كَانِزُ الْإِيمَانِ]

Name of the Urdu translation of the Holy Qurān carried out by His Eminence Imām-e-Aḥl-e-Sunnat, Al-Ḥāḥj, Al-Ḥāḥfīz, Al-Qārī Imām Aḥmad Razā Khan ᷺.

Kunyaḥ [كُنْيَةٌ]

Patronymic appellation

Laīla-tul-Qadr [لَيْلَةُ الْقَدْرِ]

A night in the year which is better than 1000 months

Ma'rifaḥ [مَعْرِفَةٌ]

Spiritual knowledge

Munkar and Nakīr [مُنْكَرٌ نَكِيرٌ]

The two interrogating angels which come in the grave

Musabbihāt [مُسَبِّحَاتٌ]

The collective noun for the following 7 Sūraḥs of the Quran: Sūraḥ Asrā, Sūraḥ Ḥadīd, Sūraḥ Ḥashr, Sūraḥ Ṣaf, Sūraḥ Jumu'ah, Surah Taghābun, and Sūraḥ A'lā.

Mustaḥab [مُسْتَحَبٌ]

The act which is liked in Shari'ah but not doing that act is not disliked.

Na'at [نَعْتٌ]

Poetry in praise of the Holy Prophet ﷺ

Nafl [نَفْلٌ]

Supererogatory act/prayer etc.

Nawāfil [نَوَافِلٌ]

Plural of Nafl

Niṣf-un-Naḥār [نِصْفُ النَّهَارِ]

Mid of the day i.e. mid point of the span between sunrise & sunset

Rak'at [رَكَعَات]

One cycle of Ṣalāh

Ṣalāh [صَلَاة]

A specific method of prayer for worshipping Allah ﷻ; it is a fundamental pillar of Islām.

Ṣalāt-ul-Asrār [صَلَاةُ الْأَسْرَارِ]

A Nafl prayer for the acceptance of Du'ās and fulfilment of needs

Ṣalāt-ul-Awwābīn [صَلَاةُ الْأَوَّابِينَ]

A Nafl prayer offered after Ṣalāt-ul-Maghrib

Ṣalāt-ul-Ḥājāt [صَلَاةُ الْحَاجَاتِ]

A Nafl prayer for the fulfilment of needs

Ṣalāt-ul-Layl [صَلَاةُ اللَّيْلِ]

Nawāfil performed after Ṣalāt-ul-'Ishā

Ṣalāt-ut-Taubāh [صَلَاةُ التَّوْبَةِ]

A Nafl prayer performed in order to seek repentance from sins

Ṣawāb [ثَوَاب]

Reward that will be awarded in Hereafter

Shajarah [شَجَرَةٌ]

Lit. Tree; refers to the spiritual lineage in the Sufi order leading back to the Holy Prophet ﷺ in an unbroken chain.

Sharī'ah [شَرِيعَةٌ]

Set of Islamic rules and regulations.

Ṣubḥ-e-Ṣādiq [صُبْحُ صَادِق]

The true dawn

Sunnah [سُنَّة]

The traditions of the Last Prophet of Allah ﷻ

Sūrah [سُورَةٌ]

Chapter of the Holy Qurān, total 114 in number

Ta'wīz [تَعْوِذ]

Religious amulet containing holy verses, names of Allah ﷻ, or specific invocations/supplcations.

Ta'wīzāt [تَعْوِذَاتٍ]

Plural of Ta'wīz

Wazīfah [وَضَائِفٌ]

Specific litany

Tahajjud [تَهَجُّدٌ]

A type of Ṣalāt-ul-Layl in which one sleeps after Ṣalāt-ul-Ishā and then wakes up to perform Nawāfil.

Wuḍū [وُضُوءٌ]

Ritual ablution which is a pre-requisite for Ṣalāh, Ṭawāf and for touching the Holy Qurān etc.

Tasbiḥ [تَسْبِيحٌ]

Glorification of Allah عَزَّوَجَلَّ

Zam Zam [زَمْرُزَمٌ]

A well in the holy city of Makkah which emerged when Sayyidunā Ismā'īl عَلَيْهِ السَّلَامُ rubbed his blessed feet in infancy

Tauba-tun-Nuṣūḥ [تَوْبَةُ النُّصُوحِ]

True and sincere repentance

Wazāif [وَضَائِفٌ]

Plural of Wazīfah

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Four from Forty Thousand

Sayyidunā ‘Abdullāh Ibn Mubārak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ narrated that a wise man chose the following four pieces of advice from forty thousand.

1. Do not trust every woman in every matter.
2. Never rely on your wealth.
3. Do not over-burden your stomach (by overeating).
4. Do not acquire such knowledge that does not benefit you, like (information, news etc.).

(Al-Munabbihāt lil ‘Asqalānī, p. 47)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A'lā Ḥaḍrat and Beholding Holy Prophet ﷺ

A'lā Ḥaḍrat Sayyidunā Imām Aḥmad Razā Khan عليه رَحْمَةُ الرَّحْمٰن was a sincere devotee of the Holy Prophet and a great Islamic scholar who possessed expertise in more than fifty branches of knowledge.

Acknowledging the great religious services of A'lā Ḥaḍrat عليه رَحْمَةُ الرَّحْمٰن, the eminent scholars of Makkah and Madīnah gave him the title of the Mujaddid (reviver) of religion in the fourteenth century. He عليه رَحْمَةُ الرَّحْمٰن made a vital contribution by purifying Islamic beliefs from religious bigotry and worked tirelessly to revive Sunnah.

Furthermore, he brightened the candle of Prophet's devotion that had become dim in people's hearts. No doubt, he held the spiritual rank of Fanā-fir-Rasūl. He عليه رَحْمَةُ الرَّحْمٰن was blessed with beholding the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ many times in his dream.

When he عليه رَحْمَةُ الرَّحْمٰن visited Madīna-tul-Munawwarah for the second time, he عليه رَحْمَةُ الرَّحْمٰن kept reciting Ṣalāt-‘Alan-Nabi the entire night in front of the sacred Muwājahaḥ with an intense desire of beholding the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in wakefulness.

On the first night, he عليه رَحْمَةُ الرَّحْمٰن was not predestined to be blessed with this privilege. On the second night, he عليه رَحْمَةُ الرَّحْمٰن presented himself in front of the sacred Muwājahaḥ where the pain of separation made him restless. He عليه رَحْمَةُ الرَّحْمٰن presented a Na'at. Some of the couplets of the Na'at are as follows:

*Woh sūy-e-lālazār phīrtay ḥayn
Tayray din ay bahār phīrtay ḥayn
Ḥer chirāgh Mazār per qudsī
Kaysay perwānaḥ wār phīrtay ḥayn
Us galī kā gadā ho mayn jis mayn
Māngtay tājdār phīrtay ḥayn
Phūl kyā daykhūn, mayrī ānkhon mayn
Dasht-e-Ṭaybah kay khār phīrtay ḥayn
Koī kyun pūchay tayri bāt Razā
Tujḥ say shaydā ḥazār phīrtay ḥayn*

In the last couplet A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly refers himself to 'a dog' but I have replaced it with 'devotee' out of respect.

When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ uttered these words in absolute humility and sadness, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with his vision so that this true devotee could see him with his own eyes in wakefulness. This is the Holy Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ grace which he bestows upon whomsoever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Help from Mustafa ﷺ

A young man was seen reciting only Ṣalāt-‘Alan-Nabi during Ṭawāf instead of making other supplications. Someone asked him if he did not know the supplication of Ṭawāf or if there was any other reason. He replied that he could recite other supplications but there was a particular reason for reciting Ṣalāt-‘Alan-Nabi only.

Explaining the matter in some detail, he said that he and his father left for Makka-tul-Mukarramaḥ to perform Ḥajj. During the journey, his father fell severely ill and passed away. After a while, the face of his father turned black and his belly swelled.

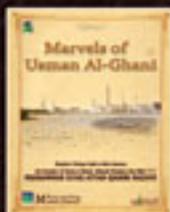
Saddened by this incident, he wept and said, **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**. Alas, my father has passed away in a jungle, far away from my country. When night fell, I fell asleep and had a dream in which I saw a beautiful and fragrant personality dressed in white attire. Approaching my deceased father, he stroked his refulgent hand onto the face and belly of my father. In no time, the face of my deceased father became brighter and whiter than milk and his belly also normalized.

As the saint moved to leave, I said, ‘O my lord! For the sake of the One who has sent you as a mercy for my father in this deserted place! Please, let me know who you are.’ He replied, ‘Don’t you recognize me! I am Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Prophet of Allah عَزَّ وَجَلَّ. Your father was an extreme sinner, but he would recite Ṣalāt upon me in abundance. When he got into this trouble, he pleaded to me. Therefore, I have come to help him. I help every such person who recites Ṣalāt abundantly upon me in the world.’ (*Rauḍ-ur-Riyāḥīn*)

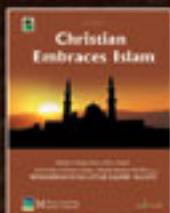
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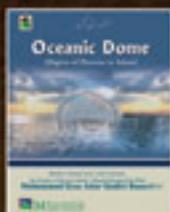
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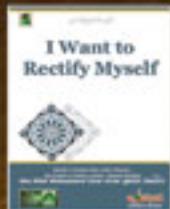
By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **اِنْ شَاءَ اللّٰهُ عَزَمَل** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the whole world اِنْ شَاءَ اللّٰهُ عَزَمَل"**



In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **اِنْ شَاءَ اللّٰهُ عَزَمَل**

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