

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-Mustatraf*, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

مَیْنَدِکْ سُوَارِ بَیْچُھو

Mendak Suwar Bichchu

SCORPION ON A FROG

Along with the excellence of trouble and 32 spiritual cures

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَکَاتُهُمُ الْعَالِیَہ in Urdu. **Majlis-e-Tarajim** (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 [Sawab].

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Scorpion on a Frog

An English translation of ‘Mendak Suwar Bichchu’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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SCORPION ON A FROG

Even if Satan makes you feel extremely lazy, read this booklet from beginning to end, *إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ* you will develop the mindset of having patience on calamities.

Excellence of Salat-‘Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recitation of Salat upon me is Noor (light) on the Bridge of Siraat. Whoever recites Salat upon me 80 times on Friday, 80 years of his sins will be forgiven.’

(Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 408, Hadees 3814)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Scorpion on a Frog

Sayyiduna Yusuf Bin Hasan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Once I was with Sayyiduna Zunnoon Misri عَلَيْهِ رَحِمَهُ اللهُ الْقَوِيُّ near a lake. Suddenly we noticed a large scorpion. All of a sudden a big frog appeared from the lake. The scorpion climbed onto the frog’s back. The frog swam towards the opposite side of the lake. Having seen this spectacle, we rushed to that side of that lake. On reaching

the other side, the frog made the scorpion get off. The scorpion rushed off in a particular direction. We also began following it. After some distance, we witnessed a dreadful scenario. A young man was lying unconscious in a state of intoxication. Suddenly, a huge snake appeared, it crawled onto the chest of the young man and as it was about to strike the young man, the scorpion struck the snake stinging it with such a venomous poison that the python agitated by the fatal poison, separated itself from the body of the young man, and met its painful death.

Thereafter, the scorpion went back to the edge of the lake, jumped onto the waiting frog and returned to the other side. That young man was still lying unconscious in the state of intoxication. Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي shook him until he opened his eyes. Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said to him, 'O young man! See, how Allah عَزَّوَجَلَّ saved your life!' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى related the unique story to the young man and then showed him the dead snake.

The young man was awakened from the sleep of heedlessness, repented and turned remorsefully to Allah عَزَّوَجَلَّ the Most Merciful pleading, 'O the Merciful Allah عَزَّوَجَلَّ! If this is the extent of Your grace and favour upon Your disobedient bondsmen, then how much greater will the level of Your Mercy be upon Your obedient bondsmen!'

The narrator states: Afterwards that young man went towards a certain direction. Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي

asked him, ‘Where are you going to?’ He replied, ‘إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ’, from now on I will resist the temptations of this worldly life and go to the jungle in order to worship my Rab عَزَّوَجَلَّ the Most Merciful and Compassionate.

(‘Uyoon-ul-Hikayaat, pp. 102; summarized)

Every act of Allah عَزَّوَجَلَّ is full of wisdom

Dear Islamic brothers! Have you seen! How, by the grace of Allah عَزَّوَجَلَّ, the scorpion that was on a frog saved that intoxicated young man from the horrible snake! Undoubtedly, we are incapable of understanding the wisdom of Allah عَزَّوَجَلَّ, Whose every act is full of wisdom. To make someone suffer any trouble is also wisdom and to protect someone from the trouble that he has not asked for is also wisdom. Sometimes when a bondsman undergoes any hardship, he humbly comes in the court of Allah عَزَّوَجَلَّ and engages himself in worship and sometimes it happens that Allah عَزَّوَجَلَّ grants a bondsman a favour by protecting him from any impending problem, upon which, the disobedient bondsman becomes obedient, as occurred in the abovementioned parable ‘scorpion on a frog’.

Gunahaun ka hay sudoor aah! Her ghari Ya Rab!

Ker ‘afw haye! Ajal sar pay hay khari Ya Rab!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What Allah عَزَّوَجَلَّ does is best

It is stated on page 187, part 1 of the 413-page book *‘Uyoon-ul-Hikayaat*, the publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A pious bondsman of Allah عَزَّوَجَلَّ was living in a jungle. He had a rooster, a donkey and a dog. The rooster used to awake him every morning for Salah. He used to transport water and other things on the back of donkey and the dog used to guard his home and belongings. One day a fox ate up his rooster; his family became worried about this loss, but this virtuous person had patience and said, ‘What Allah عَزَّوَجَلَّ does is best.’

After some days, a wolf preyed on the donkey; family members grew sad but this virtuous bondsman of Allah عَزَّوَجَلَّ repeated the same words, ‘What Allah عَزَّوَجَلَّ does is best.’ After a short period, dog fell ill and died; upon this, he reiterated the same words, ‘What Allah عَزَّوَجَلَّ does is best.’ Some days later, robbers attacked this jungle-village at night. They became aware of the homes only by the sounds of animals, robbed them of their wealth and belongings, and took them as captives. As there was no animal in the home of that virtuous man, no sounds came from it, and they could not trace his house in the darkness. He thus remained safe and sound from this unexpected calamity. This strengthened his patience and his belief that ‘What Allah عَزَّوَجَلَّ does is the best.’ (*‘Uyoon-ul-Hikayaat*, pp. 121; summarized)

May Allah **عَزَّوَجَلَّ** have mercy upon him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If robber had come then...?

Dear Islamic brothers! Through aforementioned parable we have learnt that if we get into any kind of trouble, suffer from any disease, face unemployment or experience any other such adversity etc., we should acknowledge this fact and say that, 'What Allah **عَزَّوَجَلَّ** does is best.' This is because a greater trouble than the existing one is possible. For example, when robbery takes place in a home, though one experiences a financial loss, he should say, 'What Allah **عَزَّوَجَلَّ** does is always best.' Because the robbers could have caused more harm like the loss of life along with the loss of valuables and possessions.

One must also keep this in mind that sometimes worldly blessing becomes a means of more serious trouble for example, someone wins 50 million rupees as cash prize in a lottery. Apparently, it is a matter of wild joy and jubilation but how does he know whether it will prove to be beneficial or harmful to him. Whether through this money he would be privileged to build a Masjid or robbers will kill him due to this wealth;

Allah عَزَّوَجَلَّ knows whether these millions of rupees are for addition to his luxury & pleasure or as a means of affording the medical expenses for the treatment of his own illness or of any of the important family member. Yes! It can happen. Let's listen to a true parable in this respect.

Liver transplantation (parable)

A preacher of Dawat-e-Islami has related an account in this way that one of my relatives who struggled hard all his life and accumulated sufficient wealth and currently he is an owner of a factory. Doctors have recommended liver transplant for his cure which is estimated to cost 75,00,000 rupees. He is now planning to sell his factory built after years of effort and struggle to help raise the money.

Dear Islamic brothers! Ponder over this eye-opening parable! How pleased he was when embarking on his business venture and seeing its progress but he never imagined that all these millions of rupees will be used for his liver transplant. Bear in mind the Shar'i ruling that organ transplantation is not permissible.

Jahan mayn hayn 'ibrat kay her su numunay

Magar tujh ko andha kiya rang-o-bu nay

Kabhi ghor say bhi yeh daykha hay tu nay

Jo aabad thay woh mahal ab hayn soonay

*Jagah jee laganay ki dunya nahin hay
Yeh 'ibrat ki ja hay tamasha nahin hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A storm of trials

O those stricken by troubles, do not lose hope! Tests and trials are the means of success in both the worlds, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Sayyiduna Anas *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrated, that the Beloved Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated: When Allah *عَزَّوَجَلَّ* loves any bondsman, He *عَزَّوَجَلَّ* showers the rain of troubles on him and when that bondsman invokes his Creator, 'O my Rab *عَزَّوَجَلَّ*' upon that Allah *عَزَّوَجَلَّ* says, 'My bondsman! I will grant you whatever you ask for, either will bestow [it] upon you instantly or save it for you for your Hereafter.'

(Al-Maraz wal-Kaffaraat, vol. 4, pp. 285, Hadees 212)

It is stated on page 525 volume 1 of 853-page book 'Jahannam mayn Lay Jaanay walay A'maal' publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Mada'ini *رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ* said, 'I saw a woman in a jungle and thought that she was very prosperous but she related, 'I am surrounded by troubles and sorrow; once my husband slaughtered a nanny goat, so, one of my sons intended to slaughter his brother in the same way and later slaughtered him.'

Thereafter, out of confusion, he ran towards the mountain where a wolf ate him up. His father went after him but he also died due to intense thirst.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, ‘How did you remain patient?’ She replied, ‘That problem was a wound which healed up.’

Blindness is acceptable to me

Sayyiduna Abu Baseer عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ, (who was a blind person), said: I once went in the court of Sayyiduna Imam Baaqir عَلَيْهِ رَحْمَةُ اللَّهِ الْقَادِرِ, when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed his blessed hand over my face, I was blessed with sight and when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ repeated it I became blind. Sayyiduna Imam Baaqir عَلَيْهِ رَحْمَةُ اللَّهِ الْقَادِرِ asked me: Which of these two conditions, would you accept?

1. Having your eyesight and being held accountable for the blessing of eyesight and other deeds on the Day of Judgement.
2. Remaining blind and being privileged to enter Jannah without accountability?

I humbly said, ‘I prefer entrance to Jannah without accountability and blindness is acceptable to me.’

(Shawahid-un-Nubuwwah, pp. 241; summarized)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Distressed person will forget all troubles!

Dear Islamic brothers! Worldly comforts are nothing in comparison to the punishment of the Hereafter. Mere a gust of wind from Hell will make you forget your lifelong comforts and pleasures; similar is the situation of worldly troubles and sufferings compared to the blessing of the Hereafter. A single brief visit to Jannah will make people forget lifelong distress and sufferings. The distressed person, having forgotten all his sorrow, will consider that he had never experienced any adversity or suffering.

The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: On the Day of Judgement, that Hell-dweller will be brought who had been bestowed the greatest number of worldly blessings. He will be dipped once in Hell and asked, ‘O man! Did you ever see any goodness? Did you ever enjoy any blessing?’ He would say, ‘I swear by Allah عَزَّوَجَلَّ! No.’ Then that Jannah-dweller will be brought who led the most miserable life in the world and he would be dipped once in Jannah and it will then be asked, ‘O man! Did you ever experience any hardship? Did you ever experience any severity?’ He would say, ‘I swear by Allah عَزَّوَجَلَّ! O my Rab! Never, I have never faced any hardship and I have never experienced any severity.’

(Sahih Muslim, pp. 1508, Hadees 2807)

The dress of faith (parable)

Dear Islamic brothers! Whenever any calamity or hardship befalls you, whether it is the matter of joblessness or prolonged illness or problems not being resolved, for any situation we should have patience all the time and earn the rewards of Hereafter. Sayyiduna Dawood عَلَىٰ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام humbly asked in the court of Rab عَزَّوَجَلَّ, ‘O my Rab عَزَّوَجَلَّ! What is the return for that distressed human who exercises patience in the face of great hardship only for the sake of attaining Your pleasure?’ Allah عَزَّوَجَلَّ said, ‘His reward is that I will make him wear the attire of Iman and would never remove it from him.’ (*Ihya-ul-‘Uloom, vol. 4, pp. 90*)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Woh ‘ishq-e-haqeeqi ki lazzat nahin pa sakta
Jo ranj-o-museebat say dau chaar nahin hota*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَىٰ عَلَى مُحَمَّدٍ

Who was troubled more than the blessed people of Karbala?

Dear Islamic brothers! The worried and troubled individual should remain content with the will of Allah عَزَّوَجَلَّ and while

making individual efforts upon himself, he should recall in his heart that the troubles and tribulations that befell the blessed martyrs and prisoners of Karbala (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) were million times more painful and distressful than his present difficulty. They faced all hardship with great patience and happiness and became deserving of Divine closeness. We must not deprive ourselves of the reward of the Hereafter by showing impatience. Without the slightest doubt, exercising patience in the face of worldly afflictions, poverty and illnesses brings a great deal of comfort and ease in the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Brightened graves

A virtuous man رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ saw Sayyiduna Hasan Bin Zakwaan عَلَيْهِ رَحِمَهُ الرَّحْمَنُ in his dream after one year of his death and inquired, ‘Which graves have more spiritual glow.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘قُبُورُ أَهْلِ الْمَصَائِبِ فِي الدُّنْيَا’ i.e., those who faced hardships in the world.’ (*Tanbih-ul-Mughtarrin*, pp. 166)

Dear Islamic brothers! Have you seen! That pitched dark grave which cannot be illuminated by any electronic light bulb of the world, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ for the sake of the Noor of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the grave will be brightened up for the distressed people.

Khuwab mayn bhi aysa andhayra kabhi daykha na tha

Jaysa andhayra hamari qabr mayn Sarkar hay

Ya Rasoolallah! Aa ker qabr roshan ki-jiye

Zaat bayshak aap ki to manba'-e-anwaar hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If only our bodies had been cut with scissors!

Whenever any calamity or trouble befalls you, practice patience and become the deserving of reward. Allah عَزَّوَجَلَّ says in verse 10 of Surah Az-Zumar part 23 the Glorious Quran:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

*Only the patient ones will be fully given their reward
without measure.*

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Az-Zumar, verse 10)

Commenting on the aforementioned blessed verse, Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'Virtues of every good deed will be weighed except for those ones who had patience. They will be bestowed immeasurable and endless blessings. It has been narrated that the distressed

and troubled people will be brought forward on the Day of Judgement. Neither will any scale be set up for them nor will the book of deeds be opened for them, showers of mercy, rewards and favours will fall upon them. The people who led comfortable lives in the world would yearn to be amongst them. They would wish that their bodies had been cut with scissors so that they would also gain this reward of patience.’

(Khaza`in-ul-‘Irfan, pp. 850)

Beasts had ripped up stomach (parable)

Sayyiduna Musa Kaleemullah عَلَىٰ تَرْبِيئِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام one day, passed by a man whose stomach had been badly injured by the beasts. He عَلَيْهِ السَّلَام identified him, stood beside him and supplicated, ‘O Allah عَزَّوَجَلَّ! This bondsman was obedient to You, why do I find him in this state?’ Allah عَزَّوَجَلَّ sent revelation, ‘He begged Me for that status which he could not have attained with his deeds, so in order to make him attain that status I have put him into this calamity.’ *(Tanbih-ul-Mughtarrin, pp. 173)*

Child covered with mud (parable)

Dear Islamic brothers! Through abovementioned parable, we have learned that Allah عَزَّوَجَلَّ puts virtuous bondsmen into test and tribulations for elevating their status. No doubt, every act of Allah عَزَّوَجَلَّ is full of wisdom, nevertheless, this is not necessary that virtuous people alone are put into test. Sometimes, Allah عَزَّوَجَلَّ makes even sinful people suffer punishment purifying them from the filth of sins.

A renowned commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has stated in his speech: Sayyiduna Ba-Yazeed Bistami قُدِّسَ سِرُّهُ السَّامِيُّ was passing through an area and saw that a child fell in the mud and his body and clothing were covered in filth, people passed by looking at him, without any care. From a distance, his mother saw him, came running to him. After giving him two slaps, removed his clothes, washed them and gave him a shower. Seeing this spectacle, high spiritual ecstasy overpowered Sayyiduna Ba-Yazeed Bistami قُدِّسَ سِرُّهُ السَّامِيُّ and he said, ‘Our condition and Divine blessings are also similar, we sink in the marsh of sins, and nobody cares! But it is the Divine blessing which helps reform us with afflictions and troubles in order that we turn to our Creator and become purified with the water of worship and repentance.

(Mu'allim Taqreer, pp. 33; summarized)

When a kind and caring mother can give some punishment and improve the condition, then our Creator and our Owner, Allah عَزَّوَجَلَّ, Who is the far greater Merciful and Compassionate than a mother, Who, also sometimes reforms us with some form of punishment.

Allah عَزَّوَجَلَّ elevates the ranks and removes the sins of true believers by putting them through tests and tribulations. Therefore, whenever any calamity or trouble befalls you, recall the second verse of Surah Al-‘Ankaboot, part 20 to your mind:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٠﴾

Do people fancy that they will be left just upon their declaring, 'We believe', and they will not be tested?

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Al- 'Ankaboot, verse 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

No goodness

Sayyiduna Dahhaak عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ has stated, 'Whoever does not suffer calamities and hardships once in every 40 nights, is deprived of any goodness from Allah عَزَّوَجَلَّ.'

(Mukashafa-tul-Quloob, pp. 15)

A narration full of wisdom about comfort and calamity

Dear Islamic brothers! Worldly calamity and hardship is often a great blessing for a Muslim as it is stated: Allah عَزَّوَجَلَّ says, 'When I want to treat any bondsman with kindness, I punish him in the world to give him the requital [i.e. return] for his wrongdoing, by sometimes inflicting him with diseases, by putting his family into some form of distress, sometimes by poverty and destitution; and if still some sins remain then I subject him to severe death throes. Thus when he eventually meets Me, he becomes as purified of sins as he was on the day when his mother gave birth to him.'

I swear on My Honour and Glory, when I intend to punish someone, I give him the requital for his every virtue in the world; sometimes in the form of good physical health, sometimes by increasing his sustenance, sometimes by the prosperity of his family; if some virtue is still left then I make the pangs of death easy for him. Thereafter, when he meets Me, he has nothing left of his virtues to save him from hellfire.’

(Sharh-us-Sudoor, pp. 28)

Do not boast of comforts!

Dear Islamic brothers! In the perspective of abovementioned narration, one should be afraid of seeing himself surrounded by vehicles, buildings, riches, sound health and other various blessings; lest they are the requital [i.e. return] of virtue carried out in the world and on the other hand one seeing himself surrounded by poverty, calamities, diseases and various other afflictions, troubles and sufferings should have patience and have a big heart that it may be the source of comfort and ease of the Hereafter. We pray to Allah ﷻ to grant us the goodness of both the worlds.

*Dar tha ka 'isyan ki saza, ab hogi ya rauz-e-jaza
Di un ki rahmat nay sada, yeh bhi nahin woh bhi nahin*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Unique wisdom of hardship (parable)

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا said that a blessed Prophet ﷺ humbly asked in the court of Allah عَزَّوَجَلَّ, ‘O my Rab عَزَّوَجَلَّ! The believer obeys You and strives to refrain from disobeying You but You deprive him of worldly goodness and subject him to sufferings and tribulations, whereas a non-believer defies You but You remove his difficulties in the world and grant him worldly comforts.’ (What is the wisdom behind this?) Allah عَزَّوَجَلَّ sent revelation to him, ‘The bondsmen are Mine and suffering and tribulation are also under My authority and all glorify Me with My praise; a believer carries sins with him, so, I put him into suffering and tribulation, separating him from the worldliness then this (suffering and tribulation) becomes atonement for his sins even when he would meet Me, I will bestow him the return of his virtues and whereas on the other hand non-believer has some virtues in the world, I increase his sustenance and remove hardship from him; thus, I give him return of his virtues just in this world. When he finally meets me, I will punish him for his accumulated sins.’

(Ihya-ul-‘Uloom, vol. 4, pp. 162)

Immediate punishment

Dear Islamic brothers! Each and every act of Allah عَزَّوَجَلَّ is full of wisdom; we must earn reward by showing great patience over difficulties and hardships because misfortunes and calamities cause elevation of spiritual ranks and status (i.e., misfortunes

and calamities are the sources of removing sins and elevating ranks). So, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If Allah عَزَّوَجَلَّ intends to do good for someone, He عَزَّوَجَلَّ makes him suffer punishment just in this world.'

(Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 630, Hadees 16806)

Worldly hardship is easier than the hardship of Hereafter

Alas! We are drowning in a marsh of sins. Alas! How good it would be that whenever any calamity befalls, we be blessed with this mind-set that we are afflicted just in this world instead of Hereafter. In this way, hopefully exercising patience may become easier. I swear to Allah عَزَّوَجَلَّ! The worldly punishment is far easier to bear as compared to post-death punishment. One can endure the worldly punishment anyhow but it is impossible to endure the affliction and hardship in the Hereafter. If anyone claims that he can bear the torments of grave or Hell, he will become a Kafir (infidel).

What is better for us, we don't know!

Dear Islamic brothers! What Allah عَزَّوَجَلَّ does, is certainly the best; sometimes a person does not understand many things but often it turns out better for him that what he deems unfavourable. The Holy Quran states in verse 216 of Surah Al-Baqarah, part 2:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
 وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

It is likely that you may dislike a thing which is better for you; and it is likely that you may like a thing which is bad for you; and Allah knows, and you do not know.

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

Everyone should be prepared for trial

Dear Islamic brothers! Successful is the only he who leads a life with Iman. It is a very delicate matter as Satan is constantly bent on robbing one's Iman by his satanic tricks. Therefore, upon calamity and suffering, we should remain content with the will of Rab **عَزَّوَجَلَّ** under all circumstances, showing infinite patience. Allah **عَزَّوَجَلَّ** is the All-Powerful and the Owner of all, He **عَزَّوَجَلَّ** grants Jannah without accountability to whomever He **عَزَّوَجَلَّ** wants, and may put anyone into test and trial and privileges him to have patience and showers countless blessings upon him. A perfect believer is he who leads his life expressing gratitude towards Rab **عَزَّوَجَلَّ** under every condition. The most unfortunate person is he who earns for himself a permanent stay in Hell by objecting to Allah **عَزَّوَجَلَّ** when surrounded by hardships and sufferings. Every Muslim should be prepared for trial. Allah **عَزَّوَجَلَّ** says in verse 214 of Surah Al-Baqarah, part 2:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ^ط

Do you presume that you will enter Paradise and yet you have not faced the condition like of those who came before you!

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Al-Baqarah, verse 214)

Flesh was torn with combs

Commenting on the abovementioned blessed verse, Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللهُ الْهَامِي has stated in *Khaza`in-ul-‘Irfan* page 71: ‘Yet you have not faced the condition like of those who came before you’ this blessed verse has been revealed regarding ‘Ghazwah Ahzaab’ (the battle of the trench) in which Muslims endured severe hardships, cold weather and hunger etc. In this blessed verse, they had been urged to exercise patience and they had been made aware that to exercise patience during hardship and suffering in the way of Allah is a practice of Allah-loving people since ancient time. By now, the suffering, which came to those before you, has not yet come to you.¹

It is stated in the *Sahih Bukhari*: Sayyiduna Khabbaab Bin Arat رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Prophet of Rahmah, the Intercessor of

¹ Khaza`in-ul-‘Irfan, pp. 71

Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘From amongst those before you, they used to be seized, a pit used to be dug and they used to be buried alive. They were also tortured by being split with a saw into two halves and their flesh used to be combed with iron combs, yet, despite these sufferings they did not abandon their religion.’ (*Sahih Bukhari, vol. 4, pp. 386, Hadees 6943; summarized*)

Excellence of concealing hardship

Dear Islamic brothers! Instead of complaining and grieving over any hardship and suffering, develop the habit of practising patience. Being impatient and complaining does not remove or lessen the problem, but it causes one to lose the great reward of practising patience. To needlessly expose one’s suffering and illness has no benefit.

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever suffered hardship in his wealth or health and he kept it concealed without disclosing it to others, Allah عَزَّوَجَلَّ has the right to forgive him.’

(Al-Mu’jam-ul-Awsat, vol. 1, pp. 214, Hadees 737)

I couldn’t sleep due to molar pain (parable)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ وَآلِهِ وَسَلَّمَ has narrated: Sayyiduna Ahnaf Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ said: Once I had a severe pain in my molar tooth causing me to be sleepless all the night long. The next day I

complained to my uncle (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) that I could not sleep the whole night due to molar pain. I complained thrice. Thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘You complain so much of the pain that caused you sleeplessness for just in one night! 30 years have passed since I lost my eye (although those who see me know) but I have never complained to anyone.’

(Ihya-ul-'Uloom, vol. 4, pp. 164)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Zaban per shikwa-e-ranj-o-alam nahin kertay
Nabi kay naam laywa gham say ghabraya nahin kertay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

32 SPIRITUAL CURES

3 Acts of finding a missing person

1. Write ﴿يَا حَقُّ﴾ on the four corners of a large paper; make Du'a (supplication) in the midnight¹ or any time placing it

¹ 'Midnight' here refers to the time when the night is equidistant from sunset and Subh-e-Sadiq. [Translator's note]

on both of your hands while standing under an open sky. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the missing person will return soon or you will get news about him. (Duration: Until the aim is fulfilled.)

2. Perform two Rak'at Nafl daily for 40 days and after every two Rak'at recite ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ 119 times. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the runaway person will return.
3. Recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 1008 times if you lose anything or anybody disappears; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the lost thing or missing person will be found. (Duration: Until the aim is fulfilled.)

Find the missing person, lost vehicle and the lost wealth, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

4. While having firm trust in the blessing of Allah **عَزَّوَجَلَّ**, recite the following Wird¹ as many times as you can while walking etc., whether you are in the state of Wudu or not:

يَا رَبِّ مُوسَى يَا رَبِّ كَلِيمٍ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

¹ Wazifah or Wird means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator's note]

During this act, recite Salat-‘Alan-Nabi few times as well. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will find the missing person, lost gold, lost vehicle and the lost wealth etc. Even other needs will also be fulfilled, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

3 Acts for fulfilling the needs

5. Write ﴿ **يَا اللَّهُ** ﴾ 39 times, tie it around arm or wear around the neck and visit any ruler or officer for any permissible work, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will fulfil your need.
6. Recite ﴿ **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** ﴾ 321 times and distribute something sweet amongst the children as per one’s affordability. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, desire will be fulfilled.
7. Keep reciting the following Wird while walking, sitting, standing, whether you are in the state of Wudu or not; your desire will be fulfilled, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

قُلْتُ حِيلَتِي أَنْتَ وَسَيَّلْتِي أَدْرِكُنِي يَا رَسُولَ اللَّهِ ﷺ¹

¹ Translation: Ya Rasoolallah **صَلِّ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! My justifications have ended, you are my only intercessor, please help me.

For stopping snowfall

8. ﴿ يَا حَافِظُ، يَا خَافِضُ ﴾ Write these two blessed names of Allah ﷻ on the opposite side of iron flat pan with the finger and place it under the sky. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, snowfall will stop.

4 Awraad for protection against enemy

9. By reciting ﴿ لَا إِلَهَ إِلَّا اللَّهُ ﴾ abundantly while walking, sitting, standing etc., *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will have protection from any plot or tricks of your enemy and by the grace of Allah ﷻ the attacks and tricks of the enemy will fail.
10. Recite ﴿ يَا قَاضِي، يَا بَاسِطُ ﴾ 30 times daily. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will gain victory over your enemy.
11. Recite ﴿ يَا حَافِظُ، يَا خَافِضُ ﴾ 500 times. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will grant peace from any harm intended by the enemy.
12. If there is a danger to health and wealth from any powerful enemy, recite ﴿ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ﴾ 421 times (with Salat-‘Alan-Nabi once in the beginning and end) after each Salah, make supplication with beseeching for protection. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remain protected from the evil and wickedness of enemy.

2 Awraad for the protection of boat (and every mode of transport)

13. The person who recites ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 21 times before boarding a boat. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the whole voyage will be spent in comfort and calmness and the boat will be protected from sinking.
14. Recite ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ 132 times when you board a boat or any other mode of transport. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will be protected from any difficulty along the way and even the boat would not sink in devastating storm.



Two acts for attaining success and easiness in the journey

15. Recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 11 times before embarking on the journey. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will attain easiness in your travel.
16. If a person writes ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 49 times and keeps it with him in a journey, he will be secured from the calamities of earth and sea till his returning home and he will achieve success for the purpose he has travelled, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Three spiritual cures for removing obstacles in marriage

17. Those girls who have obstacles in their marriages or the engagements break off, they should recite ﴿يَا ذَا الْجَلَالِ وَالْإِكْرَامِ﴾ 312 times after Salat-ul-Fajr then supplicate for righteous marriage proposal. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, they will get married soon and will also have a virtuous husband.
18. The unmarried person should write ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ 143 times and bind it as an amulet around his arm or wear around the neck. He will get married soon and his marriage relationship will be strengthened, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
19. If there is an obstacle in the marriage of any girl or boy or there is a stumbling block (Bandish), recite Surah At-Teen 60 times beginning with ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ each time daily after Salat-ul-Fajr in the state of Wudu. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, within 40 days your desires will be fulfilled.

An act for protecting from accidents

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ¹

(Abu Dawood, vol. 4, pp. 420, Hadees 5095)

¹ Translation: Allah عَزَّوَجَلَّ – beginning with the name of, I have trust in Allah عَزَّوَجَلَّ and the power of forbidding evil and enjoining good is from none but Allah عَزَّوَجَلَّ.

20. A man said: When I started reciting the abovementioned supplication before going out, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I have escaped accident many times and side view mirror of my vehicle collided with other vehicles but by the grace of Allah **عَزَّوَجَلَّ**, no damage nor loss occurred.

Two acts for winning court case

21. Whoever is subject to unlawful court case should recite **﴿يَا ذَا الْجَلَالِ وَالْإِكْرَامِ﴾** 654 times on the date of trial case. **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, the verdict will be in his favour.
22. Recite the following blessed verse 133 times daily after any Salah. If you are in the right [i.e. what you have done is based on justice] then recite otherwise, the reciter may fall into further hardship.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

(Part 15, Surah Bani Israel, verse 81)

If affected negatively in exercise of spiritual practices

23. Recite **﴿يَا وَاحِدٌ﴾** 3000 times daily till 11 days (with Salat-
'Alan-Nabi 11 times in the beginning and end) **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, heart will soon settle and you will gain peace.

Two acts for releasing from imprisonment

24. If any person has been arrested unjustly or imprisonment, he should recite ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ abundantly while walking, sitting, standing etc., and write the same on a piece of paper and wear it as an amulet. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will be released soon.
25. Recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ in abundance. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, person will be released soon from imprisonment.

Spiritual remedy for scarcity of water of well or stream

26. If there is some shortage or scarcity of water in any well or stream then write ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ on a clay-stone (small piece of ceramic/earthen pot) and put it into the well or stream. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, water will increase.

5 Acts for safeguarding shop, house, family and belongings

27. Recite ﴿يَا أَلَلَّهُ﴾ 49 times daily and blow on shop, house or belongings. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, reciter will be protected from various losses.
28. Write ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 69 times on a piece of paper or get it written, get it framed and hang it up in a shop or house

etc. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, no evil spirit will enter or if it already existed then it will flee from there.

29. If **﴿لَا إِلَهَ إِلَّا اللَّهُ﴾** is recited and blown on things commonly used then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, things will be protected as well as there will be blessings.
30. Develop a habit of reciting **﴿يَا ذَا الْجَلَالِ وَالْإِكْرَامِ﴾** 21 times before making any type of dealing and monetary transactions. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the reciter will remain safe from any kind of loss.
31. The one who writes **﴿لَا إِلَهَ إِلَّا اللَّهُ﴾** 65 times and keeps it with him. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, he will be protected from the brutality of cruel people.

Remedy for headache within minutes

[Following medical and traditional (home) treatment to be used with the consultation of your doctor.]

Put one spoon of sugar and seeds of two black cardamoms in your mouth and chew it well and suck its pulp. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the severe headache will be relieved within five minutes and by using it for some days, your headache will be gone. Those patients having diabetes problem should use 12 green leaves of mint instead of sugar.

The remedy for uric acid by lemon and radish

Cut a middle-sized radish into pieces, squeeze lemon over it, and eat it on an empty stomach without putting salt and other spices and do not eat anything till one hour. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the level of uric acid will become normal. (Do this for 7 days.)

An easy remedy for diabetes, cholesterol and high blood pressure

Peel the bitter gourds (Karaylah) dry them, grind them with the seeds and make into powder. Take half a tea-spoon every morning and evening. It will show benefit and control diabetes, high blood pressure and cholesterol, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

The spiritual cures for different diseases and anxieties

32. There is a unique and effective act for different physical illnesses, psyche, tension, depression, evil-effects, magic, evil-eye, evil-obstacle etc. If family members keep on doing all these acts, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, they will get rid of domestic feuds and anxieties and your house will become a peaceful place.

When offering two Rak'aat Sunnah of Fajr and two Rak'aat Sunnah offered after Fard Salah of Zuhr, Maghrib and 'Isha, recite the last 6 Surahs of the Holy Quran after Surah Al-Fatihah in this way: In the first Rak'at, Surah Al-Kafiroon, Surah An-Nasr and then Surah Lahab and in

the second Rak'at, recite Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Naas. In the beginning of each Surah, recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾. (Duration: Until cure is attained.) Sometimes recite some other blessed Surahs instead of these ones.



It is stated on page 548, volume 1, ruling no: 30 of the *Bahar-e-Shari'at*, publication of Maktaba-tul-Madinah: Fixing any Surahs such that it must be recited in certain Salah is 'Makruh (Tanzeehi)'. However, those Surahs mentioned in 'Ahadees' are recommended to be recited occasionally, not regularly so that others don't get an impression of it being 'Wajib'.

Muhammad Ilyas Attar Qadiri

23 Safar-ul-Muzaffar, 1437 AH (December 6, 2015)

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtima'at, 'Urs, procession of Milad 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 Madani 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.

After 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, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بر كائنه العالیه. 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