



پڑھو اور سمجھا سناؤ (English)

Sparrow and Blind Snake



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

Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

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

چڑیا اور آندھا سانپ

Chiřyā aur Andhā Sānp

Sparrow and Blind Snake

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Sparrow and Blind Snake

An English translation of 'Chiřyā aur Andhā Sānp'



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Sparrow and Blind Snake

Even if satan makes you feel extremely lazy, read this booklet from beginning to end, *إن شاء الله عز وجل* you will gain the mind-set to remain happy with Divine Will in every condition.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who faces any difficulties should recite Ṣalāt upon me abundantly because to recite Ṣalāt upon me removes troubles and worries.’

(Al-Qaul-ul-Badī’, pp. 414; Bistān-ul-Wā’iẓin lil-Jauzī, pp. 274)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sparrow and blind snake

A gang of robbers once went out for a robbery and reached a place where there were three date palm trees. One of these trees was barren (i.e. it had no dates on it). The leader of the robbers

says, ‘I saw that a sparrow was flying from a tree that was laden with fruit and sitting on the barren tree. Then after a short while, it returned to the tree that was filled with fruit, after which it would then go back to the barren tree again. It moved to and fro many times like this. Out of curiosity, I climbed onto the barren tree, and as I did so, I saw that there was a blind snake sitting with its mouth open and I saw that the sparrow was putting a date into the mouth of that snake. Upon seeing this, I started weeping and humbly said to Allah **عَزَّوَجَلَّ**, ‘O my Lord! On one hand there is this snake, which Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has commanded to be killed, but when You deprived him of his eyes, You appointed a sparrow for its survival. On the other hand, despite me being Your Muslim bondsman, I frighten and threaten travellers, and then rob them!’

At that very moment, a voice echoed from the unseen, ‘O so-and-so person! My door is open for repentance.’ Hearing this, I broke my sword and said, ‘I repent from my sins; I repent from my sins.’ I then heard the same voice from the unseen saying, ‘We have accepted your repentance.’ When I went back to my companions and related the whole incident to them, they said, ‘We also reconcile with our Beloved Allah **عَزَّوَجَلَّ**!’ Subsequently, they also repented sincerely and we all began to travel towards Makkah Mukarramah **رَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا** with the intention of performing Hajj. Having travelled for three days, we reached a village where we saw a blind old woman who, mentioning my ‘gang-leader’ name, asked if this person was also

in the Qāfilāh. I moved forward and said, ‘Yes! That person is me. Tell me, what is the matter?’ The old woman got up, took out some clothes from inside the house and said, ‘A few days ago, my righteous son passed away. These are his clothes. For three nights consecutively, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed me by coming in my dream and telling me whilst mentioning your name, ‘He is coming. Give these clothes to him.’ I took those blessed clothes from her, wore them and set out for Makkaḥ Mukarramaḥ رَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا with my companions. (*Rauḍ-ur-Riyāḥīn*, pp. 232)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

O my Lord! Glory to You in the highest! You made a sparrow the servant of a blind snake! How amazing Your ways of providing sustenance are!

Allah عَزَّوَجَلَّ has taken responsibility to provide sustenance

O you who worry due to unemployment and restriction of sustenance! Do not give in to satanic whispers! Allah Almighty states in the first verse of part 12:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is none that walks upon the earth whose sustenance does not depend on the Mercy of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ĥūd, verse 6)

Regarding this blessed verse, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمَّان states in *Nūr-ul-'Irfān*: The creatures that walk on the earth have been mentioned here, because we observe them, otherwise jinns, angels etc. are all given sustenance by Allah عَزَّوَجَلَّ. His attribute of providing sustenance is not confined to only animals; rather each being is given the sustenance that is appropriate for it. When the child is in the womb of its mother, it gets a different type of sustenance, and then after birth before teething, it gets a different type of sustenance, and then when the child grows up, it gets a different type of sustenance.

In short, there is generality in the word 'دَابَّةٍ' (i.e. that which walks on the earth) and there is generality in sustenance.

(Nūr-ul-'Irfān, pp. 353 – with minor changes)

The benefits of being poor

Once some poor companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent a representative to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He presented himself in the blessed court and

said humbly, ‘I am here as a representative of the poor. The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Welcome to you and to those you have come from! You have come from those whom I love.’ The representative said humbly, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The poor have humbly said that the rich have taken the elevated ranks of Paradise! They perform Hajj and we are unable to do so; they perform ‘Umrah and we cannot; if they are ill, they give their extra wealth in Ṣadaqāh (charity) and thus gather it for their Hereafter.’

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Give this message to the poor on my behalf that those of them who remain patient upon their poverty and hope for reward will get three such things which the rich do not have:

1. There are such elevated palaces in Paradise, which the people of Jannah will look at like the people of the Earth look at the stars in the sky. Only the Prophets who adopted poverty, the poor martyrs, and the poor believers will enter them.
2. The poor will enter the Paradise before the rich by an amount which is equal to half of the Judgement Day i.e. 500 years.
3. If a rich person recites the following words

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

and a poor person recites the same words, the rich person cannot attain the same amount of Ṣawāb as the poor person,

even if the rich person gives 10,000 dirhams in Ṣadaqaḥ along with it. This applies to all other good deeds as well.’

The representative returned and mentioned this statement of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the poor, upon which the poor said, ‘We are content! We are content!’ (*Iḥyā-ul-‘Ulūm, vol. 4, pp. 596, 597; with reference to Qūt-ul-Qulūb, vol. 1, pp. 436*)

*Mayn baṛā amīr-o-kabīr ḥūn, Shaḥ-e-Dau-Sarā kā asīr ḥūn
Dar-e-Mustaḥab kā faqīr ḥūn, mayrā rif’ ataun pay naṣīb ḥay*

*I am extremely rich and extremely great;
I am a slave of the King of both worlds
I am a pauper of the court of Mustafa – my destiny is elevated high*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Definition of Faqr

Dear Islamic brothers! The poor are extremely fortunate in this world and in the Hereafter as well! Remember, only those poor people who are satisfied with the will of Allah عَزَّوَجَلَّ and adopt patience and contentment, whilst refraining from complaining, are considered as being good people!

Remember, here ‘poor’ does not refer to those who beg. The definition of Faqr (poverty) is ‘something that is needed, is absent’. If something that is not a necessity is missing, then this

is not called 'Faqr'. Furthermore, the person who has the thing that he needs and that thing is under his control is not called a 'Faqīr'. (*Iḥyā-ul-'Ulūm, vol. 4, pp. 562*)

Nine sayings of the Holy Prophet ﷺ on the excellence of Faqr

1. 'There is good news for that person who has been guided to Islam; his sustenance is sufficient and he is content with it.' (*Sunan-ut-Tirmiḏī, vol. 4, pp. 156, Ḥadīṣ 2356*) The definition of Qanā'at (contentment) will be mentioned ahead.
2. 'O group of the poor! If you are pleased from the heart with the distribution determined by Allah عَزَّوَجَلَّ, only then will you attain the reward of your Faqr, otherwise not.' (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 5, pp. 291, Ḥadīṣ 8216*)
3. 'Everything has a key, and the key to Paradise is to love Masākīn and Fuqarā (the destitute and the poor) due to their patience. These people will be close to Allah عَزَّوَجَلَّ on the Day of Judgement.' (*ibid, vol. 3, pp. 330, Ḥadīṣ 4993*)
4. 'The most favourite servant in the court of Allah عَزَّوَجَلَّ is the poor person who stays pleased with Allah عَزَّوَجَلَّ, adopting contentment with the sustenance he is given.'

(*Qūt-ul-Qulūb, vol. 2, pp. 326*)

5. ‘O Allah **عَزَّوَجَلَّ**! Grant sufficient sustenance for the family of Muhammad. (*Ṣaḥīḥ Muslim*, pp. 1588, Ḥadīṣ 1055)
6. ‘If a poor person is pleased (with the will of Allah **عَزَّوَجَلَّ**), then there is no-one better than him.’ (*Qūt-ul-Qulūb*, vol. 2, pp. 323)
7. ‘Faqr is the gift of a believer in this world.’ (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 2, pp. 70, Ḥadīṣ 2399)
8. ‘On the Day of Judgement, everyone, whether rich or poor, will wish that he would have only been given sufficient sustenance in the world.’
(*Sunan Ibn Mājah*, vol. 4, pp. 442, Ḥadīṣ 4140)
9. ‘The poor people of my Ummah will enter Paradise 500 years before the rich.’ (*Sunan-ut-Tirmiḏī*, vol. 4, pp. 158, Ḥadīṣ 2360)
(*Iḥyā-ul-‘Ulūm*, vol. 4, pp. 588 to 590, 572)

*Dawlat-e-dunyā say bay-raghat mujḥay ker dī-jiye
Mayrī ḥājat say mujḥay zā-id na kernā māldār*

*Make me unconcerned about the wealth of this world
Do not make me wealthier than my needs*

(*Wasāil-e-Bakhshish amended*, pp. 218)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of being Rāzī [i.e. contented]

A Rāzī [i.e. contented] person is the one who neither likes wealth so much that he feels happy when he gets it; nor does he hate wealth so much that he feels pain when he is given it, refusing to accept it. (*Ihyā-ul-'Ulūm, vol. 4, pp. 563*)

The literal meaning of Qanā'at (contentment): To consider something to be sufficient; to have patience; to feel satisfied and pleased with a small amount of something; to get by on what you have; to refrain from seeking more and to refrain from greed, is known as Qanā'at (contentment). (*Farhang Āṣfiyah, vol. 3, pp. 400*)

Two definitions of Qanā'at (contentment)

1. To be satisfied with the distribution determined by Allah ﷻ is called Qanā'at (contentment).

(*At-Ta'rīfāt lil-Jurjānī, pp. 126*)

2. To be contented with whatever you have is Qanā'at (contentment).

When Allah ﷻ loves someone, then...

A person whose family members have left him all alone, and who is bankrupt and destitute, should have patience, patience, and only patience being content with the will of Allah ﷻ and he should have hope that Allah ﷻ will include him amongst His beloved bondsmen. The Greatest and Holiest Prophet ﷺ has said, 'When Allah ﷻ loves someone,

He ﷺ puts him to the test and when He ﷺ loves him more, He ﷺ ‘chooses’ him. It was humbly asked, ‘What is meant by ‘choosing?’ The Beloved and Blessed Prophet ﷺ said, ‘He ﷺ leaves neither his family members, nor his wealth for him.’ (*Iḥyā-ul-‘Ulūm, vol. 4, pp. 578*)

Woh ‘ishq-e-ḥaqīqī kī laẓẓat naḥīn pā saktā

Jo ranj-o-muṣībat say dauchār naḥīn ḥotā

He who is not pained by grief and calamity

Can never taste the true pleasure of Divine Love

(Wasāil-e-Bakhshish amended, pp. 164)

There was a stone being used as a pillow under his head (parable)

Dear poor people! It is a fact that poverty is a great blessing when the qualities of patience and contentment are alongside it, because Allah ﷺ has complete mercy upon the one who is poor and destitute yet still patient and grateful.

One day, Sayyidunā Mūsā Kalīmullāh ﷺ passed by a person who was sleeping on the ground, with a shawl over him, using a stone as a pillow. His face and beard were covered in dust. He ﷺ humbly said in the court of Allah ﷺ, ‘Yā Allah ﷺ! This servant of Yours has been ruined in this world.’ Allah ﷺ sent a revelation to Sayyidunā Mūsā Kalīmullāh ﷺ, ‘O Musa! Do you not know when I see My

bondsman with complete mercy, I distance this world from him completely?’ (*Ihyā-ul-‘Ulūm, vol. 4, pp. 575*)

Faqr (poverty) is the gift of love for the Beloved

Prophet ﷺ (parable)

Sayyidunā ‘Abdullāh Bin Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that a man humbly said in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I swear by Allah (عَدَّوَجَلَّ)! I love you! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Reflect on what you are saying! He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I swear by Allah (عَدَّوَجَلَّ)! I love you!’ He رَضِيَ اللهُ تَعَالَى عَنْهُ stated the same thing three times. Upon this, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you love me, then prepare the clothing of Faqr (poverty), because Faqr comes to the one who loves me even faster than a flood which goes towards the place where it will end.’

(*Sunan-ut-Tirmizī, vol. 4, pp. 156, Ḥadīṣ 2357*)

*Dawlat-e-‘ishq say dil ghanī ḥay, mayrī qismat ḥay rashk-e-sikandar
Midḥat-e-Mustafa kī badawlat, mil gaya ḥay mujḥay yeh khazīnah*

*My heart is rich with the wealth of love; my destiny is envied by kings
Due to the blessings of praising the Prophet,
I have been given this treasure*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

An act that is better than a thousand years of worship

Sayyidunā Abū Sulaymān Dārānī مَدِينِ سَيِّدِهِ النَّوْرَانِي has stated, ‘The sigh that a Faqīr lets out due to being deprived of fulfilling a permissible desire that he is unable to attain, is better than a thousand years of worship performed by a rich person.

(Ihyā-ul-‘Ulūm, vol. 4, pp. 602)

An act that is more virtuous than giving one thousand dinars in Ṣadaqaḥ

Sayyidunā Daḥḥāk رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘If somebody goes to the market and desires to buy something he sees, but remains patient hoping for Ṣawāb, then this act of his is more virtuous than giving one thousand dinars as Ṣadaqaḥ (charity) in the path of Allah عَزَّوَجَلَّ. *(Ihyā-ul-‘Ulūm, vol. 4, pp. 602)*

Your Du’ā is superior to my Du’ā (parable)

Someone humbly said to Sayyidunā Bishr Bin Ḥārīṣ Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَاتِي, ‘Make Du’ā for me because I am worried due to the expenses of my family members. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘When your family members say to you that they neither have flour nor bread, make Du’ā for me at that time, because your Du’ā at that time is superior to my Du’ā.’ *(ibid)*

The Du'ās of the sorrowful are answered

Dear Islamic brothers! Obviously the one who lives in severe poverty will be sorrowful and grief-stricken. The Du'ā made by the sorrowful is accepted, as is mentioned on page 218 of the 318-page book named *Faḍā'il-e-Du'ā* (published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami): The first category of the people whose supplications are accepted is 'the sorrowful'. In his footnote on this, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'Regarding this (the acceptance of Du'ās of the sorrowful and the grieved), it is stated in the Holy Quran:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He Who answers the prayer of the helpless when he calls upon Him and removes the evil.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah An-Naml, verse 62)

Individual effort of A'lā Ḥaḍrat on a poor prince

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: A Sayyid Sahib used to visit me quite often and would complain to me about his poverty. Once he came to me very worried. I asked him, 'If a woman has been divorced by a man, can she be Ḥalāl for his son?' He replied, 'No'. I then said, 'Amīr-ul-Mu`minīn Maulā 'Alī (كَوْنَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ), whose descendant you are, once wiped his hand over his blessed face in a state of solitude, and said, 'O world! Deceive someone else; I have given you such a divorce from which there is no

return.’ Therefore, there is nothing surprising in the poverty of Sādāt-e-Kirām.’ The Sayyid Sahib said, ‘I swear by Allah عَزَّوَجَلَّ! I now have contentment and tranquillity.’ He is still alive and has not complained about his poverty since that day.

(Malfūzāt-e-A’lā Ḥaḍrat, pp. 127-128)

Excellence of hiding one’s needs

Dear Islamic brothers! Not only will your problem be removed by telling others your sorrowful stories for no reason, but on the contrary, you will be deprived of the chance to earn the reward of hiding your problem and being patient. This is because if you mention your illness or sorrow to even one person unnecessarily, or you show any discomfort or unease through your tongue, face or other body parts without any reason, you will miss out on the reward of patience.

It is stated on page 263 of *Faḍāil-e-Du’ā*, a 318-page book of Maktaba-tul-Madīnah (the publishing department of Dawat-e-Islami), ‘The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a hungry and needy person hides his need from people, Allah عَزَّوَجَلَّ will grant him Ḥalāl sustenance for an entire year.’
(Shu’ab-ul-Iman, vol. 7, pp. 215, Ḥadīṣ 10054)

Two fishermen (parable)

Those who are concerned due to unemployment, those who are worried due to poverty, those who are sad because their business has slowed down, and those whose hearts burn due to their

poverty when they see rich people, should all listen to this faith-refreshing parable in order to console their sorrowful hearts.

Sayyidunā ‘Aṭā Khurāsānī عَدَّوَجَلَّ states, ‘A Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ once passed by a river bank where he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ saw that a man was fishing. Having recited ‘بِسْمِ اللَّهِ’ (i.e. *I begin in the name of Allah* عَدَّوَجَلَّ), he threw the net into the river, but caught no fish. Then he عَلَيْهِ الصَّلَامُ passed by another fisherman, who threw his net in the name of satan and caught so many fish that it became difficult for him to weigh them.

That Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said to Allah عَدَّوَجَلَّ, ‘I know that all these things are from You, but I want to know the wisdom behind this.’ Allah عَدَّوَجَلَّ said to the angels, ‘Show My bondsman the status of both of these fishermen in the Hereafter! When he saw the respect and honour in the Hereafter for the one who threw his fishing net after reciting بِسْمِ اللَّهِ and the humiliation and disgrace in the Hereafter for the one who threw his fishing net in the name of satan, he عَلَيْهِ الصَّلَامُ humbly said, ‘O my Lord عَدَّوَجَلَّ! I am satisfied.’ (*Ihyā-ul-‘Ulūm, vol. 4, pp. 577*)

More rich people and women in Hell

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘I glanced into Paradise and I saw mostly poor people, and when I observed Hell, I found that there were mostly rich people and women in the majority. (*Musnad Imām Aḥmad, vol. 2, pp. 582, Ḥadīṣ 6622*)

It is stated in one narration that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘I asked, ‘Where are the rich people?’ I was told, ‘Their wealth has stopped them.’
(*Qūt-ul-Qulūb*, vol. 1, pp. 404)

In another narration it is stated, ‘Upon seeing the abundance of women in Hell, I asked the reason for this. I was told, ‘Two red things i.e. gold and saffron (meaning, their jewellery and specific kinds of colourful dress) have stopped them.’

(*Iḥyā-ul-‘Ulūm*, vol. 4, pp. 577)

Zakāh can also become Farḍ on a woman’s gold jewellery

Islamic sisters who are keen on collecting gold but do not pay Zakāh even after Zakāh being Farḍ on them, should be fearful and learn a lesson from this blessed Ḥadīṣ.

Remember! Earning or having the ability to earn is not a condition for Zakāh to become Farḍ, rather it is also necessary to pay Zakāh on the gold and silver jewellery that is worn if the conditions are fulfilled. Those women that collect gold out of greed rarely get any benefit from it in the world. By not giving Zakāh, such greedy women take a huge risk of punishment in the Hereafter!

The following is a part of a blessed saying of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Whoever owns gold and silver and does not pay its rights, then on the Day of Judgement, slabs of fire will

be made for him upon which the fire of Hell will be ignited, and then his sides, his forehead, and his back will be branded with them. When they are about to cool, the same thing will be done with them again repeatedly. This matter will occur on the day which is 50,000 years long until judgment is made amongst the people. Then a person will look towards his path, whether it leads towards Paradise or towards Hell.’ (*Bahār-e-Sharī‘at*, vol. 1, pp. 869; with reference to *Ṣaḥīḥ Muslim*, pp. 491, Ḥadīṣ 987)

Not even a handful of flour at home, whilst you... (Parable)

One day, a famous companion Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting with his friends. His wife رَضِيَ اللهُ تَعَالَى عَنْهَا came and said, ‘You are sitting with these people whilst, I swear by Allah عَزَّوَجَلَّ, there is not even a handful of flour at home!’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Why do you forget that we have an extremely difficult valley in front of us, in which no one can attain salvation except those who have light possessions.’ Having heard this, she returned happily. (*Raud-ur-Riyāḥīn*, pp. 24)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

One should not complain

Dear Islamic brothers! Did you see how much the companion of the Holy Prophet, Sayyidunā Abū Dardā رضي الله تعالى عنه loved contentment and how obedient his wife رضي الله تعالى عنها was? Despite the fact that there was nothing to eat at home, she returned happily after listening to her respected husband's statement which was filled with the fear of Allah عَزَّوَجَلَّ. Instead of making complaints about poverty and domestic problems, we too should remain happy with the Will of Allah عَزَّوَجَلَّ.

Zabān per shikwa-e-ranj-o-alam lāyā nahīn kertay

Nabī kay nām laywā gham say ghabrāyā nahīn kertay

They do not bring complaints of sorrow and grief to their tongues

The followers of the Prophet are not worried by sadness

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

44 Causes of poverty

Dear Islamic brothers! Just as there are reasons for blessings in sustenance, similarly, there are some causes of restriction in sustenance as well. If we try to refrain from these causes, so إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, we will be protected from restriction in sustenance. Here are 44 causes of poverty:

1. To eat food without washing the hands.
2. To eat bareheaded. (3) To eat food in the dark.

4. To eat food sitting at the door.
5. To eat food sitting near a dead body.
6. To eat food in the state of Janābat (i.e. after nocturnal emission etc. before performing Ghusl).
7. To eat food on Chārpāyī [bedstead] without a dining mat.
8. To delay eating the food which has been served at the dining mat.
9. To sit on the head side of the Chārpāyī [bedstead] and to place food on the foot side.
10. To bite into bread using the teeth (those who eat burgers etc should also take this into consideration).
11. Using broken chinaware or broken clay crockery even if it is just for drinking water. (Drinking water or tea etc. from the broken side of a utensil or cup is Makrūh Tanzīhī. One should avoid eating from crockery which contains cracks or from clay pots in which even a little clay has come away, because dirt can accumulate in such places and germs can breed causing diseases upon entering the stomach.)
12. Not cleaning the crockery that has been eaten from (not finishing all the food until the plate is clean). It is stated in a Ḥadīṣ, ‘Whoever licks the plate clean after eating, that crockery makes Du’ā for him and says, ‘May Allah عَزَّوَجَلَّ

free you from the fire of Hell as you have freed me from satan.’ (*Jam’-ul-Jawāmi’ lis-Suyūfī, vol. 1, pp. 347, Ḥadīṣ 2558*)

It is stated in another narration that the crockery makes Istighfār (supplication for forgiveness) for him.

(*Sunan Ibn Mājah, vol. 4, pp. 14, Ḥadīṣ 3271*)

13. To wash the hands in the pot from which food has been eaten.
14. Whilst flossing or picking the teeth using a toothpick, to put the bits of food that have been removed from between the teeth back into the mouth.
15. To leave the utensils of eating and drinking uncovered.
16. To put bread out in such a way that it gets disrespected and comes under the feet.

(*Derived from: Sunnī Bahashtī Zaywar, pp. 600-605*)

Some of the causes of poverty as mentioned by Sayyidunā Imām Burhānuddīn Zarnūjī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي are as follows:

17. To sleep a lot (this weakens the memory and increases ignorance).
18. To sleep naked
19. To urinate shamelessly (those who urinate at public places without hesitation should reflect on this).

20. To be lazy in picking up the fallen crumbs and grains from the dining mat.
21. To burn onion and garlic skins.
22. To sweep the home with a handkerchief.
23. To sweep at night.
24. To leave rubbish in the home.
25. To walk ahead of Mashāikh (saints).
26. To call parents by their names.
27. To wash the hands with clay or mud.
28. To stand leaning against a part of the door.
29. To make Wuḍū in the washroom (this is common in houses due to attached bath system. If possible, arrangements for Wuḍū should be made in a separate place at home).
30. To sew clothes etc. whilst wearing them.
31. To dry your face using the clothes you are wearing.
32. To allow spider's webs to remain in the home.
33. To be lazy in Ṣalāh.
34. To leave the Masjid quickly after Ṣalāt-ul-Fajr.
35. To reach the marketplace early in the morning.

36. To return from the marketplace very late.
37. To curse your children (many women curse their children all the time and then complain about poverty).
38. To commit sins, particularly lying.
39. To extinguish a lamp or a candle by blowing on it.
40. To use a broken comb.
41. To not make Du'ā-e-Khayr for one's parents.
42. To tie the Imāmaḥ whilst seated.
43. To put the Pājāmaḥ or Shalwār (lower garment) on whilst standing.
44. To delay in performing good deeds.

(Ta'līm-ul-Muta'allim, pp. 123-126)

Salvation from poverty

There are also some deeds which eliminate poverty, as Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'To make Wuḍū before and after eating (i.e. to wash both hands up to the wrists) eliminates poverty and it is from amongst the Sunnaḥs of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

(Al-Mu'jam-ul-Awsaṭ, vol. 5, pp. 231, Ḥadīṣ 7166)

Cure for poverty

The caliph of Baghdad, Māmūn Rashīd once invited a renowned Muḥaddīṣ, Sayyidunā Ĥudbaĥ Bin Khālīd عَلَيْهِ رَحْمَةُ اللَّهِ الْمَاجِدُ for a meal. At the end of the meal, the great Muḥaddīṣ Sahib picked up the grains of food that had fallen onto the dining mat one by one and started eating them. Māmūn surprisingly asked, ‘O Shaykh! Are you not full yet?’ He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, ‘Of course! In actual fact, Sayyidunā Ĥammād Bin Salamāĥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated a Ḥadīṣ to me, (which says) ‘Whoever eats the crumbs that fall onto the dining mat, he will have no fear of poverty.’ (*Tārīkh Aṣbahān lil-Aṣbahānī, vol. 2, pp. 333*)

An excellent method of gaining blessings in sustenance

Sayyidunā Saĥl Bin Sa’d رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that a person came to the blessed court of the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained about his poverty. The Prophet of Raĥmaĥ, the Intercessor of Ummaĥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you are about to enter your home and there is someone at home, then enter the home saying Salām, and if there is no one at home, then send Salām to me. Then recite ‘قُلْ هُوَ اللَّهُ’ once.’ That person acted upon this and Allah عَزَّوَجَلَّ blessed him with so much wealth that he even served his neighbours.

(*Tafsīr Qurṭubī, vol. 10, pp. 183*)

Method of giving Salām in an empty home

Here are two methods of giving Salām in an empty home: It is stated on page 24 of a 32-page booklet named ‘101 Madani Pearls’ published by Maktaba-tul-Madīnah (the publishing department of Dawat-e-Islami), ‘If someone goes into an empty house (even if it is his own house), he should say, ‘السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ’ (i.e. *Salām be upon us and the righteous bondsmen of Allah* (عَدُوِّ جَلَّ)). The angels will reply to this Salām. (*Rad-dul-Muhtār, vol. 9, pp. 682*)

Or he should say: ‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ’ (i.e. *O Prophet* صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ! *Salām be upon you*), because the blessed soul of the Noble Prophet صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the homes of the Muslims.

(*Bahār-e-Sharī’at, part 16, pp. 96; Sharḥ-ush-Shifā lil-Qārī, vol. 2, pp. 118*)



*Ay Madīnay kay Tājdār salām, ay gharībaun kay gham-gusār salām
Mayray piyāray pay mayray Āqā per, mayrī jānib say lākḥ bār salām*

*O King of Madīnah! Salām! O helper of the sorrowful! Salām!
Thousands of Salām upon my Beloved, upon my Master!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَىٰ عَلَى مُحَمَّدٍ

Is it bad to be wealthy?

Every rich person is not bad, and every poor person is not good. If the heart of a rich person is free from love for wealth, his wealth does not make him heedless of Allah عَزَّوَجَلَّ, and he fulfils all the Shar'ī rights of his wealth, then he is certainly a good Muslim, however for a rich person to be like this is extremely difficult. Generally, the rich have more way to commit sins in comparison to the poor. Whoever has more ways to commit sins, it becomes more difficult for him to refrain from sins. In addition, whoever has more wealth in this world; he will have a greater burden of accountability in the Hereafter.

Being reluctant over an abundance of Ḥalāl wealth (parable)

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'I would not even like for my shop to be at the gate of the Masjid, so that business does not make me heedless of Ṣalāh and the Ṣikr of Allah عَزَّوَجَلَّ. Furthermore, I would not even like to gain the profit of 50 dinars from my shop every day which I would give as Ṣadaqaḥ (charity) in the path of Allah عَزَّوَجَلَّ! He was humbly asked, 'Why do you dislike this (i.e. such easy, Ḥalāl, virtuous, abundant income)? He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Due to the severity of accountability in the Hereafter.' (*Iḥyā-ul-'Ulūm, vol. 4, pp. 603*)

This is because the accountability of the Hereafter is taken on Ḥalāl money as well, and as for Ḥarām wealth, then for that there is punishment.

*Şadaqaḥ Piyāray kī ḥayā kā, kay na lay mujḥ say ḥisāb
Bakhsh bay-pūchāy lajāye ko lajānā kyā ḥay*

*For the sake of the modesty of the Beloved, don't take me to account
Forgive me without questioning me;
don't embarrass he who is already ashamed*

(Ḥadāiq-e-Bakhshish, pp. 171)



Sixteen examples of lies told by rich people

Nowadays, countless sins are being committed as a result of being wealthy. One sin amongst these sins is that some rich people are heard telling lies in relation to their wealth on many occasions. Here are 16 examples of this, however, remember that a statement can only be considered a sinful lie when it is the opposite of the truth, it has been told deliberately, and there is no Shar'ī permission or flexibility in it. For instance:

1. 'I don't love wealth at all.'
2. 'I only earn for my children.'
3. 'I only earn so that I can visit Madīnaḥ every year.'

4. *'I only earn so that I can spend in the path of Allah عَزَّوَجَلَّ'* (even though such a person may not like paying even 2 and a half percent Zakāh every year, and he may cause problems for many poor people).
5. Upon theft, robbery, fire or financial loss due to any reasons, he states, *'I am not sad about it at all'* (even whilst he continues grieving over it).
6. After having a magnificent house constructed or after buying the best model of a new car, he says, *'What will I do with it?! I have only fulfilled the desire of my children'* (though he himself likes such luxuries).
7. *'I have earned so much that now I've had enough'* (though the one saying this continues to earn money with great passion and continues to start new businesses).
8. *'I do not spend money extravagantly'* (whilst his lifestyle reflects something completely different!)
9. *'Allah عَزَّوَجَلَّ has given us a lot but we prefer simplicity'* (whilst the clothes they wear, the crockery in which they eat etc. are the complete opposite of simplicity).
10. *'I have got my son or daughter married with great simplicity'* (whilst the amount of money spent on this wedding would be sufficient to pay for a hundred weddings of poor families).

11. *'I have handed over everything to my children; I have nothing to do with my business'* (whilst those saying this demand full business reports from their children about the business and take them to task as well).
12. *'I have never shown arrogance due to being wealthy'* (whilst the person saying this looks down upon his poor relatives and considering it an insult to shake hands with them, and he also treats his employees as inferior).
13. *'I feel like leaving everything and settling in Madīnah'* (if you really feel like this, then that is excellent! Otherwise, it is a lie).
14. *'I have never intimidated anyone through my wealth'* (whereas such a person gets angry if he is not welcomed specially in a wedding etc., or he can be seen introducing himself saying, *'I am the owner of so many factories'* etc., thus making the reality of such statements evident).
15. *'This state of being wealthy is only outward; I am a Faqīr at heart'* (whilst if his spiritual CT scan was to be carried out, then perhaps greed would be on top of the list of diseases).
16. *'We do not regard our servants as servants, but rather as family members.'* (Whilst if these servants are asked how they are being treated, it will become evident that they are in fact treated worse than dogs by their employers).

32 SPIRITUAL TREATMENTS

Related to sustenance, etc.

11 Spiritual treatments for poverty

1. Recite 'يَا مُسَيِّبُ الْأَسْبَابِ' 500 times with Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before and after 11 times after Ṣalāt-ul-‘Ishā facing Qiblaḥ in the state of Wuḍū bareheaded at such a place where there is nothing between head and the sky, even not a topi [a hat] on the head. Islamic sisters should recite this at such a place where no non-Maḥram can see them.
2. Recite 'يَا بَاسِطُ' 100 times after Chāsht prayers, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ there will be blessings in your sustenance.
3. Recite 'يَا ذَا الْجَلَالِ وَالْإِكْرَامِ' 100 times after every Ṣalāḥ and then make Du‘ā for Ḥalāl sustenance. You will get Ḥalāl sustenance, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.
4. Write 'يَا اللهُ' 786 times after Ṣalāt-ul-Jumu‘ah. Due to placing this in a shop or a house, sustenance increases and blessing is placed in wealth.
5. After Ṣubḥ-e-Ṣādiq, before Ṣalāt-ul-Fajr recite 'يَا رَزَاقِي' 10 times standing at all four corners of your home, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ deprivation will never enter your home. The

method of this is to start it by standing on the right-hand side of the home facing the Qiblah, and then to move in such a way from one corner to the next that the face remains towards the Qiblah; recite it at every corner standing with the face towards the Qiblah.

6. مُحَمَّدٌ رَّسُولُ اللَّهِ أَحْمَدُ رَّسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ – Whoever, in a state of purity and cleanliness, after Ṣalāt-ul-Jumu'ah, writes this 35 times and then keeps it with himself, Allah عَزَّوَجَلَّ will provide him with sustenance from the unseen. Furthermore, he will also be protected from the evil of satan.
7. If someone recites 'يَا لَطِيفُ' 100 times and then recites:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ¹ وَهُوَ الْقَوِيُّ الْعَزِيزُ

once, he will have blessings in his sustenance.

8. It is highly beneficial for blessings in sustenance to recite 'يَا لَطِيفُ' 100 times every day after Fajr and Maghrib Ṣalāh and then to recite the following Du'ā 3 times:

¹ Part 25, Sūrah Ash-Shūrā, verse 19

اللَّهُمَّ وَسِّعْ عَلَيَّ رِزْقِي، اللَّهُمَّ عَظِّفْ عَلَيَّ خَلْقَكَ كَمَا صُنْتَ
وَجْهِي عَنِ السُّجُودِ لِغَيْرِكَ، فَصْنُهُ عَنِ ذُلِّ السُّوَالِ
لِغَيْرِكَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِيمِينَ

9. Reciting ‘يَا وَيْ يَا قَيُّومُ’ and ‘يَا وَهَّابُ’ daily one thousand times each is beneficial in increasing sustenance.
10. Reciting this blessed verse after every Ṣalāh is very good for one’s sustenance:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ
اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾¹

11. After Ṣalāt-ul-Fajr, recite ‘يَا وَهَّابُ’ 1400 times with Ṣalāt-
‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 14 times before and after,
إِنْ شَاءَ اللهُ عَزَّوَجَلَّ you will never be deprived of blessings in
sustenance. Furthermore, your offspring and their descendants
will also remain prosperous due to abundant sustenance.

¹ Part 11, Sūrah At-Taubaḥ, verse 128-129

A unique invocation for blessings in sustenance

12. A companion رَضِيَ اللهُ تَعَالَى عَنْهُ once humbly said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The world has turned its back to me.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do you not remember the Tasbīḥ which is the Tasbīḥ of angels and all creation, by virtue of which sustenance is given? At the break of dawn (Ṣubḥ-e-Ṣādiq), recite this Tasbīḥ 100 times:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ، اَسْتَغْفِرُ الله

The world will come to you disgraced.’ That companion رَضِيَ اللهُ تَعَالَى عَنْهُ then left. After some time he came again and humbly said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The world came to me so abundantly that I am astonished where to pick it up and where to put it!’ (*Al-Khaṣāis-ul-Kubrā*, vol. 2, pp. 299)

A’lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘The recitation of this Tasbīḥ should be done at the break of dawn (Ṣubḥ-e-Ṣādiq), otherwise before Fajr. When the Jamā’at of Fajr starts, one should join it and then complete the number after the Jamā’at. The day when it is not recited before Ṣalāḥ, it can be recited before sunrise.

(Summarized from: *Malfūzāt-e-A’lā Ḥaḍrat*, pp. 128)



Invocation to become wealthy within a year

13. Whoever recites ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ 300 times and Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 300 times at sunrise, Allah عَزَّوَجَلَّ will grant him sustenance from somewhere that he had never even imagined and (if recited daily) إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ he will become rich and prosperous within a year. (*Shams Al-Ma’ārif-ul-Kubrā wa Laṭāif-ul-‘Awārif*, pp. 37)

Method of making business successful

14. Write ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ 35 times on a piece of paper and then hang it at home. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ satan will not pass by and there will be great blessings (in Ḥalāl sustenance). If it is hung in a shop and the business is permissible, the business will become very successful. (*ibid*, pp. 38)

For protection of wealth

15. Recite ‘لَا إِلَهَ إِلَّا اللَّهُ’ 97 times and then blow on your safe, your sacks of grains, your store, your wealth etc., إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the goods and wealth will remain protected from any sort of disaster and calamity.



Invocation for getting a job

16. Offer two Rak'āt Naf'l Ṣalāh (at non-Makrūh time) and after performing Salām recite 'يَا لَطِيفُ' 182 times, with Ṣalāt- 'Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after, and then make Du'ā for a permissible and easy job, or for Ḥalāl income; إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, your Du'ā will be accepted.

Invocation for a transfer

17. Recite Sūrah Al-Laḥab 11 or 21 or 41 times after Ṣalāt-uz-Zuḥr, with 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' at the beginning each time, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will be transferred according to your wish.

For success in an interview

18. If you are going to attend an interview for a permissible job, etc. recite the following before your interview, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will succeed:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ط
كَلْهَيْعَصَ، حَمَّ عَسَقَى، فَسَيَكْفِيكَهُمُ اللهُ ء وَهُوَ السَّبِيْعُ الْعَلِيْمُ



Protection from theft

19. Write Sūrah At-Taubaḥ, or get it written, cover it in plastic coating and then keep it in your goods, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, your goods will remain protected from theft.
20. Recite **يَا جَلِيلُ** 10 times and then blow on your wealth, luggage, goods, money etc., **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** they will be protected from theft.
21. If anything valuable is either stolen or lost, recite this blessed verse repeatedly, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will get the lost/stolen thing back:

**يُبْنَىٰ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾¹**

Cure for disinterest in business, job etc.

22. If your heart is not in your job or work then write **يَا اللَّهُ** 101 times on a piece of paper, make an amulet from it and wear it around your arm, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will become

¹ Part 21, Sūrah Luqman, verse 16

interested in your permissible work and Ḥalāl job and your heart will be at ease.

Freedom from poverty

23. If there are diseases and poverty in someone's house, he should recite the following 112 times for 7 days after every Ṣalāh without missing any recitations:

يَا رَزَّاقُ يَا رَحْمَنُ يَا رَحِيمُ يَا سَلَامُ

and then make Du'ā, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* diseases and poverty will be removed.

3 Spiritual cures for meeting a displeased officer

24. If an officer (or a Nigrān) is displeased with someone, that person should recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' abundantly or write it once on a piece of paper and then tie it around his arm, *إِنَّ شَاءَ اللَّهُ الرَّحْمَنُ عَزَّوَجَلَّ*, his officer (or Nigrān) will be kind to him.
25. If an officer or employer becomes angry over trivial matters and scolds you, then continuously recite 'يَا سَحِيُّ يَا قَبِيحُومُ' all the time, whether you are sitting or standing, whilst imagining the face of that officer or employer, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* he will be kind to you.

26. If you need to enter the office of any cruel officer, recite 'لَا إِلَهَ إِلَّا اللَّهُ', or write it on a piece of paper and tie it around your arm etc., **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will be safe from his harm.

For the sale of your goods, car, house

27. Recite the following blessed verse and blow onto your goods or your car, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, your goods will be sold very soon:

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي
يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ
خَيْرُ الْحَاكِمِينَ¹

If a person is lost then

28. If a child or an adult is lost, all the family members should repeatedly recite 'يَا جَامِعُ يَا مُعِيدُ' countless times, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the lost person will be found.

¹ Part 13, Sūrah Yūsuf, verse 80

To open the doors of sustenance

29. Recite 'يَا وَهَّابُ' 300 times after Ṣalāt-ul-Fajr. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your worries about sustenance will be removed. (Duration: 40 days)

Cure for termites

30. With the blessings of this, a termite infestation at home or at a shop etc. will finish **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Write the following blessed names on a piece of paper and hang it there:

أَوَّلُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ ابُو بَكْرٍ صَدِّيقِ رَضِيَ اللهُ تَعَالَى عَنْهُ
دُوْمُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ عَمْرِو فَارُوْقِ رَضِيَ اللهُ تَعَالَى عَنْهُ
سُوْمُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ عَثْمَانَ غَنِى رَضِيَ اللهُ تَعَالَى عَنْهُ
چِهَارْمُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ عَلِيِّ الْمُرْتَضَى رَضِيَ اللهُ تَعَالَى عَنْهُ
پَنْجَمُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ حَسَنِ بْنِ عَلِي رَضِيَ اللهُ تَعَالَى عَنْهُمَا
شَشْمُ خَلِيفَةِ سَيِّدِنَا حَضْرَتِ امير معاويه بن ابو سفيان رَضِيَ اللهُ تَعَالَى عَنْهُمَا

Protection from termites

31. Recite 'لَا إِلَهَ إِلَّا اللَّهُ' 41 times and then blow on stored items and books etc., **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, these things will remain safe from termites and other insects.

Deal according to your wish

32. If you keep reciting ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ at the time of purchasing something, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will get a good item and that too according to your wish.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

28 Rabi’-ul-Ākhir, 1436 AH
February 18, 2015



Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madīnah’s published booklets and Madanī pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā’āt, ‘Urs, procession of Milād etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madanī pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

Transliteration Chart

ء	A/a	ڑ	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,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ĥ/ĥ	ص	Ş/ş	ه / ہ / ة	Ĥ/ĥ
ث	Š/š	ض	Đ/đ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		



fter you have read this booklet, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmāh Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دامت برکاتہم العالیہ. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net. Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

Madani Channel - Global Coverage Parameters

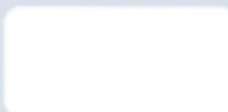
Transmission: Digital

Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
Asiasat (A7-C3V)	Global	105.5 E	C-Band	3739	Vertical	2815	3/4
Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **اِنَّ شَاءَ اللهُ مَرْجُوًّا**.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **اِنَّ شَاءَ اللهُ مَرْجُوًّا**.



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