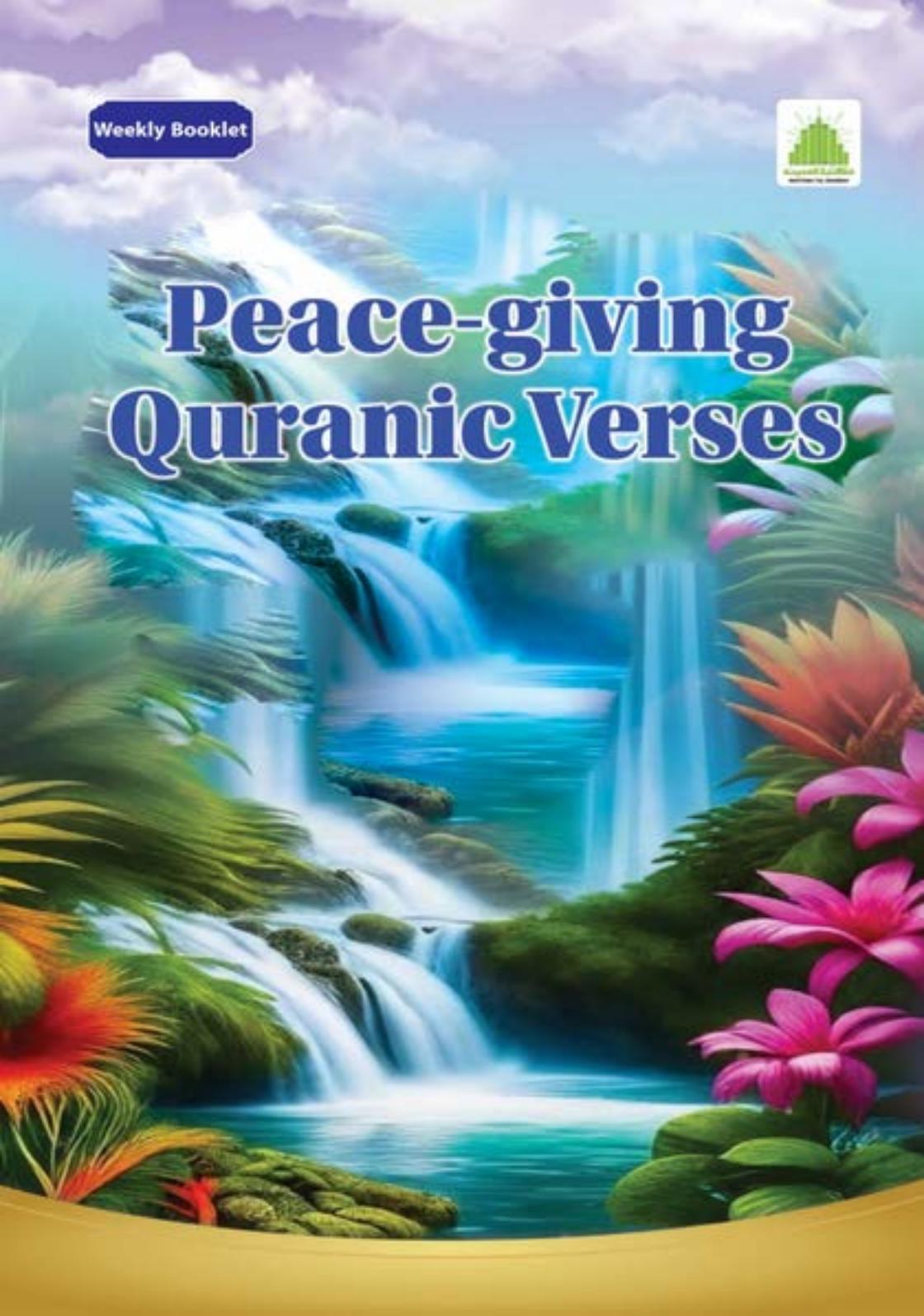


Weekly Booklet



Peace-giving Quranic Verses



Peace-giving Quranic Verses

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Read this first

The Sacred Word of Allah Almighty (Lord of the Worlds) is so heart-touching and soul-nourishing that if someone holds onto the hem of love and respect, and recites the Holy Quran with concentration and focus while pondering over its meaning, then by the Mercy of Allah Almighty, his heart attains immense peace, comfort, and tranquillity. There is such comfort and peace in the Divine Holy Word as is found in no other thing of the world; our Merciful Lord Himself says: In remembering Me is the "peace of hearts". In this brief booklet, some such blessed verses have been presented which are very clear and heart-touching in terms of their meanings and concept. In these noble verses, particularly for the sorrowful hearts there is consolation, for the restless there is tranquillity, for the distressed there is peace and comfort, and for those stricken by grief and pain, there is provision of relief and happiness. The condition is that one should repeat these blessed verses and their meanings in the mind with satisfaction of the heart in a peaceful environment and ponder how much love and closeness Allah Almighty is expressing to His bondmen.

The selection of verses on related topics had been going on for quite some time. When I saw a video clip of the Mufti of Ahl-e-Sunnah, Mufti Muhammad Qasim Attari, **مُدَّ ظِلَّهُ الْعَالِي**, I decided that this work should now be brought to light. By the Taufiq of Allah Almighty, for the time being, this booklet consisting of a few blessed verses is being presented; **إِنْ شَاءَ اللَّهُ** this endeavour will continue. May Allah Almighty make it beneficial for the entire Ummah and make it a means of limitless forgiveness without accountability for me, my parents, honourable teachers, and spiritual guide (Peer-o-Murshid).

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Seeker of the grief of Madinah and Baqi', and of (unaccountable) forgiveness,

Abu Muhammad Tahir Attāri Madani **عَفِيَ عَنْهُ**

(Department: Weekly Booklet Study)

12 Sha'ban 1447 AH / 1 February 2026

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

Peace-giving Quranic Verses

Du'a of Attar:

O Merciful Lord! Whoever reads or listens to the booklet "Peace-giving Quranic Verses", fill his life with peace and happiness and grant him entry into Jannat-ul-Firdaus without accountability along with his parents and family.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Blessed Durood

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever does not have anything to give in charity should say in his prayer:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلٰى اٰلِهِ مِنْ بَيْنِ اٰلِ الْمُؤْمِنِيْنَ وَارْحَمِ اٰلِهِمْ وَسَلِّمْ

This is Zakat (i.e., charity) for him and a believer is never satiated with goodness until Paradise becomes his abode.¹

Explanation of Hadith: Whoever does not have the power to give charity, his praying for mercy from Allah Almighty for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e., sending blessed Durood) is charity for him.²

صَلُّوا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Wonder at the Huffaaz

Sayyiduna Abū al-Hasan Ahmad bin Abu Hawari رَحْمَةُ اللهِ عَلَيْهِ was a great worshipper

¹ Ibn Hibban, vol. 2, p. 130, Hadith: 900

² Al-Sirāj Al-Munir bi Sharh Jami' Al-Saghīr, vol. 2, p. 232, derived

and an ascetic pious predecessor. He says: I recited the Holy Quran and pondered over each of its blessed verses, which left my intellect amazed and I felt great wonder at the Huffaz (memorisers) of the Holy Quran, as to how they sleep, how they walk about, and how they engage in any worldly work while they recite the sacred Word of Allah Almighty. If they understood what they recite, recognized its right, derived pleasure from it, and performed Munajaat (i.e., supplications in the Divine Court) through it, then their sleep would vanish out of happiness due to what wealth we have been granted and what action we have been given the Taufiq to perform.¹

May Allah Almighty's mercy be upon him and may we be forgiven without accountability for his sake.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

O Lovers of noble Quran! Allah Almighty revealed His most superior Book "Holy Quran" upon His most beloved and Final Prophet, the Makki Madani, Muhammad-e-Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is that book of greatness, blessing, and mercy that the description of everything is present in it. In this Sacred Word, there is news of the unseen, ways to improve the world and the Hereafter, and great glad tidings for the believers. If only! Reciting the Holy Quran daily becomes our routine and we too are blessed with the true pleasure of the Sacred Word. آمين

Repeated 20 Times

The Companion of the Messenger, Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ says: I spent a night during a journey in the blessed court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited "بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ", then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wept until he came down to the ground. Then he recited "بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ" 20 times; every time he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited, he wept until he came down to the ground. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Hilyat al-Awliya, vol. 10, p. 21, Number: 14354

ﷺ said: He upon whom the Rahman and Rahim does not have mercy, surely that person is among those who suffer losses.¹

In the explanation of this blessed Hadith, it is stated that the Beloved Prophet ﷺ repeated "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" to ponder over its meanings because it encompasses all the secrets of the Holy Quran.²

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Our Beloved Master ﷺ is the one to whom the Quran was revealed and he has the knowledge of all the secrets of the Holy Quran. He ﷺ understood the true meaning and concept of the Divine Word. Many such parables for the education and reformation of his Ummah have been narrated in the blessed Ahadith.

Weeping uncontrollably due to pleasure of noble Quran

It is narrated from the beloved Mother of all believers, Sayyidatuna Bibi ‘Āishah Siddiqah رَضِيَ اللَّهُ عَنْهَا that when my respected father Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ used to recite the Holy Quran, he رَضِيَ اللَّهُ عَنْهُ would have no control over his tears (i.e., he would start weeping intensely).³

Pleasure of the Divine Word

Dear Islamic brothers! It is a reality that only a jeweller (i.e., one who recognises diamonds) can know the value of a diamond. Similarly, pondering over the Holy Word of Allah Almighty, the Holy Quran, is not within everyone's capacity; rather, only the Noble Ulama كَثَرَهُمُ اللَّهُ (i.e., may Allah increase their number) can do this because they possess the thought, intellect, and understanding for pondering. By the grace and mercy of Allah Almighty, if we too are blessed with the recitation of the Holy Quran and the true Ma'rifat (i.e., recognition) of its meanings and

¹ Akhlaq al-Nabi lil-Asbahani, p. 111, Hadith: 551

² Ithaaf al-Sadah, vol. 5, p. 89

³ Shu'ab al-Iman, vol. 1, p. 493, Hadith: 806

concepts, then there is such pleasure in this Holy Word as is found in no other thing of the world; rather, the heart desires to just keep reciting the Holy Quran.

It is stated regarding the third Caliph of the Muslims, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ that he رَضِيَ اللهُ عَنْهُ used to recite the Holy Quran so much that the copy of the Holy Quran became too worn out to recite (due to excessive use).¹ He رَضِيَ اللهُ عَنْهُ says: "If your hearts were pure, you would never be satiated with the Holy Quran, and I do not like for any day or night to pass without reciting the Glorious Quran."² May Allah's mercy be upon him and may we be forgiven without accountability for his sake.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

سُبْحَانَ اللهِ! If only! For the sake of the third Caliph of Muslims Sayyiduna Uthman bin 'Affan رَضِيَ اللهُ عَنْهُ, we too are blessed with the passion and taste for recitation of Quran. If only! We too attain the true pleasure of noble Quran and spiritual peace.

Would put fingers in ears

It is mentioned in a narration that when the Beloved Prophet of Allah Almighty, Sayyiduna Mūsā Kalimullah عَلَيْهِ السَّلَام would return to the people after speaking with Allah Almighty on Mount Sinai (Tur), he would feel aversion to hearing the people's speech (due to the pleasure received from speaking with Allah Almighty) and would put fingers in his blessed ears.³

Dear readers! Countless such parables of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ, and the noble Auliya رَحِمَهُمُ اللهُ are present in books, in which they would enjoy the pleasure of Kalamullah all night long and would find such taste in this pleasure that they would not even realise the passing of long nights.

On one side were the pure states of these holy personages, and on the other side are we; firstly, we sinners rarely have the privilege of reciting the Holy Quran, and if we get the Taufiq, the heart desires for the Quran to be finished quickly. Often, we are

¹ Al-Bidayah wal-Nihaya, vol. 5, p. 307

² Hilyat al-Awliya, vol. 7, p. 350, Number: 10813

³ Minhaj al-Abidin, p. 44

reciting the Holy Quran with the tongue but the heart is occupied with worldly thoughts and the mind with ever-new imaginations. Read a warning narration regarding those who recite the Word of Allah with inattention and half-heartedness and gather provision of admonition:

Do I have no status in your eyes?

Sayyiduna Sheikh Abū Talib Makki رَحْمَةُ اللهِ عَلَيْهِ says that I read this command of Allah Almighty in the Torah; Allah Almighty says to the servant:

O My servant! Do you not feel shy before Me? If you are walking and a letter from a friend or brother reaches you, you sit aside from the path to read it, then you read each and every word of it attentively lest any word of it remain unread, and this is My Book, I have revealed it towards you; just look! How many commands I have granted you in this Book and have mentioned them repeatedly so that you may ponder over them? Yet you are turning away (averting your face) from it. Is My status in your eyes even less than those brothers of yours?

O My servant! When any brother of yours sits with you, you turn towards him completely and listen to his talk with your heart, such that if someone speaks to you or tries to engage you in another task, you silence him with a gesture; and here I am looking at you with mercy and addressing you, but you are such that you have turned your heart away from Me; thus, you have considered Me of lower status than even your brother.¹

Blessed Book

Dear Islamic brothers! Recite the Holy Quran with concentration, cheerfulness, and humility. And if the translation of Kanz-ul-Iman or the easy translation of Quran Kanz-ul-Irfan is before you, some blessed verses are quickly grasped (i.e., easy to understand) in terms of meaning that if a person pauses for a while and ponders, he will understand what "**My Merciful Lord is saying to me**". Similarly, some blessed verses consist of glad tidings that bring such relief and peace to the

¹ Qut al-Qulub, vol. 1, p. 109

heart that if one ponders, tears might flow from the eyes due to Divine Mercy, thinking how much I am a heedless, lazy servant, and how much my Merciful and Generous Lord is. One should try to weep while reciting, as it is in the blessed Hadith: Indeed, this noble Quran has come down with sorrow, so when you recite it, weep, and if you cannot weep, then make a face like one weeping.¹

Method to create state of grief

The method to create grief in the heart at the time of reciting the Holy Quran is that the servant should remember the admonitions, formidable matters, and promises present in the Holy Quran, then ponder over his shortcomings regarding the commands and prohibitions of Allah Almighty; then surely grief will be generated in his heart and tears will flow from his eyes. And if neither grief is felt nor tears come, as the hearts of the pure-hearted weep, then he should weep over not weeping and not being aggrieved, because this (i.e., hardness of heart) is the greatest calamity.²

Sometimes do this too

At the time of reciting the Word of Allah, while observing the apparent and inward manners, ponder that this is the very purpose of recitation; how many blessed verses in the Holy Quran contain a description of comforts for the sorrowful, how many blessed verses contain support for the helpless. Just ponder that Allah, the Merciful has placed so many of His blessings in my being; the Merciful Lord has created so many comforts for me in this world. If I spend this short life of mine according to His pleasure, there will be provision of such luxury and comfort for me in the grave and Resurrection as no eye has seen and no ear has heard. How great a Book of grandeur and dignity my Merciful Lord has granted me for my guidance.

Just imagine by looking at this blessed book that this is that pure book regarding which there is not even a speck of doubt about it being the Word of Allah. The station and rank of this Holy Word is so high that to touch this blessed Book, it is necessary to be Tahir (i.e., pure); not anyone can touch this holy Book, rather the

¹ Ibn Majah, vol. 2, p. 129, Hadith: 1337

² Ihya al-Uloom, vol. 1, p. 368

command is to first perform Wudu, become outwardly clean and pure, and then touch the Sacred Word.

Now, holding the Holy Quran in hand, just imagine that this is that Sacred Word whose every single letter has been recited from the blessed tongue of our Beloved and Final Prophet, the Makki Madani, Muhammad-e-Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. How should I thank my Lord that He has not only granted me permission to recite this Holy Word but has also kept a great reward for me for reciting, looking, kissing, and touching it. What a great favour of my Lord is upon me.

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَكَرَمِهِ

How is it to kiss the Holy Quran?

The Imam of Ahl al-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَضِيَ اللهُ عَنْهُ says: It is permissible and Mustahab to place the blessed Mushaf (i.e., Quran) on the head, eyes, and chest out of reverence and to kiss it, as it is among the greatest Sha'a'ir (i.e., Signs of Allah) and venerating the Sha'a'ir is from Taqwa al-Qulub (i.e., piety of the hearts).¹

The second Caliph of the Muslims, Sayyiduna 'Umar Farooq-e-Azam رَضِيَ اللهُ عَنْهُ used to kiss the Mushaf (i.e., Holy Quran) every morning and say: This is the covenant of my Lord and His Book. The third Caliph of the Muslims, Sayyiduna 'Uthman Ghani رَضِيَ اللهُ عَنْهُ would also kiss the Holy Quran and place it on his face.²

Dear Islamic brothers! The blessed manners of the noble Companions رَضِيَ اللهُ عَنْهُمْ are a shining example for us. If only! We also hold the Holy Quran in our hands at least once daily, kiss it, and touch it to our eyes. It is not far from the mercy of Allah Almighty that by its blessing, on the Day of Judgment, the fire of Hell may not touch those limbs of our body that have touched the Holy Quran; when the fire of Hell does not touch those limbs, then how will it burn the other limbs?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Fatawa Razawiyah, vol. 22, p. 356

² Durr-e-Mukhtar, vol. 9, p. 634

Quranic Secrets and Mysteries

A pious person رَحْمَةُ اللَّهِ عَلَيْهِ says: I start a Surah and witness such a thing in it that I remain standing until morning and that Surah is not completed. Similarly, when some pious predecessors recite a verse of the Holy Quran and the heart was not attentive towards it, they would recite it again.¹

Arrow for the Oppressor and Balm for the Oppressed

The Imam of millions of Shafi'is, Sayyiduna Muhammad bin Idris famously known as Imam Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ says: Every verse of the Holy Quran is an arrow in the heart of the oppressor and a balm for the heart of the oppressed. It was asked: How is that? He said: Allah Almighty says in Parah 16, Surah Maryam:

وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٦﴾

*and your Lord does not forget.*²

Noble Verse that brings solace to broken hearts

O Lovers of Quran! In the 13th Parah, Surah Yusuf, verse number 86, the perfect humility and submission of the Beloved Prophet of Allah Almighty, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام is mentioned; thus, Allah Almighty says:

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ

*He (Ya'qūb) said, "I only express my distress and my sorrow to Allah,"*³

Please pause regarding this blessed verse, just ponder!!!

It may be that you are stuck in some difficulty, suffering from some illness, facing some calamity and trouble, passing through a moment of trial, or the burden of

¹ Ihya al-Uloom, vol. 1, p. 375

² Al-Quran, Part 16, Maryam, verse 64; translation from Kanz al-'Irfān

³ Al-Quran, Yūsof, verse 86; translation from Kanz al-'Irfān

debt has left you unable to face people; in any such condition, just recite this blessed verse and pause for a little while. Read its translation with satisfaction and imagine what state of ecstasy, joy, and trust and reliance on Allah Almighty is described within these blessed words. Keeping the translation of this blessed verse in mind, humbly submit in the Merciful court of Allah Almighty in solitude while weeping: "O my Master! I express my distress and sorrow only to You. O my Master! You know everything about the state I am in."

Perhaps due to the tightness of circumstances and restless states, tears may spontaneously fall from your eyes drop by drop; believe me, these are the moments of acceptance of Du'a. At this time mercies are descending; consider them a boon and present the desires of your heart and permissible prayers in the Blessed court of Merciful Lord. That Rahim and Karim Being is attentive towards us at every time, every moment; only we have to pay attention. Then just see how your anxieties start getting resolved.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Glad tidings for the helpless and those stricken by pain and sorrow

Allah Almighty says in Part 20, Surah Al-Naml, verse number 62:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He Who answers the call of the one in dire need when he supplicates to Him and He repels evil¹

In the commentary of this glorious command of Allah Almighty, a Gnostic رَحْمَةُ اللَّهِ عَلَيْهِ (i.e., a pious person who recognises Allah Almighty) says: Here, 'helpless and powerless' refers to the person who, when presenting himself in the Divine Court to make Dua, does not look towards any of his good deeds between himself and Allah Almighty, on account of which he might become entitled to something (i.e., a reward); rather, he submits: O my Lord! Grant me that thing without any return.²

¹ Al-Quran, Al-Naml, verse 62; translation from Kanz al-'Irfān

² Qut al-Qulub, vol. 2, p. 586

The noble Sufiya رَحْمَتُهُمُ اللَّهُ say that the restlessness of the heart is an elixir (i.e., very effective) for the acceptance of prayer.

Please pause regarding this blessed verse, just ponder!!!

Just ponder and reflect! How through this blessed verse Allah Almighty is providing solace to all His bondmen with His grace and benevolence. He hears the prayers of everyone, but He hears the prayer of the helpless and destitute with special attention, and not only does He hear, but by accepting their prayer, He removes everything from them that distresses them.

Recite this blessed verse or its translation while looking at the Holy Quran in solitude with complete concentration, and then bring to mind your worries one by one, sorrows, griefs, your stalled tasks, and the illnesses of yourself or your loved ones, even those diseases regarding which doctors have given up/lost hope. Bring all these to mind and while reciting this blessed verse, submit in the Divine Court: "O my Owner! I, weak, feeble, helpless, stricken with grief, rejected from every door, have appeared in Your court. In Your court, the refuge for the helpless, every sinner finds refuge. I am a follower of Your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Your servant; I have brought my helplessness to Your Merciful court. Save me from disgrace and difficulty. O my Master, I have no one except You. You alone are my support."

Never remained deprived

The Beloved Prophet of Allah Almighty, Sayyiduna Zakariya عَلَيْهِ السَّلَام prayed in the Divine Court for a pious son. In that blessed prayer, expressing extreme humility and submission and with a very coquettish manner upon Divine Mercy, he submits:

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

and O my Lord! I have never been deprived after calling upon You.¹

¹ Al-Quran, Maryam, verse 4; translation from Kanz al-'Irfān

Please pause regarding this blessed verse, just ponder!!!

Dear Islamic brothers! Allah Almighty definitely answers prayers, especially of the pious, and even more than them, of the noble Prophets عَلَيْهِمُ السَّلَام. But ponder over these blessed words, what an expression of Yaqin-e-Kamil (i.e., perfect certainty) and trust in Allah Almighty is therein.

Today, if we too, in our trials, calamities, and troubles, instead of the humiliation of wandering aimlessly and getting our issues resolved through various recommendations, first of all cry and lament in the court of Allah Almighty with full certainty and submission, it is not far that the hands raised in the air may not yet come down and our necessities and needs are fulfilled. But for this, perfect certainty is a condition.

If there is a desire for male offspring, then pray in the court of Allah Almighty and while weeping with extreme humility, repeat these blessed words uttered by Sayyiduna Zakariya عَلَيْهِ السَّلَام; it may be that the door of benevolence opens for you too and the desires of the heart are fulfilled.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

When tired of the oppression of the oppressor

If, Allah forbid, you ever lose courage after enduring the oppression of an oppressor, then bring solace to your heart by reading the blessed words recited by Sayyiduna Nūh Najiullah عَلَيْهِ السَّلَام which are in this blessed verse or its translation. It is in Part 27, Surah Al-Qamar, verse number 10:

أَنَا مَغْلُوبٌ فَأَنْتَصِرُ ﴿١٠﴾

*"Indeed I am overwhelmed, so avenge me."*¹

Please pause regarding this blessed verse, just ponder!!!

Keeping the translation of this blessed verse in mind, submit in the Divine Court:

¹ Al-Quran, Al-Qamar, verse 10; translation from Kanz al-'Irfān

"O Allah Almighty! I am tired of the oppression and tyranny of the oppressor; I do not have the strength to compete with him. You alone are my everything. Maula, I am overcome, so You take my revenge."

"My Master and Maula! The Nafs (lower self) and Satan are very rebellious and cruel; by involving me in sins, they want to push me into the deep pit of destruction. I do not have the strength to fight them. Maula, You take my revenge, give me courage, give me strength that I may get out of the clutches of these oppressors and walk on Your path, walk on the Sunnahs of Your Beloved and Final Prophet, the Makki Madani, Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, give the call towards righteousness, perform the religious activities of Dawat-e-Islami, refrain from sins, invite everyone to Salah to fill Your Holy House (i.e., Masjids), wake them up for Fajr too. O Allah Almighty, the Nafs and Satan have become dominant, I have been overcome. O my Lord! You take my revenge."

Satan is a dog

Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes in his book Minhaj al-Abidin: A pious person رَحْمَةُ اللهِ عَلَيْهِ has stated: The method to drive away Satan is only that you keep seeking refuge with Allah Almighty because Satan is a dog whom Allah Almighty has imposed upon you. If you get involved in fighting him and driving him away, you will get tired and this dog, winning over you, will bite you and wound you. Therefore, it is far better to turn towards its Owner, i.e., Merciful Allah, so that He drives him away from you.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Hand over to Allah Almighty

This is true that "The actions cannot overcome your destiny". Whatever Allah Almighty has written in our destiny, we will definitely receive it in every case. But if we study the traits and parables of those who love Allah Almighty, we would be

¹ Minhaj al-Abidin, p. 46

amazed at how they had entrusted all their matters to Allah Almighty and their tasks kept getting accomplished.

Sayyiduna Ibrahim Khalilullah عَلَيْهِ السَّلَام had reached the exalted station of Tafweez (entrusting matters to Allah Almighty). When the wretched Namrud lit the biggest fire of the world to martyr him and cast him into it, before reaching the fire, the chief of angels Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام appeared before him and submitted: If there is need for help from me, please say. So, he عَلَيْهِ السَّلَام said: 'I am indeed in need of help, but not from you; it is only from my Lord.' Sayyiduna Jibraeel عَلَيْهِ السَّلَام submitted: 'Then request Him in His court.' The reply he عَلَيْهِ السَّلَام gave to this is worthy of being written in golden letters. He عَلَيْهِ السَّلَام remarked: 'My Lord is aware of my state; I have no need to request.'¹

Dear Islamic brothers! In a situation involving fear of danger, the intention that Allah Almighty will protect one's best interests is called Tafweez (Complete Entrustment), and this is a special terminology of Tasawwuf (Sufism). Surely, supplicating in the Divine Court is not contrary to destiny, but we fall victim to overthinking (i.e., the action of thinking about something too much, in a way that is not useful) while thinking about our matters.

If news of the birth of a daughter is received, some unwise people become worried unnecessarily, overthinking about the girl's upbringing, dowry, and marriage, etc., and regret over the birth of a daughter, which is the way of non-Muslims, whereas a daughter is a mercy of Allah Almighty and a great blessing for which one should thank Him. Who knows how many tasks of daily life are there about which we start thinking long beforehand and then, drawing a (negative) conclusion ourselves, get lost in the realm of grief and pain. On such an occasion, turn towards the beautiful Holy Word of Allah Almighty and, taking help from Parah 24, Surah Al-Mu'min, verse number 44, say to yourself: (As it is stated:)

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

*I defer my affair to Allah; surely Allah sees the people.*²

¹ Tafsir Kabir, Part 17, Al-Ambiya, under the verse: 68, vol. 8, p. 158

² Al-Quran, Al-Momin, verse 44; translation from Kanz al-'Irfān

Please pause regarding this blessed verse, just reflect and ponder!!!

With the satisfaction of the heart and concentration, ponder over the translation of this noble verse in solitude, utter every single word, and feel this pleasure which is described in this noble verse. How encouraging and morale-boosting the words present in it are. If, Allah forbid! upon the birth of children in the house, the Nafs and Satan cause whispers about non-affordability of expenses for their upbringing, then say to yourself: My Lord provides sustenance daily to the tiny ant and the giant elephant as per their respective requirements; how will He keep me deprived? It is a temporary trial and this time shall pass too.

The daily food of a whale is several tons, but my Merciful Lord is providing sustenance to that creature of His even in the depths of the oceans; He will provide it for me too. Rather, for every living being born in the world, He has written sustenance in their destiny for as long as they have to live in the world, and they will definitely get it. Therefore, why should I grieve over the marriage and dowry etc. matters upon the birth of children or a daughter being born? The One Who provided them nutrition in the mother's womb will grant them sustenance even after they come into the world. A person was asked: Where do you eat from? He pointed towards his mouth and said: The One Who made this will also give the grain to grind in it.¹

Keep hope in Allah Almighty

Sayyiduna Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ says: When you entrust your matter to Allah Almighty and pray to Him to decree for you that in which lies your betterment, then you will be granted goodness and betterment only. Do you not see that when the Beloved Prophet of Allah Almighty, Sayyiduna Musa Kalimullah عَلَيْهِ السَّلَام recited these words:

وَأَفْوُضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٢٢﴾

¹ Al-Mustatraf, vol. 1, p. 124

*I defer my affair to Allah; surely Allah sees the people.*¹,

then immediately after this, it is present in the next noble verse that Allah Almighty saved him from the evils of Pharaoh and helped him against the enemies.²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

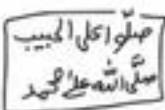
¹ Al-Quran, Al-Momin, verse 44; translation from Kanz al-'Irfān

² Minhaj al-Abidin, p. 246 conceptually

سaying of Ameer Ahl al-Sunnah داستاندار اہل سنت والجماعت

Eid Joys and the Poor

If possible: please make such financial arrangements for the Imam, Mu'azzin, and Khadim (servant) of your Masjid, your poor relatives, neighbours, and especially for the needy *Saadaat-e-Kiraam* (the blessed descendants of the Greatest and Final Prophet صلی اللہ علیہ وآلہ وسلم), so that they and their children can also share in the joys of Eid.



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