


Weekly Booklet



An excerpt from the book "Faizan-e-Namaz"
by Ameer Ahl al-Sunnah 

The Virtues of Prostration



A Recipe for Forgiveness

Method of performing a
Prostration of Gratitude

The Virtue of a Dusty Forehead

The Light of the Heart and
The Radiance of the Face

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

The Virtues of Prostration¹

Du'ā of 'Aṭṭār:

O Lord of Muṣṭafā! Whoever reads or listens to the booklet "The Virtues of Prostration", grant him the delights of prostration and illuminate his face in this world and the Hereafter.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Virtue of *Ṣalāt al-Nabī*

The Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to the one who expressed praise for the Almighty, and then sent blessings upon him (*ṣalāt al-Nabī*) after the prayer, "Supplicate, and it will be accepted; ask, and it will be given."²

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلَی مُحَمَّدٍ

A Recipe for Forgiveness

Sayyidunā Abū Sa'īd Khudrī رَضِیَ اللّٰہُ عَنْہُ states: "Whoever says the following three times whilst in the state of prostration: 'يَا رَبِّ اغْفِرْ لِي، يَا رَبِّ اغْفِرْ لِي، يَا رَبِّ اغْفِرْ لِي' (O my Lord, forgive me; O my Lord, forgive me; O my Lord, forgive me), when he raises his head, he will have been forgiven."³ (This supplication should be recited during the prostrations of voluntary prayers, or when performing a prostration of gratitude for blessings received. During a supplication of gratitude, one may

¹ Taken from specific pages of Faizan e Namaz.

² Sunan Nasā'ī, p. 220, Hadith: 1281

³ Muṣannaf Ibn Abī Shaybah, vol. 7, p. 33, Hadith: 3

express other permissible supplications as required.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Offer Numerous Supplications in Prostration

The merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "A servant is closest to his Lord while in the state of prostration, so make abundant supplications during prostration."¹

Explanation of Hadith: Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes about this Hadith:

Allah is always close to us (but) we remain distant from Him. However, in the state of prostration, we are granted a special proximity to Him. Therefore, consider this closeness a great blessing and ask for whatever you can.²

Wudu is Essential for the Prostration of Gratitude

Wudu is mandatory for the prostration of gratitude. However, for a customary prostration performed without the intention of gratitude, it is not necessary, as it is not a Shar'ī prostration, but merely a permissible act – neither yielding reward nor incurring sin. If one wishes to supplicate during prostrations out of prayer, they may do so in languages other than Arabic.

Strive in Supplication During Prostration

It is narrated from the Companion and son of a Companion, Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "I have been prohibited from reciting the Quran during *rukū‘* (bowing) and *sujūd* (prostration). In *rukū‘*, glorify the Lord, and in *sujūd*, strive in supplication, for those supplications are worthy of acceptance."³

Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes in his commentary of this hadith:

¹ Sahih Muslim, p. 198, Hadith: 1083

² Mir’āt al-Manājih, vol. 2, p. 82

³ Sahih Muslim, p. 196, Hadith: 1074

In the prostrations of voluntary prayers, make supplications explicitly. In the prostrations of other prayers, perform the *tasbīḥ* and *taḥmīd* (glorification and praise) of Allah, for this too is an implicit form of supplication, because praising the Generous One also serves as supplication. Some pious elders have been observed falling into prostration and making supplications; their basis for this is this Hadith, as in prostration, a servant attains the utmost spiritual proximity to Allah. Supplications made in this state, **إِنْ شَاءَ اللَّهُ**, will certainly be accepted.¹

There is Great Hope for the Acceptance of Supplications in Prostration

In "Fazail-e-Dua", composed by the father of Imam Aḥmad Raza Khan, Mawlānā Naqī Ali Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**, among the 45 times and situations in which supplications are accepted, the 20th is during prostration. (There is a strong hope for the acceptance of the supplication.)²

The Opportunity to Supplicate is an Occasion for the Prostration of Gratitude

On page 62 of "Fazail-e-Dua", there is a summary of the statement given by Imam Aḥmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**:

Upon being granted the ability to supplicate and plead in the court of Allah Almighty, one should perform a prostration with the intention of gratitude, for a servant is closest to his Lord in the state of prostration. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: "A servant is closest to his Lord in the state of prostration, so make plenty of supplications while prostrating."³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Mir'āt al-Manājīḥ, vol. 2, p. 71

² Fazail-e-Du'ā, p. 121

³ Sahih Muslim, p. 198, Hadith: 1083

Prostrated Immediately Upon Birth

Mawlānā Naqī ‘Alī Khan رَحْمَةُ اللهِ عَلَيْهِ narrates:

At that moment (i.e., the time of birth), the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated before Allah Almighty and said: "رَبِّهِمْ لَأُمِّتِي" (Translation: O Allah! Forgive my Ummah for my sake. (i.e., Grant my Ummah to me)). It was said: "وَهَبْتُكَ أُمَّتَكَ بِأَعْلَى هَيْبَتِكَ" (Translation: I have forgiven (i.e., granted to you) your Ummah because of your exceptional resolve). Then a Divine command was given to the angels: "O My angels! Bear witness that My Beloved did not forget his Ummah at the time of his birth, so how could he forget them on the Day of Judgment!"¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Writing on the Stamp (Fictional Account)

Someone, while lamenting their troubles to a pious man, said: "Whatever I do goes wrong, what should I do?" The righteous man asked: "Have you seen a stamp?" He answered: "Yes, I have." He asked: "Do you know how writing appears on a stamp?" He replied: "The writing is inverted on it." He asked: "Can you tell me how it appears correctly?" He replied: "When the stamp is pressed onto paper, the words appear correctly He said: "Just as the stamp presses its forehead (i.e., its face) on the paper and its inverted words appear correctly, similarly, you should perform wudu, go to the masjid, and prostrate before your Creator and Owner. إِنَّ شَأْنَهُ اللهُ, your adverse affairs will also be set right."

Four Incidents of Supplications being Accepted in Prostration

(1) Prophet Sulaymān عَلَيْهِ السَّلَام and a Farmer

Abū ‘Abd al-Rahmān Dimashqī رَحْمَةُ اللهِ عَلَيْهِ narrates that Shaykh Makḥūl Dimashqī رَحْمَةُ اللهِ عَلَيْهِ said:

¹ Anwar-e-Jamal-e-Mustafa, p. 104

Prophet Sulaymān b. Dāwūd عَلَيْهِ السَّلَام was seated on a mat made of hair, and his companions were sitting around him. He commanded the wind, and it lifted the mat, jinn and humans began walking before him, and birds provided shade. A farmer was working in his field, and he thought to himself: "If I was in the presence of Prophet Sulaymān عَلَيْهِ السَّلَام, I would ask him three things." Allah Almighty instructed Sulaymān عَلَيْهِ السَّلَام to visit the farmer. He rode his horse, approached him, and said: "O farmer! I am Sulaymān; ask whatever you wish to ask!" The farmer asked: "How did you know the intention of my heart?" Prophet Sulaymān عَلَيْهِ السَّلَام replied: "Allah Almighty granted me this knowledge." The farmer said: "I have believed in this knowledge. (The first point is:) By Allah! When I saw you surrounded by blessings, I thought to myself that Prophet Sulaymān's عَلَيْهِ السَّلَام past pleasures and blessings come to an end, whereas I am still in the same toil and fatigue as I was yesterday. However, you عَلَيْهِ السَّلَام do not feel past pleasures again, and I do not feel past hardships again."

Prophet Sulaymān عَلَيْهِ السَّلَام asked about the second matter, and the farmer said: "I told myself that Prophet Sulaymān عَلَيْهِ السَّلَام will not remain in this world forever, and I too must die." Prophet Sulaymān replied: "You have spoken the truth." The farmer continued: "The third thing I said was merely to comfort myself, that on the Day of Judgment, Prophet Sulaymān عَلَيْهِ السَّلَام will be questioned about these blessings, but I will not be questioned." Hearing this, Sulayman عَلَيْهِ السَّلَام dismounted from his horse, prostrated, and wept, submitting before the Divine court: "O my Lord! Were You not *al-Jawwād* (i.e., the Greatest Bestower of Bounty and Generosity) and free from miserliness, I would certainly ask You to take back these blessings." (Meaning, he would have requested Him to withdraw His blessings). Allah Almighty revealed: "O Sulaymān! Raise your head (from prostration)! For I will not reckon the blessings I bestow upon My servant when I am pleased with him."¹ May Allah have mercy upon them, and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Hilyat al-Awliyā', vol. 5, p. 207, No.: 6853. Allah Walon ki Bātein, vol. 5, p. 236

(2) Freedom Granted After Supplication in Prostration

It is narrated from Sayyidunā Ja'far Khuldī رَحْمَةُ اللهِ عَلَيْهِ that I asked Sayyidunā Khayr al-Nassāj رَحْمَةُ اللهِ عَلَيْهِ: "How did you become known by the name Khayr al-Nassāj? Were you a *Nassāj*? That is, did you work as a weaver?" He replied: "No, rather, the reason is that I had made a pledge to Allah Almighty that I would never eat fresh dates out of my own desire, and I remained firm on my pledge for a long time. Once, compelled by my desires, I bought some dates and sat down to eat. I had only eaten one date when a man began to look at me angrily. Then he came to me and said: 'O Khayr! You are my runaway slave!' In reality, that person had a slave named 'Khayr' who had escaped, and due to a misunderstanding, he thought I was his slave! And in all honesty, my complexion had also become like his slave's. Many people gathered, and as soon as they saw me, they all suddenly exclaimed: 'By Allah! This is your slave 'Khayr'.' I clearly understood what crime I was being punished for! The man took me to his shop, mistaking me for his slave. There, his other slaves were weaving cloth. When the other slaves saw me, they said: 'O immoral slave! Do you run away from your master? Come here and do the work that you used to do.' Then the master ordered me: 'Go and weave such-and-such cloth.' As soon as I began weaving, I felt as though I were a highly skilled artisan and had been doing this work for many years. So, I started working with the other slaves. After several months of working there, one night I performed many optional prayers and spent the entire night in worship. Then I fell into prostration and made this supplication: 'O Allah! Forgive me; I will never break my pledge again.' I continued to supplicate in this manner. When morning came, I saw that I had returned to my original form, and so I was released. Because of this, my name became Khayr al-Nassāj, meaning 'Khayr the Weaver of Clothes'.¹ May Allah have mercy upon them, and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاۗءِ خَاتَمِ النَّبِيِّۦنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

¹ 'Uyūn al-Hikāyāt, p. 229. 'Uyūn al-Hikāyāt (Urdu), Vol. 2, p. 46

(3) Food Was Found

Sayyidunā Ibrāhīm Khawwāṣ رَحْمَةُ اللَّهِ عَلَيْهِ was once in the jungle when he suddenly met a person for whom he felt dislike in his heart. The person said: "I am a Christian monk and have come from Rome to stay in your company." Sayyidunā Ibrāhīm Khawwāṣ came to know the secret behind the dislike that arose in his heart. He said to the monk: "I have nothing to eat or drink; lest you face hardship." He said: "Yā Sayyidī! (i.e., O my master) Your name resounds throughout the world, and yet you are still worried about food and drink!" Upon hearing this, Sayyidunā Ibrāhīm Khawwāṣ permitted him to stay in his company. Seven days and nights passed without food or drink. The monk became anxious and said: "Now the matter is beyond what I can bear; please arrange for some food and drink." Sayyidunā Ibrāhīm Khawwāṣ رَحْمَةُ اللَّهِ عَلَيْهِ prostrated and humbly supplicated in the Divine court: "O Allah Almighty! This non-Muslim has held a good opinion of me; my honour is in Your hands; do not disgrace me before this non-Muslim." After making the supplication, he raised his head from prostration and found a tray with two loaves of bread and two vessels of water. After eating and drinking, they set off together.

After another seven days passed, they stopped somewhere, and the monk prostrated and supplicated. Instantly, a tray appeared with four loaves of bread and four vessels of water. Sayyidunā Ibrāhīm Khawwāṣ was astonished! He thought to himself that he would not eat anything from it. The monk said: "Please eat! And hear two glad tidings. Firstly, I accept Islam." Then he recited the testimony of faith. "Secondly, you have a very high status in the court of Allah Almighty. I made this supplication while prostrating: 'O Allah! If Muḥammad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truly Your Messenger, then grant me two loaves of bread and two glasses of water, and if Ibrāhīm Khawwāṣ is Your friend (walī), then grant two more loaves of bread and two more glasses of water.' As soon as I raised my head from prostration after making the supplication, the tray of food was present." Upon hearing this, Sayyidunā Ibrāhīm Khawwāṣ رَحْمَةُ اللَّهِ عَلَيْهِ ate the food, and with the grace of Allah,, the new Muslim attained a high rank of

sainthood (*wilāyah*).¹ May Allah have mercy on them, and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

(4) Sayyidunā Shiblī Supplicated in Prostration (Incident)

Shaykh Abū Bakr al-Shiblī (al-Baghdādī رَحِمَهُ اللهُ عَلَيْهِ) saw someone engrossed in worldly affairs, and as a result the Shaykh fell into prostration and recited this supplication: "اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِ مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا" (meaning: All praise is due to Allah Almighty, Who granted me well-being from the affliction with which He tested you, and favoured me over many of His creatures with a clear distinction).² May Allah have mercy upon them, and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite This Supplication Upon Seeing Anyone Afflicted by a Calamity

After narrating this incident, Mufti Aḥmad Yār Khan رَحِمَهُ اللهُ عَلَيْهِ writes:

"If this supplication is recited upon seeing anyone afflicted with a religious or worldly hardship, then, اِنْ شَاءَ اللهُ, the reciter will remain safe from that affliction."³

This supplication is mentioned in Hadith number 3443 of *Tirmidhī*. Mufti Aḥmad Yār Khan, under this blessed Hadith, states:

"Whether the affliction is physical—such as leprosy, blindness, or any other disease; financial—such as debt, poverty, or scarcity of sustenance, etc.; or

¹ Faizan-e-Sunnat, vol. 1, p. 799, summarised. Kashf al-Maḥjūb, p. 239

² Mir'āt al-Manājih, vol. 2, p. 389

³ Mir'āt al-Manājih, vol. 2, p. 389

religious- such as disbelief, immorality, oppression, or reprehensible innovation—this supplication, in short, is a remedy for every calamity.”¹ This supplication should be recited very softly so that the afflicted person does not hear it, as it may cause them distress.²

Do Not Dislike Three Ailments

This supplication should not be recited upon seeing someone afflicted with any of the following three ailments: (1) common cold, (2) itching, and (3) sore eyes.³ While describing the benefits of these ailments, Imam Aḥmad Raza Khan states:

"It is narrated from the Prophet ﷺ that three ailments should not be disliked (i.e., do not consider them bad). (1) Common cold-because it cuts off the root of many diseases. (2) Itching- because it prevents skin diseases like leprosy. (3) Sore eyes- as it repels blindness."⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Abundance of Prostrations Elevates Ranks

The Ṭābi‘ī elder Sayyidunā Ma’dān b. Abī Ṭalḥah رَحِمَهُ اللَّهُ عَلَيْهِ narrates:

“I met the companion of the Prophet, Sayyidunā Thawbān رَضِيَ اللَّهُ عَنْهُ, and asked him.: ‘Tell me of an action which, if I perform it, Allah Almighty will admit me into Paradise by its blessing,’ or (I said), ‘Tell me the most beloved action to Allah Almighty.’ Sayyidunā Thawbān رَضِيَ اللَّهُ عَنْهُ remained silent. I asked again, but he remained silent. When I asked for the third time, he said: ‘I had asked the Messenger of Allah ﷺ about this, and he ﷺ said, “Perform abundant prostrations, because whenever you prostrate for Allah Almighty, He will raise your rank by one degree and forgive one of your sins in return.”’⁵ In one narration, it is also stated that Allah Almighty records a pious deed for the

¹ Mirqāt, vol. 5, p. 283, under Hadith: 2429]

² Lama‘āt al-Tanqīḥ, vol. 3, p. 610. Mir‘āt al-Manājiḥ, vol. 4, p. 38

³ Malfūzāt-e-Ala Hazrat, p. 70, summarised

⁴ Malfūzāt-e-Ala Hazrat, p. 70, summarised

⁵ Sahih Muslim, p. 199, Hadith: 1093

one who prostrates because of it.¹

The Zeal to Perform Sunnah

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ says regarding this part of the first Hadith (i.e., "I had asked The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about this"):

"Meaning, I too asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ this question three times. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent twice, and on the third time, he gave an answer."² Following this very Sunnah, I also remained silent twice. This silence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to increase the eagerness of the questioner, and Sayyidunā Thawbān رَضِيَ اللهُ عَنْهُ remained silent to act upon this Sunnah. The Companions رَضِيَ اللهُ عَنْهُمْ used to emulate the mannerisms of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The respected Mufti, regarding this part of the Hadith ("Perform abundant prostrations"), states: "This means, perform more optional prayers, recite the Holy Quran abundantly, and perform more prostrations of gratitude." Regarding this part of the Hadith ("and forgive one of your sins in return"), he states: "From this, it is understood that prostration is an expiation for sins; however, the sins referred to here are minor sins related to *Huqūq Allāh* (rights of Allah). *Huqūq al-ʿIbād* (rights of people) are forgiven by fulfilling them, and major sins are forgiven through repentance."³

Difference Between Elevation of Rank and Recording of Pious Deeds

ʿAllāmah ʿAbd al-Raūf Munāwī رَحْمَةُ اللهِ عَلَيْهِ, poses a question: "What is the difference between the elevation of rank and the recording of pious deeds, when rank is elevated precisely because of the recording of good deeds?" He then answers this by stating: "Although rank is elevated due to the recording of pious deeds, the cause is separate from the result; hence, these are two distinct things. Sometimes, rank is not elevated by the recording of pious deeds; rather, another

¹ Sunan Ibn Majah, vol. 2, p. 182, Hadith: 1424

² Mirqāt, vol. 2, p. 616

³ Mir'āt al-Manājih, vol. 2, p. 85

sin is erased."¹

Limbs of Prostration Will Be Safe from the Fire of Hell

It is narrated from Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "The fire will burn the entire body of a person except for the mark of prostration. Allah Almighty has forbidden Hell from burning the mark of prostration."²

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ writes about this Hadith:

"Meaning, the fire of Hell will burn all the limbs of those people (i.e., those Muslims who will enter Hell) but will not be able to burn their foreheads. Some commentators have stated that all seven limbs of prostration (i.e., forehead, both hands, both knees, and both feet) will remain safe."³ Some commentators have stated that this refers to the entire face. This view is supported by the hadith in Sahih al-Bukhari: "وَيَحْرِمُ اللهُ صُورَهُمْ عَلَى النَّارِ"⁴ (meaning: Allah Almighty will forbid the fire from touching their faces).⁵

High Ranks are Attained by Opposing the Self (*nafs*)

Shaykh ‘Abd al-Haqq Muḥaddith Dehlawī رَحْمَةُ اللهِ عَلَيْهِ, commenting on the part of the hadith (i.e., "help me against your own self with abundant prostrations"), states:

"This statement is like a physician telling a patient: 'I will treat you with a medicine that will grant you healing, but you must help me (i.e., cooperate with me) by abstaining [from harmful things] and following my instructions.' In the statement of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding 'against your own self', there is a warning that high ranks are attained only through opposing the self (*nafs*)."⁶

¹ Fayḍ al-Qadīr, vol. 5, p. 621

² Sahih Muslim, p. 96, Hadith: 451

³ Ashi‘at al-Lama‘āt, vol. 4, p. 418

⁴ Sahih Bukhari, vol. 4, p. 554, Hadith: 7439

⁵ Mir‘āt al-Manājih, vol. 7, p. 437, summarised

⁶ Lama‘āt al-Tanqīh, vol. 3, p. 173

From this blessed Hadith, it is also known that serving the pious and fulfilling what pleases them is, in fact, a means of attaining virtue and success. Especially considering the pleasure of the Greatest Prophet ﷺ, which is the greatest blessing and good fortune in this world and the Hereafter.¹

Performing a Prostration of Gratitude Upon Hearing Good News is a Sunnah of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام

O lovers of prayer! Whenever you receive good news, you should perform two units of voluntary prayer in gratitude or perform a prostration of thankfulness. "Falling into prostration upon hearing news of religious or worldly joy is called the prostration of gratitude."² Sayyidunā Abū Bakrah رَضِيَ اللَّهُ عَنْهُ narrates that whenever the Holy Prophet ﷺ received good news or was pleased, he would prostrate in gratitude to Allah Almighty.³

Mufti Aḥmad Yār Khan رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ states: "Performing the prostration of gratitude is proven from the Beloved Prophet ﷺ and the Companions رَضِيَ اللَّهُ عَنْهُمْ."⁴

Have we ever performed the prostration of gratitude on an occasion of joy? Here are two questions and answers from *Malfūzāt-e-Alā Hazrat*:

Question: "Is the prostration of gratitude Sunnah or Mustahab?"

Answer: "It is the sunnah of Prophet ‘Īsā (*mustaḥabbah*). When the head of the accursed Abū Jahl was brought to the Prophet ﷺ, he performed a prostration of gratitude."

Question: "If one makes the intention for the prostration of gratitude within a prostration of prayer, is there any harm?"

Answer: "There is no harm, but it is better to perform it separately from the prayer."⁵

¹ Ashi‘at al-Lama‘at (Urdu), vol. 2, p. 247, summarised

² Mir‘at al-Manājih, vol. 2, p. 388

³ Sunan Abī Dāwūd, vol. 3, p. 117, Hadith: 2774

⁴ Mir‘at al-Manājih, vol. 2, p. 389, abridged

⁵ Malfūzāt-e-Ala Hazrat, pp. 379-146

In *Bahār-e-Shariat*, it is stated: "The prostration of gratitude, for instance, when a child is born, or wealth is obtained, or a lost item is recovered, or a sick person is cured, or a traveller returns—in short, prostrating for any blessing is *mustahabb*."¹ May Allah Almighty grant us the ability to perform the prostration of gratitude upon hearing good news. By the grace of Allah Almighty, if you receive the good news that your visa for Hajj or Umrah and presence in Madinah Munawwarah has been approved, you should perform the prostration of gratitude for it.

Method of performing a Prostration of Gratitude

The method for the prostration of gratitude and the prostration of recitation is the same. In Maktaba-tul-Madinah's publication, *Bahar-e-Shariat*, Volume One, page 731, it is stated:

"The Sunnah method for the prostration (of recitation and gratitude) is to stand (in a state of wudu) and go into prostration while saying **اللَّهُ أَكْبَرُ** (Allah is the Greatest), then say **سُبْحَانَ رَبِّيَ الْأَعْلَى** (Glory be to my Lord, the Most High) at least three times. After that, one should stand up while saying **اللَّهُ أَكْبَرُ**. Saying **اللَّهُ أَكْبَرُ** both before and after the prostration is Sunnah, and both standing up to go into prostration and standing up after the prostration are *mustahabb*."² For the prostration of recitation (and prostration of gratitude), one should neither raise the hands while saying **اللَّهُ أَكْبَرُ**, nor is there any *tashahhud* or *salām*.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Forehead Injured During Prostration

Sayyidunā Abū Ismā'īl Murrah رَحِمَهُ اللَّهُ عَلَيْهِ used to perform a thousand *nafl* (optional) prayers daily, and when he became elderly, he reduced them to 400.⁴

¹ Bahar-e-Shariat, vol. 1, pp. 738-739

² Bahar-e-Shariat, vol. 1, p. 731

³ Bahar-e-Shariat, vol. 1, p. 733

⁴ Al-Bidāyah wa al-Nihāyah, vol. 5, p. 565

Ḥārith Ghanawī says: "Once, he performed such a lengthy prostration that he injured his forehead." He passed away in 76 AH.¹

Luminous Forehead

When Sayyidunā Abū Ismā‘īl رَحْمَةُ اللهِ عَلَيْهِ passed away, one of his family members saw him in a dream where the place of his prostration shone like a bright star. So, they asked: "What is this on your face?" He replied: "My forehead has been illuminated because of the harm caused by the earth." They asked: "What status have you attained in the Hereafter?" He replied: "It is the best abode, whose dwellers neither leave it nor die."²

Inspiring Account

It is also narrated that after his passing, someone saw Sayyidunā Abū Ismā‘īl رَحْمَةُ اللهِ عَلَيْهِ in a dream, and the place of his prostration had become light. So, he was asked: "Where are you?" He replied: "I am in a house whose dwellers neither depart from it nor die."³ May Allah Almighty have mercy upon him, and forgive us without accountability for his sake .

اٰمِيْنُ بِجَا۟ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Prostrating directly on the ground is Superior

In *Iḥyā al-‘Ulūm* , it is stated: "It was the noble habit of (he Tabi‘ī elder) Sayyidunā ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ to always prostrate directly on the ground, without spreading a prayer mat or anything else at the place of prostration."⁴ And in *Bahār-e-Shariat*, it is also written that prostrating without any covering is mustaḥabb.⁵ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "The most beloved state of a servant to Allah Almighty is when He sees His servant

¹ Tahdhīb al-Tahdhīb, vol. 8, p. 107. Rahmat Bhari Ḥikāyāt, pp. 47-48

² Mawsū‘ah li Ibn Abī Dunya, vol. 3, p. 58, No.: 56

³ Al-Bidāyah wa al-Nihāyah, vol. 5, p. 565

⁴ Iḥyā’ ‘Ulūm al-Dīn, vol. 1, p. 204. Iḥyā’ ‘Ulūm al-Dīn (Urdu), vol; 1p. 466

⁵ Bahar-e-Shariat, vol. 1, p. 538

prostrating, rubbing his face in the dust."¹

The Virtue of a Dusty Forehead

As long as the dust on a worshipper's forehead from prostration remains, angels continue to pray for his forgiveness. As the Prophet ﷺ said: "Let none of you wipe the dust from his forehead until he has finished his prayer, for as long as the mark of prostration from the prayer remains on his forehead, the angels continue to supplicate for his forgiveness."²

Wiping off dust or grass from the forehead (during prayer) is *makrūh tanzīhī* (mildly disliked), as long as it does not cause undue disturbance in the prayer. If arrogance is intended, then it is prohibitively disliked (unlawful and sinful). However, if it causes discomfort or distraction, then there is no harm in wiping it off. After prayer, there is absolutely no objection to wiping it off; in fact, one should do so to avoid ostentation.³

The Mark of Prostration on the Face

Imam Fakhr al-Dīn Muhammad b. ʿUmar al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ, in his commentary of verse 29 of Surah Al-Fath, Part 26, سَيَّأَهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ (Their sign is on their faces from the effect of prostration)⁴, states:

There are two opinions regarding this. One opinion is that this mark of prostration will be (not in this world but) on the Day of Judgment, as Allah Almighty states: يَوْمَ تَبْيَضُّ وُجُوْهُ (The day when 'some' faces will turn bright).⁵

He also states: نُوْرُهُمْ يَسْعٰى (their light will emanate).⁶ The light on their faces will

¹ Mu'jam al-Awsat, vol. 4, p. 308, Hadith: 6075

² Mu'jam al-Kabir, vol. 22, p. 56, Hadith: 134

³ Bahar-e-Shariat, vol. 1, p. 631; Fatāwā Hindīyah, vol. 1, p. 105

⁴ Al-Quran, Al-Fath, verse 29; translation from Kanz al-'Irfān

⁵ Al-Quran, Āl-'Imrān, verse 106; translation from Kanz al-'Irfān

⁶ Al-Quran, al-Tahrīm, verse 8; translation from Kanz al-'Irfān

be due to their turning towards Allah Almighty, as Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام said: **إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ** (*I have turned my face, refraining from all falsehood, to the One Who created the heavens and the earth*).¹ A person who stands directly facing the sun has the sun's rays falling on his face, which makes his face appear luminous, even though the sun's light is temporary and fades away. Whereas Allah Almighty is the One Who illuminates the heavens and the earth, so whoever turns towards Him, such a light will appear on their face, that truly be full of radiance.

The second opinion is that this mark of prostration will be in this world. Within this, there are two further opinions: One opinion is that it refers to the mark (i.e., a dark spot/stain) that appears on the forehead due to abundant prostrations. The second opinion is that it refers to the beauty that Allah Almighty manifests during the day on the faces of those who prostrate at night. It is firmly established for intelligent people that when two individuals stay awake at night—one spending it drinking wine and indulging in entertainment and play, and the other dedicating it to prayer, recitation, and acquiring religious knowledge—then the next day, everyone can differentiate between the one who spent the night in wine and play and the one who spent the night in remembrance and gratitude.²

Imam Aḥmad Raza Khan's Statement Regarding the Mark on the Forehead

Imam Aḥmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, writes on page 66 of *Fatāwā Africa* after a lengthy discussion regarding the mark of prostration: " I say: The researched ruling in this regard is that intentionally creating this mark to show-off is *ḥarām qaṭʿī* (absolutely forbidden) and a major sin. That mark (مَعَادِ اللَّهِ) is a sign of him deserving Hell unless he repents. If this mark appeared naturally due to abundant prostrations, then if those prostrations were done for showing off, the doer is an inhabitant of Hell. Although this mark itself is not a sin, it was created

¹ Al-Quran, al-Anʿām, verse 79; translation from Kanz al-ʿIrfān

² Tafsir al-Kabīr, vol. 10, p. 89

by a sin; hence, it is a sign of deserving a place in Hell.

If those prostrations were purely for the sake of Allah Almighty, but the person became pleased by the appearance of this mark, thinking that people would consider him a devout worshipper and a prostrator, then this is ostentation, and the mark has become reprehensible for him. If he pays no attention to it, then this mark is a praiseworthy mark. According to one group, its praise is mentioned in a Quranic verse. It is hoped that in the grave, it will be a sign of his faith and prayers for the angels, and on the Day of Judgment, this mark will be more luminous than the sun."¹

The Face of the One Who Performs Tahajjud Becomes Luminous

Sayyidunā Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ was asked: "What is the reason that the faces of those who perform Tahajjud are beautiful (i.e., luminous)?" He replied: "It is because they seek solitude for their Pure Sustainer, and so Allah Almighty clothes them with a garment of His light."²

Pious Deeds are The Light of the Heart and The Radiance of the Face

A pious elder states: "Performing pious deeds creates light in the heart, radiance on the face, abundance in sustenance, and love for that person in the hearts of people." Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ stated: "If a person performs a deed secretly with great discretion, Allah Almighty manifests its effects on his face and in his speech."³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How did a Karate Practitioner Become a Preacher?

To attain the delights of prostration, escape arrogance, and become an embodiment of humility, continue travelling with the Madani Qafilahs of

¹ Fatāwā Africa, p. 66

² Iḥyā’ ‘Ulūm al-Din, vol. 5, p. 147. Iḥyā’ ‘Ulūm al-Din (Urdu), vol. 5, p. 374

³ Tafsir al-Quran al-‘Azīm, vol. 7, p. 337

Dawat-e-Islami.

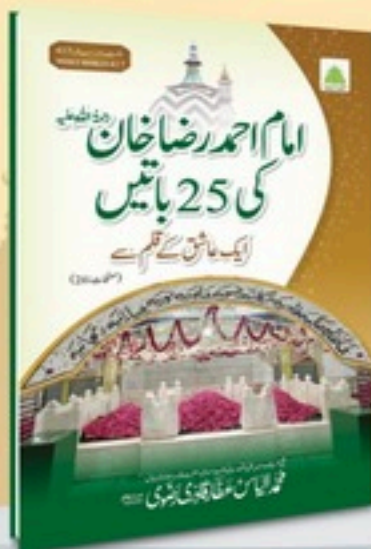
Madani transformation: An Islamic brother residing in Faisalabad, prior to his association with the religious environment of Dawat-e-Islami, had a very corrupt character. Lying, backbiting, tale-bearing, evil glances, and quarrelling were part of his daily routine. He had learned martial arts (i.e., karate, etc.), and using his skills he would pick fights with people unnecessarily. Adopting every new fashion was among his hobbies. Alas! He was so distant from prayer that he did not even know how many units each prayer consisted of! Eventually, his ways changed when he met an old friend who had become associated with the religious environment of Dawat-e-Islami. The friend made invited him to travel with the Madani Qafilah. His efforts were successful, and he eagerly became a traveller of the three-day Qafilah. By the blessing of the company of the devotees of the Holy Prophet in the Qafilah, he came to understand the purpose of his life and repented for his sins, realising that he had spent a large part of his life in heedlessness. He was granted such devotion that whenever he listened to a sermon, tears would flow from his eyes, and even upon returning from the Qafilah, he continued to weep. **اَلْحَمْدُ لِلّٰهِ**, since that day, he remained attached with Dawat-e-Islami's environment, and has been actively engaged in promoting religious activities as a division level Qafilah leader.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَیْ مُحَمَّدٍ

O Lord of Mustafā! Grant us the ability to perform abundant optional prayers alongside our obligatory ones, and to prostrate frequently.

اٰمِیْنُ بِجَاوِزَاتِ النَّبِیِّیْنَ صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم

Next Weekly Booklet



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