



زندہ بیٹی گتوں میں پھینک دی (English)

DAUGHTER THROWN ALIVE INTO WELL



Shaykh-e-Tarbiyat, Ameer-e-Ahli-e-Sunnat
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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'a for Reading the Book

Read the following Du'a (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 وَاذْشُرْ
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-Mustaṭraf*, vol. 1, pp. 40)

Note: Recite Ṣalāt-ʿAlan-Nabī ﷺ once before and after the Du'a.

زندہ بیٹی گنویں میں پھینک دی

Zindah Bayti Kunwein mayn Phaynk di

DAUGHTER

Thrown Alive into Well

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Šawāb].

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Daughter Thrown Alive into Well

An English translation of ‘Zindah Baytī Kunwein mayn P̄haynk dī’



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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,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	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		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Daughter Thrown Alive into Well

Even if satan makes you feel extremely lazy, read this booklet from beginning to end. You will be developing great affection towards daughters, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’ (*Al-Firdaus, vol. 5, pp. 375, Hadīṣ 8210*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

1. Daughter thrown alive into well

A person came to the court of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: In the [pre-Islamic] era of ignorance, we were idol-worshippers and would kill our own children. I had a daughter who would get happy when I called

her. One day I called her, so she followed me happily. We reached a well nearby. Grabbing her hand, I threw her into the well! ‘Father! Father!’ she cried tearfully (but I returned.) Listening to this, the Holy Prophet ﷺ was moved to tears. He ﷺ then said, ‘Islam removes the sins committed in the era of ignorance.’ (*Sunan Dārimī, vol. 1, pp. 14, Ḥadīṣ 2*)

2. Father! Are you killing me?

A person humbly said: *Yā Rasūlallāh ﷺ!* Ever since I have become a Muslim, I have not been blessed with the sweetness of Islam. In the era of ignorance, I had a daughter. I ordered my wife to beautify the daughter (by dressing her in finery). I then took her with me to a deep pit. As I was about to throw her into the pit, she said (anxiously crying): *يَا أَبَتِ قَتَلْتَنِي؟* i.e. *father! Are you killing me?* But I threw her into the pit (paying no attention to her weeping and wailing).

Yā Rasūlallāh ﷺ! Whenever the sentence of my daughter (i.e. *father! Are you killing me?*) occurs to me, (I become anxious) and do not enjoy anything. The Renowned and Revered Prophet ﷺ said, ‘Islam removes the sins committed in the era of ignorance, whereas Istighfār removes the sins committed (by a Muslim) in the state of Islam.’

(*Tafsīr Kabīr, vol. 7, pp. 225*)

Dear Islamic brothers! Istighfār means making Du'ā of forgiveness. Du'ā is made for the forgiveness of both minor and grave sins. Therefore, if Allah عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ may answer this prayer with His mercy, forgiving all minor and grave sins. However, about common deeds, Muḥaddiṣīn and Islamic scholars رَحْمَةُ اللهِ السَّلَام have clarified that grave sins are forgiven by repentance only. As for the excellence of other deeds, wherever there is good news of the forgiveness of sins, it refers to the forgiveness of only minor sins.

3. Eight daughters buried alive!

Sayyidunā Qays Bin 'Aṣim رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: During the era of ignorance, I buried my eight daughters alive. The Noblest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Free one slave for each.' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'I have camels.' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you want, [you can] sacrifice one camel on behalf of each.' (*Kanz-ul-'Ummāl, vol. 2, pp. 231, Ḥadīṣ 3687*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Five horrific incidents

Dear Islamic brothers! You have just read some incidents regarding the inhuman practice of burying daughters alive during the pre-Islamic era of ignorance. Alas! Unaware of Islamic teachings,

some people have once again started considering the birth of a daughter something bad and demonstrating barbarism. This has resulted in the heinous crime of murder becoming the order of the day. Listed below are five brutally committed crimes, copied from the internet with amendments:

1. **مَعَادَ اللَّهُ عَزَّوَجَلَّ** It has rekindled the memories of the pre-Islamic era of ignorance. Annoyed by the birth of the sixth daughter, the cruel father killed his 10-day-old daughter by drowning her into a water-filled tub. His wife protested it but he also killed her while she was asleep. The murderer was arrested.
2. Some weeks ago, exasperated by the birth of a daughter, a man burned his wife alive.
3. In July, a 25-year-old wife was burnt alive by her husband and in-laws due to the birth of a daughter.
4. Since both of them were in love with each other, they got married and were blessed by Allah **عَزَّوَجَلَّ** with a son and two daughters. After some time, the third daughter was born. Furious, the stupid husband battered his wife so badly that she passed out and was taken to a hospital where she succumbed to her injuries.
5. A one-day-old baby girl was buried alive. In a rural area of Punjab (Pakistan), a cruel father buried a one-day-old daughter alive! The police arrested him. Details reveal that

the accused person had become the father of the sixth daughter. Giving a statement, the cruel father said that his daughter was ugly with a distorted face. He had even asked the doctor to give her a poison injection but the doctor refused. So he buried his daughter alive. (*Daily Jang Online, 14 July 2012, amended*)

Baby girl boiled alive in pressure-cooker!

A person living in some area of Kashmir had five daughters and the sixth baby was due. One day he told his wife, 'If you give birth to another baby girl, I will kill you along with the newborn.' On the third night of Ramadan 1426 AH (October 8, 2005), his wife gave birth to another baby girl. (مَعَاذَ اللَّهِ عَزَّوَجَلَّ) The cruel man put his cute little newborn into a pressure-cooker alive and turned it on, ignoring the screams and cries of his wife.

Suddenly, the pressure-cooker exploded and a horrifying earthquake occurred! All of a sudden, that barbaric man was buried alive. The injured mother of the girl was rescued, and this horrific incident was also probably disclosed by her. According to a report, the earthquake claimed more than two hundred thousand lives.

If Allah عَزَّوَجَلَّ wants He may bless anyone with son or daughter or with no child

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Islam has bestowed honour upon the daughter, enhancing her prestige. A Muslim is a humble bondman of

Allah عَزَّوَجَلَّ and is bound to carry out His commandments. One should be content with what he is blessed with, whether a son or a daughter or no child. It is stated in verse 49 and 50 of Sūrah Ash-Shūrā, part 25:

بِاللَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُخَلِّقُ مَا يَشَاءُ يُهَبِّ لِمَنْ يَشَاءُ إِنَاثًا
وَيُهَبِّ لِمَنْ يَشَاءُ الذُّكُورَ ۚ أَوْ يَزْوَجُهُمْ ذُكْرَانًا وَ إِنَاثًا وَ يُجْعَلُ مَنْ
يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

For Allah alone is the Kingdom of the heavens and the earth, He creates whatever He likes. He bestows daughters on whomsoever He likes and He bestows sons on whomsoever He likes. Or He couples both, the sons and the daughters, and He makes barren whomsoever He likes. Undoubtedly, He is All-Knowing, the All-Powerful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Ash-Shūrā, verses 49, 50)

Number of the offspring of some Prophets عَلَيْهِمُ السَّلَام

Regarding the part of the 50th verse (i.e. *and He makes barren whomsoever He likes*), it is stated in *Khazāin-ul-Irfān*: They will have no children. He (Allah عَزَّوَجَلَّ) is Omnipotent and distributes His bounties as He عَزَّوَجَلَّ likes. He bestows whatever on whomever He likes. This was the case with the honourable Prophets عَلَيْهِمُ السَّلَام as well. Sayyidunā Lūṭ and Sayyidunā Shu'ayb عَلَيْهِمَا السَّلَام had only daughters, no sons. Sayyidunā

Ibrāhīm عَلَيْهِ السَّلَام had only sons and no daughters, and the Noble Prophet مُحَمَّد صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed by Allah عَزَّوَجَلَّ with four sons and four daughters.

(*Khazāin-ul-‘Irfān*, pp. 898)

Number of sacred offspring of the Beloved Prophet ﷺ

While it is mentioned in *Khazāin-ul-‘Irfān* that the Beloved and Blessed Prophet مُحَمَّد صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had four sons, there are divergent views in this regard. In accordance with a verdict, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had 3 sons, whereas one more verdict states that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had 2 sons.

It is stated on page 827 of *Taḏkira-tul-Anbiyā*: The Greatest and Holiest Prophet مُحَمَّد صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had three sons, namely Qāsim, Ibrāhīm and ‘Abdullāh. Keep in mind that Ṭayyib, Muṭayyab, Ṭāhīr and Muṭāhḥar were the appellations of Sayyidunā ‘Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ. These were not the names of any other sons. (*Taḏkira-tul-Anbiyā*, pp. 827)

‘Allāmah ‘Abdul Mustafa A’ẓamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated on page 687 of the book *Sīrat-e-Mustafa*: All historians have agreed that the Beloved Prophet مُحَمَّد صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had six children: Two sons, namely Sayyidunā Qāsim and Sayyidunā Ibrāhīm (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) and four daughters Sayyidatunā Zaynab, Sayyidatunā Ruqayyah, Sayyidatunā Umm-e-Kulšūm and Sayyidatunā Fāṭimah رَضِيَ اللهُ تَعَالَى عَنْهُنَّ but some historians have also stated that the Noble Prophet مُحَمَّد صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had one

more son namely ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ whose appellations are Ṭayyib and Ṭāhir. According to this verdict, the number of the blessed offspring of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is seven, i.e. three sons and four daughters. (*Sīrat-e-Mustafa*, pp. 687)

Eight sayings of Mustafa ﷺ in excellence of daughters

1. Do not consider daughters bad. Undoubtedly, they are loving.¹
2. [If] a daughter is born at the house of a person and he does not distress her and nor does he consider [her] bad and nor does he prefer the son to the daughter, then Allah عَزَّوَجَلَّ will make that person enter Heaven.²
3. The person who is burdened with bringing up daughters and he treats them well, so these daughters will become a shield for him against Hell.³
4. When a daughter is born at the house of a person, Allah عَزَّوَجَلَّ sends angels who come and say: *أَهْلَ الْبَيْتِ عَلَيْهِمُ السَّلَامُ* i.e. *O people of this home! Peace be upon you*. Then the angels take the baby girl under the shade of their wings and, stroking her head, they say that she is a weak being who has been born by a weak being. The one who takes the

¹ Musnad Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 134, Ḥadiṣ 17378

² Al-Mustadrak, vol. 5, pp. 248, Ḥadiṣ 7428

³ Ṣaḥīḥ Muslim, pp. 1414, Ḥadiṣ 2629

responsibility of bringing up this weak being, Allah عَزَّوَجَلَّ will help him till the Judgment Day.¹

5. One who has three daughters and he treats them well, Heaven becomes Wājib for him. It was humbly asked: If there are two, then? The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Even if there are two.' It was humbly asked: If there is only one, then? The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Even if there is only one.'²
6. One who has three daughters or three sisters or two daughters or two sisters; he then brings them up well and fears Allah عَزَّوَجَلَّ regarding their matters, so Heaven is for him.³
7. One who has three daughters or three sisters and he treats them well, he will enter Heaven.⁴
8. One who spends on [i.e. provides for] his two daughters or two sisters or two small girls of his relatives with the intention of reward until Allah عَزَّوَجَلَّ makes them independent (i.e. they get married or become wealthy or die), they will become a shield for him against fire.⁵

¹ Majma'uz-Zawāid, vol. 8, pp. 285, Ḥadīš 13484

² Al-Mu'jam-ul-Awsaṭ, vol. 4, pp. 347, Ḥadīš 6199

³ Sunan-ut-Tirmizī, vol. 3, pp. 367, Ḥadīš 1923

⁴ Sunan-ut-Tirmizī, vol. 3, pp. 366, Ḥadīš 1919

⁵ Musnad Imām Aḥmad Bin Ḥanbal, vol. 10, pp. 179, Ḥadīš 26578

Beloved Prophet ﷺ showed affection for daughter

When Sayyidatunā Fāṭimah رضي الله تعالى عنها came to the court of the Beloved Prophet صلى الله تعالى عليه وآله وسلم, so he صلى الله تعالى عليه وآله وسلم would stand up and pay his attention to her. Then, taking her hand in his own blessed hand, he صلى الله تعالى عليه وآله وسلم would kiss it and would seat her where he صلى الله تعالى عليه وآله وسلم would sit. Likewise, when he صلى الله تعالى عليه وآله وسلم went to Sayyidatunā Fāṭimah رضي الله تعالى عنها, she would stand up seeing him and kiss his blessed hand taking it in her own hand, and seat him where she would sit.

(Sunan Abī Dāwūd, vol. 4, pp. 454, Ḥadīṣ 5217)

A cruel man hurled spear at elder daughter

Sayyidatunā Zaynab رضي الله تعالى عنها was the eldest daughter of the Beloved Prophet صلى الله تعالى عليه وآله وسلم. She was born in Makkaḥ ten years before the declaration of Prophethood. After the battle of Badr, the Holy Prophet صلى الله تعالى عليه وآله وسلم called her from Makkaḥ to Madīnah. After she crossed the outskirts of Makkaḥ while riding a camel with the intention of Hījrah [i.e. migration], unbelievers blocked her way. A cruel unbeliever hurled a spear at her. She fell from the camel and had miscarriage (i.e. baby died forthwith in the womb.)

The Revered and Renowned Prophet صلى الله تعالى عليه وآله وسلم was very grieved at this incident. Describing her superiority, the Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم said: **هِيَ أَفْضَلُ بَنَاتِي أُصِيبَتْ فِيَّ** i.e. *Among my daughters, she is superior in the sense that she*

suffered from such a great trouble when migrating to me. In 8 Ĥijrī, Sayyidatunā Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا passed away. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led her funeral Ṣalāh and lowered her into the grave with his blessed hands.

(*Sharḥ-uz-Zarqānī ‘alal-Mawāḥib, vol. 4, pp. 318*)

Ring was bestowed upon granddaughter

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا said: King Najjāshī gifted the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ some jewellery including a dark gemstone ring. The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ touched the ring with a stick or a blessed finger. Then, calling his granddaughter, Umāmah رَضِيَ اللهُ تَعَالَى عَنْهَا, who was the beloved daughter of his elder daughter Sayyidatunā Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O little girl! You wear it.’ (*Sunan Abī Dāwūd, vol. 4, pp. 125, Ḥadīṣ 4235*)

Granddaughter on blessed shoulder of her maternal Grandfather

It is stated in blessed *Bukhārī*: Sayyidunā Abū Qatādaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us carrying his granddaughter, Umāmah Bint-e-Abul ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهَا, on his blessed shoulder. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then started leading Ṣalāh. When bowing to perform Rukū’, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would lower her and pick her up when standing up. (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 100, Ḥadīṣ 5996*)

Explanation of the Ṣalāh-related part of Ḥadīṣ

Referring to this blessed Ḥadīṣ, Muftī Sharīf-ul-Ḥaq Amjadī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي who has written commentary on *Ṣaḥīḥ Bukhārī* has stated: (Some individuals) have assumed that the Ṣalāh offered with a small child in the lap will not be valid. In order to refute this misconception, Imām Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَاقِي has compiled this chapter, describing this Ḥadīṣ. If the body and clothes of a small child are pure and no ‘Amal-e-Kaṣīr is found in lowering him and taking him in the lap, so there is no harm in offering Ṣalāh with a small child in the lap.

(Nuzḥa-tul-Qārī, vol. 2, pp. 198)

Regarding this blessed Ḥadīṣ, it is stated in *Tafḥīm-ul-Bukhārī*: The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did so in order to show that it is permissible to do it. It was not Makrūḥ for him (but rather a means of reward for him.) *(Tafḥīm-ul-Bukhārī, vol. 1, pp. 864)*

Definition of ‘Amal-e-Kaṣīr

The foregoing commentary mentions ‘Amal-e-Kaṣīr. It is stated on page 142 of *Laws of Ṣalāh* – a 324-page book published by Maktaba-tul-Madīnah – the publishing department of Dawat-e-Islami: ‘Amal-e-Kaṣīr invalidates Ṣalāh provided it is neither from the acts of Ṣalāh nor is it aimed at rectifying Ṣalāh. Doing the act seeing which from a distance sounds as if the doer of that act is not offering Ṣalāh or if there is even a strong likelihood [Zann-e-Ghālib] that he is not offering Ṣalāh,

that act is referred to as ‘Amal-e-Kašīr. If the one seeing from a distance is in doubt as to whether or not the doer of that act is offering Ṣalāh, the act will be deemed to be ‘Amal-e-Qalīl that does not invalidate Ṣalāh. (*Durr-e-Mukhtār, vol. 2, pp. 464*)

Ruling of offering Ṣalāh with a child on lap

It is stated on page 476 of *Bahār-e-Sharīʿat* (volume 1): If someone offers Ṣalāh with so small child on his lap that the child cannot stay on the lap on his own but rather the Ṣalāh-offering person is holding the child whose body or clothes are impure to such an extent that it negates Ṣalāh, so Ṣalāh will not be valid because the Ṣalāh-offering person is holding the child. However, if the child is staying on his own and does not need to be held by the Ṣalāh-offering person, Ṣalāh will be valid as the Ṣalāh-offering person is not holding the child in this case. Still, it is disliked if done unnecessarily even though there is no impurity on the body and clothes of the child.

Poor mother’s sacrifice for daughters

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: A poor woman came to me with two daughters of her. I gave her three dates. She gave one date to each of them. She then divided the remaining date into two pieces which she wanted to eat herself but gave them to both of her daughters. I was really amazed to see what she did. I mentioned to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ how the woman had made self-sacrifice. He

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ has made Paradise Wājib for that woman because of this (self-sacrifice) of her.’

(*Ṣaḥīḥ Muslim*, pp. 1415, Ḥadīṣ 2630)

Reward for self-sacrifice

مَا شَاءَ اللهُ عَزَّوَجَلَّ! How wonderful self-sacrifice is! If only we had also learnt how to sacrifice our favourite things! Listen to the following blessed Ḥadīṣ to enhance motivation: The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The person who desires a thing [and] then, overcoming that desire, prefers anyone else to himself, then Allah عَزَّوَجَلَّ forgives him.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 114)

Excellence of giving something to daughters first

Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ 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 said: One who brings something new for his children from the marketplace, is like the one who is making Ṣadaqaḥ to them. And he should begin with the daughters [i.e. he should give the thing to daughters first] because Allah عَزَّوَجَلَّ has mercy on daughters. And the person who shows mercy and kindness to his daughters, is like the one who weeps in fear of Allah عَزَّوَجَلَّ and the one who pleases his daughters, Allah عَزَّوَجَلَّ will please him on the Judgment Day.’

(*Al-Firdaus*, vol. 2, pp. 263, Ḥadīṣ 5830)

Important ruling about ultrasound

Regretfully, nowadays a large number of Muslims do not like the birth of the daughter! Some parents even have ultrasound performed in order to know whether the baby is a boy or a girl. If the report indicates that the baby is a girl, then some women even have abortion, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**.

Please keep in mind an important ruling about having ultrasound done. If the purpose of having ultrasound done is to treat a disease that needs to be diagnosed by means of ultrasound, involving the unveiling of the Satr of a woman, then the woman can have the ultrasound done by any Muslim woman (or even by a man in case of compulsion) but only on the advice of an expert physician. To get information about the gender of the unborn baby has nothing to do with medical treatment, and ultrasound also involves the unveiling of the Satr (i.e. such parts as under navel area) of a woman, therefore, having ultrasound done in this case even by a Muslim woman let alone a man is a Harām act leading to Hell.

Painful parable of the ruin of a family due to wrong report of ultrasound

Since all the findings obtained from scientific research are not accurate, the report of the ultrasound may not necessarily be correct whether it is a matter of the identification of a baby boy or girl or diagnosis of any disease. During a popular weekly

serial of Dawat-e-Islami's Madani Channel 'Aysā kyūn ḥotā ḥay' i.e. 'Why does it happen?' episode 14 'Zulm kī Intihā' i.e. 'Extreme cruelty' a Pakistani laboratory technician gave the following statement sharing his experiences: A woman had ultrasound done in the early days of her pregnancy. The ultrasound report indicated that she expected a baby girl. As soon as her husband who had accompanied her to the laboratory heard about it, he divorced the poor woman! When the time of the delivery arrived, she gave birth to a baby boy! But alas! The home of the grieved woman had already been ruined due to the unwise decision of the man who blindly trusted the report of the ultrasound!

Birth of baby girl despite indication of boy

Dear Islamic brothers! You must have realized that the ultrasound report is not absolutely accurate. Listen to another parable in this regard. Here is a summary of what a preacher of Dawat-e-Islami related. He has stated: An ex-class fellow of mine is now an army officer. In 2006 or 2007, his wife was pregnant. The ultrasound report indicated that the baby was a boy. Therefore, assuming the report to be correct, the excited grandmother of the unborn baby had masculine clothes prepared. But when the baby was born, it was a girl. All hopes of the grandmother were dashed. Embarrassed and humiliated, she vented her anger on her daughter-in-law by rebuking her. (هَعَاةَ اللّٰه عَزَّوَجَلَّ! It was as if she had deliberately given birth to a girl).

Despite two reports of the indication of daughter, son was born

A teacher of the Jāmi'a-tul-Madīnah of the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah (Bāb-ul-Madīnah, Karachi) has stated: In 2013, my wife was expecting another baby. By the grace of Allah عَزَّوَجَلَّ, I already had a son and three daughters. Three ultrasounds were performed on medical grounds in different months. The female doctor who had performed the first ultrasound expressed the hope that baby was a boy. The other two ultrasounds were performed by an experienced female doctor. After each ultrasound, she gave the good news of the expected birth of a baby girl.

By the blessing of the Madanī environment of Dawat-e-Islami, I had the mindset that these things were conjectural, not certain. To tell the truth, I longed for the birth of a baby boy this time. (I had already made different intentions such as making him a scholar, Muftī and preacher of Dawat-e-Islami.) Therefore, I did not give up making the following Du'ā to my Creator: 'Yā Allah عَزَّوَجَلَّ! Bestow upon us such a son who brings betterment for us in the world and the Hereafter'.

I had also developed the mindset of thanking Allah عَزَّوَجَلَّ in case of the birth of a daughter because I read the blessed saying of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Do not consider daughters bad. Without doubt, they are loving.'¹ Therefore, I had

¹ Musnad Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 134, Ḥadiṣ 17378

developed more affection for my daughters. Anyway, contrary to both ultrasound reports, a beautiful baby boy was born on September 16, 2013, **عَزَّوَجَلَّ اللَّهُ عَلَى ذَلِكَ** (i.e. gratitude to Allah **عَزَّوَجَلَّ** for this blessing).

Longing for son with good intention

Remember! If a Muslim does not hate daughters, remains content with the will of Allah **عَزَّوَجَلَّ** and longs for the birth of a son, making Du'ās and using Awrād and Ta'wīzāt for it, so this is quite permissible. If he makes the good intentions of making his son a Ḥāfiẓ, a Qārī, an Islamic scholar, a Muftī or a preacher of Dawat-e-Islami, so it is an act of reward (such intentions can also be made for a daughter). The desires of those travelling with the Sunnah-Inspiring Madanī Qāfilaḥ in the company of devotees of Rasūl and making Du'ā over there, are sometimes fulfilled. Listen to a Madanī parable of an Islamic brother who was blessed with a baby boy.

Birth of Madanī boy

Here is a summary of what an Islamic brother from Qasba colony (Bāb-ul-Madīnah, Karachi) has related. He has stated: We had many daughters in our family. My uncle had seven daughters while my elder brother had nine daughters! When I got married, my wife also gave birth to a baby girl. Like many other people, some of our relatives got worried and suspected

as to whether somebody had cast a magic spell preventing the birth of baby boys. I made the intention of travelling with a one-month Madanī Qāfilāh; if blessed with a baby boy.

My wife once had a dream in which she saw that a piece of paper had fallen down from the sky near her. As she picked up the paper in dream, the name ‘Bilāl’ was written on it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessing of (the intention of) a one-month Madanī Qāfilāh, Allah **عَزَّوَجَلَّ** blessed us with a baby boy. We were blessed with two more baby boys later on.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It is my positive thinking that the blessings of the one-month Madanī Qāfilāh did not remain confined to me but everyone in our family who did not have a son was blessed with baby boys. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** At present, I am serving Dawat-e-Islami as the responsible of Madanī Qāfilāhs in my area.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Non-fulfilment of desires is also a gift

Dear Islamic brothers! Did you see how wishes and hopes are fulfilled, grief turns into happiness and difficulty into ease by the blessings of Madanī Qāfilāhs. However, it is not necessary that each and every desire will be fulfilled. Sometimes man desires things that are not beneficial to him and thus his wishes are not satisfied. In such cases, not being granted what one desires is actually a blessing.

For instance, a man might ask for a son but he is blessed with daughters because this is better for him. If a boy were born, for example, he would be blind or disabled or chronically ill. Even if he were born healthy, he would oppress his parents after becoming adult, or become a drug-addict, a thief, a robber. Allah عَزَّوَجَلَّ has said in verse 216 of Sūrah Al-Baqarah:

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط

And it is likely that you may like a thing which is bad for you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Al-Baqarah, verse 216)

Thirteen Madanī pearls about Ta'wizāt

1. Before reciting any Quranic verse, it is necessary to attain purity from menstruation, post-natal bleeding and Ghusl-e-Janābat [i.e. obligatory bath]. Moreover, one must also ensure that they are in the state of purity when writing any verse-containing Ta'wiz. The person Ghusl is not Farḍ for can recite any verse by looking at it or by heart without Wuḍū and without touching it but it is not permissible for them to write a Ta'wiz of any verse without Wuḍū. Similarly, it is Ḥarām for all of these people to touch such a Ta'wiz or ring; or to wear such a ring which has Muqatta'āt [i.e. initial letters of some Quranic Sūrah].

2. If any verse-containing Ta'wīz is sewn into cloth, patent-leather or leather etc., it is permissible for those without Wuḍū and Ghul to touch and wear it.
3. Always write a Ta'wīz in such a way that the circle of every circle-containing letter remain open, e.g. ط ظ ه ه ص ض و م ف ق etc.
4. It is not necessary to put diacritical marks (i.e. Zayr, Zabar, Paysh etc.) when writing verses etc.
5. The Ta'wīz that is worn should always be written with water-proof ink such as a ballpoint.
6. Prior to folding the Ta'wīz, recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَصَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ نُورٍ مِنْ نُورِ اللَّهِ

7. A'lā Ḥadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would start with the right side when folding the Ta'wīz.
8. Those who wear Ta'wīz should wrap it in a wax paper or any plastic coating to protect it from sweat or water, then sew it in a piece of cloth, patent-leather or leather etc.
9. It is not permissible for a man to wear the Ta'wīz kept in a box made of gold, silver or any other metal.

10. Likewise, it is a sin for a man to wear a metal-chain whether it contains a Ta'wīz or not.
11. It is impermissible for a man to wear a locket or bracelet made of gold, silver, steel or any other metal whether or not anything is inscribed on it. Even if the blessed name of 'Allah' or Kalimah Ṭayyibah is engraved on it, he cannot wear it.
12. A woman can wear the Ta'wīz kept in a gold or silver box.
13. It is Makrūh to use the pot, bowl or plate etc. that has a Quranic verse inscribed on it. However, with the intention of seeking cure for some disease, one can drink water etc. in it, but touching the verse-inscribed pot is Ḥarām for the one who is without Wuḍū or without Ghusl as well as for the woman experiencing menstruation or post-natal bleeding. (*Bahār-e-Sharī'at, vol. 1, pp. 327*)

If a minor child etc. pours water from the verse-inscribed pot into any other pot, all types of patients and healthy people can all drink it.

FORTY SPIRITUAL CURES

Four spiritual cures for childlessness

(Recite Ṣalāt-‘Alan-Nabī once before and after every Wird).

1. Make a habit of reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 300 times after every Ṣalāh. The reciting person will have children, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (Islamic brothers and sisters both can recite it.)
2. Reciting لَا إِلَهَ إِلَّا اللَّهُ 56 times at midnight, the husband and the wife should copulate. By the grace of Allah عَزَّوَجَلَّ, a righteous child will be born who will be a solace to parents.
3. Recite يَا أَوَّلُ daily 41 times. The reciting person will have children, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (Period of recitation: 40 days)
4. Take 40 cloves. Recite the 40th verse of Sūrah An-Nūr seven times and blow onto one clove. Blow onto each of the forty cloves separately by reciting the above verse seven times for each clove. (Anyone can recite it). The woman should perform Ghushl on the day when her menstruation ends and eat one clove daily at the time of going to bed, from the very same day. She should not drink water immediately afterwards. During these 40 days, she should copulate with her husband at least once (if done more than once there is no harm in it). *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* they will be blessed with a baby.

Ten spiritual cures for having baby boy

(Recite Ṣalāt-‘Alan-Nabī once before and after every Wird).

5. One who utters **يَا مُتَكَبِّرُ** 10 times prior to copulating with his wife, will become the father of a righteous son, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
6. The pregnant woman should utter **يَا مَعِينُ** 70 times placing the forefinger of her right hand over her abdomen and moving it around her navel. Continue to do it for 40 days. By the grace of Allah **عَزَّوَجَلَّ** she will be blessed with a son. This act contains cure for every disease. Any patient doing it will be cured, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. (There is no need to remove the cloth from the navel. Do it over the cloth.)
7. Any day during the first month of pregnancy, the husband should write **لَا إِلَهَ إِلَّا اللَّهُ** 54 times on the right side ribs of his wife only once, he will become the father of a son, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. (Write it with the forefinger of the right hand without using ink. Do not put diacritical marks. After the husband has written it once, there is no harm in repeatedly writing it over the previously written area.)
8. A childless man should observe 7 Nafl fasts. Every day at the time of Iftār, he should utter **يَا مُصَوِّرُ** 21 times, blow onto water and make his wife drink it. (If the wife is also

fasting, then she may do Iftār with the same water.) By the grace of Allah عَزَّوَجَلَّ, a righteous son will be born.

An infertile woman can also perform this act and can do Iftār with this water after she has recited يَا مُصَوِّرُ 21 times and blown onto it. (If they want, both of them can do this Wazīfah in different timings.)

9. After the woman is 3 months and 20 days pregnant, she should perform the following act daily for 40 consecutive days: Recite Ṣalāt-‘Alan-Nabī 11 times first. Then, recite Sūrah Yāsīn 7 times with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ in the beginning each time. Then, reciting Ṣalāt-‘Alan-Nabī 11 times in the end, blow onto water and drink it. (She can perform this act provided she is able to recite the Quran with correct pronunciation. Avoid talking while performing this act.) A righteous son will be born, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.
10. Placing the hand on the abdomen of his pregnant wife, the husband should say: اِنْ كَانَ ذَكَرًا فَقَدْ سَمَّيْتُهُ مُحَمَّدًا ‘If it is a baby boy, I name him Muhammad.’ (A son will be born, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. If the husband understands the meaning of the Arabic sentence, there is no need to read the translation. Otherwise, he should read the translation as well.)
11. If there are such issues as childlessness, miscarriage, post-birth death of the baby and not being blessed with baby

boys, so make the woman stand or lie straight and then measure seven thin cotton threads from the hair of her forehead till her toes. Then join all the seven threads. Recite Āyat-ul-Kursī 11 times in such a way that every time you recite Āyat-ul-Kursī, tie a knot and blow on to it. These threads should be tied around the waist of the woman. (These threads may also be sewn in a long strip of cloth in length, if necessary, so that it can also remain tied if the abdomen expands. If the size of this strip falls short, it can be increased by joining some other strip to it.)

Do not untie it until the baby is born. Do not separate it even when performing Ghusl. When signs of pregnancy appear, make Fātiḥah of Ghauš-e-Pāk رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, Sayyidunā Shaykh Muhammad Afḍal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Sayyidunā A'lā Ḥaḍrat Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ on white sweet thing cooked at home such as white sweet rice. The woman should offer two Rak'āt Nafl. She then should stand up and say whilst facing the holy city of Baghdad¹: Yā Ghauš-e-A'ẓam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ! If I give birth to a son, I will make him your slave and will name him Ghulām Muḥiyyuddīn.' Only a son will be born, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

¹ Considering the variation of direction in different cities of Pakistan, the direction towards Baghdad in Pakistan has been set at seven or eight degree from west to north. If those living in Pakistan and India turn slightly right, having faced the direction of Ka'bah, they will be facing the direction of Baghdad.

When a baby boy is born, he should be given a Ghusl and then Azān should be uttered into his ears. After uttering the Azān, untie that knotted string from the waist of the mother and tie it around the neck of the baby (if you want, you can take out the original knotted string from the long narrow piece of cloth and make the baby wear it). Furthermore, save a rupee separately every year for the Niyāz of Ghauš-e-Pāk رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ from the birthday of the baby. When the child is 11 years old, buy sweet things from these 11 rupees and perform Niyāz. You can also add some more money to these 11 rupees and perform Niyāz. Then this knotted string should be buried in a safe place.

12. After menstruation has ended, give as much charity as you can afford. Recite Sūrah At-Taubaḥ once, with Ṣalāt-‘Alan-Nabī 11 times before and after it, a son will be born, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
13. The woman should utter the following verse one hundred times after every Ṣalāh:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ¹

she will be blessed with a son, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

¹ Part 17, Sūrah Al-Anbiyā, verse 89

14. The husband and the wife should both recite Sūrah Al-Kawšar 101 times daily, very soon they will have a son, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Five spiritual cures for easy delivery

15. If the woman feels severe labour pains, she should hold the image [i.e. picture] of Muhr-e-Nubūwwat and Na'l-e-Pāk in her fist or tie them around her arm. She should continue to say *يَا اللَّهُ* as long as her Satr is covered. If she is lying, she should fold her legs while doing this Wird. She will have the delivery in a few minutes, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
16. Recite *يَا حَيُّ يَا قَيُّوْمُ* 111 times (with Ṣalāt-‘Alan-Nabī once before and after it) and blow onto the abdomen and the back of the labour pain-bearing woman; or alternatively write *يَا حَيُّ يَا قَيُّوْمُ* 111 times on a piece of paper and tie it around the above-mentioned parts. By the grace of Allah *عَزَّوَجَلَّ*, labour pains and the delivery will be eased.
17. Reciting the first five verses of Sūrah Al-Inshiqāq:

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ
مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

three times with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ in the beginning each time and (Ṣalāt-Alan-Nabī thrice), blow onto water and drink it. Continue to recite these verses from time to time. If the Islamic sister cannot recite it, someone else can recite it, blow onto water and make her drink it. Labour pains will be eased, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. Even if the baby's position is wrong, it will also become correct. If Allah عَزَّوَجَلَّ wills, the risk of caesarean [i.e. operation] will also be eliminated. (Period of treatment: fulfilment of desire.)

18. If the pregnant woman recites Sūrah Maryam every day, she will see its blessings herself. She will have an easy delivery with eased labour pains by the mercy of Allah عَزَّوَجَلَّ.
19. [From time to time] If a pregnant woman utters يَا قُوِيْ 100 times and then blows onto her abdomen, the baby will get into the right position and the operation will not be needed anymore, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Home remedy for easy delivery

In the beginning of month 9, the pregnant woman should be given to drink sufficient quantity of pure cow milk – milked in one's own presence, not bought from the market – mixed with five raisins (without seeds) and ten drops of almond oil. She should drink it every evening. If almond oil is not available, then add ghee of cow to lukewarm cow milk and then give her to

drink it every day in the evening. If cow milk is not available, then pure milk of buffalo or goat can also be used. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, it will save her from constipation, nervousness, nausea, nervous strain and the leg pain. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the baby will be born without any operation. This treatment does not also involve the risk of high blood pressure. Instead, it will benefit the pregnant woman even if she suffers from blood pressure, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Four spiritual cures for miscarriage

20. After the woman gets pregnant, she should recite **يَا حَيُّ يَا حَافِظُ يَا مُصَوِّرُ** 1100 times daily for forty days. It will be better if it is recited daily at the same time and the same place. Pregnancy will remain safe by the grace of Allah **عَزَّوَجَلَّ**.
21. Write **لَا إِلَهَ إِلَّا اللَّهُ** on a piece of paper 55 times. Make a Ta'wiz of it and get the woman to wear it. By the mercy of Allah **عَزَّوَجَلَّ**, not only will pregnancy be protected but also the Madanī baby (boy or girl) will stay safe from troubles and calamities.
22. Write **يَا اللَّهُ** 1001 times on a piece of paper and make a Ta'wiz of it. Tie it to the pregnant woman in the beginning of her pregnancy and let it remain tied for 40 days. Then untie it and, in the month 9, tie it again. By the grace of Allah **عَزَّوَجَلَّ**, pregnancy will remain safe and a healthy baby

(boy or girl) will be born. Now untie that Ta'wīz and make the baby (girl or boy) wear it.

23. After a woman has become pregnant, she should write **يَا حَيُّ يَا قَيُّوْمُ** 111 times with a ballpoint pen on a piece of paper and then tie it around her abdomen. She should keep wearing it till the baby is born. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, a healthy Madanī boy will be born. (If the pregnant woman cannot write it, then anyone else can write it for her.)

Two spiritual cures for swelling on breasts

24. Recite Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās ten times each, blow onto water and give this water to the woman suffering from breast swelling. She should drink it. Swelling will subside, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
25. If the part from where milk comes out is swelling, the woman should recite the following verses

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾¹
﴿قُلْ هُوَ الَّذِي آمَنُوا هُدًى وَشِفَاءً﴾²

blow onto her hands and then pass them on the swollen area.

¹ Part 19, Sūrah Ash-Shu'arā, verse 80

² Part 24, Sūrah Hā-Mīm As-Sajdah, verse 44

Four spiritual cures for menstruation-related disease

26. If the woman menstruates in great quantity, this blessed verse should be written and tied around her abdomen:

صُمَّ بَكُمْ عُنَى فَهَمْ لَا يَرْجِعُونَ

27. If she is suffering from the disease of menses-deficiency, recite the above verse for 341 times daily, blown onto Zam Zam water and make the patient drink it. Do this act for 11 days.
28. If she suffers from excessive bleeding during menses, recite Sūrah Ad-Dahr once every day, blow onto water make her drink it. Do this act for seven days. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, the bleeding will stop.
29. If a woman suffers from the disease of excessive bleeding during menses, she should recite Sūrah Al-Kawşar 313 times daily, blow onto rain water and then drink it. This will prove to be a highly effective remedy.

Six spiritual cures to overcome deficiency of mother's milk

30. If a woman faces difficulty or is unable to suckle her baby due to producing very less or no breast milk, write

لَا إِلَهَ إِلَّا اللَّهُ 11 times on a piece of paper or a plate, then put the paper into water or pour water into the plate and make the woman drink it. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the quantity of milk will increase. If a pregnant woman is made to drink this water, her pregnancy will remain safe by the mercy and grace of Allah **عَزَّوَجَلَّ**.

31. **يَا مَتِينُ** (O the Powerful). If a woman does not produce enough milk, write this blessed name on a piece of paper, put it into water and give her the water to drink. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the amount of milk will increase. If a baby has been weaned, they can also be given this water to drink. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, it will soothe them.
32. If a mother does not produce enough milk, recite **هُوَ الْحَيُّ الْقَيُّومُ** 300 times and blow onto her. This will prove to be very fruitful.
33. If a woman does not produce milk, recite these blessed verses 101 times, blow onto rain water and make her drink it. Completing the above process herself, the woman can also drink it. She will produce plenty of milk, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ﴾¹ ﴿فِيهِمَا عَيْنٌ تَجْرِيَنِ﴾²
﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَاذًا حَفَّتِ عَلَيْهِ فَالْقِيَهُ
فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَدُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ﴾³ ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ﴾⁴

34. If she does not produce sufficient milk, she should recite these blessed verses or get them recited 21 times by someone else and then blow onto water and drink it for 21 days. Writing it or getting it written on a piece of paper, she should also tie it around her breasts.

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾⁵
﴿قُلْ هُوَ الَّذِي آمَنُوا هُدًى وَشِفَاءً﴾⁶

35. If she does not produce sufficient milk, she should write or get this blessed verse written by someone on leavened bread and then eat it. Do this act for 7 days.

¹ Part 12, Sūrah Hūd, verse 42

² Part 27, Sūrah Ar-Rahmān, verse 50

³ Part 20, Sūrah Al-Qaṣaṣ, verse 7

⁴ Part 27, Sūrah Ar-Rahmān, verse 13

⁵ Part 19, Sūrah Ash-Shu'arā, verse 80

⁶ Part 24, Sūrah Hā-Mīm As-Sajdah, verse 44

Baby will start suckling

36. If a baby does not suckle, write **يَا حَيُّ يَا قَيُّوْمُ** hundred times on a piece of paper, put it into the water taken from river and then make the baby drink it. **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** they will start suckling without refusing.

To wean a baby off mother's milk

37. Write **لَا إِلَهَ إِلَّا اللهُ** 18 times on a piece of paper, make it a Ta'wiz and then make Madanī baby (boy or girl) wear it around their neck. **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** they will stop suckling.

Important ruling about breastfeeding

As per Hījri calendar, a mother (or any woman) can breastfeed the baby for two years. For the mother or any other woman to breastfeed the baby after two years is a sinful and Hārām act leading to Hell. However, if a baby suckles the milk of any woman within the age 2 and a half years, relationship on the basis of suckling will be formed.

Spiritual cure for disobedient children

38. **يَا شَهِيدُ** (*O Knower of internal and external things*) Placing the hand on the forehead of the disobedient son or daughter and looking towards the sky, utter it 21 times in the morning

(before the sunrise), **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** that son or daughter will become righteous. (Duration: Until the fulfilment of Du'a.)

Spiritual cure for non-observance of Shari'ah

39. While a non-practicing person is asleep, any Islamic brother or sister who offers Ṣalāh should recite Sūrah Al-Ikhlāṣ slightly aloud once, remaining at a distance of 3 feet (almost a metre) and taking the care not to wake them up. The sleeping person will become a practicing Muslim, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The same act can be done for non-practicing woman as well.

Husband will become righteous

40. If the husband of some woman has bad habits and keeps quarrelling with family members, she should recite Surah Al-Fatihah eleven hundred and eleven (1111) times with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** in the beginning each time and blow onto water. She should then give this water to her husband to drink. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the husband will become a righteous and Ṣalāh-offering person. (Perform this act in such a way that the husband etc. may not come to know about it. Otherwise quarrel may break out due to misunderstanding. She can also blow on the cooler water and everyone including the husband may drink it.)

FOR BECOMING A PIOUS
AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimaa' 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 Rasool, 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, **این شاءه مازوجل**. 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, **این شاءه مازوجل**.



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