Madani Treasure of Blessings

A Must for Every Home

A splendid collection of renowned Quranic Surahs, Salawat-‘Alan-Nabi and spiritual & medical cures along with innumerable glimmering Madani pearls
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A Must for Every Home...


Translated into English by Majlis-e-Tarajim (Dawat-e-Islami)
Du’ā for Reading the Book

Read the following Du’ā (supplication) before studying a religious book or Islamic lesson, you will remember whatever you study:

الَّذِي أَفْتَقَرَ عَلَيْنَا حِكْمَتِكَ وَأَنْشِرْ عَلَيْنَا رَحْمَتِكَ يَا ذَا الْجَلَّالِ وَالأَكْرَامِ

Translation

Yā Allah! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

*(Al-Mustaţraf, vol. 1, pp. 40)*

Note: Recite Şalāt-‘Alan-Nabī once before and after the Du’ā
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Dear Islamic brothers! Dawat-e-Islami’s Majlis-e-Tarājim, a department responsible for reproducing books and booklets of Ameer-e-Ahl-e-Sunnat founder of Dawat-e-Islami Shaykh ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi into various languages of the world, is pleased to present the book ‘Madani Panj Sūrah’ in English under the title of ‘Madani Treasure of Blessings.’

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense. For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, a transliteration chart has been added to represent those letters correctly.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully justified substitute. However, a glossary has been given at the end of the book elaborating the Islamic terms. Further, the index and the bibliography have also been added.

For the citations of the various sources, the APA citation style has been used. The “pp.” and “p.” in the citation stand for the page number and “vol.” stands for volume.
This translation has been accomplished by the grace of Allah Almighty, by the favour of His Beloved and Blessed Prophet صل الله عليه وسلم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāma Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri. If you find any shortcoming in this work, it may be a human error on the part of the Translation Majlis and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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It is reported from Sayyidunā Anas that the Final Prophet consented for seeking Dam (spiritual treatment) in case of the evil eye, poisonous bites and blisters/pimples. *(Sahih Muslim, pp. 1206, Ḥadīth 2196)*

On page 645 of Ashi’a-tul-Lam’āt (Persian), ‘Allāmāh Shaykh ‘Abdul Ḥaq Muḥaddīs Dīhlī writes in explanation of this Ḥadīth: ‘Remember, performing Dam is permissible in case of all ailments and afflictions – this (provision) is not restricted to these three. These three have been mentioned specifically as Dam is more fitting and effective for these as compared to other ailments.’

A’lā Ḥadrat, Imām-e-Aḥl-e-Sunnat, ‘Allāmāh Maulānā Al-Ḥāj Al-Ḥāfīz Al-Qārī Ash-Shah Imām Ahmād Razā Khān has stated on page 168 of Fatāwā Africa: There is nothing wrong in the use of permissible amulets [Ta’wīżāt] which are prepared from verses of Qurān, the grand names of Allah, or other invocations or supplications; in fact these are Mustaḥab. The Beloved and Blessed Prophet said: *‘Whoever from amongst you can benefit his Muslim brother he should do so.’* *(Sahih Muslim, pp. 1208, Ḥadīth 2199)*
Sayyidunā Abū Sa‘īd Khudrī has reported that the Holy Prophet  صلى الله عليه وسلم used to seek refuge against the evil eye of Jinns and humans to such an extent that Sūrah Falaq and Sūrah Nās were revealed. Then the Holy Prophet  صلى الله عليه وسلم adopted these and left the others. (Sunan-ut-Tirmiżī, pp. 13, vol. 4, Ḥadīṣ 2065)

Ḥakim-ul-Ummāḥ, Muftī Aḥmad Yār Khān wrote in explanation of this Ḥadīṣ, ‘That is, before the revelation of Sūrah Falaq and Sūrah Nās, the Beloved and Blessed Prophet  صلى الله عليه وسلم used to perform various supplications for protection against the evil eye of Jinns and humans, for example أَعُوذُ بِاللهِ مِنْ الْجَانَّ etc., then (after the revelation of Sūrah Falaq and Sūrah Nās) he  صلى الله عليه وسلم abandoned frequent recital of other invocations and commenced repeated use of Sūrah Falaq and Sūrah Nās for (spiritual) exercise.’ (Mirāt-ul Manājīh, pp. 245, vol. 6)

The book ‘Madani Treasure of Blessings’ is an interesting Madani collection of well-known Qurānic Sūrahs, Ṣalāwāt-‘Alan-Nabī, spiritual and medical treatments, and glimmering Madani pearls – and it should be kept in every home. The translation of Quranic verses has been taken from Kanz-ul-Īmān.

Islamic brothers and Islamic sisters should not only read this book themselves, but with good intentions, they should also present it as a gift to others, or advise others to buy and read it. In addition, make it available in Masjids, at the shrines of Auliyā, and in libraries, so that worshippers, visitors and the general public can benefit.
Remember! For the effectiveness of invocations, the fulfilment of at least 3 conditions is essential. On page 558 of volume XXIII, Fatāwā Razaviyyah, A’lā Ḥaḍrat  has stated, ‘Three conditions are essential for the effectiveness of invocations and spiritual exercises:

1. **Full Conviction:** There should be no doubt in the heart e.g. thinking ‘let’s see if it is effective or not...’ Rather, there should be full conviction in the benevolence of Allah  that He will definitely accept. It is mentioned in a Ḥadiṣ that the Holy Prophet  said: أَذَّنُوا اللَّهَ وَاذْكُرُوا مَوْقُوتَانَ بِالإِجَابَةِ ṣَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ, meaning, ‘Pray in the court of Allah in such a state that you are certain of acceptance.’ (Sunan-ut-Tirmīţīz pp. 292, vol. 5, Ḥadiṣ 3490)

2. **Patience and Forbearance:** If days pass by, do not become worried that ‘even after reciting for so many days, no effect has yet appeared!’ This results in ceasing of acceptance. Instead of this, one should remain steadfast, and remain hopeful that Allah  and His Beloved and Blessed Prophet  are about to show their benevolence. Allah says:

َوَلَوْ أَتَّهَمُّرْ وَضُوِّعُوا إِذَا تَسُوْمُوا اللهُ وَرَسُولُهُ وَقَالُوا حَسَبُنَا اللهُ

َسُبْحَاتُنَا اللهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاجِعُونَ

How excellent it would be, if they were pleased with what Allah  and His Noble Messenger  had given them and said, ‘Allah suffices us; Allah will now give us
by His munificence, and (so will) Allah’s Noble Messenger - and towards Allah only are we inclined.’

[Kanz-ul-Īmān (Translation of Qurān)] (Sūrah at-Taubah, verse 59)

It is mentioned in a Ḥadīṣ:

يَسْتَجِبُ لَا حَدِيثُ مَالِمَ يَعُجِّلُ فَيَقُولُ فَدَعُوَتُ فَلَمْ يُسْتَجِبَ لَهَ

which means, ‘Your supplications are accepted, if you do not make haste saying, ‘I prayed but it has not yet been accepted.’ (Sahīh Muslim, pp. 1463, Ḥadīṣ 2735)

3. It is a prerequisite for using my (i.e. A’lā Ḥaḍrat’s) prescribed invocations, spiritual exercises and amulets, to offer five times daily congregational Ṣalāḥ in the Masjid consistently. وَبَيْنَ الْتَّوْفِيقِ

May Allah benefit the author of this book, and its readers greatly from it. May Allah acknowledge this endeavour of Sag-e-Madinaḥ (Amīr-e-Aḥl-e-Sunnat) and bestow him with the never failing fervour of devotion.

Mirā ḥār ‘amal bas tayray wāṣṭay ḥo
Kar ikhlās aysā ‘aṣā yā Ilāḥī

May my every act be only for Your sake
Grant me such devotion O my Rab

 صلى الله تعالى علي مُحمَّد صلوا علي الْحَيِّيْبِ
Du’ā of ‘Aṭṭār

Yā Allah صلی الله علیه و آله وسلم! Whosoever distributes this book for Īṣāl Šawāb [conveying the reward] to his loved ones or distributes it at occasions and gatherings of happiness and grief with good intentions, or delivers the book at different houses in his locality, bless him with success in this worldly life and in the afterlife; and by his virtue, bless me too with the same.

آمِين يَجْعَل النَّبِي الَّذِي أَمِين صَلِّ اللَّهُ عَلَيْهِ وَآلاهِ وَسَلَّم

25 Shawwāl-ul-Mukarram 1429 ᴴ ᴩ ᴮ/25-10-2008
19 Intentions for Reading This Book

The Noble Prophet ﷺ said: نَبِيُّ الْمُؤْمِنِينَ خَلَقَهُ عَمَلَهُ which means, ‘The intention of a Muslim values more than his deed.’ (Mu’jam Kabīr, pp. 185, vol. 6, Ḥadīth 5942)

Two Madani Pearls

1. Without a good intention, no reward is granted for a righteous deed.

2. The more righteous intentions that are made, the greater the reward!

Intentions

1-4. Every time [I read this book] I will start with  Dịch, Ṣalawāt², Ta’awwūţ³ and Tasmiyāĥ⁴ (by reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).

5. For the pleasure of Allah ﷺ, I will read this book from the beginning to the end.

6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁶ and facing the Qiblah⁷.
8. I will behold the Quranic verses,

9. and the blessed Aḥādiš

10. Whenever I read the exalted name of Allah, I will say عَزَّ الْجُلُّ,

11. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read حَسَبَ اللهُ تَحَلُّبَوْا وَلَدَّمَ.

12. (On my personal copy) I will underline to highlight important things, as needed.

13. (On my personal copy) I will note down important points on the page of memorandum in this book.

14. I will persuade others to read this book.

15. With the intention of acting upon the Ḥadīš تَهَدَّوا تَحَلُّبَوْا ‘Give gifts to each other, it will enrich affection amongst you,’ (Muṣṭaṣa Ḩāfīḍh, pp. 407, vol. 2, Ḥadīš 1731) I shall buy this book (one, or as many I can afford) and will gift it to others.

16. Where possible, I will give a target to read the entire book within a certain number of days (e.g. 40) to whoever I gift the book to.

17. I will place at least one copy of ‘Madani Treasure of Blessings’ in a Masjid or a shrine for Muslims to read (place the book in only those Masjids or shrines where it is not already present).
18. I will do Īṣāl Šawāb of reading this book to the entire Ummaḥ.

19. If I spot any Sharʿī mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

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**The Turban [‘Imāmaḥ] and Science**

According to the latest scientific research, the fortunate Muslim who adorns an ‘Imāmaḥ on a regular basis will remain secured from stroke and various blood-related illnesses. This is because, with the blessings of adorning the ‘Imāmaḥ Sharif, the pressure of the blood in the large blood vessels leading towards the brain remains in accordance with its requirement, and so surplus blood is not transported to the brain! Hence, in America, an ‘Imāmaḥ-like mask has now been designed for the treatment of stroke.
بِسْمِ اللهِ

Blessings of

Excellence of Salāt-‘Alan-Nabi

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah inscribes between his two eyes that he is freed from hypocrisy and the fire of Hell, and on the Day of Judgement He will keep him with the martyrs.’ (Majma’-uz-Zawāid, pp. 253, vol. 10, Ḥadīth 17298)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Excellence of

It is reported by Sayyīdunā ‘Abdullah ibn ‘Abbās that Amīr-ul-Mūminīn Sayyīdunā ‘Uṣmān ibn ‘Affān asked the Holy Prophet about (the excellence of) . The Holy Prophet answered, ‘This is a name from amongst the names of Allah [the most Holy name of Allah] is like that of between the blackness of the eye and the whiteness of the eye.’ (Al-Mustadrak, pp. 250, vol. 2, Ḥadīth 2071)
My dear Islamic brothers! There are many virtues of the ‘Ism-ul-A’zam’ - and the Du’a asked with the ‘Ism-ul-A’zam’ is accepted. The respected father of A’lā Ḥaḍrat, Ra’īs-ul-Mutakallimīn, Maulānā Naqī ‘Alī Khān has stated, ‘Some scholars have commented that پسم الله الرحمن الرحيم is ‘Ism-ul-A’zam.’

It is reported from the Sovereign of Baghdad, Ghauš-ul-A’zam, Shaykh ‘Abdul Qādir al-Jīlānī that پسم اللہ الرحمن الرحيم (invoked) from the tongue of an ‘Ārif (an ‘Ārif is one who recognizes Allah عزّو جلّ) is like کن (i.e. be) from the words of Allah تعالی۔ (Ahsan-ul-Wi’ā, p. 66)

**Endeavours Go Unfinished**

The Beloved and Blessed Prophet صلى الله عليه وسلم has stated, ‘Any important endeavour which is started without (invoking) پسم الله الرحمن الرحيم goes unfinished.’ (Ad-Dur-rul-Manšūr, pp. 26, vol. 1)

My dear Islamic brothers! In order to induce blessings in our virtuous and lawful acts, we should recite پسم الله الرحمن الرحيم beforehand.

Before eating, drinking, putting things down, picking things up, washing, cooking, reading, studying, teaching, walking, driving, getting up, sitting down, turning on the light, turning on the fan, laying the dining mat, folding or spreading the bed sheet, opening the shop, locking or opening the lock, applying oil or perfume, delivering a speech, reciting a Na’at, wearing shoes, adorning the ‘Imāmah Sharif, closing or opening the door, that is to say, before starting any lawful act (where there is no Shar’ī prohibition), it is a great virtue to develop the
habit of reciting 

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ in order to earn plentiful bounties.

13 Madani Pearls Regarding ‘بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ’


بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ 786 times daily (with Ṣalāt-‘Alan-Nabī once before and once after) for seven days without fail, إن شَآءَاللَّهُ عَزَّوَجَلَّ his every need will be fulfilled; whether that need is regarding attainment of any goodness, or getting rid of any calamity, or for progress in his trading.” (Shams-ul-Ma‘ārif - translation, p. 37)

2. Whoever recites 

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ 50 times (with Ṣalāt-‘Alan-Nabī once before and once after) in front of an oppressor, fear of the reciter will develop in the heart of that oppressor, and he [the reciter] will remain secured from the oppressor’s evil. (ibid, p. 37)

3. Whoever recites 

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ 300 times and Ṣalāt-‘Alan-Nabī 300 times at the time of sunrise whilst facing the sun, Allah َشَآءَاللَّهُ عَزَّوَجَلَّ will grant him sustenance from such a source that he cannot even imagine, and (by reading this every day) إن شَآءَاللَّهُ عَزَّوَجَلَّ within one year he will become rich and prominent. (ibid, p. 37)

4. If someone bearing weak memory recites 

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ 786 times (with Ṣalāt-‘Alan-Nabī once before and once after it) and after doing Dam (blowing) on a glass of water,
drinks it, his memory will become strong and he will remember whatever he listens to. *(ibid, p. 37)*

5. **If there is a famine, recite** سُبْحَانَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ 61 times (with Ṣalāt-ʿAlan-Nabī once before and once after it) and then ask Duʿā, لَنْ يَضِرَّكَ اللَّهُ وَلَّا يَضِرَّكَ شَيْطَانُ. **Rains will commence.** *(ibid, p. 37)*

6-7. **Write** سُبْحَانَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ 35 times on a piece of paper (with Ṣalāt-ʿAlan-Nabī once before and once after) and hang it in the house. ِنَّ شَيْطَانَ اللَّهُ عَزَّ وَجَلَّ Shayṭān will not pass through, and there will be an abundance of blessings. If one hangs it in the shop, business will flourish. *(ibid, p. 38)*

8. **Whoever writes** سُبْحَانَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ 130 times (or gets it written from someone) on 1<sup>st</sup> Muḥarram-ul-Ḥarām and keeps this with him (or put on it after plastic coating or sewing in some cloth, or leather), no evil will afflict him or anyone in his household during his lifetime. *(ibid, p. 38)*

**Ruling:** Putting on a Taʾwīż (amulet) boxed up inside a metallic casing made up of gold or silver or any other metal is not permissible for males. In the same way, wearing a chain made of any metal, whether that chain contains a Taʾwīż or not, is impermissible and a sin for males.

Also wearing a bracelet or bangle made of gold, silver, or any type of metal whether something is inscribed [even if the blessed name of Allah عَزَّ وَجَلَّ, or the Kalimah Ṭayyibah etc. is inscribed] on it or not, is impermissible for males. Women are permitted to put on Taʾwīż in gold or silver case.
9. A woman whose children do not survive [i.e. die in infancy] should write 

\[\text{بسم الله الرحمن الرحيم} \]

61 times (or have it written for her) and keep it with her (she may string it in her neck or tie it around her arm by sewing it in cloth or leather after coating it in plastic or sealing in wax paper), her children will survive. *(ibid, p. 38)*

10. When closing the door of your house, remember to recite 

\[\text{بسم الله الرحمن الرحيم} \]

- Shaytān (evil Jinns) will be unable to enter the house. *(Ṣaḥīḥ Bukhārī, pp. 591, vol. 3, Ḥadīth 5623)*

11. At night, cover the utensils after reciting 

\[\text{بسم الله الرحمن الرحيم} \]

If there is nothing to cover them with, recite and place a splinter etc. on the edge of the utensil. *(ibid)*

According to a narration of Muslim Sharif, during the year there is one night in which illness descends, and if this illness passes by a utensil which is not covered, or a container which has its lid open, then it enters into it.

*(Ṣaḥīḥ Muslim, pp. 1115, Ḥadīth 2014)*

12. Before sleeping recite 

\[\text{بسم الله الرحمن الرحيم} \]

and dust off your bedding 3 times, you will be secured from the things which sting.

13. In your business, at the time of lawful trading, whenever you receive something from someone, recite 

\[\text{بسم الله الرحمن الرحيم} \]

and whenever you give something to someone, recite 

\[\text{بسم الله الرحمن الرحيم} \]

your wealth will increase.
O Rab of Mustafa bestow us with the riches of 

 Psalm the Lord the compassionate merciful,

 and make us recite at the start of every virtuous and lawful act.

8 Spiritual Cures Through

1. For Security of the Home

Sayyidunâ Imâm Fakhruddîn Râzî says, ‘Whoever writes on the entrance door (main gate) of his house gets secured from destruction, even if he is a disbeliever (only in this world). So how high would be the excellence of that Muslim who has inscribed it on his heart’s tablet forever!’ (Tafsir Kabir, pp. 152, vol. 1)

2. Spiritual Cure for Headaches

Caesar of Rome wrote a letter to Amîr-ul-Mûminin Sayyidunâ ‘Umar Fârûq al-A’zam saying, ‘I suffer from an unrelenting headache - if you have any medicine for this please send it to me.’

Amîr-ul-Mûminin Sayyidunâ ‘Umar Fârûq al-A’zam sent him a hat and whenever he would wear that hat his headache would disappear, and when he would remove the
Blessings of 

hat, his headache would resume. He was amazed by this, and eventually, he opened up the hat, and found a piece of paper inside it, on which 

was inscribed. 

(Tafsīr Kabīr, pp. 155z, vol. 1)

3. Spiritual Cure for Nosebleeds (Epistaxis)

If anybody’s nose bleeds (due to epistaxis), he should write 

with his index finger starting from his forehead and finishing at the end of the nose; the bleeding will stop.

4. The Method of Protecting Belongings from Jinns

Sayyīdunā Šafwān bin Sulaīm says, ‘Jinns use the belongings and clothing of human beings. So, whenever anyone of you picks up a piece of clothing (to put on) or puts it down (after taking it off), he should recite . The name of Allah will be the seal for it.’ (i.e. by virtue of reciting the Jinns will not use that clothing). 

(Kitāb-ul-‘Ažamaĥ, Hadīs 1123, page 426)

Dear Islamic brothers! In this way, when picking up or putting down anything, make it a habit to recite You will remain secured from the interventions of harmful Jinns.

5. Spiritual Cure for Ending Enmity

If is recited 786 times over water, and then the water is given to the opponent (i.e. enemy), he will cease his enmity, and will begin to love instead. If the
same is served to a friend to drink, the friendship will become stronger. (Jannatī Zaīwarz, p. 578)

6. Spiritual Cure from Illness
Reciting 100 times for a duration of 3 days, with full presence of heart, and then performing of Dam (blowing) upon any pain or illness, will result in relief from that [pain or illness]. (Jannatī Zaīwarz, p. 579)

7. Security from Thieves and Sudden Death
If at night, before going to sleep, is read 21 times, the wealth and belongings [of the reciter] will remain secured, and he will remain secured from sudden death. (Jannatī Zaīwarz, p. 579)

8. An Easy Remedy for Distancing Calamities
It is reported by Sayyīdunā ‘Alī al-Murtaḍā that the Holy Prophet said, ‘O ‘Alī! Shall I not tell you about such words that you can recite at the time of calamity?’ Sayyīdunā ‘Alī replied, ‘Of course! May my soul be sacrificed for you! I have learnt every goodness only from you.’ The Noble Prophet then said, ‘Whenever you are caught in any calamity, invoke:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ
By virtue of this, Allah will distance whichever calamity He wishes.’ (‘Amal-ul-Yaumī wal Laylatī lā bin Sunnī, p. 120)

Dear Islamic brothers! Whenever any illness, debt, court case, trouble from an enemy, unemployment, or any calamity strikes – if anything is lost, if you feel a shock by somebody’s words, if anybody hits you, if your heart is caused distress, if you trip, if your car breaks down, if there is a traffic jam, if there is a loss in your business, if there is a burglary, that is to say, if there is any type of worry – however big or small – make it a habit to regularly recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَنِ اللَّهِ العَطْيِمِ

If your intention is pure, the issues will be resolved.

صَلُّوا عَلَى الْخَيْبَيْب صَلِي الَّلَّهُ تَقَالِي عَلَى مُحَمَّدٍ
Seven Madanī Pearls

The companion Sayyidunā ‘Abdullaĥ Ibn ‘Abbās stated that a wise person should prefer seven things to seven other things:

1. He should prefer poverty to wealth.
2. He should prefer (worldly) disgrace to (worldly) respect.
3. He should prefer humility to self-esteem.
4. He should prefer hunger to eating to full stomach.
5. He should prefer sadness to happiness.
6. He should prefer the poor pious people to the rich people of the world.
7. He should prefer death to life.

*(Al-Munabbiĥāt lil ‘Asqalānī, pp. 85)*
Blessings of Recitation (of the Holy Qurān)

Excellence of Salāt-ʿAlan-Nabī

Amīr-ul-Mūminīn, Sayyidunā ʿUmar al-Fārūq Aʿzam, has stated, ‘Duʿā (Supplication) remains suspended between the earth and the sky, nothing from it raises until you recite Salāt-ʿAlan-Nabī.’ (Sunan-ut-Tirmīzī, pp. 29, vol. 2, Ḥadīth 486)

The renowned commentator of the Qurān and Ḥadīth, Ḥakīm-ul-Ummaḥ Muftī Ahmad Yār Khān, has stated in explanation of this Ḥadīth, ‘From this we learn that Salāt-ʿAlan-Nabī is the means for the acceptance of supplications, and it is in fact, the means for the supplications to be presented in the court of Allah Almighty.’ (Mirāt-ul Manājī, pp. 108, vol. 2)

Excellence of Reciting the Last Three Verses of Sūraḥ al-Ḥashr

It is reported from Sayyidunā Maʿqil bin Yasār that the merciful Prophet has stated, ‘Whoever
recites ‘أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ السَّيِّئِ الرَّجِيمِ’ three times along with the last three verses of Sūrah al-Ḥashr in the morning, Allah deputes 70,000 angels for him, who ask mercy for him until the evening, and if he dies during that day, he will be a martyr. If the same is recited in the evening, it will bear the same virtue until the morning.’ (Sunan-ut-Tirmiẓī, pp. 423, vol. 4, Ḥadīth 2931)

The Last Three Verses of Sūrah al-Ḥashr

سُبْحَنَ اللَّهُ عَمَّا يُشَرَّكُونَ ﴿٢٣﴾

اِبْتَرَاءُ الْمُصْوَرُ لَهُ الْاسْتِسْتَمَاءَ اِحْسَانٌ ﴿٢٤﴾

الْسَّمَوِوْلَا الْآرَضِ ۛ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾


صلاةً على الحبيب صلى الله تعالى عليه مُحمدٌ
Three Virtues of Reciting the Last Verses of Sūrah al-Baqaraḥ

1. It is reported from Sayyidunā Nu’mān bin Bashīr that the Noble Prophet ﷺ has stated, ‘Two thousand years before the creation of the earth and the skies, Allah ﷻ wrote a book, and then from this, He revealed the last verses of Sūrah al-Baqaraḥ. Shayṭān will not come close to the home in which these two verses will be recited for three nights.’ (Sunan-ut-Tirmiţī, pp. 404, vol. 4, Ḥadīţ 2891)

2. It is reported from Sayyidunā Abū Żar that the Beloved and Blessed Prophet ﷺ has stated, ‘The final two verses of Sūrah al-Baqaraḥ are from that treasure of Allah ﷻ which is beneath the Divine Throne. Allah ﷻ bestowed me with these two verses; learn these and teach them to your women as these are Mercy, nearness to Allah ﷻ and Du’ā [supplication].’ (Dārimī, pp. 542, vol. 2, Ḥadīţ 3390)

3. It is reported from Sayyidunā Abū Mas’ūd that the Mercy for the Universe, the Holy Prophet ﷺ has stated, ‘Whosoever recites the last two verses of Sūrah al-Baqaraḥ at night, these will suffice for him.’ (Ṣaḥīḥ Bukhārī, pp. 405, vol. 3, Ḥadīţ 5009)

Dear Islamic brothers! These two verses of Sūrah al-Baqaraḥ being sufficient means that the recitation of these verses will be equivalent to his spending the night in worship or these will protect him from Shayṭān during that night. According to
one reference, they will protect him from calamities which might descend during that night. (Fat-ul-Bārī, pp. 48, vol. 9)

4 Excellences of Āyat-ul-Kursī

1. It is mentioned in a Ḥadīth that amongst all the verses of the glorious Qurān, this verse [i.e. Āyat-ul-Kursī] is of immense excellence. (Ad-Dur-rul-Manšūr, pp. 6, vol. 2)

2. It is reported from Sayyidunā Ubay bin Ka’b that the Sultan of Madīnah said, ‘O Abū Munţir! Of all of the verses of the Qurān which you have memorized, do you know which one is most grand?’ I replied, ‘Ālā, ‘O Abū Munţir! Congratulations to you on your knowledge.’ (Saḥīḥ Muslim, pp. 405, Ḥadīth 810)

3. In one of the narrations in Mustadrak, it is mentioned that there is one verse in Sūraĥ al-Baqarâh which is the chief of all of the verses of the Holy Qurān. Shayṭān flees from the home in which this verse is recited, and the verse is Āyat-ul-Kursī. (Al-Mustadrak, pp. 647, vol. 2, Ḥadīth 3080)

4. Amīr-ul-Mūminin Sayyidunā ‘Alī has stated, ‘I heard the Noble Prophet saying from the Mimbar [pulpit] that whoever recites Āyat-ul-Kursī after every Ṣalāh, there is nothing preventing him from entry to Paradise except death, and whoever recites this before going to sleep at night, Allah will protect him, his house, and the neighbouring houses.’ (Shu’ab-ul-Īmān, pp. 458, vol. 2, Ḥadīth 2395)
Five Blessings of Āyat-ul-Kursī

Dear Islamic brothers! Whoever recites Āyat-ul-Kursī after every Ṣalāḥ will receive the blessings as mentioned below.

1. He will enter Paradise after death – إن شاء الله عز وجل.

2. He will remain secured from all the tricks of Shayṭān and Jinn إن شاء الله عز وجل.

3. If he is destitute then in a few days his destitution and poverty will be distanced from him.

4. Whoever recites Āyat-ul-Kursī and the two subsequent verses (up to خُلْدُون) in the morning, in the evening, and when lying down on his bed, he will be protected from theft, drowning, and burning إن شاء الله عز وجل.

5. If a tablet inscribed with Āyat-ul-Kursī is hung at some high place in the house, then there will never be a shortage of food in that house, in fact there will be more blessings and an increase in sustenance, and thieves will never be able to enter into that home. (Jannatī Zaïwarz, p. 589)

صلوا على الحبيب صل الله عليه وسلم Excellence of Āyah al-Karīmah

It is reported from Sayyidunā Sa’d that the Noble Prophet صلى الله عليه وسلم has stated, ‘Sayyidunā Žunnūn (i.e. Sayyidunā Yûnus) uttered the following words when he was inside the belly of the fish:
There is none worthy of worship but You, Purity (from all shortcomings) is to You, undoubtedly, I did wrong.

[Kanz-ul-İmān (Translation of Qurān)] (Part 17, al-Anbiyā, verse 87)

Therefore whoever supplicates with these words for any particular purpose, Allah عَزَّوَجَلَّ will accept his supplication.’

(Sunan-ut-Tirmižī, pp. 302, vol. 5, Ḥadīth 3516)

صُلِّوا عَلَى الْحَبِيبِ صَلِّ اللَّهُ تَحَالٌ عَلَى مُحَمَّدٍ

5 Invocations to be Recited When Going to Sleep

1. It is reported from Sayyidunā Anas ﷺ that the Beloved and Blessed Prophet عليه السلام has stated, ‘If you recite Sūrah al-Fātiĥah and مُثْلُ هُوَ الْأَحْدُ (the entire Sūrah), when you get into the bed, you will be secured from everything except death.’ (Majma’-uz-Zawāid, pp. 165, vol. 10, Ḥadīth 17030)

2. It is reported from Sayyidunā ‘Irbāḍ bin Sāriyāh ﷺ that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلِّ اللَّهُ تَحَالٌ عَلَى وَلَدِي وَصَلِّ اللَّهُ عَلَيْهِ مِثْلُ that he used to recite Musabbiḥāt, and he صَلِّ اللَّهُ تَحَالٌ عَلَى وَلَدِي would say that there is a verse among these which is better than a thousand verses. (Sunan Abī Dāwūd, pp. 408, vol. 4, Ḥadīth 5057)

In the explanation of this Ḥadīth, the renowned commentator of the Holy Qurān and the Ḥadīth, Ḥakīm-ul-Ummah Muftī
Ahmad Yar Khan has stated, ‘These Surahs (i.e. Musabbihats) are seven in all: Sura Asra, Sura Hadid, Sura al-Hashr, Sura Saf, Sura Jumu’ah, Sura Taghabun, and Sura A’la. Obviously the Holy Prophet would not have recited the whole of all these Surahs because this would be very lengthy; instead he would have just recited some selected verses from these Surahs.’ (Mirat-ul Manajih, pp. 247, vol. 3)

3. Sayyiduna Nawful stated, ‘The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘When getting into bed, whoever recites:}

\[
\text{أَسْتَفْقَرُ اللَّهُ الْعَطَمَيْنَ الَّذِينَ لَا إِلَهَ إِلَّا هُوَ الَّهُ الْقَيْدُورُمَ\\\\n\text{وَأَتَّوْبُ إِلَيْهِ}
\]

Translation: I seek forgiveness from Allah except Whom none is worthy of worship, who is the Ever-Living and who is the Sustainer of others, and I incline towards Him.

Allah forgives his sins, even if they are equal to the foam of the sea, even if they are equal to the leaves on the
trees, even if they are equal to the grains of the sands of the deserts, and even if they are equal to the number of days of the world. \((\text{Sunan-ut-Tirmiżī, pp. 255, vol. 5, Ḥadīṣ 3408})\)

5. If the last four verses of Sūraḥ Kaĥf (given below) i.e. from the end of the Sūraḥ, are recited with the intention of waking up at a certain time during the night or in the morning, the reciter will wake up at that time.

\[
\begin{align*}
\text{إنّ اللَّهَ طَاعَةٌ وَ الْخَيْرٌ،}
&\quad \text{وَ لَا يَضُرُّ لَهُمُ الْمَأْثَرُ،}
&\quad \text{إِنّ الْبَيَانَ أَمْنُوْا}
&\quad \text{وَ عَمِّلَوْا الْصَّلَايَةَ كَانَتْ لَهُمُ جَنَّتُ الْفَرُوعُ} \\
&\quad \text{نُؤْرُا} \to 
&\quad \text{خَلْقُهَا لَا يَضُرُّهَا حَوْلًا} \to 
&\quad \text{قُلْ لَوْ كَانَ}
&\quad \text{الْبَيَانُ مُدَّادًا} \to 
&\quad \text{لَا يَنفَّذُ الْبَيَانُ} \to 
&\quad \text{قَبْلُ أَنْ يَنفَّذَ كُلُّ مَا كَانَ} \to 
&\quad \text{لَوْ قُلْنَا أَنَا بَشَرٌ مَّشْرَعٌ} \to 
&\quad \text{يَوْمِ عِلْمَ الْإِنْقُصَادِ} \\
&\quad \text{إِلَى} \to 
&\quad \text{أَنَا إِلَهُ الْأَحْدَ} \to 
&\quad \text{فَمَنْ كَانَ يَرَجَوَ لَقَاءَ رَبِّهِ} \to 
&\quad \text{فَلَيْبَعَمُ} \\
&\quad \text{عَمَّالًا صَامِعِيًا وَ لَا يُشَارِكُ بِعِبَادَةِ رَبِّهِ} \to 
&\quad \text{أَحْدَ} \to \\
\end{align*}
\]

\((\text{Part 15, Sūraḥ Kaĥf, verses 107-110})\)


**Four Excellences of Sūraĥ al-Fātiĥah**

1. The Holy Prophet has stated that Sūraĥ al-Fātiĥah is a cure for every illness. \((\text{Sunan Dārimī, pp. 538, vol. 2, Ḥadīṣ 337})\)
2. It is mentioned in Musnad Dārimī that any supplication that is asked after reciting Sūrah al-Fātiḥah 100 times will be accepted by Allah. *(Jannatī Zaīwar, p. 587)*

3. Saints of Islam have mentioned that reciting Sūrah al-Fātiḥah 41 times between the Sunnahs and Farḍ of Fajr and performing Dam (blowing) on an ill person, causes relief to that person and the pain of the eyes is cured very quickly. Applying one’s own saliva onto the eyes after having recited this is very beneficial. *(ibid, p.587)*

4. For seven days recite 11000 times daily, with Salāt-‘Alan-Nabī 3 times before and 3 times after it – this is a well proven spiritual cure for relief from ailments and afflictions. *(Jannatī Zaīwar, p. 588)*

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**Surah al-Fatiḥah**

> بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*Allah - beginning with the name of - the Most Gracious, the Most Merciful*

> أَحْمَدَ لِلَّهِ رَبَّ الْعَلَمِيِّنَ ۖ الْرَّحْمَٰنِ الرَّحِيمِ مَلَكَ

> يُؤِمُّ الْدِِّينِ ۖ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِبْرُنَّ ۖ إِهْدِنَا

> الصِّرَاطَ الْمُسْتَقِيمَ ۖ صِرَاطَ الَّذِينَ أَنْعَمَتْ عَلَيْهِمْۚ غَيْرِ الْمَغْفُوْضِ عَلَيْهِمْ وَ الْصَّالِحِينَ

>
Translation of Surah al-Fatihah from Kanz-ul-Īmān


16 Excellences of Sūraḥ Yāsīn

1. It is reported by Sayyidunā Ma’qil bin Yasār, that the Knower of the Unseen, the Noble Sultan of Madīnah، خليفة الإسلام، has stated, ‘Sūraḥ Yāsīn is the heart of the Qurān; whoever reads it for the pleasure of Allah، الخالص، and for the betterment of his Hereafter will be granted forgiveness.’ (Musnad Imām Ahmad, pp. 286, vol. 7, Ḥādiṣ 20322)

2. It is reported by Sayyidunā Anas، خليفة الإسلام، that the Holy Prophet، صلى الله عليه وسلم، has stated, ‘Without doubt, everything has a heart, and the heart of the Qurān is Sūraḥ Yāsīn. Whoever recites Sūraḥ Yāsīn once, the reward of reciting the entire Qurān ten times will be written for him.’ (Sunan-ut-Tirmiẓī, pp. 406, vol. 4, Ḥādiṣ 2896)

3. It is narrated by Sayyidunā Ḥassān bin ‘Aṭiyah، خليفة الإسلام، that the Beloved and Blessed Prophet، صلى الله عليه وسلم، has stated, ‘In the Taurāt [Torah], the name of Sūraḥ Yāsīn is مُبَيَّن (Mu’immah), because it brings every goodness of this world and the Hereafter for the one who recites it, and it relieves him from the afflictions of this world and the Hereafter, and it secures him from the horrors of the world and the Hereafter.
Another name for it [Sūrah Yāsīn] is مِدَافعَةُ الْقَاضِيَةَ (Mudāfi‘a-tul-Qādiyya), because it dispels every evil from the one who recites it. Whoever recites this [Sūrah], it is equivalent to 20 Ḥajj for him, and whoever writes this [Sūrah] and drinks it, a thousand medicines, a thousand lights, a thousand certainties, a thousand blessings, and a thousand mercies will be entered into his stomach, and every deception and every illness will be dispelled from him.’ (Ad-Dur-rul-Manšūz pp. 37, vol. 7)

4. It is narrated by Sayyidunā Ibn ‘Abbās رضي الله تعالى عنهما that the Embodiment of Nūr, the Beloved and Blessed Prophet صلّي الله تعالى عليه وسلم has stated, ‘It is my wish for Sūrah Yāsīn to be present in the heart of every person from my Ummah.’ (ibid, p. 38)

5. It is reported by Sayyidunā Anas رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannāh صلّي الله تعالى عليه وسلم has stated, ‘Whoever regularly recites Sūrah Yāsīn every night and then passes away will die as a martyr [Shaḥīd].’ (ibid, p. 38)

6. It is reported by Sayyidunā ‘Aṭā bin Abū Rabāḥ Tābi‘ī رضي الله تعالى عنه that the Holy Prophet صلّي الله تعالى عليه وسلم has stated, ‘Whoever recites Sūrah Yāsīn at the start of the day, all of his needs will be fulfilled.’ (ibid, p. 38)

7. Sayyidunā Ibn ‘Abbās رضي الله تعالى عنه has stated, ‘Whoever recites Sūrah Yāsīn in the morning will be granted relief during that day until the evening, and whoever recites it at the beginning of the night will be granted relief during that night until the morning.’ (ibid, p. 38)
8. It is narrated by Sayyidunā Ma‘qil bin Yasār that, without doubt, the Holy Prophet has stated, ‘Sūrah Yāsīn is the heart of the Qurān. Whoever recites this blessed Sūrah for (pleasure of) Allah and for the sake of the Hereafter, his previous sins will be forgiven, so recite this before those who are dying.’ (ibid, p. 38)

9. It is narrated by Sayyidunā Abū Dardā that the Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘If Sūrah Yāsīn is recited before someone who is dying, Allah deals with him mercifully (in taking his soul).’ (ibid, p. 38)

10. It is narrated by Sayyidunā Abū Qilābaĥ, ‘Whoever recites Sūrah Yāsīn will be forgiven; whoever recites it at the time of eating when the food is insufficient, food will suffice for him; if it is recited near a dying person, Allah will be kind with him at the time of his death; if Sūrah Yāsīn is recited near a woman who is experiencing trouble in delivery, there will be relief for her; whoever recites it, it is as if he has recited the Holy Qurān 11 times; and for everything there is a heart, and the heart of the Qurān is Sūrah Yāsīn.’ (ibid, p. 39)

11. It is narrated by Sayyidunā Abū Ja’far Muhammad bin ‘Alī, ‘Whoever finds harshness in his heart should write ‘الْحَمْرَىَّ وَالْفَرْقَانُ’ with saffron onto a saucer, and then drink it.’ (ibid, p. 39)
12. It is narrated by Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه that the Holy Prophet ﷺ has stated, ‘Whoever goes to visit the graves of one or both of his parents every Friday, and then recites Yāsīn next to them [i.e. by their graves], Allah ﷺ will grant forgiveness for him in place of each letter.’ (Ad-Dur-rul-Manšūr, pp. 40, vol. 7)

13. Sayyidunā Ṣafwān bin ‘Amr رضي الله تعالى عنه has stated, ‘The respected scholars say that when you recite Sūrah Yāsīn next to someone who is close to death, the agony of death will be lessened for him.’ (ibid, p. 39)

14. It is narrated by Sayyidunā Abū Ḥurairah رضي الله تعالى عنه that the Noble Prophet ﷺ has stated, ‘Whoever recites Sūrah Yāsīn on the night before Friday [i.e. Thursday night], forgiveness will be granted for him.’ (At-Targhīb wat-Tarḥīb, pp. 298, vol. 1, Ḥadīth 4)

15. It is narrated by Sayyidatunā ‘Aishah Ṣiddiqah رضي الله تعالى عنها that the Sultan of Madīnah ﷺ has stated, ‘There is one Sūrah in the Noble Qurān which is referred to as ‘Aẓīm [most grand] in the court of Allah ﷺ; the one who recites it is referred to as Sharīf [honourable] in the court of Allah ﷺ; and the one who recites it will intercede for more people on the Day of Judgement than the number of people in the tribes of Rabī‘ah and Maṣṣar – that Sūrah is Sūrah Yāsīn.’ (Ad-Dur-rul-Manšūr, pp. 40, vol. 7)

16. On page 594 of ‘Jannatī Zaīwar’, Shaykh-ul-Ḥadīth Maulānā ‘Abdul Muṣṭafā A’ẓamī رضي الله تعالى عنه has listed many blessings of reciting Sūrah Yāsīn Sharīf:

1) If a hungry person recites it, he will be satiated.
2) If a thirsty person recites it, his thirst will be quenched.

3) If someone short of clothes recites it, he will get clothing.

4) If an unmarried man recites it, very soon he will get married.

5) If an unmarried woman recites it, very soon she will get married.

6) If a sick person recites it, he will be cured.

7) If a prisoner recites it, he will be freed.

8) If a traveller recites it, he will receive assistance from Allah in his journey.

9) If an unhappy person recites it, his sadness and sorrow will be soothed.

10) If someone who has lost something recites it, he will find that thing. Recite the following one verse of Sūrah Yāsīn 1469 times:

\[
\text{(Sūrah Yāsīn, verse 58)}
\]

Whatever purpose you recite it for, that purpose will be fulfilled. Khuwājah Dirabī writes that this is a proven spiritual exercise.

Write \text{(verse 58)} at 5 places on a single piece of paper and tie it as an amulet - you will remain secured from accidents, thieves etc.
Whoever recites Sūrah Yāsīn in the morning, his entire day will pass well, and whoever recites it at night, his entire night will pass well. It is mentioned in Ḥadīṣ that Yāsīn is the heart of the Qurān. (Jannatī Zaīwar, p. 594)

**Surah Yāsīn**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Allah - beginning with the name of - the Most Gracious, the Most Merciful

[Translation of verses]

1. And the Qurān, the昆īm
   anāk li-īn al-mūsulīn

2. upon praiseworthy, بِثَنْيَةٍ الْعَزِيزِ الْرَّحِيمِ
   لَيْتُسْتَنْدَرَ قَوْمًا مَّا أَنْذَرَ أَبَوْهُمَّ فَهُمْ غَفِيلُونَ
   لَقَدْ حَقَّ
   لَقَدْ حَقَّ
   القُولُ عَلَى أَكْثَرِهِمْ فَهُمْ لاَ يُؤْمِنُونَ
   إِنَّا جَعَلْنَا فِي
   أَعْثَاقِهِمْ أَعْلَا فَعَلَى الْأَذْقَانِ فَهُمْ مُقَمَّحُونَ
   وَجَعَلْنَا مِنْ تَبْيِنِ أَيْدِيْهِمْ سَدًا وَمِنْ حَفْلِهِمْ سَدًا
   فَأَغْشَيْنِهِمْ فَهُمْ لاَ يُبْصِرُونَ
   وَسَوَاءٌ عَلَيْهِمْ
   إِنَّا نَذَرْنَاهُمْ أَمَّا لَمْ تُنَذِّرْنَهُمْ لاَ يُؤْمِنُونَ

25
الله تعالى الذي خشي الرحمن بالغيب فبشيره
فمغفرة و آجر كريم
إِنَّا نَقُولُ نَحْيَ الْمَوْئِلَ وَنَكُتِبُ
مَا قَدَّمْنَا وَأَشْارَهُمْ وَكَلِّ شَيْءٍ أَحْصَيْنَهُ فِي إِسْمَىَ
مُيِّنِي وَإِضَرِبْ لَهُمْ مَا تَأْصَحَّبُ القُرْيَةَ إِذْ
جَآءَهَا الْمُرْسَلُونَ إِذْ أَرْسَلْنَا إِلَيْهِمْ اثْنَتَيْنِ
فَكَذَّبُوهُمَا فَعَفَّرَنَا بَيْنَاهُ فَقَالَوْا إِنَّا إِلَيْكُمْ
مُرْسَلُونَ قَالُوا مَا أَنْتُمْ إِلَّا تَكِلِيدِيُّونَ قَالُوا رَبِّنَا
الرحمن مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكِلِيدُونَ وَمَا عَلِيْنَا إِلَّا الْبَلْقُ
يَعْلَمُ إِنَّا إِلَيْكُمْ مُرْسَلُونَ وَمَا عَلِيْنَا إِلَّا الْبَلْقُ
الميِّنِينَ قَالُوا إِنَّا تَطْيِرُنَا بَيْكُمْ لَيْنَ لَّنْ تَنْتَهُوا
لَنْنَرْجِمَنَّكُمْ وَلَنْمَشْنَكُمْ يَمَنًا عَذَابٌ أَيْمَٰمٍ قَالُوا
وَأَيْمَٰمُ مَعْكُمْ أَيْنَ ذَكَّرْنِي بَلَّ آنَّمَ قَوْمٌ مُسَرَفُونَ
وَجَآءُونَ مِنْ أَقْصَىِّ الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَقْوُمَ أَتَبَيِّعُوا
الْمُسْلِمِينَ اتَبَيِّعُوا مَنْ لَا يَسْلُكَهُمْ أَجْرًا وَهُمْ
مُهَتَّدُونَ وَمَا لَهُمْ مَآ أُعْبِدَ الَّذِي فَطَرَهُ وَإِلَيْهِ
تُرِجِّعُونَ أَتَّخِذُ مِنْ دُونِهِ الْهَجَّةَ إِنْ يُرِيدُ الرَّحْمَنُ
بِضُرِّهِ لَا يَنفَعِ عَنِّي شَفَاعَتَهُمْ شَيْئًا وَلَا يَتَبَيِّعُونَ
إِنِّي إِذَا لَنَفِي ضَلِلُ مُسْبِينَ إِنِّي أَمْنَتْ بِرُيْكَمْ
فَاشْعَرُونَ قَبِيلَ اّلْخَلَّاءِ الْجُنُّدَ قَالَ يَلِّي قَوْمِ
يَعْلَمُونَ بِمَا غَفَرْ لَهُمْ دَيْنِ جَعَلَتِي مِنَ الْمُكَرَّمِينَ
وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْضٍ مِّنْ جَنَّتِي مِنَ السَّمَاوَاتِ
وَمَا سَكَّنَتْ مَنْزِلٌ إِنْ كَانَتْ إِلاًّ صَيْحَةً وَاحِدَةً
فَإِذَا هُمْ حَامِدُونَ يُصَدِّرُهُ عَلَى الْعَبَاءِ مَا يَأْتَيْهِمْ مِنْ
رَسُولِ إِلاًّ كَانَوا بِهِ يُسَتَّهِرُونَ أَلَمْ يُؤُوْدِهِمْ
أهْلِسْتَنَا قَبْلَهُم مِّنَ الْقُرْآنِ آتِهِمْ إِلَيْهِمْ لاَ يُرِجُعُونَ
وَإِنَّ كُلُّ لَمْبَةٍ جَمِيعُ لَّدَيْنَا مُحْضَرُونَ فَأَيْنَ أَنْفَسُكُمْ
الاَرْضُ السَّيِّدَةُ أَحْيَاهَا وَأَخْرِجْنَا مِنْهَا حَبْيًا
فَيَأْكُلُونَ وَجَعَلْنَا فِيهَا جَنْسٍ مِّنْ فَتَيِّلٍ وَأَعْنَابٍ وَقَحْرَتَا فِيهَا مِنَ الْمُيْتِيْنَ لِيَاكْلُوا مِنْ ثَمَرٍّ
وَمَا عَلَّمَهُ آدَمَهُمْ أَفَلاَ يَشْكُروْنَ سُبْحَانَ الَّذِي
خَلَقَ الأَزْوَاجَ كُلَّها عَسَى تَسْبِيحُ الأَرْضِ وَمِنْ أَنفُسِهِمْ
وَمَا آتَيْنَاهُمْ عِلْمًا مُّظْلِمًا فَأَيَّهُمْ الَّذِي نَلَحْصُ مَنْهَا النِّهَاةُ
فَإِذَا هُمْ مُّظْلِمُونَ وَالشَّمَسُ تَجْرِي لِيُسَتَّقِرَ لَهَا
ذَلِكَ تَقْدِيرُ الْعُزِيزِ الْعَلِيمُ وَالْقَرْآنُ قَدْ رَزْنِهُ مَنْ تَأْلَفُ
حَتَّى عَادَ كَالْمُرْجَوْنَ الْقَدْيِمِ لَا الشَّمَسُ يَنْبِغِي لَهَا
آنَ تَذْكَرُكَ الْقَرْنِ وَلا الْيَلِى سَابِقُ النَّهَارِ وَكُلُّ فِي فَلَكٍ
لا تَسْتَجِيبُونَ ۚ وَأَيَّةٌ مِّنْهُمْ آتَاهُمْ مَا أَحْمَلْتُهُمْ ﻓِي الْفَلَکِ

وَخَلَقْنَاهُمْ لِثُمَّ هُمْ مَّيْنَى مَا يَزَكِّبُونَ

وَأَنَّ نَشَأَ نُغْرَقُهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يَقْرَأُونَ

رَحْمَةً مَّنْ نَّتَأْتِيهِمْ مِنْ أَيَّةٍ مِّنْهُمْ رَبِّهِمْ إِلَّا كَأَنَّهَا عَنَّهَا

وَمَا تَأْتَيْهِمْ مِنْ أَيَّةٍ مِّنْ أَيْتَ رَبِّهِمْ إِلَّا كَأَنَّهَا عَنَّهَا

مُعْرِضَيْنَ ۚ وَإِذَا قَالَ لَهُمْ أَنْفِقُوا هَذَا رَزَقُكُمْ اللَّهُ قَالَ

اللَّهُ ﷲ ﻓِي ا]** ذَٰلِكُمْ أَصَّلَوْا أَنْطَعَمْ مِنْ لَوْ يَشَاءَ اللَّهُ

أَطْعَمْهُمْ إِنْ أَنْتُمْ إِلَّا فِي صَلِّي مُسْلِمٍ وَيَقُولُونَ مَتِى

هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَدِيقِينَ ۚ مَا يَنْظُرُونَ إِلَّا صَيْحَةٌ

وَأَحَدَةٌ تَأْخُذُهُمْ وَهُمْ يَخْصُمُونَ ۖ فَلَا يَشْتَطِيعُونَ

تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرَجِعُونَ ۖ وَنَظَرُّنَّ فِي الْصُّورِ فَإِذَا
فيهم الأجداد  إلى ربيهم ينسلون قالوا نويتنا من بعثنا من مرقنا هذا ما وعد الرحمن وصدق الأنمرسلون إن كانت إلا صيحة واجدة فإذا لهم جميع لذيننا محضرون قال يوم لا تظلهم نفس شيء ولا تجرعون إلا ما كنتم تعملون إن أصحاب الجنة اليوم في شغل فكهونهم هم أرووا أجهم في ظلهم على الأراك متكون لهم فيها فاصهة ولهم ما يدعون سلم قولوا من ربي جهيم وامتناعوا اليوم أيها المجرمون ألم أعهد إليكمبري أدم أن لا تعبدوا الشيطان إنه تحكم عدوى مبين وآن أعبدوني هذا صراط مستقيم ولقد أصل منكم جيلا شهيرا أفلم تكونوا تغلبون
Blessings of Recitation (of the Holy Qurān)

هُذِهِ جَهَّالُ الْأَلْبَاتِ يُنْتِهِ تُوَعَّدوُنَّ إِلَّا الْيَوْمَ يَمَّا
كُنْتُمْ تَكَفَّرُونَٰ الْيَوْمَ تَخَيَّمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلَّمُنَا
أَيْبَيْنِهِمْ وَتَشَهَّدُ أَرْجَلُهُمْ بِنَا كَانُوا يَكْسِبُونَ وَ لَوْ
عَلَّمْنَا لَطَمَّسْنَا عَلَى أَعْيُنَيْهِمْ فَأَسْتَبَقْنَا النُّبَرَاءَ فَأَنَا
يُبِّرُونَ وَ لَوْ نَشَاءَ نَسْخُهُمْ عَلَى مَكَاتِبِهِمْ فَنَا
عَسَطَّاعُوا مُضِيَّبًا وَ لَا يُزَجَّعُونَ وَ مِنْ تُعْمَرَهُ نُسْكِسُهُ
فِي الْقَلْقِلِ ۚ أَفَلَا يَعْقُدُونَ وَ مَأْلَمَةُ الشَّعْرُ وَ مَا
يِنْبِعُ لَهُ اِنْ هُوَ إِلَّا ذَكْرُ وَ فَزَأَ مَعْيِنَ ۖ لِيَنْذِرَ مِنْ
كَانَ حَيَا وَ يَبِتَ القَوْلُ عَلَى الصُّفْرِينَ ۚ أَوْ لَا يَزَوَّرُ أَنَا
خَلَقْنَا لَهُمْ مُّنَّا عَلَيْهِ أَيْبَيْنِيْنَا أَنْعَامًا فَهُمْ لَهَا
مَا يَبْحَكُونَ وَ ذَلَّلْنَهَا لَهُمْ فِيْهَا رَكُوبٌ وَ مِنْهَا
يَأْكُلُونَ وَ لَهُمْ فِيْهَا مَناَفِعُ وَ مَشَارِبٌ ۚ أَفَلَا
يشكرُونَ ۚ وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ الْهَدَىٰ لَعَلَّهُمْ

يَنَصُّرُونَ ۚ لَا يَسْتَطِيعُونَ نَسْرَهُمْ ۗ وَ هُمْ لَهُمْ جَنْدٌ

مَحْصُورُونَ ۙ فَلَا يَجِرُّونَ قُوَّتَهُمْ ۖ إِنَّا نَعَلَمُ ما يَسْتَرُّونَ وَ ما يَعْلِنُونَ ۙ أَوْ لَمَّا يَذَّرَّى الْإِنسَانُ آنَا حَلْقَتُهُ مِنْ نَطْقَتِهِ فَإِذَا هُوَ خَصِيمٌ مُّعَبِّينَ ۙ وَ ضَرِبَ لَنَا مَثَلًا وَ نَسِى حَلْقَهُ

قَالَ مِنْ يَحِي الْعَظَمَ ۖ وَ هَيْ زِيَاءٌ ۚ قُلْ يَحْيِي يَوْمَ الْآخِرَةَ الَّذِيَ أَنْشَأَهُ أَوْلَى مَرَّةً ۙ وَ هُوَ يَكْلِفُ خَلْقَ عَلِيمٍ ۚ الَّذِي جَعَلَ تَسْكُنُ

مِنَ الشَّجَرِ الْأَخْرَى نَارًا فَإِذَا أَنْتَهَ مَنْهُ تُوْقِدُونَ ۙ أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ يَقِدِرُ عَلَى أَنْ يَخْلُقَ مَثَلَهُمُ بِلَّٰٓا وَ هُوَ الْخَلَقُ الْعَلِيمُ ۚ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ ۙ شَيْئًا أَن يَقُولُ لَهُ كَنْ فَيَكْنُونَ فَسُبْحَانَ الَّذِي بَيْدَهُ

مَلَكَكُونَ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرِجُعُونَ
Translation of Surah Yāsīn from Kanz-ul-Īmān

[1] By oath of the wise Qurān. [2] You (O dear Prophet حَلَّلَ الْكَفَّارَةَ عَلَيْهِ مَا سَبَّلَ) are indeed one of the Noble Messengers. [3] On the Straight Path. [4] (The Qurān is) sent down by the Almighty, the Most Merciful. [5] So that you may warn these people whose ancestors were not warned, they are therefore unaware. [6] Undoubtedly, it (their disbelief) has proved true for most of them, so they will not believe. [8] We have indeed put shackles around their necks reaching up to the chins, so they remain facing upwards. [9] And We have set a wall before them and a wall behind them, and covered the top - so they are unable to see anything. [10] And it is the same for them, whether you warn them or do not warn them - they will not believe. [11] You warn only him who follows the advice and fears the most gracious without seeing; therefore give him glad tidings of forgiveness and an honourable reward. [12] We will surely bring the dead to life and We record what they send ahead and the signs they will leave behind; and We have accounted all things in a clear Book. [13] And relate to them the signs of the people of the city - when two emissaries came to them. [14] When We had sent two towards them and they denied them both, so We fortified them with a third, and they all said, ‘Indeed we have been sent to you.’ [15] They said, ‘You are nothing but mortals like us; the most gracious has not sent down anything - you are nothing but liars.’ [16] They answered, ‘Our Rab knows that surely, without doubt, we have been sent towards you.’ [17] ‘And our duty is nothing but to plainly convey (the message).’ [18] They (the people of the city) said, ‘We think you are ominous; indeed, if you do not desist, we shall surely stone you to death, and you will surely face a grievous torture at our hands.’ [19] They said, ‘Your evil omens are with you! What! You get annoyed for being advised? In fact you are a people who transgress the limits!’ [20] And from the outermost part of the city came a man running; he said, ‘O my people! Obey those who have been sent.’ [21] ‘Obey those who do
not ask any fee from you, and they are on guidance.’ [22] ‘And what is the matter with me that I should not worship Him Who created me, whereas it is towards Him that you are to return?’ [23] ‘What! Shall I appoint gods other than Allah ﷺ? So that if the most gracious should wish me any harm, their intercession would be of no use to me, nor would they be able to save me?’ [24] ‘Undoubtedly, I am then in open error.’ [25] ‘Indeed I have believed in your Rab, so heed me.’ [26] It was said to him, ‘Enter Paradise’; he said, ‘If only my people knew!’ [27] ‘The manner in which my Rab has pardoned me and made me of the honoured ones!’ [28] And after him, We did not send down any army from Heaven against his people, nor did We intend to send down an army. [29] It was just one scream, and with it they were extinguished. [30] And it was said, ‘Woe to those bondmen - whenever a Noble Messenger comes to them, they mock at him!’ [31] Have they not seen how many generations We destroyed before them, which will not return to them? [32] And without exception, all of them will be brought forth before Us. [33] And a sign for them is the dead earth; We gave it life and We produced from it grain, so they eat from it. [34] And We have placed in it gardens of dates and grapes, and We have made springs of water in it. [35] So that they may eat from its fruits, whereas they are not manufactured by their hands! So will they not be grateful? [36] Purity is to Him Who created all pairs, from what the earth grows, and of themselves, and from the things they do not know. [37] And a sign for them is the night; We strip the day out of it, thereupon they are in darkness. [38] And the sun runs its course for its final destination; this is a command of the Almighty, the All Knowing. [39] And We have appointed positions for the moon till it returns like an old branch of the date palm. [40] It is not for the sun to catch up with the moon, nor does the night surpass the day; and each one of them floats in its orbit. [41] And a sign for them is that We lodged them in a laden ship, while they were in their forefathers backs. [42] And We have created for them similar ships, in which they now ride. [43] And if
We will, We can drown them, so there would be no help in their distress, nor would they be saved. [44] Unless by mercy from Us, and as a comfort for a while. [45] And when it is said to them, ‘Beware of what is before you and what is behind you, in the hope of your gaining mercy’, they turn away! [46] And whenever a sign comes to them from the signs of their Rab, they always turn away from it! [47] And when it is said to them, ‘Spend in Allah’s cause, from what Allah has provided you’, the disbelievers say regarding the believers, ‘Shall we feed these, whom if Allah willed, would have fed? You are not but in open error!’ [48] And they say, ‘When will this promise be fulfilled, if you are truthful?’ [49] They await just one scream, which will overcome them while they are involved in worldly disputes. [50] Therefore neither able to make a will, nor returning to their homes. [51] And the Trumpet will be blown - so they will come forth from the graves, running towards their Rab. [52] Saying, ‘O our misfortune! Who has raised us from our sleep? This is what the most gracious had promised, and the Noble Messengers had spoken the truth!’ [53] It is just one scream, and every one of them will be brought together before Us! [54] So this day no soul will be wronged in the least; and you will not be compensated except for your deeds. [55] Indeed this day the dwellers of Paradise are in comfort, with blissful hearts. [56] They and their wives are in shades, reclining on thrones. [57] In it (Paradise) are fruits for them and whatever they ask for. [58] Upon them will be ‘Peace’ - a Word from their merciful Rab! [59] ‘And be separated (from others) this day, O you criminals!’ [60] ‘O descendants of Adam! Did I not take a covenant from you that you shall not worship the devil? Undoubtedly, he is your open enemy.’ [61] ‘And that you shall worship Me? This is the Straight Path.’ [62] ‘And he has indeed led a large number of you astray; so did you not have sense?’ [63] ‘This is Hell, which you were promised.’ [64] ‘Enter it this day - the recompense of your disbelief.’ [65] This day We will set a seal on their mouths, and their hands will speak out to Us and their feet
will bear witness to their deeds. [66] And had We willed, We could have quenched their eyes so they would rush towards the path, unable to see a thing. [67] And had We willed, We could have disfigured their faces while they were in their homes, therefore unable to go forward or turn back. [68] And whomever We bring to an old age, We reverse him in creation; so do they not understand? [69] And We have not taught him (the Prophet) to recite poetry, nor does it befit him; it is nothing but an advice and the bright Qurān. [70] To warn the living, and to prove the Word against disbelievers. [71] Did they not see that We have created animals for them from Our handiwork, so they are their owners? [72] And have subjected the animals for them, so they ride some animals and eat some? [73] And for them in the animals are numerous different benefits and drinks; so will they not be grateful? [74] And they have appointed Gods other than Allah, that perhaps they may be helped! [75] They (the appointed Gods) cannot help them; and they and their armies will come (to Us), as captives. [76] Therefore (O dear Prophet) do not grieve because of what they (the disbelievers) say; indeed We know what they conceal and what they disclose. [77] And did not man see that We have created him from a drop of semen? Yet he is an open quarreller! [78] And he invents an example for Us, while forgetting his own creation, saying, ‘Who is such that can revive the bones when they have completely rotted away?’ [79] Proclaim (O dear Prophet), ‘They will be revived by the One Who created them the first time; and He is the All Knowing of every creation.’ [80] ‘The One Who has created for you fire from the green tree, so you kindle from it.’ [81] And is it not possible for the One Who created the heavens and the earth to create the likes of them? It is surely possible, why not? And He is the Great Creator, the All Knowing of everything. [82] And His only task when He intends a thing is to command it, ‘Be’ - and it thereupon happens! [83] Therefore Purity is to Him in Whose Power is the control over all things and it is towards Him that you will be returned.
4 Excellences of Sūrah Kaḥf

1. Sayyidunā Barā bin ‘Āzib has stated that somebody was reciting Sūrah Kaḥf, and an animal was tied up in the house. Suddenly the animal began to jerk, and the person saw that there was a cloud which was covering it. That person mentioned this incident to the Holy Prophet ﷺ, who stated, ‘O so and so! Recite the Qurān because this is Sakīnā [serenity], which descends during the recitation of the Qurān.’ (Sahih Muslim, pp. 399, Hadīth 795)

2. It is reported by Mu‘āz bin Anas Juḥnī that the Noble Prophet ﷺ has stated, ‘Whoever recites from the beginning and from the end of Sūrah Kaḥf there will be Nūr [refulgence] from his head to toe for him, and for whoever recites the entire Sūrah, there will be Nūr from the earth to the sky for him.’ (Musnad Imām Ahmad Hadiṣ Mu‘āz bin Anas, pp. 311, vol. 5, Hadiṣ 15626)

3. It is narrated by Sayyidunā Abū Sa‘īd Khudrī that the Beloved and Blessed Prophet ﷺ has stated, ‘Whoever recites Sūrah Kaḥf on a Friday, a Nūr is illuminated for him between two Fridays.’

In one narration it is mentioned, ‘Whoever recites it on the night before Friday [i.e. the night between Thursday and Friday], a Nūr is illuminated between him and Bayt-ul-‘Atīq (i.e. the blessed Ka’bah).’ (Shu’ab-ul-Īmān, pp. 474, vol. 2, Hadiṣ 2444)

4. It is reported by Sayyidunā Abū Dardā that the Merciful Prophet ﷺ has stated, ‘Whoever memorizes the first 10 verses of Sūrah Kaḥf will remain
secured from Dajjāl’ and in another narration it is mentioned, ‘Whoever memorizes the last 10 verses of Sūrah Kahf, he will remain secured from Dajjāl’. (Sahih Muslim, pp. 404, Ḥadīth 809)

Surah Kahf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah - beginning with the name of - the Most Gracious, the Most Merciful

أَحْمَدْنِي الْلَّهُ الَّذِي أَنْزَلَ عَلَى عِبَادِهِ الْكِتَابَ وَلَمْ يَجْعَلَ لَهُ

حَجَّاجًا فَقِينَ بَاسْتَأْ شَدِيدًا مَّنْ لَدَنِدَ وَيَبْشِرُ

المُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّلِيحَاتِ أَنَّ لَهُمْ أُجُرًا

حَسَنًا أَمَّا كَذَّبَنَّ يَقِدِّمُونَ فِيهِ أَبَدًا وَيَبْشِرُ أَنَّ لَهُمْ كَبْرَتْ

اِخْتَذِدِ اللَّهُ وَلَدًا مَا لَهُمْ يَهِي نَ سَعَيْمَ وَلَا إِبْأَبٌ وَلَ كُرُتُ

كُلُّمَا تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقْفُوْنَ إِلَّا صَبِيحًا

فَلْعَلَّكَ بِحَجَّتِ تَفْسِيكَ عَلَى أَفْتَارِهِمْ إِنْ لَمْ يَعْمَلُوا بِهِذَا

الْحَدِيثِ آسِفًا إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زَيْتًةً لَّهَا
ليُنْبَثُوْهُمُ آيَةُمُّ أَحْسَنَ عَمَلاً، وَإِنَّا كَجَابْعُونَ مَثَّا كُلِّيَهَا
صَعِيدًا جُزِرًا ۉ١٠ أَمَّنْ حَسَبَ آنَّ أَحْصَبَ الْحَكَفِ وَالْرِّيْقَ، كَانُوا مِنْ أَبِينَى غَجِبًا ۉ١١ إِذَا أَوَى الْفَتْيَةُ إِلَى الْحَكَفِ فَقَالَوْا رَبّنَا أَنَّا مِنَ لَّدْنَا رَحْمَةً وَهُدًى لَّنَا مِنْ آمِرِنَا رَشَدًا ۉ١٢ فَضْرَبْنَا عَلَى أَذَايْمِهِمْ فِي الْحَكَفِ
سَبَعِيْنِ عُدْدًا ۉ١٣ ثُمَّ بَعَشْنُهُمْ لِتَعْلَمَ آيَ الْجَزَائِرِ أَحْصَيْنِ لِيُشِيُّوا آمَداً ۉ١٤ إِذْ نُفْضُ عَلَيْكَ نَبَاهُمْ بَاحْقِيْنِ إِنَّهُمْ فَتْيَةُ أَسَنُوْهُمْ وَرَضْنِهِمْ وَذَدَنُوهُمْ هُدًى ۉ١٥ وَرَبَّنَا عَلَى قُلُوْيْهِمْ إِذْ قَامَوْا فَقَالُوا رَبّنَا رَبْ السَّنَوْتِ وَالأَرْضِ لَنَ نَذَاعَوَا مِنْ دُونِهِ إِلَهًا لَّقَدْ قُلُتْنَا إِذَا شَطَّتَا ۉ١٦ هُؤُلَآءِ قُوُمُنَا اسْتَهْلَكُوا مِنْ دُونِهِ إِلَهَةٍ إِلَّهًا هُوَ الَّذِي يَأْتُونَ عَلَيْهِمْ يَسْلَطُنَّ بَيْنِهِمْۚ فَمَنْ أُظْلِمُ فَمِنْهُمْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا ۉ١٧ وَإِذَا أَعترَتْ الْعَمُومُ وَمَا يَعْمَدُونَ إِلَّا اللَّهُ فَأَوَّلَآ إِلَى الْحَكَفِ يَشَّرُّ تَحْكُمٍ
ربي�ُموُنَّ رَحْمَتِهِ وَيَهْيَّٰئِيُّ نَصْرُهُ وَصُرْ إِنَّمَا يَرْجُعُ إِلَيْهِ ۛ ﴿۱۱﴾

وَتَرَى الْشَّمَّسَ إِذَا طَلَّقَتْ تَزَوَّرَ عَنْ كُلِّهِمْ ذَاتَ الْيَمِينِ

وَإِذَا غَرَّبَتْ تَقَرَّضُتْ ذَاتَ الْشَّمَالِ وَهُمْ فِي جُهْوَةٍ مَّسْنَةٍ ذَٰلِكَ

مِنْ أَيْتَ اللهُ ﻓَيهُ الْلَّهُ ﻓَهُوَ ﻣَهْتَدِيٍّ ﻓَوْنَ مُضَيِلِّ

فَلَنْ تَحْذِرِ لَهُ وَلَيْبَا مُرْشِدًا وَكَحْسُبُهُمْ آيَاقَا وَهُمْ رُفُودٌ

وَنَقَلِبَهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الْشَّمَالِ وَكُلُّ بَيْنَتْ باسْتِ

ذرَاعِيَّةٍ بِالْوُصْيَةِ لَوَ اطْلَقَتْ عَلَيْهِمْ تَلْوَيْتُ بَيْنَهُمْ

فِزاً وَلَمْ يَلْتَبَّ بِمَنْهُمْ رَحْبَا وَا كَذَٰلِكَ بَعْشُهُمْ

ليَنْتَسَأَلُوهُ بِيَتَهُمْ قَالَ قَآئِلُ مِنْهُمْ كَمْ لِيَشْمُهُ قَالَوْا

لِيَشْمَنَا يَمِينًا أوْ بَعْضٌ يَوْمًا قَالُوا لَيْسُوَّهُ أَطْلَقُوا مَا لِيَشْمَهُ

فَابْعَثُوا أَحَدَكُمْ بُورُفْكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيُنْظِرُ اِيْتَهَا

أَنْ يُطْعَمَ عَلَيْكُمْ بِرَزْقِيَّ مَسْنَةٍ وَلَا يُضَلُّنَّ لَهُمْ

بِكُلِّ أَحَدًا إِنَّمَا يَظْهَرُ عَلَيْكُمْ يَزْجَمُوْهُمْ أَوْ
بَلْ يَوْمَ يَوْمَ الْقِيَامَةِ وَاللَّهُ وَمَلَائِكَتَهُمْ لِيُنْفِقُوا إِذَا أَبَدَا أَيْضًا وَكَذَاكَ أَعُثْرُوا عَلَيْهِمْ لِيُعْلِمُوا أَنَّ وَعَدَ اللَّهِ حَقًّا وَأَنَّ اللَّهَ الْعَلِيمُ الْخَبِيرُ

لَا رَبِّ فِي هَذَا إِذِ يَتَنَا مُحَوْنُ بَيْنَهُمْ آمِنُهُمُ فَقَالُوا أَبْنَاءُ عَلَيْهِم بَنِي عَائِشَةَ رَبُّهُمُ أُخْبِرُهُمْ فَقَالُوا قُلُوا لَيْسَ مَنْ جَاءَ عَلَى أَمْرِهِمْ

لَتَتَخُٰذَلُونَ عَلَيْهِم مَسْجِدًا ۚ سَيَقُولُونَ لَقَلْتُمْ رَأَيْتُمُّهُمْ

وَيَقُولُونَ سَبْعَةً وَأَصْبَحُوْمُ كُلُّ بَيْتٍ قَلُّ بَيْتُآ أَعْلَمَ بِعَدْيِهِمْ

مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ لَا تَنْمَارِ فِيهِمْ إِلَّا سَرَاءٌ ظَاهِرٌ

وَلَا تَنْسَفُ فِيهِمْ مِنْهُمْ أَحَدًا ۚ وَلَا تُقُولُنَّ لِشَأْنِ

إِنِّي فَعَمَّلْ ذُلِّكَ غَدًا ۖ إِلاَّ أَنْ يَشَاءَ اللَّهُ وَأَذَّكَرْ رَبَّكَ

إِذَا نَسَبَتْ وَقُلْ عَسَى أَنْ يَهْيَا ذِينَ رُيَّيْنِ لِأُقْرَبِ مِنْ هَذَا

رَكِّبًا ۖ وَلِبَّنُوا فِي كَهْفِهِمْ تَلَكَ مَايْتَانَ سَبِينَ وَإِذْ أَدَاوْا

تَشَّعَا ۖ قَلِ اللَّهُ أَعْلَمَ بِمَا لَبِنُوا لَهُ غَيْبُ السَّمَوَاتِ
و الأرضِ آتِهِمْ و آصِمْهِ ما لَهُم مِّن ذُو يَهِي نِّ مَّن ذِي وَلَاءٍ

يُشَرِّكُ في حُكْمَةِ أَحَدٍ و أَتَّلِ مَا أُوْجِي إِلَيْكَ مِن كِتَابٍ

رَبِّكَ لَا مَبْدِيلٌ لِكَلِمَتِهِ وْلَنْ تَجِدُ مِن ذُو يَهِي نِّ مُلْتَعِدًا

و اسْبِرْ نَفْسَكَ مِمَّا الْذِّينِ يُدْعُونَ رَبَّهُم بِالْغَدْوَةِ وَالْعَشِيّ

بيِّدُونَ وَجَهْهُ وَلَا تُعْدِي عَينَكَ عَنْهُمْ تُرْيِدُ رَيْتَهُ اِحْيَوَةً

الذِّنيَّةِ وَلَا نَطِعُ مِنْ أَعْفَلَنَا قَلْبَهُ عَن دُرُّنَا وَاتَّبَعَ

هَوْنَهُ وَكَانَ أَمْرُهُ فُوَطًا وَقَلِ اَحْقَ مِنْ رَيْكَمْ فَمَنْ شَأَّ

فِلْيَوْمَنِ وَمَنْ شَاءَ فَلْيَكُفُّرْ إِنَّا أَعْتَدْنَا لِلظَّلِيمِينَ تَارَأ

أَحَاطَ بِهِمْ سَرَادِقَهُمْ وَإِن يَسْتَغْفِرُوا غَيْبٌ أَكَّلَتْهُ

يُشَوِّى الْوَجْهُ بِبُنْسِ الشَّرْبِ وَسَاءَةِ مُرْتَقِفَا إِنَّ

الذِّينِ أَمْسَنَوْا وَعَصِبُوا الْقُلُوبِ إِنَّا لَا نَضِيعُ آجَرَ مِنْ

أَحْسَنَ عَمَلًا أُوْلَٰٰئِكَ لَهُمْ جَنَّتٌ عُدْنَٰ أَجْرٌ مِّنْ تَجْرِيَهُ

الآنْ تُعْلِمُونَ فِي هَٰذَا مِنْ آسَأْرَ مِنْ ذَهَبٍ وَيَلْبِسُونَ ثِيابًا
بLESSINGS OF RECITATION (OF THE HOLY QUR’AN)

خَضَرًا مِنْ سَنَدْسِي وَ إِسْتَبْرِقَ مُنْتَكْبِرِينَ فِيَهَا عَلَى

الأَرْزَاكِ بَعْمَ الشَّوَابٍ وَ حَسُنتَ مَرْتَفِقًا وَ أَضْرِبْ

لَهُمُ مَنْتَكِبَهُمْ جَعَلْتُهُمْ أَخْنَادَهُمْ جَنَّتَينِ مِنْ أَعْنَابٍ

وَ حَفْقَنَهُمْ بِخَلِيفٍ وَ جَعَلْتُهُمْ بِيْنَهُمْ زَرَعًا كِلُّهَا

الجَنَّتَيْنِ أَتَتْ أُكْلُهَا وَ لَمْ تَظْلِمْ مَسْنَةُ شَيْعَا وَ قَرْنَا

خَلَلْنِهُمْ نِهْرًا وَ كَانَ لَهُ نَصْرٌ فَقَالَ لِصَاحِبِهِ وَ هُوَ

يَجَاوِرُهُ آنَا أَحْكَمْتُ مَنْكَ مَا لَوْ أَعْرُ فَنَفْرًا وَ دَخَلْ

جَنَّتَهُ وَ هُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظْنُ أَنْ تَبيِّنَ هِذَهَا

أَبْنَا وَ مَا أَظْنُ السَّاعَةُ قَالَ مَا لَنْ رُدِّي إِلَى رَبِّ

لَأَجِدْنَ خَيْرًا مِنْهَا مُنْقَلَبًا قَالَ لَهُ صَاحِبُهُ وَ هُوَ

يَجَاوِرُهُ أَحْكَمْتُ بِالْذِّي خَلَقْنِهِ مِنْ تَرَابٍ ثُمَّ مِنْ نَطْفَةٍ

ثُمَّ سُوِّحَتْ رَجَالًا لَحِيَنَا هُوَ الْلَّهُ رَبُّي وَ لَا أَشْرَكْ بِزَيْنِ

أَحَدًا وَ لَوْلَا إِذْ ذَكَتْ جَنَّتَكَ قِيلَتْ مَاشَآءُ اللَّهُ
لا فوٌّة إلا بِاللَّهِ ۛ إن تَرُنَّ أَنَا أَقْلَ مِنكَ مَالًا وَوَلُوْدًا
فَعَلِّسَ رَبِّيَّ أن يُؤْتِينِي خَيْرًا مِنَ جَنَّتٍكَ وَيُرِسِّلِ عَلَيْهَا
حَسَبًاٞ مِنَ السَّمَّاءِ فَتُحْصِّيَّ صَعِيدًا زَلَقًا ۛ أَوْ يُصِبِّهٓ
مَا أَوْهَا غَوْرًا فَلَن تَسْتَطِيعُ لِله طَلَبًا ۛ وَأَحْيَىٞ بِشَرْهٖ
فَأَصْبَحَ يَقْلِبُ كَفِيْهِ ۛ عَلِىّ مَا آنفَقَ فِيهَا وَهِي خَاَوِيّةٌ عَلِىّ
عُروُشُهَا وَيَقُولُ يَلِيَّتَيْنِي لَمْ أَشْرَكْ بِرَبِّيٕ أَحَدًا ۛ وَلَمْ
تَنَّكِنْ لِهَا فَنَعَّمَ يُنْصُرُونَهَا مِنْ ذُوّ الْبَلَاءِ وَمَا كَانَ
مُنْتَصِرًا ۛ هَٰذَا لَكَ الْوَلَادَةُ رَبُّكَ اكْتُحَلْ ۛ هُوَ خَيْرُ ثَوَابًا
وَخَيْرُ عُقْبًا ۛ وَأَضْرَبْ لَهُم مَّنْتَهَى الْحَيَوَةِ الدُّنْيَا حَكَمَاءٌ
أَنْزِلْنَهُ مِنَ السَّمَّاءِ فَأَخْلِطَ بِهِ تَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَٰشِيْمًا تَذْرُوُةُ السَّيِّمَ ۛ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْء مُقْنَطٓ إِذًا
أَمْالًا وَالْبَيْنَوْنَ زِينَةُ الْحَيَوَةِ الدُّنْيَا وَالْبَيْنِيَّاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَالًا ۛ وَيُؤُمِّرُ نَسَيْرُ
الْحَجَّالَ وَ تَزَوَّرَ الْأَرْضَ بَارِزَةً وَ حَمَّرْنِهِمْ فَلَمْ نَغَاذِرَ مِنْهُمْ أَحَدًا وَ عَرِضْوُا عَلَى رَبِّكَ تَصَافاً لَّقِدْ جَهَنُّبُوْنَا كَمَا حَلَّفْنَّكُمْ أَوَّلَ مَرَّةٍ بَلْ زَمَنُنَّكُمْ أَنَّكُمْ تَجَّعِلَنَّ تَحْكُمٍ مُّوَعَدًا وَ وَضَعْ السَّكِّبَ فَتَزَوَّرَ السُّجْرَمِينَ مُشْفِقِيْنَ مِنْهَا فِيهِ وَ يَقُولُونَ يَوْليَتُنا مَا لِهذَا السَّكِّبِ لَا يَعَادُ صِغيِّرَةً وَ لَا حَكِيْرَةً إِلَّا أَحْصِهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يُظْلِمُ رَبِّكَ أَحَدًا وَ إِذْ قُلْنَا لِلْمَلِكَةِ اسْجُدُوا لَأَهْمَرْ فَسَسْجُدُوا إِلَّا إِبْلِيسُ كَانَ مِنْ أَكْهِينَ فَقَسْقَ عَنِ امْرِيَّتِهِ أَفْتَاتَهُ بَعْدُ وَ دُرِّيَتَهُ أَوْلِيَاءً مِنْ ذُوِّ جِينٍ وَ هُمْ تَحْكُمُ عَدْوَ بَيْنَ لِلْظَّالِمِينَ وَ بَيْنَ الْمُتَّقِينَ السَّمَوَاتِ وَ الْأَرْضِ وَ لَا خَلَقَ أَنفِثْهُمْ وَ مَا سَكَنَتْ مَتَّى الْمُضَلِّلِينَ عَصِدَا وَ يَوْمَ يَقُولُ نَادِيُ شَرْكَاءِ الَّذِينَ زَاعُمُ فَدَعَوْهُمْ فَلَمْ يَشْجِبُوا لَهُمْ وَ جَعَلَنَا بَيْنَهُمْ
وَرَأَ النَّاس مِنْ كُلِّ مَضَقٍ وَكَانَ الْإِنسَان أَسْتَرَّ شَيْءٌ

جَدَالًا وَمَا سَنَعَ الْنَّاسَ أَنْ يُؤْسِنُوا إِذْ جَآءَ أَحْمَمُ الْهُدَى

الْعَذَابُ قَبَلًا وَمَا نُرِسِّلِ الْمُوسِلِينَ إِلَّا مُبَشِّرِينَ وَمُنْتَديِنِينَ وَيُجَادِلُ الْذَّيْنَ كَفَرُوا بِالْبَاطِلِ لَيْدَعَضُوا بِهِ

اِحْتَقَ وَإِخْتَذَّا أَيْتَى وَمَا أَنْزَٰلُوا هُرُوًا وَمِنْ أَظْلَمِ مِنْ ذُكْرِ يَا يِتَّى رَبِّهِ فَآَعْرَضَ عَنْهَا وَتَسَى مَا قَدْمَتْ تَيْدَةً إِنَّا جَعِلْنَا عَلَى قُلُوبِهِمْ أَسْكِنَةً أَنْ يَفْقَهُوهُ وَفِي أَذَاهُمْ وَقَرَأْنَ

وَإِنْ تَدْعُوُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَمَّوا إِذَا أَبَدًا وَرَبِّكَ

الْغَفُورُ دَوْ الْرَّحْمَةِ لَوْ يُؤَجَّهُمْ بِمَا سَيَسْبُو لَعَجِّلْ لَهُمُ

الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهَ مُؤْبِلًا
بِلِّيْلَكَ الْقُرْآنِ أُهْلَكَتْ هُمْ لَمَّا ظَلَّمُوا وَجَعَلْنَاهُ لَهُمْ مَوْعِدًا ۖ وَإِذَا قَالَ مُوسَى لِفَتَنَةٍ لَا أَبْرَزْهُ حَتَّى أَبْلَغْهَا جَمِيعَ الْبَحَرِينَ أَوْ أَمْضَى حَقْبًا فَلَنَا بَلَغَهَا جَمِيعًا ۖ بَيْنَهُمَا نِسْبًا حُوَّلَتْهُمَا فَأَخْفَدْ سَيِّئَلَةً فِي بَحْرِ سَرِبًا ۖ فَلَنَا جَأَوْرًا قَالَ لِفَتَنَهُ أَتَيْنَا غَدًا أَنَّا لَقَدْ لَقَيْنَا مِنْ سَفْرِنَا هَذَا نَصِبًا ۖ قَالَ آرَعَتْهُ إِذَا أُوْيِتْ إِلَى الصَّخْرَةِ فَأَنْخَذَ سَيِّئَلَةً وَمَا أَنْسَيْنِيْهُ إِلَّا الشَّيْطَانُ أُذِرْكُ ۖ وَأَخْفَدْ سَيِّئَلَةً فِي بَحْرِ سَرِبًا حَجَبًا ۖ قَالَ ذَلِكَ مَا كَسَنَا نَبَغْ فَأَرْتَدَّا عَلَى أَئِنُّهُمَا قَصَصًا فَوَجُدَا عَبْدًا مِنْ عَبْدِنَا اتَّبَعْتُهُ رَحْمَةً مِنْ عَسِينَا وَعَلَّمَهُ مِنْ لَدُنَا عِلْمًا ۖ قَالَ لَهُ مُوسَى هَلْ أَتَبَعْكَ عَلَى أَنْ تَعْلِمَنِي مِنْ إِلْمٍ عِلْمَيْنِ رَعْدًا ۖ قَالَ إِنِّي لَنْ تَسْتَطِيعُنِ مَعِيْ صَبْرًا ۖ وَكَيْفَ تَصِيرُ عَلَى مَا لَمْ تُحْتَ بِهِ حَبَرًا ۖ قَالَ سَتَجِدُنِي
إن شاء الله صابراً و لا أعني لك أمرًا قال فإن
تبعتني فَلا تضلِّع عَن شَيء حتى أحيث ذلك مَنْه
فَانطَلقاً حَتى إذا رَكبت في السَّفيَّةِ خَرَقَهَا
قال آخِر قُتّها يستغي أهلها فقد جُفت شَيْعًا إِمسَرًا
cال آنَّم أَقِل إِنَّك لَّن تَسْتَطِيع مَعَي صَبْرًا قال لا
تُواجَدُي بِيَّا نَسيت وَ لَن تُوهِقْنِي مِنَ الْأَمْرِي عَنسَرًا
فَانطَلقاً حَتى إذا لَقيَيْنا عَلَما فَقتَلْنا قال أقتحت نفسا
رَكِيَّةً يُقْيِر نَفس نَقد جُفت شَيْعًا نُكِرًا قال آنَّم أَقِل
لَّك إِنَّك لَّن تَسْتَطِيع مَعَي صَبْرًا قال إن سَألْتُك عن
شيء بعدها فلا تُصْحِبْنِي قد بلغت من لدَني عَدنًا
فَانطَلقاً حَتى إذا أتتُ أهل قريتي استطعما أهلها فَأَبَوَا
أن يُصْيِفُوهُم فَوْجًا فينها جَدَارًا يَرِيدُ أَن يَنْقَصُ
فَقَاءَمَهُ قال لو شِفْت تَتَغَدَّت علَيه أُجرًا قال هذا
فَرَّقَتْ تَبَيْنَى وَتَبَيَّنَكَ سَأَتَبَيَّنُكَ بِتَأوِيلِ مَا لَمْ تُسَتَّطِعُوا عَلَيْهِ

صَبْرًا أَمَّا السَّفِينَةُ فَكَأَتَتْ لِتَسْكِينِ يَعْمَلُونَ فِي النَّبِيِّ رَأَدْتُ أَنَّ آخِيَّبَهَا وَكَانَ وَرَاءَهُمَا مَلِكُ يَأْخُذُ كُلَّ سَفِينَةٍ خَصْبًا وَأَمَّا الْعَلَمُ فَكَأَتَتْ أَبْوَاهُ مُؤْمِنِينَ

فَكَأَتَتْ أَنْ يُرْهَقُهُمَا طَفِيَاتٌ وَكَفَّرًا فَأَرَادَهَا آنُ يُبِدِّلْهُمَا رَبُّهُمَا حَيْرًا مَنْهُ رَكُوَةً وَأَقْرُبَ رَحْمَةً

وَأَمَّا الْأَجْدَادُ فَكَأَتَتْ لِغُلْمَانِينَ يَتَبَيَّنُوا فِي الْمَدِينَةِ وَكَانَ تَحْتُهُ كَبَرْ لَهُمَا وَكَانَ آبَوَاهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يُبِلْعَ أَشْدَهُمَا وَيُسْتَخْرِجَ اسْتَخْرُجَهُمَا رَحْمَةٌ مِّنْ رَبِّكَ

وَمَا فَعَلَّتْهُمَا عَنْ آمِرٍ ذِلْكَ تَأوِيلٌ مَا لَمْ تُسَتَّطِعُ عَلَيْهِ

صَبْرًا وَيُشَكُّونَكَ عَنْ ذِي الْقُرْنِيَّاتِ قُلِّ سَأَتَلْوَا عَلَيْكُمْ مَنْهُ دَكْرُوا إِنَّا سَكَّننا لَهُ فِي الْأَرْضِ وَأَطْمَهْنَهُ مِنْ كُلِّ شَيْءٍ سَبَبًا فَآتِبْ سَبَبًا حَتَّى إِذَا بَلَغَ
مَغْرِبَ الْشَّمْسِ وَجَدَهَا تَغَرُّبَ فِي عَينِي حَيَّةٍ ۚ وَجَدَهَا
عِنْدَهَا قُوَّمًا فَلَمّا يَدُوِّنَا الْقُرْنَيْنِ إِنَّا إِنْ تُعْلِبْنَ وَإِنَّا إِنْ تَتَّقَنَّهُمُ حُسْنَهُمَا قَالَ آمَنَ مِنْ ظُلْمِ فَسَوْفَ نُعْذِبُهُمْ ثُمَّ يُزَدّى إِلَى رَبِّهِ فَيَعْظَّمْهُ عَدَابًا نُكْرَى وَآمَنَ مِنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُهُ وَسَتَفْعَلُ لَهُ مِنْ آمَنَ يُسَرَّا ۚ ثُمَّ أَتَبَعَ سُبْبَةٌ ۙ حَتَّى إِذَا بَلَغَ مَطْلِعَ الْشَّمْسِ وَجَدَهَا تَتَّلَعَ عَلَى قُوَّمٍ لَّمْ يَجَعْلُ لَهُمْ مِنْ دُونِهَا سُبْبًا ۙ كَذَلِكَ ۖ وَقَدْ أَحْطَنَا بِهِ لَدِينِهِ حُبُّرًا ۚ ثُمَّ أَتَبَعَ سُبْبًا ۙ حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوِّهِمَا قُوَّمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۙ قَالُوْا يَدُوِّنَا الْقُرْنَيْنِ إِنَّ يَأْجُوْرِهِ وَمَا أَجْوَهُ مُفْسِدُونَ فِي الْأَرْضِ فَهُمْ يَجَعَلُ لَكَ خَزْجًا عَلَى أَنْ يَجَعَلُ بَيْنَانَا وَبَيْنَ هَمْ سَّدًا ۙ قَالَ مَا مَكَّنَّا فِي هَيْهُ رَبِّي خِيْرُ فَأُجْيَٰسُونِ يَقُوْهُ آَجُولُ بَيْنَكُمْ وَ
بَيْنَهُمْ رَدَّمَا أَنْوَى رُبُرُ الحَذِيَّةِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَاءِنَّ قَالَ افْتُخِرُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَنْوَى أَفْرَّ عَلَيْهِ قَطْرًا فَمَا اسْتَطَاعُوْا أَن يَظْهُرُوا وَ مَا اسْتَطَاعُوْا لَهُ نَقْبًا قَالَ هَذَا رَحْمَةٌ مِنَ رَبِّي فَإِذَا جَآءَ وَعَدُّ رَبِّي جَعَلَهُ دَكَاءً وَ كَانَ وَعَدُّ رَبِّي حَقًا وَ تَرْكُنا بِعَضُوْمِ يَوْمِيْنِ ذَٰلِكُمُ ۖ فَبِأَيْضَ غَيْرِ مَعْجُوبٍ فِي بَعْضٍ وَ مَعْجُوبٍ فِي الصُّورِ فَجَعَلَنَّهُمْ جَمِيعًا وَ عُرُضْنَاهُمْ جَهَّامٍ ۖ مَّعْجُوبٌ لِّلْكَافِرِينَ عَرُضًا ۖ أَلَّذِينَ كَانَتْ أَعْينُهُمْ فِي خِطَاةٍ عَنْ ذَٰكَرِي وَ كَانُوا لَا يَسْتَطِيعُونَ سَمِعًا أَفْقِسَ الَّذِينَ كَفَرُوْا أَن يُتَّخِذُوا عِبَادَي يَوْمَ يَوْمِيْنِ ۖ إِنَا أُخْتَمَنَا جَهَّامَ لِلْحَرِيقِينَ نُزَلًا ۖ قَلْ هُلْ نَتَّبِعُكُمْ بِالآخَرِينَ أَلَّذِينَ صَلِّ سَعِيمُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَجِسْبُونَ أَنْفُمُ يَجِسِّدُونَ صَعَّا أَوْلَٰٓيَ الْأَلْبَابِ الَّذِينَ كَفَرُوْا

Blessings of Recitation (of the Holy Qurān)
بأيت رَبِّيَّمَ وَ لِقَآيْهِ مَحْيَتَتْ أَعْمَالُهُمْ فَلاْ نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَرَزَّانَا ذَلِكَ جَزَآؤُهُمْ جَهَنَّمَ بِمَا صَعَفُوا وَ اتَّخَذُوا أَيْتَى وَ رُسُلَ هُمَا إِنَّ الَّذِينَ أَمَضَوا وَ عَمِدُوا الصَّلَحَةَ كَانُوا لَهُمْ جَنَّتُ الْفَيْرَدُ وَ نُرُّلَا حُكْمَيْنِ فِيهَا لا يَبْغُونَ عَنْهَا حُوَّالَا قُلْ لَوْ كَانَ الْبُعْرُ مِدَاذَا لَكَلْمَتْ رَبِّي لِتَنفَذَ الْبُعْرَ قَبْلَ أَنْ تَنفَذَ كَلَمَتُ رَبِّي وَ لَوْ جَمَّنَا بِمِنْهَا مَدَاذَا قُلْ إِنِّي أَتَٰئِمْ بِعَلْيٍ مُّبِينٍ إِلَى أَنْثَاٰ إِلَهُمُ الْأَحَدُ فَمَنْ كَانَ يَزَجُّوا لِقَآيْهِ رَبِّهِ فَلْيَعْمَلَ عَمَلاً صَالِحًا وَ لَا يَشْرَكَ بِعِبَادَةِ رَبِّهِ أَحَدًا
Translation of Surah Kahf from Kanz-ul-İmān

[1] All praise is to Allah ʿazza wajjal Who sent down the Book upon His [distinguished] servant, and has not kept any deviation in it. [2] A just Book, to warn of Allah’s severe punishment, and to give glad tidings to the believers who do good deeds, that for them is an excellent reward. [3] In which they will abide forever. [4] And to warn those who say ‘Allah ʿazza wajjal has chosen a child.’ [5] They do not have any knowledge of it - nor did their forefathers; profound is the word that comes out of their mouths; they only speak a lie. [6] Possibly you may risk your life by grieving (O dear Prophet ﷺ) for them if they do not believe in this narration. [7] We have indeed placed all that is on the earth as its adornment in order that We may test them, who among them has the best deeds. [8] And indeed We shall one day make all that is on it a barren plain. [9] Did you know that the People of the Cave and People close to the Woods, were Our exceptional signs? [10] When the young men took refuge in the Cave - then said, ‘Our Rab! Give us mercy from Yourself, and arrange guidance for us in our affair.’ [11] We then thumped upon their ears in the Cave for a number of years. [12] We then awakened them to see which of the two groups more accurately tells the period they had stayed. [13] We shall narrate their account to you accurately; they were young men who believed in their Rab, and We increased the guidance for them. [14] And We made their hearts steadfast when they stood up and said, ‘Our Rab is the Rab of the heavens and the earth - we shall not worship any other deity except Him - if it were, we have then said something excessive.’ [15] ‘These - the people of ours - have set up Gods besides Allah ʿazza wajjal; why do they not bring a clear proof regarding them? And who is more unjust than one who fabricates a lie against Allah?’ [16] ‘And when you have disassociated yourself from them and all what they worship besides Allah ʿazza wajjal - so take refuge in the Cave - your Rab will spread His mercy for you and arrange ease for you

1 Put them to sleep
in your affairs.’ [17] And O dear Prophet ﷺ you will see the sun that when it rises it shifts away to the right of their cave, and when it sets it shifts away to their left, and they are in the open ground of that cave; this is from among the signs of Allah ﷺ; whomever Allah ﷺ guides - only he is therefore guided; and whomever He ﷺ sends astray - you will never find for him a friend who guides. [18] And you may think they are awake, whereas they are asleep; and We turn them over to the right and the left - and their dog is on the threshold of the cave, with its paws outstretched; O listener, were you to look at them closely, you would turn back running away from them, and be filled with their dread. [19] And similarly We awakened them so that they may enquire about each other; a speaker among them said, ‘How long have you stayed here?’ Some among them said, ‘We have stayed a day or part of a day’; the others said, ‘Your Rab well knows how long you have stayed; therefore send one of you to the city with this silver coin - he may then check which food available there is purer, in order to bring some of it for you to eat - and he must be courteous and not inform anyone about you.’ [20] ‘Indeed if they come to know about you, they will stone you or turn you back to their religion - and if so, you will never prosper.’ [21] And this is how We made them known for people to know that the promise of Allah ﷺ is true and that there is no doubt concerning the Last Day; when the people began disputing among themselves regarding them, they said, ‘Construct a building over their cave’; their Rab well knows them; those who dominated in this matter said, ‘We promise we will build a Masjid over them.’ [22] So the people will now say, ‘They are three, their dog is the fourth’; and some will say, ‘They are five, their dog is the sixth’ - just blind guesses; and some will say, ‘They are seven, and their dog is the eighth’; proclaim (O dear Prophet ﷺ), ‘My Rab well knows their number - no one knows them except a few’; therefore do not debate concerning them except what has occurred, and do not ask any of the People of the Book anything concerning them. [23] And never
say about anything that, ‘I will do this tomorrow.’ [24] Except ‘If Allah wills’; and remember your Rab when you forget, and say, ‘It is likely that my Rab will guide me to a more accurate way of virtue than this.’ [25] And they stayed in their Cave for three hundred years and nine more\(^1\). [26] Say, ‘Allah well knows how long they stayed; for Him only are the hidden of the heavens and the earth; how well He sees and hears! They do not have any supporter besides Him; and He does not associate anyone in His command.’ [27] And recite the Book of your Rab which has been divinely revealed to you; there is none who can change His Words; and you will never find a refuge besides Him. [28] And restrain yourself along with those who pray to their Rab morning and evening, seeking His pleasure; and may not your sight fall on anything besides them; would you desire the adornment of the life of this world? And do not follow him whose heart We have made neglectful of Our remembrance – the one who has followed his own desires and his matter has crossed the limits. [29] And proclaim, ‘The Truth is from your Rab’; so whoever wills may accept faith, and whoever wills may disbelieve - We have indeed prepared for the disbelievers a fire, the walls of which will surround them; if they plead for water, their plea will be answered with water like molten metal which shall scald their faces; what an evil drink it is; and what an evil destination is Hell! [30] Indeed those who believed and did good deeds - We do not waste the reward of those whose deeds are good. [31] For them are everlasting Gardens of Eden, beneath which rivers flow - in it they will be given bracelets of gold to adorn, and shall wear green clothes made of fine silk and gold embroidery, reclining upon thrones in it; what an excellent reward; and what an excellent abode is Paradise! [32] And relate to them the account of the two men - to one We gave two gardens of grapes, and covered them with date-palms and kept farms between them. [33] Both the gardens gave yields and gave no shortfall in it

\(^1\) 300 according to the solar calendar and 309 according to the lunar calendar
- and We made a river to flow between the two. [34] And he had fruit; he therefore said to his companion - and he used to debate with him - ‘I exceed you in wealth, and am more powerful in respect of men.’ [35] He went into his garden and worsening himself said, ‘I do not think that this will ever perish.’ [36] ‘I do not think that the Last Day will ever be established - and even if I return to my Rab I will surely find a haven better than this garden.’ [37] His companion debating with him answered, ‘What! You disbelieve in Him Who has created you from dust, then from a drop of liquid, and then created you as a complete man?’ [38] ‘But I just say that only Allah is my Rab, and I do not ascribe anyone as a partner to my Rab.’ [39] ‘And why was it not that you would have said when you entered your garden, ‘Whatever Allah wills - we do not have any strength except with the help of Allah’ - if you had observed me lesser than you in wealth and children?’ [40] ‘So it is likely that my Rab will give me a garden better than yours, and send bolts of lightning from the skies on your garden - it therefore turns into a barren plain.’ [41] ‘Or its water may sink into the earth, so you may never be able to find it.’ [42] And his fruits were surrounded - he therefore remained helplessly wringing his hands upon all that he had spent on it - and it lay fallen on its canopy - and he says, ‘If only I had not ascribed any partner to my Rab!’ [43] And he had no group to help him against Allah, nor was he capable of taking revenge. [44] Here brought to light is that the authority is only for Allah, the True; the reward He bestows is the best, and believing in Him has the best outcome. [45] And relate to them the example of the life of this world - like water which We sent down from the sky, therefore vegetation of the earth grew forth in abundance with it to become dry hay which the winds scatter; and Allah is the Controller of all things. [46] Wealth and sons are ornaments of the life of this world; and good deeds that last - their reward is better before your Rab, and are better in respect of hope. [47] And the Day when We move the hills and you see the earth flattened plain, and We shall raise all of
them together - so not leaving out any one of them. [48] And everyone shall be presented before your Rab in rows; ‘Indeed you have come to Us exactly as We had created you for the first time - in fact you thought that We shall never appoint a promised time for you!’ [49] And the Book shall be placed - and you will see the guilty dreading what is written in it and saying, ‘Woe to us - what sort of a Book is this that it has not left out any small sin nor a great one, which it has not included!’ And they found all that they did confronting them; and your Rab does not wrong any one. [50] And recall when We commanded the angels that, ‘Prostrate before Adam’ - so they all prostrated, except Iblīs; he was of the jinn, he therefore rebelled against his Rab’s command; ‘What! You choose him and his offspring as your friends instead of Me, whereas they are your enemies?’ And what an evil alternative did the unjust get. [51] Neither did I make them witness the creations of the heavens and the earth, nor witness their own creation; nor does it befit My Majesty to choose misleaders as aides. [52] And the Day when He will proclaim, ‘Call those partners of Mine whom you had assumed’ - so they will call out to them - they will not answer them, and We shall create a field of destruction between them. [53] And when the guilty see Hell, they will be certain of falling into it, and will find no place to escape from it. [54] And We have indeed illustrated all kinds of examples for mankind in this Qurān; and man is the most quarrelsome of all. [55] And what prevented men from accepting faith when guidance came to them, and from asking forgiveness from their Rab except that the tradition of the former nations come upon them or that they confront various kinds of punishments? [56] And We do not send the Noble Messengers except as Heralds of glad tidings and warnings; and the disbelievers debate by means of falsehood to drive away the Truth with it, and they took My signs and warnings they were given, as a mockery! [57] And who is more unjust than one who, when reminded of the signs of his Rab, turns away from them and forgets what his hands have sent forward? We have put
covers on their hearts so as not to understand the Qurān, and deafness in their ears; and even if you call them to guidance, they will never attain the right path. [58] And your Rab is the Oft Forgiver, the Merciful; if He seized them for their deeds, He would soon send the punishment upon them; but for them is an appointed time from which they will not find any refuge. [59] And these towns - We destroyed them when they committed injustice, and We had set an appointed time for their destruction. [60] And recall when Mūsā said to his assistant, ‘I will not give up until I reach the place where the two seas meet or until I have progressed for ages.’ [61] And when they reached the place where the two seas meet, they forgot about their fish, and it took its way into the sea, making a tunnel. [62] So when they had gone beyond that place, Mūsā said to his assistant, ‘Bring our breakfast - we have indeed faced great exertion in this journey of ours.’ [63] He said, ‘Just imagine - when we had taken shelter near the rock, so indeed I forgot the fish; and none but Satan caused me to forget to mention it; and the fish took its way into the sea – it is amazing!’ [64] Said Mūsā, ‘This is exactly what we wanted’; so they came back retracing their steps. [65] So they found a bondsman from amongst Our (chosen) bondmen, to whom We had given mercy from Us, and had bestowed the inspired knowledge from Ourselves. [66] Mūsā said to him, ‘May I stay with you upon the condition that you will teach me the righteousness that you have been taught?’ [67] He said, ‘You will never be able to patiently stay with me.’ [68] ‘And how will you bear something which your knowledge does not encompass?’ [69] Said Mūsā, ‘Allah willing, you will soon find me patient and I will not do anything against your instructions.’ [70] He said, ‘Therefore if you stay with me, do not ask me about anything until I myself mention it to you.’ [71] So they both set out; until when they had boarded the boat, the chosen bondman ruptured the boat; said Mūsā, ‘Did you
make a hole in the boat in order to drown its passengers? You have indeed done an evil thing.’ [72] He said, ‘Did I not say that you will never be able to patiently stay with me?’ [73] Said Mūsā, ‘Do not apprehend me upon my forgetting, and do not impose difficulty on me in my task.’ [74] So they set out again; until when they met a boy, the chosen bondman slew him - Mūsā said, ‘Did you slay an innocent soul not in retribution for another? You have indeed done an extremely evil thing.’ [75] He said, ‘Did I not tell you that you will never be able to patiently stay with me?’ [76] Said Mūsā, ‘If I ask you anything after this, do not stay with me; indeed your condition from me is fulfilled.’ [77] So they both set out again; until they came to the people of a dwelling – they asked its people for food - they refused to invite them – then in the village they both found a wall about to collapse, and the chosen bondman straightened it; said Mūsā, ‘If you wished, you could have taken some wages for it!’ [78] He said, ‘This is the parting between you and me; I shall now tell you the interpretation of the matters you could not patiently bear.’ [79] ‘In respect of the boat - it belonged to the poor people who worked on the river, so I wished to flaw it - and behind them was a king who would capture every sound ship.’ [80] ‘And in respect of the boy - his parents were Muslims and we feared that he may incite them to rebellion and disbelief.’ [81] ‘So we wished that their Rab may bestow them a child - better, purer and nearer to mercy.’ [82] ‘And in respect of the wall - it belonged to two orphan boys of the city, and beneath it was their treasure, and their father was a virtuous man; therefore your Rab willed that they should reach their maturity and recover their treasure; by the mercy of your Rab; and I have not done this at my own command; this is the interpretation of the matters you could not patiently bear.’ [83] And they ask you regarding Žul-Qarnaîn; say, ‘I shall recite his story to you.’ [84] Indeed We gave him authority

1 Khidr was given the knowledge of the hidden - as in all three explanations he presented.
in the land and bestowed him the means of everything. [85] He therefore pursued a purpose. [86] To the extent that when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a nation there; We said, ‘O Žul-Qarnāín – either punish them or choose kindness for them.’ [87] He submitted, ‘Regarding one who has done injustice, we shall soon punish him – he will then be brought back to his Rab, Who will punish him severely.’ [88] ‘And regarding one who believed and did good deeds – so his reward is goodness; and we shall soon give him an easy command.’ [89] He again pursued a purpose. [90] To the extent that when he reached the rising-place of the sun, he found it rising upon a nation for which We had not kept any shelter from it. [91] So it is; and Our knowledge encompasses all that he possessed. [92] He again pursued a purpose. [93] Until, when he came between two mountains, he found before them a nation that did not appear to understand any speech. [94] They said, ‘O Žul-Qarnāín - indeed Yājūj and Mājūj are spreading chaos in the land – so shall we assign for you a consideration upon the condition that you set up a wall between us and them?’ [95] He said, ‘That which my Rab has given me control over is better, therefore help me with strength - I shall set up a barrier between you and them.’ [96] ‘Give me sheets of iron’; until when he had raised the wall equal to the edge of the two mountains, he said, ‘Blow’; to the extent that he made it ablaze - he said, ‘Bring me molten copper to pour upon it.’ [97] Therefore Yājūj and Mājūj were neither able to surmount it, nor could they pierce it. [98] He said, ‘This is the mercy of my Rab; then when the promise of my Rab arrives, He will blow it to bits; and my Rab’s promise is true.’ [99] And on that day We shall release them in groups surging like waves one after another, and the Trumpet will be blown – so We shall gather them all together. [100] And We shall bring Hell in front of the disbelievers. [101] The ones whose eyes were covered from My remembrance, and who could not bear to hear Truth. [102] Do the disbelievers assume that they will be able to choose My bondmen as supporters other than Me?
Indeed We have prepared Hell to welcome the disbelievers. [103] Say (O dear Prophet صلى الله عليه وسلم), ‘Shall we inform you whose are the most failed works?’ [104] ‘Of those whose efforts are lost in (pursuit of) the life of this world, and they think that they are doing good deeds.’ [105] The people who disbelieved in the signs of their Rab and in the meeting with Him, therefore all their deeds are in vain – We shall therefore not establish any weighing for them on the Day of Resurrection. [106] This is their reward – Hell - because they disbelieved, and made a mockery of My verses and My Noble Messengers. [107] Indeed those who believed and did good deeds – their welcome are the Gardens of Paradise. [108] They will abide in it for ever, never wanting to shift from it. [109] Proclaim, ‘If the sea became ink for the Words of my Rab, the sea would indeed be used up and the Words of my Rab would never - even if we bring another like it for help.’ [110] Proclaim, ‘Physically I am a human¹ like you - my Rab sends divine revelations to me - that your Allah is only One; so whoever expects to meet his Rab must perform good deeds and not ascribe anyone as a partner in the worship of his Rab.’

3 Excellences of Sūrah Fatḥ

1. The revelation of this Sūrah took place on the way back from Ḥudaibiyah in the route between Makka-tul-Mukarramah and Madīnah-tul-Munawwara. When this Sūrah was revealed, the Noble Prophet صلى الله عليه وسلم said, ‘Tonight a Sūrah has been revealed upon me, which is dearer to me than everything in this world.’ (Ṣaḥīḥ Bukhārī, pp. 328, vol. 3 Ḥadīth 4833)

¹ Human but not equal to others, in fact he is the greatest in spiritual status.
2. Recitation of Sūraḥ Fath three times upon the sighting of the moon of Ramaḍān causes an increase in sustenance throughout the year. Recitation of this Sūraḥ when boarding a boat protects it from sinking, and writing this Sūraḥ and keeping it with you at the time of warfare and carnage assures security. *(Jannati Zaīwarz, p. 596)*

3. In order to gain victory over enemies, recite this Sūraḥ 21 times. If it is recited in front of the moon of Ramaḍān upon its sighting, there will be peace for the entire year.

*(Jannati Zaīwarz, p. 596)*

**Surah Fath**

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بِسْمِ اللَّهِ الرَّحْمَنِ الْرَّحِيمِ

Allah - beginning with the name of - the Most Gracious, the Most Merciful
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إِنَّا فَاتَحَنَّا لَكَ فَاتَحَنَّا مُسْتَفَقِينَ َٰثَبِتُهُ لَكَ اللَّهُ مَا تَقْدِرُ مِنْ

ذَٰلِكَ وَ مَا تَأْخَرَ وَ يَتَّمَّ يَعْمَتْهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا

مُسْتَفَقِيَّانِ َٰثَبِتُهُ اللَّهُ نَصْرًا عَرِيرًا َٰهُوَ الَّذِيٌّ أَنْزَلَ

السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدَدُوا إِيمَاناً مَّعَ

إِنَّمَا يَلِمُّ اللَّهُ جَنُوبَ السَّمَوَاتِ وَ الأَرْضِ وَ كَانَ اللَّهُ عَلِيّاً
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Blessings of Recitation (of the Holy Qurān)

حَكْيَةٌ ۖ لِيَدْخِلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّتَيْنِ ۖ تَجْرِيِّنَ
مِنْ تَقْلِيلِهَا الآثَارُ خَلْقِهَا فِيهَا وَ يَكْفِرُ عَنْهُمْ سَيَنَاءً ۖ ثُمَّ
وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُوُّةٌ عَظِيمَةٌ ۖ فَمُعَذَّبَ الْمُنفِقِينَ
وَ الْمُنفَّقَاتِ وَ الْمُشْرِكِينَ وَ الْمُشْرِكَاتِ الظَّالِمَيْنَ بِاللَّهِ ۖ عَلَى
السَّوْءِ عَلَيْهِمْ دَآَرَةً السَّوْءَ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَّهُمْ
وَأَعْدَلَّهُمْ جَهَّالًا وَ سَاءَتْ مَصِيرَهُمْ ﷺ وَ بِلَيْلَةِ جُنُودِ الْسَّنَوْتِ
وَ الْأَرْضِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا ۖ إِنَّا أَرَسَلْنَا
شَاهِدًا وَ مُبَشِّرًا وَ تَذَيِّرًا ﷺ لِيَتَوَكَّلُوا بِاللَّهِ وَ رَسُوْلِهِ
وَتَعَزِّزُوهُ وَ تَوْقِيُّوهُ وَ تَسْيَمِعُوهُ بَكْرَةً وَ أَصِيلَةً ﷺ إِنَّ الْذِينَ
يَبَايِعُونَكَ إِنَّمَا يَبَايِعُونَ اللَّهَ ۗ يَدُ اللَّهِ فِوَاقُ أَيْدِيهِمْ ۚ فَمَنْ
تَكُتِّبُ فَإِنَّمَا يَتَسْتَهَلِكُ عَلَى نَفْسِهِ ۔ وَ مَنْ أَوْفِي بِهِ بَأْسَ عَهْدَ عَلَيْهِ
اللَّهُ فَسِيمُوْتُهُ أَجْرًا عَظِيمًا ﷺ سِيَقُولُ لَكَ الْمُخْلِفُونَ مِنَ
الْأَعْرَابِ شَغَلْنَا آمُوَالٍ وَ أَهْلُونَا فَاسْتَغْفِرْ لَنَا٤

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يُقُولُونَ بِآَلِيَنَّهُمْ مَّا لَيْسُ في قُلُوبِهِمْ فَلَمَّا يَبْلُغُوا
٨٠ تَحْكُمُ مِّنْ اللَّهِ وَكَسِيرًا إِنَّ آَرَادَ يُكَرَّرَ حَسِيرًا ۖ قَلْ لَهُمْ نَفْقَةٌ ۖ بَلْ كَانَ اللَّهُ يَعْمَلُونَ خَبِيرًاۚ ۖ قَلْ لَهُمْ نَفْقَةٌ بِأَيْثَٰرٍ لَّنِ يُنْقِلَ قَدْرُ الرَّسُولِ وَالمُؤْمِنُونَ إِلَى أَهْلِهِمْ أَيْنَّ أَيْنَۚ ۖ كَانُوا قَوْمًا دُلِّكَ فِي قُلُوبِهِمْ وَقَلْنَّ أَنَّ السَّوْءَۚ ۖ وَكَانُوا أَعْتَدُّا بَيْنَاهَا إِلَّا لِيُحْفِرُنَّهُمْ سَيِّئًاۚ ۖ وَبِلِّهِ مُّلُكُ السَّوْرَةَ وَالْأَرْضَۚ يَغْفِرُ لَهُمْ مَا يَشَاءُ وَيُعْذِّبُ مِنْ يَشَاءُۚ ۖ وَكَانَ اللَّهُ غَفُورًا ۖ سَيْقُولُ النَّخَلُفُونَ إِذَا انتَلَفَتْهُمُ إِلَى مَعَانِيۚ ۖ رَجِيْهَاۚ ۖ يُتَأْكِدُهَا ذِرُوعًا يَشْيَعُكُمْ وَيَرْبِدُونَ أَنْ يَبْدِلُوا كَلِمَتَ اللَّهِۚ قَلْ لَنَّ تَشْيَعْنَا كَذَٰلِكَ إِنَّ اللَّهُ مِنْ قَبْلٍ فَسَيْقُولُونَ بِلْ نَحْسُدُوْنَۚ ۖ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًاۚ ۖ قَلْ لِلَّمُخْلَفِينَ مِنَ الْعُرَابِ ۖ سَتُدْعَونَ إِلَىٰ
Blessings of Recitation (of the Holy Qurān)

قُوِّمِ أَوْلِيَّةٌ بَأْسٍ شَدِيدٍ تَقَايَيْتُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِنَّ

تُطِيعُوا يُؤْتِيكُمْ اللَّهُ أَجْرًا حَسَنًا ۛ وَإِن تَتَّقُوْلُوا سَكَٰنًا

تُولِينَّهُمْ مِنْ قَبْلِ يُعَذِّبُوكُمْ عَذَابًا عَظِيمًا ۖ لَيْسَ عَلَى

الَّذِينَ حَرَجَ وَلَا عَلَى الَّذِينَ حَرَجَ وَلَا عَلَى الْقَوْمِ الصَّحِيحِ حَرَجٌ

وَمَن يَجْتَهَدُ اللَّهُ وَرَسُولُهُ يَدْخِلْهُ جَنَّةً تَجْرِي مِنْ ثَلَاثِهَا

الْأَخِرَّ ۚ وَمَن يَتَّقُوْلُ يُعَذِّبَهُ عَذَابًا عَظِيمًا ۖ لَّكُنَّ رَضِيَ اللَّهُ

عَلَى الْمُؤْمِنِينَ إِذَا بَيْنَ يُرِيدُونَ تَحْتَ الشَّجَرَةَ فَعَلَّمَهَا مَا فِي

قُلْوُهُمْ فَأَنْزِلَ السُّكَيْنَةَ عَلَيْهِمْ وَأَقْبَاهُوهُ فَتَحْيَبُوا قَرِيبًا ۖ

وَمَعَامِرَةً كَبِيرَةً يَتَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حكِيمًا

وَعَادَةَهُمُ اللَّهُ مَعاَمِرَةً كَبِيرَةً تَأْخُذُونَهَا فَعَجَّلَ تَحْكِيمَهُ

وَكَفَّ آيَاتِ اللَّهِ عَن كُلِّ مَكَارِهِمْ وَيَسْتَنْكِرُونَ أَيَّةً لِلنَّاسِ وَ

يَهْدِيكُمْ صِرَاطَهَا مُسْتَقِيمًا ۖ وَأُخْرَى لَمْ تُقِدِّرْنَ أَنْ تَعْلَمُوهَا

فَقَدْ أُحَاطَ اللَّهُ بِهَا ۖ وَكَانَ اللَّهُ عَلَى كُلٍّ شَيْءٍ قَبِيلًا ۖ وَلَوْ
فَأَتَلَّهُمُ الْذِّينِ كَفَرُوا أَوْلَّوَاهُمُ الْأَدْبَارْ ثُمَّ لَمْ يَكُونُ نُوْعًا وَلَا تَصِيرًا

سَنَـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~
صدق الله رسله الرازيًا بواقعٍ لتسلخن المسجداً

احترام إن شاء الله أمينين محبين رؤوسكم و مقصرين لا تخافون فعلم ما لم تعلموه مجعل من دون دين ذلك فلتقارباً هوا الذين أرسل رسوله بالهدى و الني

احتك لظهرة على الدينين كله وكفى بالله شهيداً محمدًا

رسول الله و الذين معه أشداً على الحفافر رحمة

بهم ترهم ركعاسجدًا يبتغون فضلًا من الله و رضوانًا

سياليهم في وجوههم من أثر السجود ديك مثلهم في التنورية و مثلهم في الالهيلي الكرع آخرج شئاً فأمره فاستغلظ فاستوى على سوقه يعجب الزّداعة

ليغليظ بهم الحفافر وعد الله الذين أمسوا و عملوا

الصلوات منهم مغفرة و أجرًا عظيمًا
Translation of Surah Fatḥ from Kanz-ul-İmān

[1] We have indeed, for your sake (O dear Prophet صل الله عليه وسلم), bestowed a clear victory. [2] So that Allah عز وجل may forgive, for your sake, the sins of those before you and those after you, and complete His favours upon you, and to show you the Straight Path. [3] And so that Allah عز وجل may provide you a great help. [4] It is He Who instilled peace in the hearts of the believers, so that it may increase their strength of conviction; and to Allah عز وجل only belong the armies of the heavens and the earth; and Allah عز وجل is All Knowing, Wise. [5] In order to admit the believing men and believing women into Gardens beneath which rivers flow, in which they will abide, and to relieve them of their misdeeds; and this, in Allah’s sight, is the greatest success. [6] And to punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women, who think evilly about Allah عز وجل; upon them only is the evil cycle of misfortune; and Allah عز وجل has wreaked anger upon them, and has cursed them, and has prepared Hell for them; and what an evil destination. [7] And to Allah عز وجل only belong the armies of the heavens and the earth; and Allah is Most Honourable, Wise. [8] We have indeed sent you (O dear Prophet صل الله عليه وسلم) as a present witness and a Herald of glad tidings and warnings. (The Holy Prophet صل الله عليه وسلم is a witness from Allah عز وجل). [9] In order that you, O people, may accept faith in Allah عز وجل and His Noble Messenger, and honour and revere the Noble Messenger; and may invoke the Purity of Allah عز وجل, morning and evening. (To honour the Holy Prophet صل الله عليه وسلم – is part of faith. To disrespect him is blasphemy). [10] Those who swear allegiance to you (O dear Prophet صل الله عليه وسلم), do indeed in fact swear allegiance to Allah عز وجل; Allah’s Hand1 of Power is above their hands; so whoever breaches his oath, has breached his own greater promise; and whoever fulfils the covenant he has with Allah عز وجل - so very soon Allah عز وجل will bestow upon him a great reward. [11] The ignorant

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1 Used as a metaphor, not physical
ones who had stayed behind will now say to you, ‘Our wealth and our families prevented us from going by keeping us pre-occupied, therefore seek forgiveness for us’; they utter with their tongues what is not in their hearts; say, ‘So does anyone have any control over you against Allah, if He wills to harm you or provide you benefit? In fact Allah is Aware of what you do.’ [12] ‘Rather you had assumed that the Noble Messenger and the Muslims will never return to their homes, and you thought this as good within your hearts, whereas you had thought evilly; and you were a people about to be ruined.’ [13] And whoever does not accept faith in Allah and His Noble Messenger - We have indeed kept prepared a blazing fire for disbelievers. [14] And for Allah only is the kingship of the heavens and the earth; He may forgive whomever He wills, and punish whomever He wills; and Allah is Oft Forgiving, Most Merciful. [15] Those who had stayed behind will now say, ‘When you go to receive the war booty, let us also go with you’; they wish to change the Words of Allah; say, ‘You shall never come with us - this is already decreed by Allah; so they will now say, ‘But rather you envy us’; in fact they never understood except a little. [16] Say to the ignorant who stayed behind, ‘You will soon be called against a nation of great military strength - to fight against them or that they become Muslims; so if you obey, Allah will give you an excellent reward; and if you turn away, the way you had turned away before, He will mete out a painful punishment to you.’ [17] There is no reproach upon the blind, nor reproach against the lame, nor reproach upon the sick; and whoever obeys Allah and His Noble Messenger - Allah will admit him into Gardens beneath which rivers flow; and whoever turns away - He will mete out a painful punishment to him. [18] Indeed Allah was truly pleased with the believers when they swore allegiance to you beneath the tree - so He knew what was in their hearts - He therefore sent down peace upon them, and rewarded them with an imminent victory. [19] And plenty of war booty, to take; and Allah
is Most Honourable, Wise. [20] Allah has promised you plenty of booty which you will take, and has bestowed this to you quickly, and restrained peoples’ hands from you; and in order that it may be a sign for the believers, and to guide you on the Straight Path. [21] And one more, not within your capacity, is within Allah’s hold; and Allah is Able to do all things. [22] And if the disbelievers were to fight you, they will turn away and flee, and then they will not find any supporter nor any aide. [23] The tradition of Allah, ongoing since before; and you will not find the tradition of Allah changing. [24] And it is He Who restrained their hands from you, and your hands from them in the valley of Makkah, after having given you control over them; and Allah sees all what you do. [25] It was these who disbelieved and prevented you from the Sacred Masjid, and stopped the sacrificial animals from reaching their place; and were it not for some Muslim men and Muslim women, whom you do not know - lest you may crush them and unintentionally incur some violation due to them - Allah would have permitted you to slay them; this relief for them, is so that Allah may admit into His mercy whomever He wills; and had they been separated, We would have indeed punished the disbelievers among them with a painful punishment. [26] Whereas the disbelievers had set up in their hearts an obstinacy - the same obstinacy of the days of ignorance - so Allah sent down His solace upon His Noble Messenger and upon the believers, and decreed upon them the words of piety, and they were more deserving and suitable for it; and Allah is the All Knowing. [27] Allah has indeed made the truthful dream of His Noble Messenger, come true; indeed you will all enter the Sacred Masjid, if Allah wills, in safety - with your heads shaven or hair cut short - without fear; so He knows what you do not know, and has therefore ordained another imminent victory before this. [28] It is He Who has sent His Noble Messenger with the guidance and the true religion, in order to make it prevail over all other religions; and Allah is sufficient as a Witness. (The Holy
Prophet Muhammad is a light from Allah. [29] Muhammad is the Noble Messenger of Allah; and those who are with him - they are stern with the disbelievers and merciful among themselves - you will see them bowing and falling in prostration, seeking Allah’s munificence and His pleasure; their signs are on their faces, from the effects of their prostration; this trait of theirs is mentioned in the Taurāt; and their trait is mentioned in the Injīl; like a cultivation that sprouted its shoot, then strengthened it, then thickened and then stood firm upon its stem, pleasing the farmer - in order to enrage the disbelievers with them; Allah has promised forgiveness and a great reward to those among them who have faith and do good deeds.

One Way of Attaining the Light of Faith in the Heart

It is mentioned in a Ḥadīṣ, ‘Whoever restrains his anger despite possessing the power to execute that anger, Allah will fill his heart with tranquillity and faith. (Al-Jāmi’-us-Šaghīr, pp. 541, Ḥadīṣ 8997)’

Narration

Somebody once swore at Sayyidunā Salmān Fārsī. He said in response, ‘If on the Day of Judgement my scale of sinful deeds is heavier than that of my good deeds, then I am worse than what you have called me, and if that scale is lighter, I do not care about this swearing by you.’ (Ithaf-us-Sādat-il-Muttaqīn, pp. 416, vol. 9)
Narration

Somebody once swore at Sayyidunā Sha’abī. He said in response, ‘If you are speaking the truth, may Allah forgive me, and if you are lying, may Allah forgive you.’ *(Ihyā-ul-Ulūm, pp. 212, vol. 03)*

3 Excellences of Sūrah Dukhān

1. The Sultan of Madīnah, the Noble Prophet  has stated, ‘Whoever recites Sūrah Dukhān in any night, 70,000 angels will continue to supplicate for his forgiveness until the morning.’ *(Jāmi’ Tirmiẓī, pp. 406, vol. 04 Hādiṡ 2897)*

2. The Beloved and Blessed Prophet  has stated, ‘Whoever recites Sūrah Dukhān during the night before Friday [i.e. Thursday night], forgiveness will be granted for him.’ *(Jāmi’ Tirmiẓī, pp. 407, vol.04 Hādiṡ 2898)*
3. The Holy Prophet Ḥusayn has stated, ‘Whoever recites Sūrah Dukhān during the day or night of Friday, Allah will make a house for him in Paradise.’ (Mu’jam Kabīr, pp. 264, vol. 08 Ḥadīth 8026)

Surah Dukhān

Blessings of Recitation (of the Holy Qurān)
although we have done evil, i am one of them who has done evil.

and he who has been forgiven by his lord, that is a great Forgiveness.

and they said, "our lord, for us are the good news of the garden, the well-wreathed.

and the day they shall meet the angels of the good news, they shall say, "there is no god but your lord, the mighty, the merciful."
عليّهم السماّة و الأرض و ما كانوا منظرين و لقد
تَحْيَّنَا بني إسْرَائِيل مَن عَذَاب المَهِيّين مـن
فراعون إنّه كان عالياّ من المُسرِّفين و لَقد احترنُهُم
علي علم على العلـيمين و أتِّبعتهم من الآيت ما فيه
بَلَوْا مَّشْرِيعَهُمُ إن هؤلاء لِقيَّون و إن هـي إِلا مَؤَسَّـتـنا
الأولى و ما تخن بِمَشْرِيعَهم قَاتلُو بِأبَائـنا إن كنـُــن
ضَرِيقَ مـن أهم خيـرٌ أم قُومٌ بـتَبْع و الـذين مـن قـبـيله
أهـل خَيْنهم إنّهم كانوا محيرـيـن و ما حلفنا السموع
و الأرض و ما بينتهما العينين ما حلفنهما إِلا بالحَقّ
و لكن أضْرَّرِنَّهُم لا يعلمون إن يوم الفصل مـيقاته
أجمعين يوم لا يقنع مولى عن مولى شيعاً و لا هم
يُنْصِرُونَ إِلاًّ مَن رَحِمَ اللّه إِنّه هـو المُتَّقـِرُ الرَّحِيم
إِن شَجَرَت الرقُوم كَالمَهْل كَالمَهْل يغلي في
البَطُونُونَ ۗ گَفَّلُي الأَحْيَمِ ۗ حَدِّدُوهَا فَاعْتِدُوهَا إِلَى سَوَاءٍ
الجَجِيمُ ۗ ۗ نُهِّرُ صَبِّبُوا فَوَقَّ رَأْسِهِ مِنَ عَذَابِ الأَحْيَمِ
ذُقْنِ ۗ إِنَّكَ آتَتَ الْعَزْيُزُ الْحَكِيمُ ۗ إِنَّ هَذَا مَا سَكَنتُمُ
بِهِ ۗ تَمَتَّرَوْنَ ۗ إِنَّ الْمُتَّقِينَ فِي مَقَامِ آمِنِ ۗ فِي جَنَّتِ وَ عُيُوٍّ ۗ يَلْبِسُونَ مِنْ سَنَدٍ وَ إِسْتَبْرَقٍ
مُتَّقِينَ ۗ كَذَٰلِكَ وَ رَوْجُنُهُمْ يَحْوَرُ عِيْنٍ يَدْعُوُنَّ فِيهَا بِكُلِّ فَاصِكِهَةٍ آمِنِ ۗ لَا يَذْوَقُونَ فِيهَا النَّمَوْتَ إِلَّا النَّمَوْتَ الْأُولِيَ وَ وَقُتُومُ عَذَابٍ
الجَجِيمُ ۗ فَصَلْا مِنْ رَبِّكَ ۗ ذَٰلِكَ هُوَ الْفَوْزُ العظيمُ
فَإِنَّمَا يُبَسِّرُنَّهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۗ فَارْتَقِبُ
ۖ إِنَّهُمْ مُّرْتَقِبُونَ
Blessings of Recitation (of the Holy Qurān)

Translation of Surah Dukhān from Kanz-ul-Īmān

[1] By oath of this clear Book. [2] We have indeed sent it down in a blessed night - indeed it is We Who warn. [3] During it are distributed all the works of wisdom. [4] By a command from Us - indeed it is We Who send. [5] A mercy from your Rab; indeed He only is the All Hearing, the All Knowing. [6] The Rab of the heavens and the earth and all that is between them; if you people believe. [7] There is no worship except for Him - He gives life and causes death; your Rab and the Rab of your forefathers. [8] Rather they are in doubt, playing. [9] So you await the day when the sky will bring forth a visible smoke. [10] Which will envelop the people; this is a painful punishment. [11] Thereupon they will say, ‘O our Rab! Remove the punishment from us - we now accept faith.’ [12] How is it possible for them to accept guidance, whereas a Noble Messenger who speaks clearly has already come to them? [13] Whereas they had then turned away from him and said, ‘He is a madman, tutored!’ [14] We now remove the punishment for some days - so you will again commit the same. [15] The day when We will seize with the greatest seizure - We will indeed take revenge. [16] And before them We indeed tried the people of Fir’awn, and an Honourable Noble Messenger came to them. [17] Who said, ‘Give the bondsmen of Allah into my custody; I am indeed a trustworthy Noble Messenger for you.’ [18] And saying, ‘And do not rebel against Allah; I have brought a clear proof to you.’ [19] ‘And I take the refuge of my Rab and yours, against your stoning me.’ [20] ‘And if you do not believe in me, then have no relation with me.’ [21] He therefore prayed to his Rab, ‘These are a guilty nation!’ [22] We commanded him, ‘Journey with My bondsmen in a part of the night - you will be pursued.’ [23] ‘And leave the sea as it is, parted in several places; indeed that army will be drowned.’ [24] How many gardens and water-springs they left behind! [25] And fields and grand palaces! [26] And favours amongst which they were rejoicing! [27] That is what We did; and We made another nation their heirs.
[29] So the heavens and the earth did not weep for them, and they were not given respite. [30] And indeed We rescued the Descendants of Israel from a disgraceful torture. [31] From Fir'awn; he was indeed proud, among the transgressors. [32] And We knowingly chose them, among all others of their time. [33] And We gave them signs in which lay clear favours. [34] Indeed these disbelievers proclaim; - [35] ‘There is nothing except our dying just once, and we will not be raised.’ [36] ‘Therefore bring back our forefathers, if you are truthful!’ [37] Are they better, or the people of Tubba’? And those who were before them? We destroyed them; they were indeed criminals. [38] And We did not create the heavens and the earth, and all that is between them, just for play. [39] We did not create them except with the truth, but most of them do not know. [40] Indeed the Day of Decision is the appointment for all of them. [41] The day on which, no friends will benefit each other at all, nor will they be helped. [42] Except those upon whom Allah has mercy; indeed He only is the Most Honourable, the Most Merciful. [43] Indeed the tree of Zaqqūm, - [44] Is the food of the sinners. [45] Like molten copper; it churns in their bellies. [46] Like the churning of boiling water. [47] ‘Seize him, and forcibly drag him right to the blazing fire.’ [48] ‘Then pour on his head the punishment of boiling water.’ [49] Saying ‘Taste it! Indeed you only are the most honourable, the dignified!’ [50] ‘Indeed this is what you used to doubt about.’ [51] Indeed the pious are in a place of peace. [52] In Gardens and water-springs. [53] They will be dressed in fine silk and embroidery, facing one another (on thrones). [54] So it is; and We have wedded them to maidens with gorgeous, large eyes. [55] In it they will ask for all kinds of fruit, with safety. [56] They will not taste death again in it, except their former death; and Allah has saved them from the punishment of fire. [57] By the munificence of your Rab; this is the great success. [58] And We have made this Qurān easy in your language, for them to understand. [59] Therefore wait (O Prophet - they too are waiting.
9 Excellences of Sūrah Mulk

1. It is reported by Sayyidunā Abū Ḥuraīrah that the Prophet of Raḥmaḥ, the Intercessor of the Ummah, the Owner of Jannaḥ has stated, ‘Without doubt there is a Sūrah in the Holy Qurān consisting of 30 verses, which will continue to intercede for its reciter until he is forgiven, and that Sūrah is Sūrah Mulk.’

   *(Jāmi’ Tirmiżī, pp. 408, vol. 04 Ḥadīth 2900)*

2. It is reported by Sayyidunā Anas that the Beloved Prophet has stated, ‘There is one Sūrah in the Noble Qurān which will continue to argue for its reciter until it will make him enter into Paradise, and that Sūrah is Sūrah Mulk.’

   *(Ad-Dur-rul-Manšūr, pp. 233, vol. 08)*

3. Sayyidunā ‘Abdullāh Ibn Mas’ūd has stated, ‘When a person goes into his grave, torment comes towards him from the direction of his feet. His feet will say, ‘There is no path for you from my side because this person used to recite Sūrah Mulk at night.’ Then the torment will come towards him from the direction of his chest or stomach. His chest or stomach will say, ‘There is no path for you from my side because this person used to recite Sūrah Mulk at night.’ Then the torment will come towards him from the direction of his head. The head will then say, ‘There is no path for you to come from my side because this person used to recite Sūrah Mulk at night.’*
So this Sūrah is a shield, as it shields a person from the punishment of the grave. In the Taurāt [Torah] its name is Sūrah Mulk, and whoever recites it at night performs an exceedingly pious action. *(Al-Mustadrak, pp. 322, vol. 03 Ḥadīth 3892)*

4. Sayyidunā Ibn ‘Abbās has stated that a companion of the Noble Rasūl once pegged a tent upon a grave but he was unaware that it was the site of a grave. However, later on he found that it was the grave of a person who was reciting Sūrah Mulk and he heard him complete the entire Sūrah. That companion went to the court of the Beloved and Blessed Prophet and said, ‘Yā Rasūllāh! I erected a tent over a grave but I was unaware that there was a grave. However, at that place there was a grave of such a person who recites the whole of Sūrah Mulk every day.’

Then the Prophet of Allah said, ‘It is this which is a shield and it is this that is a means of attaining salvation. This is what has protected that person from the punishment of the grave.’ *(Jāmi’ Tirmiżī, pp. 407, vol. 04 Ḥadīth 2899)*

5. The Holy Prophet has stated, ‘It is my wish that [i.e. Sūrah Mulk] be in the heart of every believer.’ *(Kanz-ul-‘Ummāl, pp. 291, vol. 01 Ḥadīth 2645)*

6. If this Sūrah is recited upon sighting of the moon, the reciter will remain secured from hardships
for all 30 days of the month because this consists of 30 verses, and these suffice for 30 days. (*Ruḥ-ul-Ma‘aānī, Sūrah Al-Mulk, pp. 4 vol. 15*)

7. Sayyidunā Ibn ‘Abbās reported that the Beloved and Blessed Prophet has stated, 'Without doubt I see a Sūrah in the Holy Qurān consisting of 30 verses; whoever recites this (Sūrah) at night, 30 good deeds will be written for him, 30 of his bad deeds will be erased, and his rank will be raised by 30 degrees.

Allah will send an angel towards him so that it can spread its wings over him and protect him from everything until his waking. This [Sūrah] is one which does Mujādalah (i.e. argues) and in the grave it will argue for the forgiveness of its reciter; and this Sūrah is *تَزَادَ الْذَّينَ يَبْيُهوَ الْمَلَكَ*.' (*Ad-Dur-rul-Manšūr, pp. 233, vol. 08*)

8. The Holy Prophet would recite Sūrah Mulk and Sūrah Alif Lām Mīm Tanzīl as-Sajdaḥ before resting at night. (*Ruh-ul-Bayān, pp. Sūrah Al-Mulk, pp. 98 vol. 10*)

9. Sayyidunā Ibn ‘Abbās once said to somebody, ‘Shall I not give you a Ḥadīṣ as a gift, with which you will be happy?’ The person replied, ‘Certainly!’ So he said, ‘Recite this Sūrah and teach this Sūrah to your family members, to all your children, to the children of your house, and to your neighbours because it is a means of salvation and on the Day of Judgement it will argue for its reciter in the court of its Rab.
It will search out its reciter so that it can save him from the punishment of the Hellfire and because of this Sūrah, its reciter will succeed in gaining salvation from punishment.’ *(Ad-Dur-rul-Manšūrz, pp. 231, vol. 08)*

**Surah Mulk**

)*(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)*(  
Allah - beginning with the name of - the Most Gracious, the Most Merciful

)*(تَبَرَّكَ الَّذِي بَيِّنَّ الْمَلَكَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَبِيلٌ)*

الَّذِي خَلَقَ الْحَيَوَةَ الْأُولَى وَالْخَيْوَةَ لَيُبَلْوِكُمْ إِنْ يُؤْمِنْ أَحْسَنُ عَمَلًا ٍ وَهُوَ الْعَزِيزُ العَفُوُّ وَالَّذِي خَلَقَ سَبْعَ سَمَوُّٰتٍ طَبَقًا مَا تَرَى فِي خَلْقِ الْرَّحْسَٰلِ مِنْ نَقْوِٰثٍ فَأَرَجِعُ  
الْبَصَرُ هَلْ تَرَى مِنْ فَطْوَرٍ تُمَّ ارْجِعُ  
يَنْقُلِبِ الْبَصَرُ حَاسِمًا وَهُوَ حَسِيرٌ وَلَقَدْ رَجَّمَ  
السَّمَآءَ الْدُّنِیَا بِمَصَابِيحٍ وَجَعَلَنَّهَا رَجُومًا لِّلشَّیطَانِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ وَلِلَّذِينَ كَفَرُوْا بِرِيَّهُمْ*
عَدَّابٌ جَهَةٌ ٍ ۚ وَ يُنسِ السَّمِيْرُ ۛ إِذَا أَلْقَوْا فِيهَا سَمَعُوا
لَهَا شَهَيْقًا ۚ وَ هُمْ تَفْوَرُوْنَ ۛ تَكَادُ تَثْمِيرَ مِنْ الْقُيَّضِ كُلُّمَا
أَلْقَيْتُ فِيهَا فُؤُودُ سَأَلُوهُمْ حَرَّتُهُمْ أَلَمْ يَايُكُمْ تَذَكِّرُوْنَ قَالُوْنَاهُ بَلِيْ قَدْ جَاءَنَا تَذَكِّرُوهُ فَكَذَّبُوا وَ قَلَّتْهُ مَا نَزُّلَ اللَّهُ مِنْ شَيْءٍ ۢ
إِنَّ أَنْتُمْ إِلَّاٌ فِي صُدُّلِّ كَبِيرٍ ۛ وَ قَالُوْنَاهُ لاٌّوُكَنَا نَسْمَعُ أَوْ نَتَفَقَّلَ مَا سَحَنَّا فِي أَحْضَبِ السَّعِيرِ ۚ فَاعْتَرَفُوْنَ بِذَايْنِ ۢ
فَسَحْقَنَا لِأَحْضَبِ السَّعِيرِ ۛ إِنَّ اللَّهِ يُحِشْوُنَّ رَبِّهِمْ
بِالْقَيْسِ لَهُمْ مَغْفِرَةٌ وَ أَجْرٍ كَبِيرٍ ۛ وَ آيِرُوْا قَوْتُكُمْ أَوْ
اِجْهَرُوا بِهِ ۛ إِنَّهُ عَلِيْمٌ بِذَايِتِ الْصُّدُورِ ۢ أَلَّا يَعْلَمُ مِنْ
خَلَقٍ ە وَ هُوَ اللَّطِيفُ السَّمِيرُ ۛ هُوَ الَّذِي جَعَلَ تَحْكُمَ
الْأَرْضِ ذَلُولًا فَاشْتَوَّا فِي مَنْسَكِهَا وَ كَلَّمُوا مِنْ ذِرَاقِهِ
ۚ وَ إِلَيَّهِ النُّشُورُ ۛ آمِنُ مَنْ فِي السَّمَٰئَةِ ۢ أَنْ يَجْسِفَ
بِكُمْ الأَرْضُ فَإِذَا هُمْ تَنَوُّرُ ۛ آمِنُ مَنْ فِي السَّمَٰئَةِ
آَن يُرِسِّلُ عَلَيْكُمْ خَاصًّا فَسَتَّعَلُمُونَ كَيْفَ تُذْيِّبُونَ

وَلَقَدْ كَذَّبَ الْمُجَدَّدُونَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ تَكْيِيرٌ أَوْ لَمْ يُرِدَّ إِلَى الْطَّيْرِ فَوَقُوهُ مَّسْتَفْتَمَّ وَيَقِيَّضَنَّلَّهُ مَا يُسَرِّكُهُنَّ إِلَّا الْرَّحْمَنُ إِنَّهُ بَلْ يُشِيِّشُ بِصِيَّرٍ آمَنَ هَذَا الْذِّي هُوَ جَنَّةُ تَحْكُمُ يَنْصَرُهُ مِنْ دُونِ الرَّحْمَنِ إِنَّ اِسْتِقْمَالَ إِلَّا فِي عُفُوٍ آمَنَ هَذَا الْذِّي يُؤْرِقُكُمْ إِنَّ اِسْتِقْمَالَ رَزْقُهُ بَلْ بُحْوَاءٌ فِي عُفُوٍ وَفَنُورٍ آمَنَ يُبْشِرُ مُكِيبًا عَلَى وَجْهِهِ أَهْدَى آمَنَ يُبْشِرُ سُويًّا عَلَى بِرَاتِ مُسْتَقِيمٍ قُلْ هَوَاهُ الْذِّي أَنَا حَكِيمٌ وَجَعَلْتُ حَكْمَ السَّمَاعِ وَالبَصَارَةِ الْأَفْدَاءِ قَلِيلًا مَّا تُشْكُرُونَ قُلْ هُوَ الْذِّي دَرَأَ حَكْمُهُ فِي الأَرْضِ وَالْيَوْمِ الدُّخَرِ وَيُقِولُونَ مِنْهُ هَذَا الْوَعْدُ إِنْ كَنَّا صَدِيقِينَ قُلْ إِنِّي الْعَلِيمُ عِنْدَ الَّلَهٍّ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ فَلَنَا رَأْوَةٌ زَلَقَةٌ سَيْبِينَ وَجِوَاءٌ الْذِّينَ كَفَرُوا
Translation of Surah Mulk from Kanz-ul-Imān

[1] Most Auspicious is He in Whose control is the entire kingship; and He is Able to do all things. [2] The One Who created death and life to test you – as to who among you has the better deeds; and He only is the Most Honourable, the Oft Forgiving. [3] The One Who created the seven heavens atop each other; do you see any discrepancy in the creation of the Most Gracious? Therefore lift your gaze – do you see any cracks? [4] Then lift your gaze again, your gaze will return towards you, unsuccessful and weak. [5] And indeed We have beautified the lower Heaven with lamps, and have made them weapons against the devils, and have kept prepared for them the punishment of the blazing fire. [6] And for those who disbelieved in their Rab, is the punishment of Hell; and what a wretched outcome! [7] They will hear it hissing when they will be thrown into it, and it is boiling. [8] As if about to explode with rage; whenever a group is thrown into it, the guardians of Hell will ask them, ‘Did not a Herald of Warning come to you?’
[9] They will say, ‘Yes, why not – indeed a Herald of Warning did come to us – in response we denied and said, ‘Allah has not sent down anything – you are not except in a great error.’’ [10] And they will say, ‘Had we listened or understood, we would not have been among the people of Hell.’ [11] So now they admit their sins! Therefore accursed be the people of Hell! [12] Indeed for those who fear their Rab without seeing is forgiveness, and a great reward. [13] And whether you speak softly or proclaim it aloud; He indeed knows what lies within the hearts! [14] What! Will He Who has created not know? Whereas He knows every detail, the All Aware! [15] It is He Who subjected the earth for you, therefore tread its paths and eat from Allah’s sustenance; and towards Him is the resurrection. [16] Have you become unafraid of the One Who controls the heavens, that He will not cause you to sink into the earth when it trembles? [17] Or have you become unafraid of the One Who controls the heavens, that He will not send a torrent of stones upon you? So now you will realise, how My warning turned out! [18] And indeed those before them had denied – therefore how did My rejection turn out! [19] And did they not see the birds above them, spreading and closing their wings? None except the Most Gracious holds them up; indeed He sees all things. [20] Or which army do you have that will help you against the Most Gracious? The disbelievers are in nothing except an illusion. [21] Or who is such that will give you sustenance if Allah stops His sustenance? In fact they persist in rebellion and hatred. [22] So is one who walks inverted upon his face more rightly guided, or one who walks upright on the Straight Path? [23] Proclaim (O dear Prophet), ‘It is He Who created you, and made ears and eyes and hearts for you; very little thanks do you offer!’ [24] Say, ‘It is He Who has spread you out in the earth, and towards Him you will be raised.’ [25] And they say, ‘When will this promise come, if you are truthful?’ [26] Proclaim, ‘Surely Allah has its knowledge; and I am only a Herald of plain warning.’ [27] So when they will see it close, the faces of the disbelievers will
become ghastly, and it will be declared, ‘This is what you were demanding.’ [28] Say (O dear Prophet صلى الله عليه وسلم), ‘What is your opinion – Allah ﷺ may either destroy me and those with me, or have mercy on us – so who is such that will protect the disbelievers from the painful punishment?’ [29] Proclaim, ‘He ﷺ only is the Most Gracious – we have accepted faith in Him and have relied only upon Him; so you will now realise who is in open error.’ [30] Say, ‘What is your opinion - if in the morning all your water were to sink into the earth, then who is such who can bring you water flowing before you?’

4 Excellences of Sūrah Ar-Raḥmān

1. It is narrated by Sayyidunā ‘Ali ﷺ that I heard the Merciful Prophet صلى الله عليه وسلم saying, ‘For everything there is adornment, and the adornment of the Holy Qurān is Sūrah ar-Raḥmān.’ (Ad-Dur-rul-Manṣūr, pp. 690, vol. 7)

2. The Noble Prophet صلى الله عليه وسلم has stated, ‘The reciter of Sūrah Ḥadīd, Sūrah Wāqiah, and Sūrah ar-Raḥmān is referred to as Sākin-ul-Firdaus (resident of Jannat-ul-Firdaus) amongst the angels of the heavens and the earth.’ (Ad-Dur-rul-Manṣūr, pp. 690, vol. 07)

3. It is reported by Sayyidunā Jābir bin ‘Abdullāh ﷺ that the Intercessor of the Ummaḥ, the Owner of Jannah, the Beloved Prophet صلى الله عليه وسلم went to the blessed Šahābah ﷺ and recited Sūrah ar-Raḥmān from the beginning to the end, whilst they all remained silent.

The Holy Prophet صلى الله عليه وسلم stated, ‘I am observing an air of silence over you – when I recited this very same Sūrah in front of the Jinns on the night of meeting with
them, they responded in an incredibly pleasing and beautiful manner. Whenever I reached this verse:

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في آية الله تعالى

كِنِّيَةُ الَّذِينَ يُكَفَّرُونَ

وَعَلَّمَ الْقُوْرَانَ

هَلَتْ الإِنْسَانَ عَلَمَتُهُ

الْبَيْانَ

الْشَّمْسَ وَ الْقَمْرَ حَبْسَانِ

وَالْجُنْجَرَ وَ الشَّجَرَ

يَسْجُدُنَّ وَ السَّمَاةَ رَفَعُهَا وَ وَضَعُّ الْبَيْتَانَ

تَطَفَّوْا فِي الْبَيْتَانِ

وَ أَقْيِمْوَ الْوُزُونَ بِالقَسْطِ وَ لَا تُخَيِّرُوا
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they said: ‘وَلَا يَكُونَ مِنْ يَمَعْكَ رَبُّنَا نُكْتِبُ فَلُكَ الْحَمْدُ’ – meaning, ‘O our Rab! We do not deny anything from Your bounties, and all praises are for You.’ (Ad-Dur-rul-Manşûr, pp. 690, vol. 07)

4. By reciting Sūrah ar-Raḥmān 11 times, problems are resolved. In addition to this, it is very beneficial for the patient suffering from disease of the spleen to make him drink the water blessed with washing a piece of paper which has Sūrah ar-Raḥmān inscribed on it. (Jannatī Zaīwar, p. 597)

**Surah Ar-Rahman**

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ِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ الَّذَيْنَ أَحْصَرْنَاهُمْ فِي الْأَرْضِ

كِلَّٰذِبٍ وَ مُشْرِكٍ

فَأَفْضِلْنَاهُ عَلَىٰ رِوَاهُ

وَأَقْيِمْنَاهُ عَلَىٰ بُيُوتٍ
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Allah - beginning with the name of - the Most Gracious, the Most Merciful
الليلتان وَ الأَرْضِ وَ ضَعْفَهَا يَلَآنَامُ ۚ فيَهَا فَاسِكَةَةُ ۛ وَ النَّعْلُ ذَاتُ الْأَسْعَامِ ۚ وَ الْحُبُّ ذَوَّ الْعَصْفِ وَ الرَّجَالُ ۔ فَبِيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۖ حَلَقَ الإنسانَ مِنْ صَلَصَلٍ كَالْفَخَارِ ۚ وَ حَلَقَ اَنْجَانَ مِنْ مَارِجٍ مِّنْ نَارٍ ۖ فِيَّبَيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۖ رَبُّ الْمُشْرِقِينَ وَ رَبُّ الْمُغِرِّبِينَ ۔ فِيَّبَيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۖ مَرْجُ الْحُجُّرِينَ يَلِتَقِينَ ۖ بَيِّنَتُهُمَا بِزَرَعٍ ۖ لَا يَبْغُيِّنَى فِيَّبَيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۖ وَلَهُ اَنْجَارُ الْمُشْنَعَتُ فِي النَّجَرِ كَالْعَلَّامِ ۚ فِيَّبَيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۖ رَبُّكَ ذُوا نَجَّالِلْ وَ الْإِصْرَائِ ۔ فِيَّبَيَّنَى أَلَّا تَرْكُمَا تَكَذَّبِينَ ۚ يَسِعُهَا مِنْ فِي السَّنَوَاتِ وَ الأَرْضِ ۚ كُلُّ يَوْمٍ هُوَ
في شأني قبآي آلاء رضيتم تَكُذَّبُونَ ستُفرَعُ عَنْ تَكُمَّر

ائيَّة النَّفَقَتِي قبآي آلاء رضيتم تَكُذَّبُونَ يَمْعَشَر

احْيَنَّ وَالَّذِي أَنْمَسْ إِنْ أَسْتُطَعْتُمْ أَنْ تَنْفَذُوا مِنْ أَقْطَارِ السَّنَوْتِ وَالأَرْضِ فَانْفَذُوا لَا تَنْفَذُونَ إِلَّا بِسُلْطَنِ قبآيً

آلاء رضيتم تَكُذَّبُونَ يُوْسِلُ عَلَيْكُمْ شِوَاطِعٌ مِنْ نَارِ

وَعَدُّ عَلَىٰ نَفْسِكُمْ فَلا تَنْتَصَّرُونَ قبآي آلاء رضيتم تَكُذَّبُونَ

فَإِذَا اشْقَّتِ السَّمَاءُ فُكَّاتُ وَرَدَةُ كَالْدِهَانِ قبآيً

آلاء رضيتم تَكُذَّبُونَ فِيَوْمِي لَا يَشْهَدُ عَنْ ذِبَّةٍ إِنَّ

وَلَا جَانَّ قبآي آلاء رضيتم تَكُذَّبُونَ يَعْرُفُ

المجَرِيمُونَ يِبْسُونُهُمْ فَيَوْحَدُ بِالنَّواصِعِ وَالأَقْدَامِ

فَقَبآي آلاء رضيتم تَكُذَّبُونَ هَذِهِ جَهَتُهُمُ الَّتِي يَكَذِّبُونَ بِهَا

المجَرِيمُونَ يُطَوَّفُونَ بَيْنَهَا وَبَيْنَ حَيَّيْمٍ أَنَّ

فَقَبآي آلاء رضيتم تَكُذَّبُونَ وَلَمَّا خَافْ مَقَامُ رَبِّهِ

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جَنَّتَنِينَ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ أَفْتَنَهُمُّ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ تَحْرِينِينَ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ مُتَّكِئِينَ عَلَى فُرُوضٍ بَطَابِنُهَا مِنْ إِسْتِبْرَاقٍ وَ جَنَّاتُ الْجَنَّاتِينَ ذَاتٍ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ قُصْرُتُ الْطَّرْفِ لَا يُطِيعُهُمُّ إِنْسَ قَبْلَهُمْ وَ لَا جَانٍ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ الْمَرْجَانُ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ الْإِحْسَانُ إِلَّا الْإِحْسَانُ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ دُوَيْنَاهُمُّ جَنَّتَنِينَ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ مَدْهَا مَدْتَنِ فَيَأَيَّ الَّذِينَ رَيَّكُمَا تَكَذِّبُونَ فِيهِمَا عَيْنَانَ
Translation of Surah Ar-Rahman from Kanz-ul-İmān

jinns! Which favour of your Rab will you deny? [17] Rab of both the Easts, and Rab of both the Wests! [18] So O men and jinns! Which favour of your Rab will you deny? [19] He has set flowing two seas that appear to meet. [20] Whereas there is a barrier between them so they cannot encroach upon one another. [21] So O men and jinns! Which favour of your Rab will you deny? [22] Pearls and coral-stone come forth from them. [23] So O men and jinns! Which favour of your Rab will you deny? [24] To Him only belong the sailing ships, raised above the sea like hills. [25] So O men and jinns! Which favour of your Rab will you deny? [26] For everything on the earth is extinction. [27] And everlasting is the Entity of your Rab, the Most Majestic and the Most Honourable. [28] So O men and jinns! Which favour of your Rab will you deny? [29] All those who are in the heavens and the earth seek only from Him; every day is an enterprise for Him. [30] So O men and jinns! Which favour of your Rab will you deny? [31] Disposing all works quickly We tend towards your account, O you two large groups! [32] So O men and jinns! Which favour of your Rab will you deny? [33] O the groups of jinns and men, if you can cross the boundaries of the heavens and the earth, then cross them; wherever you may go, His is the kingdom! [34] So O men and jinns! Which favour of your Rab will you deny? [35] Flames of smokeless fire and black smoke without flames, will be let loose on you, so you will not be able to retaliate. [36] So O men and jinns! Which favour of your Rab will you deny? [37] And when the Heaven will split, it will appear like a rose painted red. [38] So O men and jinns! Which favour of your Rab will you deny? [39] On that day no sinner will be questioned about his sins, from men or from jinns. [40] So O men and jinns! Which favour of your Rab will you deny? [41] The criminals will be recognised from their faces, so will be caught by their forelocks and feet, and thrown into Hell. [42] So O men and jinns! Which favour of your Rab will you deny? [43] This is Hell, which the criminals deny. [44] They shall keep going back and forth between it and the extremely hot boiling
water. [45] So O men and jinns! Which favour of your Rab will you deny? [46] And for one who fears to stand before his Rab, are two Gardens. [47] So O men and jinns! Which favour of your Rab will you deny? [48] Having numerous branches. [49] So O men and jinns! Which favour of your Rab will you deny? [50] In the two Gardens flow two springs. [51] So O men and jinns! Which favour of your Rab will you deny? [52] In which are fruits of all kinds, each of two varieties. [53] So O men and jinns! Which favour of your Rab will you deny? [54] Reclining upon thrones that are lined with brocade, with the fruit of both Gardens close enough to be picked from under. [55] So O men and jinns! Which favour of your Rab will you deny? [56] Upon thrones are the women who do not gaze at men except their husbands, and before them, are untouched by any man or jinn. [57] So O men and jinns! Which favour of your Rab will you deny? [58] They are like rubies and coral-stone. [59] So O men and jinns! Which favour of your Rab will you deny? [60] What is the reward of virtue except virtue (in return)? [61] So O men and jinns! Which favour of your Rab will you deny? [62] And besides them, there are two more Gardens. [63] So O men and jinns! Which favour of your Rab will you deny? [64] Densely covered with foliage, appearing dark. [65] So O men and jinns! Which favour of your Rab will you deny? [66] In the Gardens are two springs, overflowing with abundance. [67] So O men and jinns! Which favour of your Rab will you deny? [68] In them are fruits (of all kinds), and dates and pomegranate. [69] So O men and jinns! Which favour of your Rab will you deny? [70] In them are women of good behaviour and gorgeous faces. [71] So O men and jinns! Which favour of your Rab will you deny? [72] They are houris (maidens of Paradise), hidden from view, in pavilions. [73] So O men and jinns! Which favour of your Rab will you deny? [74] Untouched by any man or jinn, before them. [75] So O men and jinns! Which favour of your Rab will you deny? [76] Reclining on green cushions and beautiful decorated carpets. [77] So O men and jinns! Which favour of your
Rab will you deny? [78] Most Auspicious is the name of your Rab, the Most Majestic and the Most Honourable.

One Reason for (Provision of) Sustenance

In the blessed time of the Noble Prophet صلى الله عليه وسلم, there were two brothers. Of these two brothers, one would come to the blessed court of the Holy Prophet صلى الله عليه وسلم (in order to seek knowledge of Islam). The other brother was labourer.

One day, the other brother who was a labourer, complained about his brother to the Beloved Prophet صلى الله عليه وسلم (that he has placed the entire burden of earning onto me, and he should help me in labour). The Prophet of Rahmah, the Intercessor of Umma, the Owner of Jannah صلى الله عليه وسلم replied, ‘i.e. it might be that you are receiving sustenance by virtue of him.’ (Jami’ Tirmizzi, pp. 154, vol. 4, Hadith 2352) (Ash’at-ul-Lamaati, pp. 262, vol. 3, Chapter 3)

Excellences of Sura Waoqi’ah

1. This Sura is highly blessed. It is reported by Sayyiduna Anas صلى الله عليه وسلم that the Prophet of Allah صلى الله عليه وسلم has stated, ‘Sura Waoqi’ah is the Sura of affluence (i.e. prosperity), so recite it and teach it to your children.’ (Ruh-ul-Ma’aani, pp. 183, vol. 07)
2. Sayyidunā ‘Uṣmān visited Sayyidunā Ibn Mas‘ūd when he was on his death bed, and said to him, ‘Should I grant you something from the treasury; what would you say?’ He replied, ‘There is no need for it.’

Sayyidunā ‘Uṣmān then said, ‘It will be useful for your daughters after you.’ Ibn Mas‘ūd replied, ‘You are afraid of my daughters falling into poverty and hunger, but I have ordered them to recite Sūrah Wāqi’āh every night. I heard the Prophet of Allah صلى الله عليه وسلم saying, ‘Whoever recites Sūrah Wāqi’āh every night will never be afflicted with poverty or hunger.’

Surah Waqi’āh

Allah - beginning with the name of - the Most Gracious, the Most Merciful

إِذَا وَقَعَتْ الْوَاقِعَةُ لَيْسَ لَوْقَعَتْهَا كَأَدْبَةَ حَافِضَةَ

رَافِعَةٌ إِذَا رُجِبَتْ الْأَرْضُ رَجَّاً وَ بُسَتْ الْجِبَالُ

بَسَّاً فَكَانَتْ هِبَاءاً مُنْبِتَةً وَ كُنْتُمْ أَرْوَاجًا

تَلَقَّتْ فَأَصْحَبَ الْمُيَمَّةَ مَا أَصْحَبَ الْمَيْمَةَ
Blessings of Recitation (of the Holy Qurān)

وَأَصْحَبُ الْمَشْكُوْمَةِ مَا أَصْحَبَ الْمُشْتَمِّةٍ ۖ وَ الْسِّبْقَوْنَ

الْسِّبْقَوْنَ ﷺ أُوْلَٰٓيَّةُ الْمَقْرُوبِّنَّۖ فِي جَنَّتِ التَّجْرِيبِ

ثُلُّدَ مِنَ الْأَوَّلِينَ ۖ وَ قَلِيلٌ مِّنَ الأَخْرَّينَ ۖ عَلَى سَرْرٍ مَّوْضُوْعِهِ ۖ مُّتَسَكِّنِينَ عَلَيْهَا مُتَقَبَّلُينَ ۖ بِطُوْفٍ عَلَى هٓمِّهِ وَلَدَانَ مُخْلُّدِّنَۖ بِأَحْكَٰمٍ وَ أَبَارِيْقٍ وَ كَأَّسٍ مِّنْ مَعِينٍ ۖ لَا يُصَدَّعُونَ عَنْهَا وَلَا يَنْزِفُونَ

وَفَاحِشَةُ مَّا يَأْتِيْرُونَ ۖ وَ حَوْضُ طَيْرٍ مَا يَيَشْتَهُونَ

وَحُورُ عَيْنٍ ۖ كَأَمْشَالِ اللَّهُوَاتِ الْمَكْتُوبُنَّ ۖ جَزَآءٌ بِمَا كَانُوا يَعْمَلُونَ ۖ لَا يَسْمَعُونَ فِيهَا لَعْوًا وَلَا تَأثِيْنًا إِلَّا قَيَّدًا سَلِمًا سَلِمًا ۖ وَ أَصْحَبُ الْيَمِينِ ۖ مَا أَصْحَبُ الْيَمِينِ ۖ فِي سَدْرٍ مَّخْصُودٍ وَ طَلُحٌ مَّنْصُوبٌ وَ ظَلْلٌ مَّنْصُوبٌ ۖ وَ مَاءٌ مَّسْكُوْنٌ وَ فَاصِيْهَةٍ كَثِيرَةٌ لَا مَقْطُوعَةٌ وَ لَا مَنْوَعَةٌ وَ فُرْشٍ
مَرْفُوعَةٌ ﷺ إنَّا أَنْشَأَنَّهُنَّ إِنَّشَاءَ ﷺ فَجَعَّلْنَهُنَّ

أَبِكَارًا ﷺ عَرَبِيَّةٌ أَتَرَابًا ﷺ لَّا أَصْحَبُ الْيَيْمِيَّةِ ﷺ فَنَّ أَنْ لَّا أَصْحَبُ الْيَيْمِيَّةِ

وَأَلْتَلِّي مَنَّ الْأَخْرَىٰنَ ﷺ وَأَصْحَبُ الشَّمْسَاءِ

مَا أَصْحَبُ الشَّمْسَاءِ ﷺ فِي سَمْوَتٍ وَحَمِيمٍ ﷺ وَظِلٍّ مِنَ

يَجَوَّرُونَ ﷺ لَا بَارِيَّةٍ وَلَا كَرَيْفٍ ﷺ إِنَّهُمْ كَانُوا قَبْلَ

ذُلِّكَ مِنْ تَرْفَعِينَ ﷺ كَانُوا يُبَيِّنُونَ عَلَى الْحَيْثُ الْقَدِيمَ

وَكَانُوا يُقُولُونَ أَيْدَا مِسْتَنَ وَكَتَنَا تَرَابًا وَحَظَامًا عَرَانَا

لَمْ يَجَوَّرُوْنَ ﷺ أو أَبَاوُنَا الْأَوَّلُونَ ﷺ قَلْ إِنَّ الْأَوَّلِينَ

وَالْآخِرِينَ ﷺ لَمْ يَجَوَّرُوْنَ إِلَى مِيَاقَاتِ يَوْمٍ مَّعْلُومٍ

ثُمُّ إِنْ كُنْتُمْ أَيْهَا الصَّالِحُونَ الْمَكْتَبُونَ ﷺ لَا كَلْوُونَ مِنْ شُجُرِ

مِنْ رَقْمِكُمْ ﷺ فَمَايُوْنَ مِنْهَا الْبَطُونَ ﷺ فَشَارَبُوْنَ

عَلَيْهِ مِنَ الْحَيْمِ ﷺ فَشَارَبُوْنَ شَرْبَ الْهَيْمِ ﷺ هَذَا

نُزُلُهُمْ يَوْمَ الْيَدِينِ ﷺ فَخَنُّ حَلَّقُكُمْ فَلَوَلَّا تَصِرُّفُوْنَ
Blessings of Recitation (of the Holy Qurān)
في كتب مَكَّنْوِيٍّ لا يَمِّسَهَا إِلَّا المُطَهَّرُونَ

مَنْ رَبِّ الْعَلَمِينَ أُفِّهَاذَا الحَيَاةِ أَنْتُمْ مَدْهِنُونَ

وَتَجَهَّدُونَ رَزَقُكُمْ أَنْتُمْ تَكُنَّبُونَ فَلَوْلَا إِذَا بَلَغْتُمْ

اِحْلَقُوا مَرَّةً وَأَنْتُمْ جَيْبِيْنَ مَنْ تَمْطُرُونَ وَتَخْنُ أَقْرُبَ

إِلَيْهِ مَنْذُكُمْ وَلَحِينَ لا تُبِعْرُونَ فَلَوْلَا إِنْ كُنْتُمْ

خَيْرَ مَدْنِيِّيْنَ تَرِجُوُنَّهَا إِنْ كُنْتُمْ صَدْقِيْنَ فَأَمَّا

إِنْ كَانَ مِنَ الْمُقَرِّبِينَ فَرُوحَ وَرَيْقَانَ وَجَنَّتُ

تَعْيِمٌ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَبِ الْيَمِيْنِ فَسَلَّمَ لَكُ

مِنْ أَصْحَابِ الْيَمِيْنِ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ

الْصَّلَائِيْنَ فَنَذَلْ مِنْ حَيْمِيْ وَتَصْلِيَةٌ حُجُّمٍ

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَتَمِنْ بِهِ الْيَدِ الْمُقْطَرَةَ مِ
Translation of Surah Waqi’ah from Kanz-ul-Īmān

great sin (of disbelief). [47] And they used to say, ‘When we are
dead and have turned into dust and bones, will we surely be raised
again?’ [48] ‘And also our forefathers?’ [49] Proclaim, ‘Without
doubt all – the former and the latter.’ [50] ‘They will all be gathered
together – on the appointed time of the known day.’ [51] Then
indeed you, the astray, the deniers - [52] You will indeed eat from
the Zaqqūm tree. [53] Then will fill your bellies with it. [54] And
upon it, you will drink the hot boiling water. [55] Drinking the
way thirsty camels drink. [56] This is their reception on the Day of
Justice. [57] It is We Who created you, so why do you not accept
the truth? [58] So what is your opinion regarding the semen you
discharge? [59] Do you make a human out of it, or is it We Who
create? [60] It is We Who have ordained death among you, and
We have not been beaten - [61] In the matter of exchanging you for
others, and to transform you into what you do not know. [62] And
you have indeed learnt about the first creation, so why do you not
ponder? [63] So what is your opinion regarding what you sow?
[64] Is it you who cultivate it, or is it We Who develop it? [65] If
We will We can make it like dry trampled hay, so you would keep
crying out. [66] That, ‘We have indeed been penalised!’ [67] ‘In
fact, we were unfortunate!’ [68] So what is your opinion regarding
the water that you drink? [69] Is it you who caused it to descend
from the cloud, or is it We Who cause it to descend? [70] If We
will We can make it bitter, so why do you not give thanks? [71] So
what is your opinion regarding the fire which you kindle? [72] Is it
you who grew its tree, or is it We Who create? [73] We have made
it as a reminder of Hell and as a utility for travellers in the jungle.
[74] Therefore (O dear Prophet ﷺ) proclaim the Purity
of the name of your Rab, the Greatest. [75] So I swear by the
setting places of the stars. [76] And that is indeed a tremendous
oath, if you understand. [77] This is indeed the noble Qurān. [78]
Kept in a secure Book. [79] None may touch it, except with
ablution. [80] Sent down by the Rab of the Creation. [81] So is
this the matter regarding which you laze? [82] And you make its
denial your share? [83] So why was it not, when the soul reaches up to the throat, - [84] Whereas you watch at that moment! [85] And We are nearer to him than you are, but you cannot see. [86] So why is it not, that if you are not to be repaid, - [87] That you bring it back, if you are truthful? [88] Then if the dying one is of those having proximity, - [89] Then is relief, and flowers – and Gardens of peace. [90] And if he is of those on the right, - [91] Then upon you is the greetings of peace (O dear Prophet ﷺ), from those on the right. [92] And if he is from the deniers, the astray, - [93] Then his reception is the hot boiling water. [94] And a hurling into the blazing fire. [95] This is indeed an utmost certainty. [96] Therefore (O dear Prophet ﷺ) proclaim the Purity of the name of your Rab, the Greatest.

Surah Sajdah

ِبָِسْـۡرُ ُاللهِ ُالرَّحْمَنِ الرَّحۡبِـۡرَمِ

Allah - beginning with the name of - the Most Gracious, the Most Merciful

اللَّهُ ۚ تَنَزِّلُ ِالۡحَبْـبِ ۚ لَا َرَيْبَ ِفِيهِ ۚ مِنْ ُرَبٍّ

الْعَلِيمِينَ ۖ ۖ أَمْ يُقَفُّوْنَ افْتَرِدُوا ۖ بِلْ ۚ هُوَ آحۡقُ ۗ مِنْ ُرَبٍّ

ۙ يَتَسۡنِدُ قَومَۢا مَّا أَتَهۡمُّ ۚ مِّنْ ُتَنۡزِّيِّرِ ۚ مِّنَ ۗ قَبۡلَكَ ۚ تَعۡلِمُهُمْ

ۙ يُهۡتَدُوْنَ ۖ ۚ أَلَّهُ ۚ الۡلَّهِ ۚ أَلۡلَهَۢ آحۡقَ ۗ السَّمَوُۢاَتَ عَۡۡوَ ۗ ۢالۡأَرۡضُ ۚ وَ ۢمَا
بِيَتُهُمْ هُمْ فِي سَنَتَيْنَةٍ آيَاتٍ ثُمَّ أَشْتَرَى عَلَى الْعَرْشِ مَا تَصَمِّمُهُ
مِنْ دُوَيْنِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلا تَتَذَكَّرُونَ ۡيَدَّبِرُ
الآمَرُ مِنَ السَّنَانِ إِلَى الْأَرْضِ ثُمَّ يَعْرِجُ إِلَيْهِ فِي يَوْمِ
كَانَ وَقَادَةً أَلْفٍ سَنَةً مِّنْهَا تَعْلُدُونَ ۡذِلِكَ عَلَمُ الْغَيْبِ
وَالشَّهِيدَةُ الْعَزِيزَ الرَّحِيمُ ۡلَهُذَى أَحْسَنَ كُلُّ شَيْءٍ خُلْقُهُ
وَبِدَا حُلْقٌ الْإِنسَانِ مِنْ طَيْنٍ ۡمَّرَ جَعَلَ نَسْلَهُ مِنْ سَلَالَةٍ
مِنْ مَأْلِ مِهِنٍ ۡشَمَّ سَوْهُ وَنَفْحُ فِيْهِ مِنْ رُوْجُهُ وَ
جَعَلَ تَحْكُمُ السَّمَعِ وَالآبْصَارِ وَالْأَفْدَةِ ۚ قَلِيلًا مَا
تَشْكُوْنَ ۡوَقَالُوا ۡعَدَّةٌ ضَلْلَةٌ فِي الْأَرْضِ ۡوَإِنَّا لْنَفَي
حُلْقُي جَدِيدٍ بِنَبِيٍّ بِلِيَقَةِ دِينَهُ كَفْرُونَ ۡقَلْ يَتَوَفُّكُمُ
مَلَكُ الْمَوْتِ الَّذِي وَكِلُّ يَكُونُ فِيْهِ ۡثُمَّ ۡحُجُّوْنَ ۡحُجُّوْنَ
ۚ وَلَوْ نَرَى إِذِ الْمُجَرِّمُونَ نَأْسِسُوا رَعُوْسُهُمْ عِنْدَ
ۡمَرْبَعٍ ۡوَبِتَانِآ أَبْصَرْنَا وَسِيِّفْنَا فَآذِجَعْنَا تَعْمَلُ صَالِحًا إِنَّا
بلى تعلم نفس ما أُخفي الله من قِرْءَةٍ آوَیٍّ،

كَانَ فَاسِقًا، لا يشترّون آمَاتِ الدُّنيا، أُمِّنَّا أَمَّنَّا، وَعَمِّدُوا

الصلت فَلَهُم جَنَّتٌ السَّمَاءُ، نُزُّلًا، بِمَا كَانُوا يَعْمَلُونَ

وَآمَاتِ الدُّنيا فَسَفُوا فَتَاوِلُهمُ النَّارُ، كُلْمَا آرَادُوا أن يُقَلِّجُوا

سَتَهَا أَحْيَانًا فِي هَا وَقَبِيلٍ لَّهُمُ ذُوّقُوا عَذَابَ النَّارِ الَّذِي

بَلِى يَوْمُ يَقُولُونَ كَوْنَتمَا أَتِينَا كُلُّ نَفْسٍ هُدَىٰهَا وَلَحَيْنَانَ،

حَقَّ القَولِ مَسِينٌ لَا مَلِكٌ جَهَمَ مِنَ الْجَنَّةَ وَالْمَسَاءِلَةَ

أَجْمَعِينَ فَذُوَّقُوا بِنَاسٍ كَثِيرٍ لقَاءٌ يَوْمَكُمْ هَذَا أَيًا

يُنْفِقُونَ فَلا تَعْلَم نفسًا ما أُخْفِى الله من قرْنَةٍ آویٍّ،

جَرَاءً، بِمَا كَانُوا يَعْمَلُونَ آمَاتِ الدُّنيا، أُمِّنَّا، كُلُّنَا هُدَىٰهَا وَلَا حَيْنَانَ،

مُؤْمِنُونَ كَوْنَتمَا أَتِينَا كُلُّ نَفْسٍ هُدَىٰهَا وَلَحَيْنَانَ،
كَنَّتمْ يِهُ تَكُرَّمْبُونَٰٰ وَلَنْ نَزِفْتُمْ مِنَ الْعَذَابِ الأَدُنْىٰ دُونَ

الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يُرِجُعُونَۚ وَمِنْ أَظْلَمِ الْمَنْتَقِمُونَ

dُكِرْ بِأَيْتِ رَبِّهِ نَّعْمَ أَعْرَضْ عَنْهَا ۖ إِنَا مِنَ الْمُجِّرِمِينَ

مُنْتَقِمُونَ وَلَقَدْ أُتْبِيَتَا مُوسَى مَسْكِيَّتُهُ فَلا تَكُنَّ

فِي مَيَّتٍ مِّنْ لَقَآئِهِ وَجَعَلْنَاهُ هَدًى لِّبَيْنَ إِسْرَائِيلْ

وَجَعَلْنَا مِنْهُمْ أَيْتَمًا يَهْدُونَ يَا مُرْتَبَّةَ لَتَصْبَرُوا ۖ وَكَانُوا

بِأَيْتِنَا يُوقِنُونَ ۚ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَّمَةِ فِيَّا كَانُوا فِيهِ يَتَقَلِفُونَ أو لَمْ يَهْدِيْنَ لَهُمْ كَمْ

أَهْلَحَقَنَا مِنْ قَبْلِهِمْ مِنَ الْقَوْزِ يُنْشُونَ فِي مَسْكِيَّتِهِمْ

إِنَّ فِي ذَلِكَ لَا يَتِنُّ ۖ إِفَلا يَسْمَعُونَ ۖ أو لَمْ يَرَوْا أَنَا نَسْوِيُ

اِنْمَآءًا إِلَى الأَرْضِ أَحَبُّ يَخْرُجُ مِنْهُ زَرْعًا تَأَكُّلُ صِنَدْعَةَ

أَنْعَامُهُمْ وَأَنْفُسُهُمْ إِفَلا يُبَصِّرُونَ ۖ وَيَقُولُونَ مَنِي هَذَا

الْفَتْحُ إِنَّ كَنَّمْ ضَرِيقٌ قَلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ
Translation of Surah Sajdah from Kanz-ul-Īmān

[1] Al-īmān [2] The revelation of the Book is, without doubt, from the Rab of the Creation. [3] What! They dare say that, ‘He has fabricated it’? In fact it is the Truth from your Rab, in order that you warn a nation towards whom no Herald of Warning came before you, in the hope of their attaining guidance. [4] It is Allah ّنَوْمَنَّ مَنْ نَظَرَّونَ فَأَعْرِضْ Who created the heavens and the earth, and all what is between them, in six days, then (befitting His Majesty) established Himself over the Throne (of control); leaving Allah ّنَوْمَنَّ مَنْ نَظَرَّونَ فَأَعْرِضْ, there is neither a friend nor an intercessor for you; so do you not ponder? [5] He plans (all) the job(s) from the Heaven to the earth - then it will return to Him on the Day which amounts to a thousand years in your count. [6] This is the All Knowing - of all the hidden and the visible, the Most Honourable, the Most Merciful. [7] The One Who created all things excellent, and Who initiated the creation of man from clay. [8] Then kept his posterity with a part of an abject fluid. [9] Then made him proper and blew into him a spirit from Him, and bestowed ears and eyes and hearts to you; very little thanks do you offer! [10] And they said, ‘When we have mingled into the earth, will we be created again?’; in fact they disbelieve in the meeting with their Rab. [11] Proclaim, ‘The angel of death, who is appointed over you, causes you to die and then towards your Rab you will return.’ [12] And if you see when the guilty will hang their heads before their Rab; ‘Our Rab! We have seen and heard, therefore send us back in order that we do good deeds - we are now convinced!’ [13] And had We willed We would have given every soul
its guidance, but My Word is decreed that I will certainly fill Hell with these jinns and men, combined. [14] ‘Therefore taste the recompense of your forgetting the confronting of this day of yours; We have abandoned you – now taste the everlasting punishment, the recompense of your deeds!’ [15] Only those believe in Our signs who, when they are reminded of them, fall down in prostration and proclaim the Purity of their Rab while praising Him, and are not conceited. [16] Their sides stay detached from their beds and they pray to their Rab with fear and hope - and they spend from what We have bestowed upon them. [17] So no soul knows the comfort of the eyes that is kept hidden for them; the reward of their deeds. [18] So will the believer ever be equal to the one who is lawless? They are not equal! [19] Those who accepted faith and did good deeds – for them are the Gardens of (everlasting) stay; a welcome in return for what they did. [20] And those who are lawless - their destination is the fire; whenever they wish to come out of it, they will be returned into it, and it will be said to them, ‘Taste the punishment of the fire you used to deny!’ [21] And We shall indeed make them taste the smaller punishment before the greater punishment, so that they may return. [22] And who is more unjust than one who is preached to from the verses of his Rab, then he turns away from them? We will indeed take revenge from the guilty. [23] And indeed We bestowed the Book to Mūsā, therefore have no doubt in its acquisition, and We made it a guidance for the Descendants of Israel. [24] And We made some leaders among them, guiding by Our command, when they had persevered; and they used to accept faith in Our signs. [25] Indeed your Rab will judge between them on the Day of Resurrection concerning the matters in which they used to differ. [26] And did they not obtain guidance by the fact that We did destroy many

1 This is translation of verse of Sajdah. Offering a Sajdah becomes Wājib on reading even translation of a verse of Sajdah.

2 Paradise
generations before them, so now they walk in their houses? Indeed in this are signs; so do they not heed? [27] And do they not see that We send the water to the barren land and produce crops with it, so their animals and they themselves eat from it? So do they not perceive? [28] And they say, ‘When will this decision take place, if you are truthful?’ [29] Proclaim, ‘On the Day of Decision\(^1\), the disbelievers will not benefit from their accepting faith, nor will they get respite.’ [30] Therefore turn away from them and wait – indeed they too have to wait.

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**Kind Conduct with the Aḥl-ul-Bayt**

It is narrated by Amīr-ul-Mūminīn, Sayyidunā ‘Alī al-Murtaḍā that the Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever shows good conduct to anybody belonging to my Aḥl-ul-Bayt (lit. ‘people of the house’ i.e. family), I will reward him with its recompense on the Day of Judgement.’ *(Al-Jāmi‘-u/uni1E63-/uni1E62aghīrz pp. 533, Ḥadīš 8821)*

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\(^1\) Of death or of resurrection
Surah Muzzammil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah - beginning with the name of - the Most Gracious, the Most Merciful

ياَأَيُّهَا الَّذِينَ آمَنُوا قُمُّوا بَالْيَتِّى إِلَّا قَلِيلًا بِصُفَّةٍ أُوْلِي الْكُفْرِ

انْقُضِي مِنْذِ قَلِيلًا أَوْ رَدَّ عَلَيْهِ وَ رَكُّ الْقُرْآنَ تَزْيِيلًا أَنَّ اسْتَلْقَىَ عَلَيْكَ قَوْلًا تَزْيِيلًا أَنَّ تَسْتَفْقِدَ الْيَتِّى هِيَ أَشْدُ وَطًا وَ أَقُومُ قِيْلَا إِنَّ لَكَ فِي النَّهَارَ سَبَعًا شَوَيِّلًا وَ اذْكُرِ اسْتَرَّيْكَ وَ تَنْبَغِيلِ الْيَتِّى تَبْعِيَلًا رَبُّ الْمُشْرِقِ وَ الْمُغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَأَشْهَفْتُهُ وَ كَيْلًا وَ أَصِبْرُ عَلَى مَا يُقُولُونَ وَ اهْجُرُ مَهْجُورًا جَهِيمًا وَ دَرَّيْنِ وَ الْمُكَذِّبِينِ أُولٍّ الْرُّمُوعِ وَ مَهْجُورًا جَهِيمًا إِنَّ لَدِينَا أَنَّكَاٰلَا وَ جَهَيْنَا وَ طَعَامًا ذَا غَصَّةٍ وَ عَذَابًا أَعْيَا يُؤْمِرَ تَرْجُفُ الْأَرْضُ وَ الْجَبَالُ وَ كَانَ الْجَبَالُ كُشِيَبًا

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بسم الله الرحمن الرحيم

Mehillas (Read the Holy Qur'an)

Blessings of Recitation (of the Holy Qur'an)

اللّٰهُ تَقْدِيرُ النَّهَارِ وَ الْيَلِيْلِ عَلَىٰ مَنْ لَّا تَحْصُوْهُ فَتَابَ عَلِیْکُمْ فَأَقْرَءْتُوا ما تَنَبِّئُتُ مِنْ الْقُرْآنِ عَلِیْکُمْ مَنْ مَّسَّكُمْ مُّرْضًا وَ أَخْرَؤُن يُضُرِّبُونَ فِي الْأَرْضِ يُسْتَغْفِرُونَ مِنْ فَضْلِ اللّٰهِ وَ أَخْرَؤُن يُقَاتِلُونَ فِي سُبُهٖ سُبُهٖ فَأَقْرَءْتُوا مَا تَنَبِّئُتُ مِنْ الْقُرْآنِ ﴿۱۸۶﴾
Translation of Surah Muzzammil from Kanz-ul-Imān

[2] Stand up for worship during the night, except for some part of it. [3] For half the night, or reduce some from it. [4] Or increase a little upon it, and recite the Qurān slowly in stages. [5] Indeed We shall soon ordain a heavy responsibility upon you. [6] Indeed getting up in the night is tougher, and the words flow with strength. [7] Indeed you have a lot of matters during the day. [8] And remember the name of your Rab and, leaving others, devote yourself solely to Him. [9] Rab of the East and Rab of the West - there is no God except Him, therefore make Him your sole Trustee of affairs. [10] And patiently endure upon what the disbelievers say, and leave them for good. [11] And leave them to Me – these wealthy deniers – and give them some respite. [12] Indeed We have heavy fetters and a blazing fire. [13] And food that chokes, and a painful punishment. [14] On a day when the earth and the mountains will tremble, and the mountains turn into dunes of flowing sand. [15] We have indeed sent a Noble Messenger towards you, a present witness over you – the way We had sent a Noble Messenger towards Fir’awn. [16] In response Fir’awn disobeyed the Noble Messenger, so We seized him with a severe seizure. [17] So how will you save yourselves, if you disbelieve, on a day that will turn children old? [18] The Heaven will split asunder with its grief; the promise of Allah ﷺ will surely occur. [19] This is indeed an advice; so whoever wishes may take the path towards his Rab. [20] Indeed your Rab knows that you stand up in prayer, sometimes almost two-thirds of the night, and sometimes half the
night or sometimes a third of it – and also a group of those along with you; Allah ﷺ keeps measure of the night and day; He knows that you, O Muslims, will not be able to measure the night, so He has inclined towards you with mercy – therefore recite from the Qurān as much as is easy for you; He knows that soon some of you will fall ill, and some will travel in the land seeking the munificence of Allah ﷺ, and some will be fighting in Allah’s cause; therefore recite from the Qurān as much as is easy for you, and establish prayer and pay the obligatory charity, and lend an excellent loan to Allah ﷺ and whatever good you send ahead for yourselves, you will find it with Allah ﷺ, better and having a great reward; and seek forgiveness from Allah ﷺ; indeed Allah ﷺ is Oft Forgiving, Most Merciful.

The Grand Status of the Scholars

The Beloved and Blessed Prophet ﷺ has stated, ‘The inhabitants of Jannāh (Paradise) will be dependent on the scholars in Jannāh because every Friday they will be blessed with the vision of Allah ﷺ. Allah ﷺ will say, ‘ورَضِّئُوا عَلَى مَا شَنَنَّكُمْ (Ask of me whatever you want).’ The people will turn to the scholars of Jannāh to ask them what they should ask from their Rab. They will answer, ‘Ask for this, ask for that.’ The way these people were dependent on the respected scholars in the worldly life, likewise they will again be dependent on them in Jannāh.’

3 Excellences of Sūrah Kāfirūn

1. It is narrated by Sayyidunā Farwāḥ bin Nawfal that once he presented himself in the blessed court of the Noble and Beloved Prophet and asked, ‘Yā Rasūlallāh! Tell me something that I can recite when getting into bed.’ The Beloved and Blessed Prophet replied, ‘Recite ﷺَٰٓۡ١ُٕٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ unprotected
He then asked, ‘Have you not memorized if-Allah-Tau-lah-Ula-y-Wasal-lam?’ The companion replied, ‘Yes, of course.’ The Holy Prophet said, ‘This is equivalent to a quarter of the Qurān,’ and then said, ‘Get married, get married.’ (Sunan-ut-Tirmiżī, pp. 409, vol. 4, Ḥadīth 2904)

3. It is narrated by Sayyidunā Ibn ‘Abbās that the Embodiment of Nūr, the Knower of the Unseen, the Noble Prophet has stated, ‘If-Allah-Tau-lah-Ula-y-Wasal-lam is equivalent to half of the Qurān, and if-Allah-Tau-lah-Ula-y-Wasal-lam is equivalent to one-third of the Qurān, and if-Allah-Tau-lah-Ula-y-Wasal-lam is equivalent to a quarter of the Qurān.’ (Sunan-ut-Tirmiżī, pp. 409, vol. 4, Ḥadīth 2903)

Surah Kāfirūn

Allah - beginning with the name of - the Most Gracious, the Most Merciful
Translation of Surah Kāfirūn from Kanz-ul-Īmān


7 Excellences of Sūrah al-Ikhlāṣ

1. It is reported by Sayyidunā Abū Dardā رضي الله عنه that the Holy Prophet ﷺ said, ‘Why doesn’t anyone amongst you recite one-third of the Qurān in the night?’ The honourable companions رضي الله عنه exclaimed, ‘How can anyone recite one-third of the Qurān?’ The Holy Prophet ﷺ said, ‘فَلَوْنَّ هُوَ السَّلَةُ أَحَدُ صَلَّى الله تعالى عليه وسَلَّم’ is equivalent to one-third of the Holy Qurān.’ (Ṣaḥīh Muslim, pp. 405, Ḥadīth 811)

2. It is narrated by Sayyidunā Abū Ḥurārā رضي الله عنه that the Beloved and Blessed Prophet ﷺ said, ‘Gather together because I am about to recite one-third of the Holy Qurān before you.’ Consequently, those people amongst the blessed Ṣaḥābah (companions) who were to congregate gathered together. Then the Holy Prophet ﷺ came, recited ﴿فَلَوْنَّ هُوَ السَّلَةُ أَحَدُ صَلَّى الله تعالى عليه وسَلَّم’ and then returned. We [i.e. the Ṣaḥābah] began to say to each other, ‘Perhaps a revelation has come from the skies because of which the Prophet ﷺ has left.’ When the Holy Prophet ﷺ came back, he ﴿فَلَوْنَّ هُوَ السَّلَةُ أَحَدُ صَلَّى الله تعالى عليه وسَلَّم’ said, ‘I said that I would recite one-third of the Qurān before you; listen well! This Sūrah is equivalent to one-third of the Holy Qurān.’ (Ṣaḥīḥ Muslim, pp. 405, Ḥadīth 812)
3. Sayyidunā Abū Sa‘īd Khudrī says that there was a person who heard someone reciting ْقُلُ هُوَ اللهُ أَحَدٌ repeatedly, so he went to the court of the Noble Prophet َ صلى الله عليه وسلم in the morning and mentioned this; in fact that person was thinking less of that. The Prophet of Allah َ صلى الله عليه وسلم said, ‘I swear by the One in whose control my soul is, this Sūrah is equivalent to one-third of the Holy Qurān.’ (Ṣaḥīḥ Bukhārī, pp. 406, vol. 3, Ḥadīṣ 5013)

4. It is narrated by Sayyidunā Mu‘āż bin Anas Juĥnī that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannāh said, ‘Whoever recites ْقُلُ هُوَ اللهُ أَحَدٌ 10 times, Allah will make a palace for him in Jannāh.’ Sayyidunā ‘Umar bin Khaṭṭāb then said, ‘Yā Rasūlallāh! Then we will recite it in abundance.’ The Holy Prophet َ صلى الله عليه وسلم then said, ‘Allah is the One who bestows generously and He is Pure (from all shortcomings).’ (Musnad Imām Aḥmad, pp. 308, vol. 5, Ḥadīṣ 15610)

5. It is reported by the mother of the believers, Sayyidatunā ‘Āishaṣ bint Sā‘d that the Prophet of mankind, the peace of our heart and mind, the most generous and kind once deputed a person as the chief (of a battalion) for a battle. Whenever he would lead his companions in Ṣalāḥ, along with another Sūrah, he would recite ْقُلُ هُوَ اللهُ أَحَدٌ at the end.

After returning from that battle, the people mentioned this to Holy Prophet َ صلى الله عليه وسلم, who said, ‘Ask him why he does this.’ When the people asked him, he responded
saying, ‘I recite this in every Śalāh because it describes an attribute of Allah عَزَّوْجَلَّ, and so I am fond of reciting it.’ Hearing this, the Holy Prophet صلى الله عليه وسلم said, ‘Inform him that Allah عَزَّوْجَلَّ also loves him.’ (Ṣaḥīḥ Bukhārī, pp. 531, vol. 4, Ḥadīth 7375)

6. Sayyidunā Abū Hūraīrah رضي الله عنه narrates, ‘I was once going somewhere with the Blessed and Beloved Prophet صلى الله عليه وسلم when the Holy Prophet صلى الله عليه وسلم heard someone reciting Sūrah al-Ikhlāṣ, and said, ‘It has become Wājib [due]!’ I said, ‘Yā Rasūlallāh صلى الله عليه وسلم! What has become Wājib?’ He صلى الله عليه وسلم replied, ‘Jannah.’ (Muaṭā Imām Mālik, pp. 198, vol. 1, Ḥadīth 495)

7. It is narrated by Sayyidunā Anas رضي الله عنه that the Beloved and Blessed Prophet صلى الله عليه وسلم has stated, ‘Whoever recites قُلْ هُوَ الَّهُ أَحَدٌ اللهُ الَّصَمِدُ نَمَّ يَلَدُّهُ وَلَمَّا يُولِدُنَّ نَمَّ يَكُونُ لَهُ كَفْوًا أَحَدٌ 200 times every day, 50 years of his sins will be erased, except outstanding loans, if any.’ (Sunan-ut-Tirmiẓī, pp. 411, vol. 4, Ḥadīth 2907)

**Surah al-Ikhlāṣ**

烬َاللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allah - beginning with the name of - the Most Gracious, the Most Merciful*

قُلْ هُوَ الَّهُ أَحَدٌ ﻦَمَّ يَلَدُّهُ وَلَمَّا يُولِدُنَّ نَمَّ يَكُونُ لَهُ كَفْوًا أَحَدٌ

يُوَلِّدُ وَلَمْ يَكُنْ لَهُ كَفْوًا أَحَدٌ أَحَدٌ
Translation of Surah al-Ikhlās from Kanz-ul-Īmān


The Excellence of Not Asking from the People

It is narrated by Sayyidunā Šaubān ﷺ that the Embodiment of Nūr, the Knower of the Unseen, the Noble Prophet ﷺ said, ‘Whoever guarantees me that he will not ask for anything from the people, I guarantee him Paradise.’ Sayyidunā Šaubān ﷺ then said, ‘I give you the guarantee for this.’ Hence, he would never ask for anything from anybody. (Sunan Abī Dāwūd, pp. 1346, Ḥadīš 1643)

5 Excellences of Sūrah Falaq and Sūrah Nās

1. Sayyidunā Jābir bin ‘Abdullāh ﷺ narrated, ‘The Beloved and Blessed Prophet ﷺ said to me, ‘O Jābir! Recite.’ I replied, ‘Yā Rasūlallāh ﷺ, may my mother and father be sacrificed for you! What should I recite?’ The Holy Prophet ﷺ then said, ‘Fَﻠَﻖِ ۡ ﻗُﻠۡ اَﻋُﻮۡذُ ﺑِﺮَبِّ اﻟْﺎَنِسَ ۡ ۡ ۡ ٓ ۡ ﺗَﻠَﻚْ ﻪِوْدَ ۡ ﻓَوْسَﻠَ. I then recited these two Sūrāhs, and the Holy Prophet said, ‘Recite these two because you can never recite the equal of these.’

(Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, pp. 84, vol. 2, Ḥadīš 793)
2. Sayyidunā ‘Uqbah bin ‘Āmir narrates, ‘I was with the Beloved and Blessed Prophet on a journey, when he said to me, ‘O ‘Uqbah! Shall I not teach you two of the best Sūrah that are recited?’ Then the Holy Prophet taught me فَلَّ أَعُوذُ بِرَبِّ النَّاسِ and فَلَّ أَعُوذُ بِرَبِّ الْفَلَقِ. (Sunan Abī Dāwūd, pp. 103, vol. 2, Ḥadīth 1462)

3. Sayyidunā ‘Uqbah bin ‘Āmir narrates, ‘I was passing between Juḥfa and Abwā (two places) with the Noble and blessed Prophet when we were confronted by a severe storm and we were surrounded by complete darkness. The Beloved and Blessed Prophet began to ask for protection through the means of فَلَّ أَعُوذُ بِرَبِّ النَّاسِ and said to me, ‘O ‘Uqbah! Seek protection through the means of these two; no one seeking protection has ever asked for protection through the intermediation of anything like these.” (Sunan Abī Dāwūd, pp. 103, vol. 2, Ḥadīth 1463)

4. It is narrated by the mother of the believers, Sayyidatunā ‘Āishah Ṣiddiqa that when the Holy Prophet would go to bed in order to take rest, he would join his hands together, recite Sūrah al-Ikhlāṣ, Sūrah Falaq, and Sūrah Nās, and then perform Dam. He would pass his hands over every part of his blessed body that they could reach to, but he would start from the blessed head, the blessed face, and the front of the blessed body. He would perform all this 3 times. (Ṣaḥīḥ Bukhārī, pp. 407, vol. 3, Ḥadīth 5017)
5. It is reported by Sayyidunā ‘Abdullāĥ bin Ḥabīb that the Prophet of Raḥmāh, the Intercessor of Ummah, the Owner of Jannāh said to him, ‘Recite and the Mu’awwiżatayn (Sūrah Falaq and Sūrah Nās) 3 times in the morning and 3 times in the night daily; these will suffice you for everything.’ (Ad-Dur-rul-Manšūr, pp. 681, vol. 8)

Surah Falaq

سَمِّعْنَا اللَّهَ الرَّحْمَنَ الرَّجِیمَ

Allah - beginning with the name of - the Most Gracious, the Most Merciful

قُلْ أَعُوذُ بِرَبِّ الْقَلْبِ مِنْ شَرِّ السِّلْمِ حَدَّثَنَا حَنِيفٌ وَمِنْ شَرِّ السَّلْطَةِ

غَاصِلِ إِذًا وَقَبَّ وَمِنْ شَرِّ الْعَافِرِ فِي الْعَقِدِ وَمِنْ

شَرِّ الْحَاشِیِّ إِذَا حَسَّدَ

Translation of Surah Falaq from Kanz-ul-Īmān


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Surah Nās

Translation of Surah Nās from Kanz-ul-İmân


4 Excellences of the Last Verses of Sūrah al-Baqaraḥ

1. The Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله عليه وسلم has stated, ‘Two thousand years before the creation of the earth and the skies, Allah عزّ وجلّ wrote a book, and then from this, the last two verses of Sūrah al-Baqaraḥ were revealed. Shayṭān will not come close to any home in which these
two verses have been recited every night for three nights.’

(Sunan-ut-Tirmīzī, pp. 404, vol. 4, Ḥadīth 2891)

2. In one narration the words are, ‘Shayṭān will not come close to the home for three nights in which these two verses would have been recited.’ (Al-Mustadrak, pp. 268, vol. 2, Ḥadīth 2109)

3. The Comforter of the Hearts, the Immaculate Prophet ﷺ has stated, ‘Indeed Allah ﷻ has granted me two such verses from the treasures beneath His Throne with which He ﷻ completed Sūrah al-Baqara. Learn these, and teach them to your women and children as this is Ṣalāḥ [prayer], Qurān, and Duʿā [supplication].’ (Al-Mustadrak, pp. 268, vol. 2, Ḥadīth 211)

4. The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ has stated, ‘Whosoever recites the last two verses of Sūrah al-Baqara at night, these will suffice for him.’ (Ṣaḥīḥ Bukhārī, pp. 405, vol. 3, Ḥadīth 5009)

The meaning of sufficing is that the recital of these verses will be either equivalent to worship of whole night, or these will protect him from Shayṭān during that night, or these will protect him from any calamities which descend in that night, or these will be sufficient to bring reward and excellence for him.

وَاللهُ تَمَالِكٌ أَعْلَمُ﴿
Last Verses of Surah al-Baqarah

Allah - beginning with the name of - the Most Gracious, the Most Merciful

وَسَوَّءَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

أَمَّنَ الرَّسُولُ بِنَأَ أَنزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمُ

أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفُرُّقُ بَيْنَهُمْ أَحِيٌّ

مِنْ رُسُلِهِ لَقَالُوا اسْمَعُنا وَأَطْعَنَا عُفُورَ أَنَا وَإِلَيْكَ

الْمُصْرِئِ ﴿۸۵﴾ لا يَكْلِفَ اللَّهُ نَفْسًا إِلَّا وَسُعِهَا ﴿۸۶﴾ لَهَا مَا

كَسَبَتْ وَعَلَّيْهَا مَا أَصْطَبَتْ ﴿۸۷﴾ رَبِّنَا لَا تَوَاهْدُنَا إِنَّ

نَسِيَتَا أَوِ أَحَطَّانَا ﴿۸۸﴾ رَبِّنَا وَلَا تَحْمِلْ عَلَيْنَا إِضَرًا حَكَمًا

حَمْلَتْهُ عَلَى الْذَّيْنَ مِنْ قَبْلِنَا ﴿۸۹﴾ رَبِّنَا وَلَا تَحْمِلْتَنَا مَا لَا

طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَأُفْرَنَّ لَنَا وَارْحَمْنَا ﴿۹۰﴾

آَتُ مُؤْلِمَنَا فَانْصُرْنَا عَلَى الْقُوْمِ الصَّفَرِينَ ﴿۹۱﴾

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Translation of the Last Verses of Surah Al-Baqarah from Kanz-ul-İmân

[285] The Noble Messenger ﷺ believes in what has been sent down to him by his Rab, and so do the believers; all have accepted faith in Allah ﷺ and His angels and His Books and His Noble Messengers; saying, ‘We do not make any distinction, in believing, between any of His Noble Messengers’; and they said, ‘We hear, and we obey; Your forgiveness be granted, O our Rab, and towards You is our return.’ [286] Allah ﷺ does not burden anyone, except with something within its capacity; beneficial for it is the virtue it earned, and harmful for it is the evil it earned; ‘Our Rab! Do not seize us if we forget or are mistaken; our Rab! And do not place on us a heavy burden (responsibility) as You did on those before us; our Rab! And do not impose on us a burden, for which we do not have the strength; and pardon us - and forgive us - and have mercy on us - You are our Master, therefore help us against the disbelievers.’

The Last Verses of Sūraḥ al-Ḥashr

It is reported from Sayyidunā Ma’qil bin Yasār that the Holy Prophet ﷺ has stated: ‘In the morning, whoever recites ﷺ three times and then recites the final three verses of Sūraḥ al-Ḥashr, Allah ﷺ assigns 70 000 angels for him, who ask mercy for him until the evening, and if he dies during that day, he will be a martyr. If this is recited in the evening, then he will receive the same virtues until the morning.’ (Sunan-ut-Tirmiẓī, pp. 423, vol. 4, Ḥadīth 2931)
The Last Verses of Surah al-Hashr

Translation of the Last Verses of Surah Al-Hashr from Kanz-ul-Imān

[22] He is Allah, except Whom there is none worthy of worship; the Knower of all – the hidden and the evident; He is the Most Gracious, the Most Merciful. [23] He is Allah, except Whom there is none worthy of worship; the King, the Pure, the Giver of Peace, the Bestower of Safety, the Protector, the Most Honourable, the Compeller, the Proud; Purity is to Allah from all what
they ascribe as associates (to Him)! [24] He is Allah only, Who
is the Creator, the Initiator, the Designer of all – His only are all
the beautiful names; all whatever is in the heavens and in the earth
proclaims His Purity; and He only is the Most Honourable, the Wise.

5 Excellences of Āyat-ul-Kursī

1. It is mentioned in a Ḥadīth that amongst all the verses of
the glorious Qurān, this verse [i.e. Āyat-ul-Kursī] is the
most grand. (Ad-Dur-rul-Manšūr, pp. 6, vol. 2)

2. It is reported from Sayyidunā Ubay bin Ka’b, who said that the Holy Prophet said to him: ‘O Abū Munżir! Of all of the verses of the Qurān which you have memorized, do you know which one is ‘Azīm [most grand]? I replied, ‘Allah! Who has nothing but His Name.’ Then the Holy Prophet passed his blessed hand over my chest and said: ‘O Abū Munżir! Congratulations to you on your knowledge.’ (Sahih Muslim, pp. 405, Ḥadīth 810)

3. In one narration, it is mentioned that there is one verse in Sūrah al-Baqara which is the chief of all of the verses of the Holy Qurān. Shayṭān flees the home in which this verse is recited, and this verse is Āyat-ul-Kursī. (Al-Mustadrak, pp. 647, vol. 2, Ḥadīth 3080)

4. Amīr-ul-Mūminin Sayyidunā ‘Alī has stated: I heard the Noble Prophet saying from the Mimbar [pulpit] that whoever recites Āyat-ul-Kursī after every Šalāḥ, there is nothing preventing him from entry
to Paradise except death, and whoever recites this before going to sleep at night, Allah عَزَّ وَجَلَّ will protect him, his house, and the neighbouring houses. *(Shu’ab-ul-Īmān, pp. 458, vol. 2, Ḥadīth 2395)*

5. Dear Islamic brothers! Whoever recites Āyat-ul-Kursī after every Ṣalāḥ will receive the blessings as mentioned below.

1) He will enter Paradise after death – إنَّ شَـاَءَ اللَّهُ عَزَّ وَجَلَّ.

2) He will remain secured from all the tricks of Shaytān and Jinn إنَّ شَـاَءَ اللَّهُ عَزَّ وَجَلَّ.

3) If he is destitute then in a few days his destitution and poverty will be distanced from him.

4) Whoever recites Āyat-ul-Kursī and the two subsequent verses (up to حَلِيلُوَنَّ) in the morning, in the evening, and when lying down on his bed will be protected from theft, drowning, and burning إنَّ شَـاَءَ اللَّهُ عَزَّ وَجَلَّ.

5) If a tablet inscribed with Āyat-ul-Kursī is hung at some high place in the house, then إنَّ شَـاَءَ اللَّهُ عَزَّ وَجَلَّ there will never be a shortage of food in that house, in fact there will be more blessings and increase in sustenance, and thieves will never be able to enter into that home.

*(Jannatī Zaīwarz, p. 589)*
Translation of Ā yat-ul-Kursî from Kanz-ul-Īmān

Allah - there is none worthy of worship except Him; He is the Ever-Living (eternally, on His own) and the Upholder (keeps others established); He never feels drowsy nor does He sleep; to Him only belongs all whatever is in the heavens and all whatever is in the earth; who is he that can intercede with Him except by His command? He knows what is in front of them and what is behind them; and they do not achieve anything of His knowledge except what He wills; His Throne (of Sovereignty) encompasses the heavens and the earth; and it is not difficult for Him to guard them; and He is the Supreme, the Greatest.

\[^1\] The Holy Prophet جَالَ اللَّهُ آذَالَ عَلَيْهِمْ وَدَلَّلَ will be the first one to be granted the permission to intercede, others will follow.
I am the Worst Person

Sayyidunā ‘Uṣmān al-Ghanī stated that there are five signs of a pious person:

1. He remains in good company.
2. He protects his tongue and private parts.
3. He considers the pleasures of the world as a nuisance and the religious blessing as a divine mercy.
4. He does not fill his stomach even with Ḥalāl food for fear that perhaps a little Ḥarām may have been included in it.
5. Besides himself, he considers every Muslim absolved in the Hereafter while he considers only himself as a sinner and fears from torment.

(Al Munabihāt, p. 59)
Excellence of Śalât-‘Alī Nabi

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever recites Śalāt upon me 3 times every day and 3 times every night out of love and affection for me, it is for Allah to forgive the sins he committed during that day and that night.’

(Mu’jam Kabīr, pp. 361, vol. 18, Ḥadīth 928)

Imān-e-Mufaṣṣal [Comprehensive Faith]

Translation: I believe in Allah, His Angels, His (revealed) Books, His Prophets, the Day of Judgment and (I believe that)
good or bad destiny is from Allah ۚۛاللهَ وَ (I believe that) there will be resurrection after death.

**Imān-e-Mujmal [Concise Faith]**

أَمِنتُ بِاللهِ كَمَا هُوَ بِأِسْمَائِهِ وَصِفَاتِهِ وَقَبْلَتِ جَمِيعَ

أَحْكَامَهُ إِقْرَارًا بِالْقُلُوبِ وَتَصْدِيقًا بِالقُلُوبِ

Translation: I solemnly declare my belief in Allah ۚۛاللهَ as He is with all His names and attributes, and I have accepted (to obey) all His commands by pledging with my tongue and testifying them with my heart.

**Six Kalimāt [Articles of Faith]**

**First Kalimaḥ: Sanctity**

لاِإِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Translation: There is none worthy of worship except Allah ۚۛاللهَ  مُحَمَّدٌ رَسُولُ اللَّهِ Muhammad ۚۛاللهَ is the Prophet of Allah ۚۛاللهَ.

**Second Kalimaḥ: Evidence**

اَشْهَدْ أَنَّا إِلَّا إِلَهَ إِلَّا اللَّهُ وَحِيدَةَ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: I testify that there is none worthy of worship except Allah ۚۛاللهَ and I testify that Muhammad ۚۛاللهَ is the Prophet of Allah ۚۛاللهَ.
Translation: I testify that there is none worthy of worship except Allah. He is all alone and He has no associate and I testify that Muhammad is His (Distinguished) Servant and His Prophet.

Third Kalima: Glory of Allah

Translation: Glory be to Allah and all praise be to Allah and there is none worthy of worship except Allah, and Allah is Great and there is no power to keep away from sins and no ability to do good but from Allah who is the greatest.

Fourth Kalima: Oneness of Allah

Translation: There is none worthy of worship but Allah. He is all alone. He has no associates. All Kingdom is for Him and all praise is for Him. He gives life and He gives death. He is alive; death will never come to him. The great and the glorified One, in His Power is goodness and He has power over everything.
Fifth Kalimaði: Repentance

أَسْتَغْفِرْ اللَّهُ رَبِّي مِنْ كُلِّ ذَنْبِي أَذْنَبْتُهُ عَمَّدًا أَوْ خَطَاً سَرَّاً أَوْ عَلَاَّنِيَةٌ أَوْ أَتَّمْوَبُ إِلَيْهِ مِنْ الدَّنْبِ الْذَّيْ أَعْلَمْ مِنْ الدَّنْبِ الْذَّيْ لَا أَعْلَمْ إِنَّهُ أَنَّ عَلَّامَ الدُّنْوَى وَسَيْتَارُ الْعُيُوبِ وَغَفَّارُ الدُّنْوَى وَلَا نَحْوَلَ وَلَا قُوَةَ إِلَّا بِاللَّهِ الْعَلِيمُ الدَّهِي.

Translation: O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyûb (hidden) and Sattâr of all the faults and forgiver of all sins, and there is no strength and power except that of Allah, the Almighty and the Greatest.

Sixth Kalimaði: Refutation of Disbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكِ شَيْتَانَ وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُ لِمَالآ أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَنَبْرَأُ مِنْ الْكَفْرِ وَالشَّرْكِ وَالْكِذْبِ وَالْغَيْبِةِ وَالْبِدْعَةِ وَالْتَعْمَرَةِ وَالفَوَاحِشِ وَالطُّهْرَانِ وَالْمَعاصِيِّ كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رُسُولُ اللَّهِ
Translation: O Allah I seek Your refuge from associating anything with you knowingly, and I seek forgiveness from You for (polytheism) that I do not know. I have repented from it and I have detested disbelief, idolatry, telling lies, backbiting, bad innovations, tale-telling, indecency, accusations and all the sins. I embrace Islam and proclaim that there is none worthy of worship but Allah, Muhammad is the Prophet of Allah.

5 Excellences of Invoking Istighfār (Seeking Forgiveness)

1. Cleansing the Rust of the Heart

It is narrated by Sayyīdunā Anas that the Knower of the Hidden, the Immaculate Prophet has stated, ‘Without doubt, just like iron, the heart also rusts; reciting Istighfār cleanses it.’ (Majma’-uz-Zawāid, pp. 346, vol. 10, Ḥadīth 17575)

2. Salvation from Worries and Misery

It is narrated by Sayyīdunā ‘Abdullāĥ bin ‘Abbās that the Holy Prophet has stated, ‘Whoever makes (invocation of) Istighfār necessary for himself, Allah will distance every worry from him, will bless him with relief from every misery, and will bestow him with sustenance from such a source which he cannot conceive.’ (Sunan Ibn Mājah, pp. 257, vol. 4, Ḥadīth 3819)

3. Appealing Record of Deeds

It is narrated by Sayyīdunā Zubaīr bin ‘Awwām that the Beloved and Blessed Prophet has stated,
‘Whoever would like for his record of deeds to make him happy should increase the recitation of Istighfār in it.’ *(Majma’-uz-Zawāid, pp. 347, vol. 10, Ḥadīṣ 17579)*

4. Glad Tidings!

It is narrated by Sayyīdunā ‘Abdullāh bin Busr that he heard the Prophet of Raḥmān that he said, ‘Glad tidings are for him who finds Istighfār in abundance in his record of deeds.’ *(Sunan Ibn Mājah, pp. 257, vol. 4, Ḥadīṣ 3818)*

5. Excellence of Sayyid-ul-Istighfār

It is narrated by Sayyidunā Shaddād bin Aws that the Prophet of Raḥmān, the Intercessor of Ummah, the Owner of Jannāt has stated, ‘This is Sayyid-ul-Istighfār:

Translation: O Allah! You are my Rab; there is none worthy of worship except You; You created me; I am Your servant and to the best of my ability I adhere to Your covenant and promise; I seek Your refuge from the evil that I have committed; I acknowledge
Your bounty bestowed upon me and I confess my sins; forgive me, for there is no one except You who can forgive sins.

Whoever recites this with faith and conviction during the day and then passes away that same day before the onset of evening will go to Jannāh; and whoever recites this with faith and conviction during the night and then passes away that same night before the onset of morning, he will go to Jannāh.’

(Ṣaḥīḥ Bukhārī, pp. 190, vol. 4, Ḥadīṣ 6306)

5 Excellences of Kalima Ṭayyībah (Sanctity)

1. Who is Fortunate?

It is narrated by Sayyīdunā Abū Hurairah that he asked, ‘Yā Rasūlullāh! Who will be the fortunate people that will be blessed with your Shafā’ah [intercession] on the Day of Judgement?’ He replied, ‘Abū Hurairah! I had thought that nobody would ask this question of me before you, because I know your enthusiasm for listening to Ḥadīṣ. On the Day of Judgement the fortunate person who will be blessed with my Shafā’ah [intercession] will be the one who will have recited َلا إِلَّا اللَّهُ with the conviction of his heart.’ (Ṣaḥīḥ Bukhārī, pp. 53, vol. 1, Ḥadīṣ 99)

2. The Best Žikr (Remembrance) and the Best Du’ā (Supplication)

Sayyīdunā Jābir says, ‘I heard the Beloved and Blessed Prophet saying, ‘The best Žikr of all is
and the best Du‘ā of all is ﴿الْحَمْدِ ﷺ ﻷَ ذِاِ ﻷَ اللَّهِ﴾. (Sunan Ibn Mājah, pp. 248, vol. 4, Ḥadīṣ 3800)

3. The Portals of the Skies Open

It is narrated by Sayyīdunā Abū Hurairah that the Noble and Blessed Prophet has stated, ‘Whoever says ﴿لا إِلَّا اللَّهُ ﻷَ ذِاِ ﻷَ اللَّهِ﴾ with devotion, the portals of the skies are opened such that it reaches the Divine Throne, provided he refrains from the major sins.’ (Sunan-ut-Tirmiżī, pp. 340, vol. 5, Ḥadīṣ 3601)

4. Tajdīd-e-Īmān [Renewal of Faith]

It is narrated by Sayyīdunā Abū Hurairah that the Beloved and Blessed Prophet said, ‘Renew your faith.’ It was asked, ‘Yā Rasūlallāḥ! How can we renew our faith?’ He replied, ‘Recite ﴿وَبِـﺤَﻤْﺪِھٖ ـﻦَ اﷲِ ﺳُﺒْﺤٰ﴾ in abundance.’ (Musnad Imām Aḥmad, pp. 281, vol. 3, Ḥadīṣ 8718)

3 Excellences of Reciting ﴿ُسْبِحْ اللَّهَ وَيَحْمَدْهُ ﴾

1. Sins are Wiped

It is narrated by Sayyīdunā Abū Hurairah that the Noble Prophet has stated, ‘Whoever recites ﴿سُبْحَنَ اللَّهَ وَيَحْمَدْهُ﴾ 100 times, his sins are wiped even if these are equivalent to the foam of the ocean.’ (Sunan-ut-Tirmiżī, pp. 287, vol. 5, Ḥadīṣ 3477)
2. The Reward of Donating a Mountain of Gold

It is narrated by Sayyīdunā Abū Umāmah that the Blessed and Beloved Prophet has stated, ‘Whoever finds it difficult to perform worship during the night, or if he is miserly in spending his wealth, or if he is afraid of performing Jihad against the enemy, he should recite ‘ سبحانه الله وحمده’ in abundance, because this is more beloved to Allah than donating a mountain of gold in His path.’

(Majma’-uz-Zawāid, pp. 112, vol. 10, Ḥadīṣ 16876)

3. Date Tree in Jannāh

It is reported by Sayyīdunā ‘Abdullāh bin ‘Amr that the Noble Prophet has stated, ‘Whoever recites ‘سُبْحَانَ الله وَبِسُبْحَانِ’ a date tree is planted for him in Jannāh.’

(Majma’-uz-Zawāid, pp. 111, vol. 10, Ḥadīṣ 16875)

3 Excellences of Reciting ‘لا حول ولا قوة إلا بالله’

1. Portal of Jannāh

It is reported by Sayyīdunā Mu’āž bin Jabal that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannāh has stated, ‘Shall I not tell you about a portal from the portals of Jannāh?’ It was asked, ‘What is that?’ He replied, ‘لا حول ولا قوة إلا بالله.’

(Majma’-uz-Zawāid, pp. 118, vol. 10, Ḥadīṣ 16897)
2. Medicine for 99 Ailments

It is reported by Sayyidunā Abū Hurairah ُ that the Prophet of mankind, the peace of our heart and mind, the most generous and kind ُ has stated, ‘Whoever recites ‘لاَحُولَ وَلَأَقْوَةَ إِلَّا بِاللَّهِ’, for him this is the medicine for 99 ailments, the least of which is agony and anguish.’ (At-Targhib wat-Tarhib, pp. 285, vol. 2, Ḥadīth 2448)

3. Method of Securing Blessings

It is reported by Sayyidunā Abū Hurairah ُ that the Blessed Prophet ُ has stated, ‘Whoever has been granted a blessing by Allah ُ, and he wants to prolong that blessing, he should recite ‘لاَحُولَ وَلَأَقْوَةَ إِلَّا بِاللَّهِ’ in abundance.’ (Mu’jam Kabīr, pp. 311, vol. 17, Ḥadīth 859)

3 Invocations to be Recited upon Waking

1. It is narrated by Sayyidunā Ubâdah bin Šamīt ُ that the Holy Prophet ُ has stated, ‘Upon waking after sleep, whoever recites

لاَ إِلَهَ إِلَّا اللَّهُ وَحَدَّةً لاَ شَريَّكَ لِهِ لَهُ الْمُلْكُ وَلَهُ الْحَمَدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
اللَّهُ أَكْرَمُ وَلَأَحْوَلْ وَلَا قُوَةَ إِلَّا بِاللَّهِ

Translation: There is none worthy of worship except Allah. He is all alone. He has no associate. Sovereignty is for Him

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and all praise is for Him and He has power over everything. Allah is Pure (from all shortcomings) and all praise is for Allah, there is none worthy of worship except Allah, and Allah is the Greatest, and the capability to refrain from sins and the ability to do good comes only from Allah.

and then recites ‘اللهُمَّ إِنيُّ أَفْرَزُلِيَّ وَالطَّاغُوْتِ’ or asks any supplication, it will be accepted. If he performs Wuḍū and offers Šalāḥ thereafter, his Šalāḥ will be accepted.’ (Ṣaḥīḥ Bukhārī, pp. 391, vol. 1, Ḥadīth 1154)

2. It is narrated by Sayyīdunā ‘Abdullāḥ bin ‘Amr that the Noble and Blessed Prophet has stated, ‘Upon waking from sleep, whoever recites

Translation: Allah’s name I begin with, Allah is Pure (from all shortcomings) I believe in Allah, and I disbelieve in idols and Shayṭān.

ten times each, he will be saved from every sin that he is afraid of, and no sin will be able to approach him.’ (Majma’-uz-Zawāid, pp. 174, vol. 10, Ḥadīth 17060)

3. آلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشْوَرُ
Translation: All praise is for Allah ﻰَﻋَﺰَّوُﺟَﻞَّ who has bestowed us life (wakefulness) after death (sleep), and we are to return to Him.

(Ṣaḥīḥ Bukhārī, pp. 192, vol. 4, Ḥadīth 6312)

5 Invocations for Morning and Evening

1. It is reported by Sayyīdunā Abū Hurairāh ﺪِرِهِمِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻋْﻨَﻪُ that once a person presented himself in the court of the Holy Prophet ﻰَﺧِﻼَلِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻠَﻴْﻪِ ﻰَوْسَلَّم and said, ‘Yā Rasūlallāh ﻰَﺧِﻼَلِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻠَﻴْﻪِ ﻰَوْسَلَّم! I have never seen a scorpion like the one that stung me last night.’ The Knower of the Unseen, the Immaculate Prophet ﻰَﺧِﻼَلِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻠَﻴْﻪِ ﻰَوْسَلَّم said, ‘Why did you not recite

أَعُوْذُ ﻰِﺑِﻚِلِمَاتِ ﻰَالَّهِ ﻰَﺗَامَﺎتِ ﻢِﻦْ ﺷَﺮِّ ﻢَا ﺧَﻠَﻖَ

Translation: I seek refuge with the absolute and perfect words of Allah ﻰَﻋَﺰَّوُﺟَﻞَّ from the malice of the creatures [here creatures refers to those which are capable of malice].

in the evening? - because then the scorpion would not have caused you any harm.’ (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Hibbān, pp. 180, vol. 2, Ḥadīth 1016)

2. It is reported by Sayyīdunā Abān bin ‘Ušmān ﺪِرِهِمِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻋْﻨَﻪُ that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet ﻰَﺧِﻼَلِ ﻰَالَّهِ ﺗَﻌَﺎﱃُ ﻰَﻠَﻴْﻪِ ﻰَوْسَلَّم has stated, ‘Whoever recites this 3 times in the morning and 3 times in the evening, nothing will be able to harm him:
Translation: Allah’s name I begin with, by virtue of whose Name nothing in the earth or sky can cause harm, and He is the All-Hearing and All-Knowing.

(Sunan-ut-Tirmiżī, pp. 251, vol. 5, Ḥadīṣ 3399)

3. It is narrated by Sayyīdunā Abū Hurairah that the Blessed and Beloved Prophet has stated, ‘Whoever recites ‘100 times in the morning and 100 times in the evening, there will be no one bringing a better deed than him on the Day of Judgement, except the one who has recited the equivalent of this or more.’ (Ṣahīḥ Muslim, pp. 1445, Ḥadīṣ 2692)

4. Sayyīdunā Abū Dardā has stated, ‘Whoever recites:

Translation: Allah is sufficient for me, there is none worthy of worship except Him, I have put my trust in Him, and he is the Rab of the Great Throne.

Allah will suffice for all of his worries.’ (Sunan Abī Dāwūd, pp. 416, vol. 4, Ḥadīṣ 5081)
5. Sayyidunā Munayzir narrates, ‘I heard the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah saying, ‘Whoever recites:

رضيتُ بالله رَبَّا وَبِالاسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًا

Translation: I am pleased with Allah as the Creator, with Islam as the religion, and with Sayyidunā Muhammad as the Prophet.

in the morning, I assure that I will make him enter Jannah with my own hands.’ (Majma’-uz-Zawāid, pp. 157, vol. 10, Ḥadīṣ 17005)

3 Excellences of Kalimah Tawḥīd
(Oneness of Allah)

1. It is narrated by Sayyīdunā Abū Umāmah that the Beloved and Blessed Prophet has stated, ‘Whoever recites:

لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكُ لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: There is none worthy of worship but Allah. He is all alone. He has no associate. Sovereignty is for Him and all praise is for Him and He has power over everything.

no deed can surpass this Kalimah and no sin will remain with him.’ (Majma’-uz-Zawāid, pp. 94, vol. 10, Ḥadīṣ 16824)
2. Sayyidunā ‘Amr bin Shu’aib has reported from his grandfather, through the means of his father, that the Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘The best Du’ā [supplication] is the Du’ā of ‘Arafaĥ, and the best Kalimah [declaration] which I, and the Prophets preceding me, have said, is:

لاَ إِلَهَ إِلَّا اللَّهُ وَحَدَّةً لَّا شَرِيكَ لَهُ الْمَلَّاکُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ

(Jāmi’ Tirmiẓī, pp. 339, vol. 5, Ḥadīš 3596)

3. It is narrated by Sayyidunā Barā bin ‘Āzib that the Blessed and Noble Prophet has stated, ‘Whoever donates silver or milk in charity, or shows a blind person the path, this is like freeing one slave; and whoever recites:

لاَ إِلَهَ إِلَّا اللَّهُ وَحَدَّةً لَّا شَرِيكَ لَهُ الْمَلَّاکُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ

this is also like freeing one slave.’ (Musnad Imām Aḥmad, pp. 408, vol. 6, Ḥadīš 18541)
4 Invocations for Passing Away with Īmān (Faith)

A person came into the court of A’lā Ḥaḍrat seeking Du’ā to pass away with his faith intact. A’lā Ḥaḍrat made Du’ā for him and advised him:

1. Recite (O the Ever-Living! O the Ever-Lasting! There is none worthy of worship except You) 41 times in the morning (every day) with ＄alā-ʿAlan-Nabi before and after it.

2. Having recited all of your invocations, recite Sūraḥ Kāfirūn before going to sleep everyday. Do not converse thereafter; however if conversation becomes inevitable, recite Sūraḥ Kāfirūn again in the end. You will pass away with your faith intact.

3. Keep reciting the following Du’ā 3 times in the morning and 3 times in the evening:

Translation: O Allah we seek Your refuge from associating anything with You knowingly and we do Istighfār for that which we are unaware). (Al-Malfūz, pp. 234, part 2, Lahore)

4.
Translation: By virtue of the name of Allah عَزَّوَجَاللَّهُ مَعَهُ, may my faith, life, children, dependents and wealth all be protected!

(Ṣaḥīḥ Bukhārī, pp. 192, vol. 4, Ḥadīth 6312)

Recite this 3 times in the morning and 3 times in the evening; your faith, life, wealth and children all will remain secured. (Shajarah Qādiriyah Razaviyyah, p. 12, Maktaba-tul-Madina Karachi)

(The time from sunset to true dawn is Shar’ī ‘night’, and the time from midnight to the glimmering of the first ray of the sun is Shar’ī ‘morning’).

Forgiveness of Sins

لا إِلَهَ إِلَّا اللَّهُ وَ الَّهُ أَكْرَمُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا أَحْوَلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Whoever recites this invocation, his sins are forgiven even if they are equivalent to the foam of the ocean. (Musnad Imām Ahmad, pp. 662, vol. 2, Ḥadīth 6977)

Earn 40 Million Virtues

أَشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ إِلَّهَهُ وَاحِدًا أَحِدًا صَمَّدًا لَمْ يَتَخَذْ صَاحِبًا وَلَا وَلِدًا وَلَمْ يَكُنْ لَهُ كُفُوَا أَحَدٌ

١٤٧
It is narrated by Sayyīdunā Tamīm Dārī that the Knower of the Unseen, the Sultan of Madīnah, the Holy Prophet has stated, ‘Whoever utters these words 10 times, 40 million virtues are written down for him.’ *(Sunan-ut-Tirmiẓī, pp. 279, vol. 5, Hādīs 3484)*

**An Invocation that Secures One from Shayṭān**

لا إِلَٰهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ وَلَّةٌ مَّلِكُ وَلَّهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ

It is reported by Sayyīdunā Abū Hurairā that the Comforter of the Souls, the Guide to the Path of Salvation, the Noble Prophet has stated, ‘Whoever utters these words 100 times in the day, this act of his is equivalent to freeing 10 slaves, 100 virtues will be written in his record of deeds, 100 of his sins will be forgiven, these words will protect him from Shayṭān for that day until the evening, and no one will come with a better act than his, except one who has performed this act more than him.’ *(Ṣaḥīḥ Bukhārī, pp. 402, vol. 2, Hādīs 3293)*

**Madani Remedy for Preventing Backbiting**

It is reported from ‘Allāmah Shaykh Majduddīn Fīrauzābādī that, ‘Whenever you sit in any gathering (i.e. amongst people), recite:

بِسْمِ اللَّهِ الَّذِي حَمِّمَ الْكَحِيْمِ وَ صَلِّ اللَّهُ عَلَى مُحَمَّدٍ
Allah will depute an angel for you, who will prevent you from backbiting, and whenever you get up to leave the gathering, recite that angel will prevent the other people from your backbiting. (Al-Qaul-ul-Badi’, p. 278)

5 Madani Pearls

Sayyiduna `Abdullāh bin ‘Amr bin al-`Āṣ has stated, ‘There are 5 such habits, that if someone adopts, he will become virtuous in the worldly life and in the afterlife:

1. La illā huwa al-lā ilā huwa mūhāmadda rassul allāhu La illā huwa al-lā ilā huwa mūhāmadda rassul allāhu From time to time, one should kept reciting it.

2. Lahwūl wala quwa illā huwa al-lā ilā huwa mūhāmadda rassul allāhu and if he becomes ill, suffers a loss, or if he hears worrying news), he should invoke and if he becomes ill, suffers a loss, or if he hears worrying news), he should invoke

3. Whenever he receives a blessing, he should invoke al-ḥamdu lillāhu bi al-ma`ṣalīm bi al-ḥamdu lillāhu bi al-ma`ṣalīm to pay gratitude.

4. When commencing any (permissible) act, he should recite nīsḥ allāhu rassul allāhu nīsḥ allāhu rassul allāhu

5. Whenever a sin gets committed, invoke as-ta`fīra al-mūṭīm wa`tawwub ilaihi (seeking forgiveness from the Magnificent Rab wa`tawwub ilaihi (seeking forgiveness from the Magnificent Rab I turn to Him for repentance).

(Al-Munabbiḥāt, p. 57)
6 Guards for Protection from Magic and Afflictions

These 6 invocations are referred to as the ‘6 guards.’ One who regularly recites these 6 invocations (guards) every night, or keeps them in written form with him, he will remain secured from every fear, danger, magic, and every type of affliction. *(Jannati Zaîwar, p. 582)*

**First Guard**

پسّمِ اللهِ الرَّحْمِنِ الرَّحِيمِ پسّمِ اللهِ السَّمِيعِ البَصِيرِ

الَّذِي لَيْسَ كِمْتَلَهُ شَيْءٌ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Second Guard**

پسّمِ اللهِ الرَّحْمِنِ الرَّحِيمِ پسّمِ اللهِ الخَلَاقِ العَلِيمِ الَّذِي

لَيْسَ كِمْتَلَهُ شَيْءٌ وَهُوَ الْفَتَنَاخُ العَلِيمُ

**Third Guard**

پسّمِ اللهِ الرَّحْمِنِ الرَّحِيمِ پسّمِ اللهِ السَّمِيعِ البَصِيرِ

الَّذِي لَيْسَ كِمْتَلَهُ شَيْءٌ وَهُوَ الْعَلِيمُ الْبَصِيرُ
Blessings of Żikrullāḥ

Fourth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمَثْلِهِ شَيْءٌ وَهُوَ العَزِيزُ الْعَلِيمُ

Fifth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمَثْلِهِ شَيْءٌ وَهُوَ العَزِيزُ الْعَلِيمُ

Sixth Guard

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ السَّمِيعِ الْبَصِيرِ
الَّذِي لَيْسَ كَمَثْلِهِ شَيْءٌ وَهُوَ العَزِيزُ الْعَلِيمُ
فَأَلَّهُ خَيْرُ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Invocations to be Recited after Şalâh

The lengthy invocations that have been mentioned in Ḥadīṣ for reciting after Şalâh should be recited after the Sunnah prayers of Žuḥar, Maghrib and ʻİshā. Before the Sunnah,
depend upon a short Du‘ā only; otherwise the reward of the Sunnah prayers will reduce. *(Rad-dul-Muhtar, pp. 300, vol. 2) (Bahar-e-Shariat, pp. 107, part. 3)*

Do not increase or decrease the counts of invocation of any Du‘ā if a given number is mentioned in the Ḥadīṣ, because the mentioned virtues of these invocations are related to the number specified. The effect of increasing or decreasing the number can be understood by the example of a lock which is opened by a key which has a specific number of teeth. Now, if the teeth of the key are increased or decreased, it will not be able to operate the lock. Despite this, if any doubt occurs about the number that has been recited, one can recite more – this will be regarded as an attempt for completion and not as an increase. *(ibid, pg. 302)*

After completing the Sunnah and Nawafil prayers of the five daily Ṣalāḥ, recite the invocations given below. These have been numbered for convenience, but it is not a condition to recite them in this particular order. Reciting Ṣalāt-‘Alan-Nabī before and after every invocation brings additional blessings.

1. Whoever recites Āyat-ul-Kursī once [after every Ṣalāḥ], will enter Heaven as soon as he dies. *(Mishkāt-ul-Mašābih, pp. 197, vol. 1, Ḥadīṣ 974)*

2. *(Translation: O Allah help in invoking Your Żikr (remembrance), paying gratitude and performing Your worship virtuously. (Sunan Abī Dāwūd, pp. 123, vol. 2, Hadiṣ 1522)*
3. **Blessings of Żikrullāḥ**

Whoever recites this 3 times (after every Șalāḥ), his sins will be forgiven even if he has fled from the battlefield of Jihad. *(Sunan-ut-Tirmiżī, pp. 336, vol. 5, Ḥadīṡ 3588)*

4. **Tasbīḥ Fatimah:** 33 times, 33 times, 33 times – this equals 99 - and finally

\[
\text{لا إلَّهَ إلَّا اللهَ وَحِدَّةَ لا شَرِيكَ لَهُ} \\
\text{وَلَهُ الْمَلَكُ وَلَهُ الْحَمَدُ} \\
\text{وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
\]

once to complete 100. The sins of the reciter of this will be forgiven, even if these are equal to the foam of the ocean.

5. **After every Șalāḥ, placing hand above forehead, recite:**

\[
بَسْمُ اللَّهِ الَّذِي لَا إلَّهَ إلَّا هُوَ الَّذِي هُدَى السَّارِجِينَ الْحَرِيمِ \\
أَذْهَبْ عَنِّي الْغَمَّ وَالْحُجْرَانَ
\]

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1. **Translation:** I seek forgiveness from Allah ُنَعُودُ، except Whom no one is worthy of worship. He is Ever-Alive, He is the Sustainer; and I repent in His court.

2. **Translation:** There is none worthy of worship but Allah ُنَعُودُ. He is all alone. He has no associate. Sovereignty is for Him and all praise is for Him and He has power over everything.

3. **Translation:** In the name of Allah ُنَعُودُ, except Whom none is worthy of worship. He is the most Affectionate, the Merciful. O Allah ُنَعُودُ distance grief and sorrow from me.
(after reciting this, move the hand down onto the forehead)
- protection from every type of grief and worry will be obtained.

A’lā Ḥaḍrat, the leader of the Aḥl-us-Sunnah, Imām Aḥmad Razā Khān has added ‘وَعَنَّاهُ الْسُّنَّةَ’ (i.e. and from the Aḥl-us-Sunnah) in above supplication.

6. After Fajr and ‘Aṣr Ṣalāh, prior to changing posture and before speaking, recite:

لا إلَٰهَ إلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ الْمَلََّكُ وَلَهُ الْحَمْدُ بِيِدِهِ

الْحَيُّ يَحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ten times. (Bahār-e-Sharī’at, pp. 107, part. 3)

7. It is reported by Sayyīdunā Anas that the Noble Prophet has stated, ‘Whoever recites’ after Ṣalāh will be resurrected forgiven.’ (Majma’-uz-Zawāid, pp. 129, vol. 10, Ḥadīth 16928)

8. It is narrated by Sayyīdunā Ibn ‘Abbās that the Prophet of Raḥmāh, the Intercessor of Ummaḥ, the Owner of Jannah has stated, ‘Whoever

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1 Translation: There is none worthy of worship except Allah . He is all alone. He has no associates. All Kingdom is for Him and all praise is for Him, in His Power is [all] goodness. He gives life and He gives death. He has power over everything.

2 Translation: Pure is He the Magnificent Rab and Praise is for Him. The capability to refrain from sins and the ability to do good comes from Allah .
recites (the entire Sūrah) 10 times after every Farḍ Ṣalah, Allah عَزَّوُجَلَّ will make His Pleasure and Forgiveness a must for him.’ (Ad-Dur-rul-Manšūr, pp. 278, vol. 8)

9. It is narrated by Sayyīdunā Zaīd bin Arqam رضی الله عنہ that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صلى الله عليه و سلم has stated, ‘Whoever recites:

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ الْبَارِزِ ۖ وَسَلَّمَ عَلَیْهِ الْرَّسُلِينَ
وَأَحْمَدْتُ الْلَّهَ رَبَّ الْعَالَمِينَ

3 times after every Ṣalah, it is as if he has filled a huge vessel full of reward.’ (Ad-Dur-rul-Manšūr, pp. 141, vol. 7) (Part 23, Aṣ-Ṣaffāt, verses 180-182)

Reward of Reciting 4 Entire Qurans in Just a Few Minutes

It is narrated by Sayyīdunā Abū Hurairah رضی الله عنہ that the Beloved and Blessed Prophet صلى الله عليه و سلم has stated, ‘Whoever recites (the entire Sūrah) 12 times after Fajr Ṣalah, it is as if he has recited the entire Qurān 4 times, and on that day, this act of his is better than the people on the earth, provided he abides by Taqwā [fear of Allah ﴿عَزَّوُجَلَّ.’ (Shu’ab-ul-Īmān, pp. 501, vol. 2, Ḥadīth 2528)

1 Purity is to your Rab, the Reverent Rab, from what they attribute. And Salām be upon the Prophets. And praise is to Allah عَزَّوُجَلَّ, the Rab of the Worlds.

[Kanz-ul-Īmān (Translation of Qurān)]
Invocation for Remaining Secured from Shayṭān

The Comforter of the Souls, the Noble Prophet ﷺ has stated, ‘Whoever offers Ṣalāt-ul-Fajr, and then before speaking, recites (the entire Sūrah) 10 times, no sin will reach him on that day, and he will be secured from Shayṭān.’ (Ad-Dur-rul-Manšūr, pp. 678, vol. 8)

(To read about more invocations for recitation after Ṣalāh, kindly refer to ‘Bahār-e-Sharī’at’, part 3, pp. 107-110, published by Maktaba-tul-Madīna, as well as ‘Al-Ważīfa-tul-Karīmah’, and ‘Shajarah Qādiriyah’).

The Excellence of Controlling Anger

It is mentioned in a Ḥadīth, ‘Whoever holds back his anger, Allah ﷺ will hold back His punishment from him on the Day of Judgement.’ (Shu’ab-ul-Īmān, pp. 315, vol. 6, Ḥadīth 8311)
7 Excellences of Șalāt-‘Alan-Nabī

1. It is narrated by Sayyidunā Abū Hurairah that the Noble and Blessed Prophet has stated, ‘Whoever recites Șalāt upon me once, Allah bestows 10 mercies upon him.’ (Saḥîh Muslim, pp. 216, Ḥadīṣ 408)

2. It is reported by Sayyidunā Anas bin Mālik that the Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever recites Șalāt upon me once, Allah bestows 10 mercies upon him, and erases 10 of his sins.’ (Al-Iḥsān bittartīb Saḥîh Ibn Ḥibbān, pp. 130, vol. 02 Ḥadīṣ 901)
3. It is reported by Sayyidunā Abū Bardah bin Niyār  that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet  has stated, ‘Whoever from my Ummah recites Ṣalāt upon me once with heartfelt devotion, Allah  bestows 10 mercies upon him, writes 10 good deeds for him, raises his rank by 10 degrees, and erases 10 of his sins.’ (Mu’jam Kabīr, pp. 195, vol. 22 Ḥadīth 513)

4. It is reported by Sayyidunā Abū Umāmah  that the Blessed and Beloved Prophet  has stated, ‘Recite Ṣalāt upon me in abundance every Friday; without doubt the Ṣalāt of my Ummah is presented to me every Friday. (On the Day of Judgement) the closest person to me from amongst the people will be the one who would have recited Ṣalāt excessively upon me (in the worldly life).’ (Sunan Kubrah, pp. 353, vol. 03 Ḥadīth 5995)

5. It is reported by Sayyidunā Ibn Mas’ūd  that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah  has stated, ‘Without doubt, the person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt excessively upon me in the worldly life.’ (At-Targhib wat-Tarhib, pp. 133, vol. 02 Ḥadīth 908)
6. The Beloved and Blessed Prophet َصلَّى الله تعالى عليه وسلم has stated, 'O people! Without doubt, the one amongst you to gain quick relief on the Day of Judgement from its horrors and the reckoning will be the one who would have recited ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ upon me in abundance.' *(Firdaus-ul-Akhbār pp. 471 vol. 2, Hādīṣ 8210)*

7. The peace of our heart and mind, the most generous and kind, the Prophet of mankind َصلَّى الله تعالى عليه وسلم has stated, ‘Recite ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ upon me in abundance, without doubt your recitation of ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ upon me is forgiveness for your sins.’ *(Al-Jāmi‘-u’-ṣ-Ṣaghīr, pp. 87, Hādīṣ 1406)*

### 30 Madani Pearls Regarding ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ

1. Reciting it is in fact executing the command of Allah َعَزَّوَجَلَّ.

2. Ten mercies are bestowed on the one reciting ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ once.

3. His rank is raised by ten degrees.

4. Ten good deeds are recorded for him.

5. Ten of his sins are erased.

6. Recitation of ِصلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ before asking Du’ā is a means for the acceptance of the Du’ā.

8. Recitation of Ṣalāt-ʿAlan-Nabī is a means for the forgiveness of sins.

9. By virtue of the recitation of Ṣalāt-ʿAlan-Nabī, Allah ﷺ removes grief from the reciter.

10. By virtue of the recitation of Ṣalāt-ʿAlan-Nabī, a person will gain closeness to the Holy Prophet ﷺ on the Day of Judgement.

11. For those who are poor and deprived, reciting Ṣalāt-ʿAlan-Nabī is a substitute for Ṣadaqaḥ [charity].

12. Ṣalāt-ʿAlan-Nabī is a means for the fulfilment of needs.

13. Ṣalāt-ʿAlan-Nabī is a means of acquiring the mercy of Allah ﷺ and Duʿā of the angels.

14. Ṣalāt-ʿAlan-Nabī is a means of purity and cleanliness for its reciter.

15. By virtue of the recitation of Ṣalāt-ʿAlan-Nabī, a person receives the glad tidings of Jannah before he passes away.

16. Recitation of Ṣalāt-ʿAlan-Nabī is a means of relief from the difficulties of the Day of Judgment.

17. By virtue of recitation of Ṣalāt-ʿAlan-Nabī, one recalls back what he had forgotten.

18. Ṣalāt-ʿAlan-Nabī is a means for the purity of a gathering, and on the Day of Judgement (people of) that gathering will not suffer any regret.
19. Due to the recitation of Ṣalāt-‘Alān-Nabī, poverty is distanced.

20. This act puts a person on the path to Jannāh.

21. Ṣalāt-‘Alān-Nabī will be a means of an increase in light for the reciter on the bridge of Șirāṭ.

22. By virtue of Ṣalāt-‘Alān-Nabī, a person is released from oppression and persecution.

23. By virtue of Ṣalāt-‘Alān-Nabī, a person becomes worthy of praise in the heavens and the earth.

24. By virtue of reciting Ṣalāt-‘Alān-Nabī one gains blessings in his own self, his deeds, his age, and in his means of betterment.

25. Ṣalāt-‘Alān-Nabī is a means of winning Divine mercy.

26. Ṣalāt-‘Alān-Nabī inculcates ever-lasting love of the Beloved Prophet of Allah ﷺ and is a means of intensifying this love. This love is from the essentialities of Īmān [faith] and without this Īmān cannot reach perfection.

27. The Holy Prophet ﷺ loves the one who recites Ṣalāt-‘Alān-Nabī.

28. Reciting Ṣalāt-‘Alān-Nabī is a cause for the guidance and the liveliness of a person, because when he recites Ṣalāt in abundance upon the Holy Prophet ﷺ and invokes remembrance of the Prophet ﷺ, the love of the Prophet ﷺ inculcates in his heart.
29. It is also an honour for the one who recites ʿṢalāt-ʿAlan-Nabī that his name is presented in the generous court of the Beloved and Blessed Prophet صلى الله عليه وسلم and his mention is made there.

30. ʿṢalāt-ʿAlan-Nabī is a means of steadfastness on the bridge of ʿSirāṭ and a means of crossing over it safely. *(Jilā-ul-Afĥām, p. 246 to 253)*

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A Gift for the One Who Yearns for the Vision of the Holy Prophet صلى الله عليه وسلم

The Source of Peace for the Disheartened, the Merciful Prophet صلى الله عليه وسلم, has stated, ‘Whoever recites this ʿṢalāt upon me will be blessed with beholding me in dream, and whoever beholds me in his dream will also behold me on the Day of Judgement, and whoever beholds me on the Day of Judgement, I will intercede for him, and whoever I will intercede for, he will drink from the fountain of Kawšār, and Allah عزّ وجلّ will make the Hellfire Ḥārām [forbidden] for his body.’ *(Kashf-ul-Ghammah ‘an Jamī‘-il-Ummah, pp. 325 vol. 1)*
Forgiveness and Exoneration

`اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ َوَذِكَّرْهُ الَّذِي كَرِئَهُ وَصَلِّ عَلَى مُحَمَّدٍ َوَذِكَّرْهُ الَّذِي كَرِئَهُ` Ḥusayn ibn ʿAlī al-Kattābī

Somebody saw Sayyidunā Imām Shāfiʿī in dream after his passing away and asked what happened to him. The Imām said, ‘By virtue of this Ṣalāt-ʿAlān-Nabī, Allah forgave me.’ *(Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt pp. 81)*

Blessings and Goodness in Affluence

`اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ َعَبْدِكَ وَرَسُولَلِكَ وَعَلَى الْمُؤْمِنِينَ` ‘Alī ibn Abī Ṭālib

The author of *Rūḥ-ul-Bayān* has stated, ‘Whoever recites this Ṣalāt-ʿAlān-Nabī, his wealth and affluence will continue to increase.’ *(Rūḥ-ul-Bayān, pp. 233, vol. 07 Al-Aḥzāb:56)*

Strengthening the Memory

`اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارَكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ` ʿAlī ibn Abī Ṭālib

The author of *Rūḥ-ul-Bayān* has stated, ‘Whoever recites this Ṣalāt-ʿAlān-Nabī, his wealth and affluence will continue to increase.’ *(Rūḥ-ul-Bayān, pp. 233, vol. 07 Al-Aḥzāb:56)*

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Whoever suffers from the ailment of forgetfulness should recite this Ṣalāt-ʿAlan-Nabī in abundance between Maghrib and Ṭḥā; his memory will be strengthened. (Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 191-192)

The six types of Ṣalāwāt-ʿAlan-Nabī that are recited in the Sunnah-inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

1. The Ṣalāt-ʿAlan-Nabī for the Night Preceding Friday

The saints of Islam have quoted that whoever recites this Ṣalāt-ʿAlan-Nabī at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صلّ الله عليه وَسَلَّم at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صلّ الله عليه وَسَلَّم lowering him into the grave with his own merciful hands. (Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 151)
2. All Sins Forgiven

"للّ هُوَ صَلِّي عَلَيْهِ سَلِيمًا وَ مَوْلَاهُ مُحَمَّدٌ وَ عَلَيْهِ الْهَدَى وَ سَلَّمَ"

It is narrated by Sayyidunā Anas that the Sultan of Both Worlds, the Merciful Prophet has stated, ‘Whoever recites this Ṣalāt upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (ibid pg. 65)

3. 70 Portals of Mercy

"صَلِّي اللّ هَوَى عَلَيْ مُحَمَّدٍ"

Whoever recites this Ṣalāt-‘Alan-Nabi, 70 portals of mercy are opened for him. (Al-Qaul-ul-Badi’, p. 277)

4. Good Deeds for 1000 Days

"جَرَى اللّ هُوَ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ"

It is narrated by Sayyidunā Ibn ‘Abbās that the Noble and Blessed Prophet has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (Majma’-uz-Zawāid, pp. 254, vol. 10, Hadīth 17305)
5. The Reward of 600,000 Ṣalāwāt-‘Alan-Nabī

اللَّهُمَّ صَلِّ عَلَى سَيْدِنَا مُحَمَّدٍ عَدَدُ مَا فِي عَلَمِ الْحُقَّ صَلَاةً

Shaykh Aḥmad Ṣawī reports from some saints of Islam that the one reciting this Ṣalāt-‘Alan-Nabī once receives the reward of reciting Ṣalāt-‘Alan-Nabī 600,000 times. *(Afīdal-us-Ṣalāwāt ‘alā Sayyīd-Is-Sādāt, p. 149)*

6. Nearness to the Distinguished Prophet

 صلى الله تعالى عليه وسلم

One day somebody came [to the blessed court of the Holy Prophet صلى الله تعالى عليه وسلم], and the Blessed and Beloved Prophet صلى الله تعالى عليه وسلم made him sit in between himself and Sayyidūnā Abū Bakr Ṣiddīq صلى الله عليه وسلم. The respected companions were surprised as to who that honoured person was. When he had left, the Holy Prophet صلى الله تعالى عليه وسلم said, ‘When he recites Ṣalāt upon me, he does so in these words.’ *(Al-Qaul-ul-Badī’, p. 125)*
By reciting this Ṣalāt-‘Alan-Nabī 100 times after every Ṣalāh, in particular after Ṣalāt-ul-Jum’ah, whilst facing Madīna-tul-Munawwarah, countless blessings and virtues are showered. *(Al-Wazīfā-tul-Karīmah, p. 40)*

(In Pakistan and India, when facing towards the Ka’bah, the face is also directed towards Madīna-tul-Munawwarah).

**Attain Blessings in This Worldly Life and the Afterlife**

By reciting this Ṣalāt-‘Alan-Nabī, countless blessings would be bestowed in the afterlife and the worldly life. *(Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 151)*
Şalāt of Shafā’ah (Intercession)

اللَّهُمَّ صلِّ علی مُحَمَّدٍ وَ آنِرْلَهُ الْمَفْعُودَ الْمُقَرَّبِ عِنْدَكَ
یَوْمَ الْقِيَامَةِ

The Intercessor of the Ummah, the Beloved and Blessed Prophet has stated, ‘Whoever recites Şalāt upon me in this way, my intercession becomes Wājib (due) for him.’

(At-Targhib wat-Tarhib, pp. 329, vol. 2, Ḥadīš 31)

Success in This Worldly Life and in the Afterlife

اللَّهُمَّ صلِّ علی سَيِّدِنَا مُحَمَّدٍ وَ آلِه وَ صَحِیحِه وَ سَلِیمَ يَعْدُدْ مَا
فِی جَمِیعِ الْقُرآنِ حَرْفًا حَرْفًا وَ يَعْدُدْ كُلّ حَرْفٍ عَلَی أَنْفَا أَلفَاء

Whoever recites this Şalāt-‘Alan-Nabī after the recitation of the Qurān will thrive in the worldly life and the Afterlife.

(Ruḥ-ul-Bayān, pp. 234, vol. 7, Al-Ahzāb 56)

The Reward of 11,000 Şalāwāt-‘Alan-Nabī

اللَّهُمَّ صلِّ علی سَيِّدِنَا مُحَمَّدٍ وَ علی آلِه صَلِیوة أَنتَ لَهَا أَهْلُ
وَ هَوْهُ لَهَا أَهْلُ
Sayyidunā Ḥāfiẓ Jalāluddīn as-Suyūṭī has stated, ‘Recitation of this Ṣalāt-‘Alan-Nabī once is equivalent to reciting Ṣalāt-‘Alan-Nabī 11,000 times.’ *(Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 153)*

**The Reward of 14,000 Ṣalāwāt-‘Alan-Nabī**

**The Reward of 100,000 Ṣalāwāt-‘Alan-Nabī**

If this Ṣalāt-‘Alan-Nabī is recited once, the reward of reciting Ṣalāt-‘Alan-Nabī 100,000 times is granted. In addition to this, if anybody has any need he should recite this Ṣalāt-‘Alan-Nabī 500 times his need will be fulfilled. *(Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 113)*
For Relief from All Types of Worries

Sayyid Ibn ‘Ābidīn has stated, ‘I recited this at the time of a severe tribulation which took place in Damascus. I had not even recited it 200 times when somebody came and informed me that the tribulation has died out.’ *(Afḍal-us-Ṣalāwāt ‘alā Sayyīd-is-Sādāt, p. 113)*

A Cup Full of the Water of Kawšar

Sayyidunā Ḥasan Baṣrī has stated, ‘Whoever wishes to drink a cup full of water from the fountain of Kawšar should recite this Ṣalāt-‘Alan-Nabī.’ *(Al-Qaul-ul-Badī‘, p. 122)*
8 Madani Pearls Regarding Ṣalāt al-Tāj [Durūd-e-Tāj]

1. During the upward progression of the lunar month (i.e. from the 1st to the 14th day) whoever recites this Ṣalāt-‘Alan-Nabī (Ṣalāt al-Tāj) 170 times in the night preceding Friday (i.e. Thursday night) after Ṣalāt-ul-‘Ishā in a state of Wuḍū, wearing pure clothes and having applied perfume, and then goes to sleep; and repeats this act in the same way for 11 consecutive nights, he will be blessed with the vision of the Holy Prophet ﷺ.

2. To get rid of magic, devils, Jinns, and Shayṭān, and if one is suffering from smallpox, recite this 11 times and perform Dam ʿabhūd. relief will be obtained.

3. For the purification of the heart, recite this 7 times after Ṣalāt-ul-Fajr, 3 times after Ṣalāt-ul-‘Aṣr, and 3 times after Ṣalāt-ul-‘Ishā every day.

4. To remain protected from the evil of enemies, oppressors, the envious and rulers, and to distance sadness and poverty, recite this 41 times after Ṣalāt-ul-‘Ishā for 40 consecutive nights.

5. In order to get blessings in sustenance, regularly recite this 7 times after Ṣalāt-ul-Fajr.

6. For treating a woman suffering from infertility, recite this seven times and perform Dam (blowing) on 21 dates, and then give her one date to eat every day. Thereafter during the period of purity (after finishing of the menses), attempt copulation. By the grace of Allah ﷺ, a pious son will be delivered.
7. If a pregnant woman is undergoing any trouble, make her drink water after doing Dam by reciting this Šalât-‘Alan-Nabî seven times. Do this for seven consecutive days.

8. For the purpose of uniting a lover and beloved (in permissible love such as that between a husband and wife) and for every objective, recite this 40 times in state of Wuḍū after half of the night has passed with full faith and conviction, the desire of the heart will be fulfilled. (A’māl-e-Razā, p. 22)
وجَعْرَيْلَ خَادِمُهُ وَالْمَرْجَاءِ مَرْكَبَةَ وَالْمِغْرَابِ سَفَرَةَ
وَسِدَّرَةُ الْمُنْتِهِيَ مَقَامُهُ وَقَابُ قَوْسِيٍّ مَطْلُوبٌ
وَالمِطْلُوبُ مَقْصُودُهُ وَالمَقْصُوْدُ مَوْجُودُهُ سَيِّدٌ
الْمُرْسَلِينَ خَاتِمُ النَّبِيِّينَ شَفِيعُ المُدْنِيِّينَ أَنْيِسَ
الْعُرْفِيِّينَ رَحْمَةٌ لِّلْعَالَمِينَ رَاحْةٌ لِّلْعَاشِقِينَ مُرَادٌ
المُشَتَّاقِينَ شَمَسٌ الْعَارِفِينَ سَرَاحُ السَّالِكِينَ مَصْبَاحٌ
المُقْرِئِينَ مُهْبِبُ الْفَقْرَاءَ وَالْغَرَّابَاءَ وَالمَسْاكِيْنَ سَيِّدٌ
النَّقُلْيَنَ نَبِيّ الْحَرَّمِيْنَ امْمَامُ الْقِبْلَتَيْنَ وَسَيِّلِيْتَا فِي
الدَّارِنِينَ صَاحِبِ قَابٍ قَوْسِيٍّ مَحْبُوبٌ زَبٍّ الْمُشْرِقِينَ
وَالْمُغْرَابِينَ جَيِّدُ الْحَسَنِ وَالْحُسَنِ مَوْلَانَا وَمَسْؤُولٌ
النَّقِلْيَنَ أَبِي الْقَاسِيِّ مُحَمَّدٍ ابْنِ عَبْدِ اللَّهِ نُورُ مَنْ نُورُ اللَّهِ
يَأْبِهَا المُشَتَّاقِينَ يُنْوِرُ جَمَالِهِ صَلُّوا عَلَيْهِ وَالِهِ وَ
أُصْحَابِهِ وَسَلِّمُوا تَسْلِيماً
Translation

O Allah عَلَيْهِ الْجَلَالِ عَلَيْهِ الْرَّحْمَةِ، send blessings up on our Prophet and our Master Muhammad ﷺ، honoured with the crown and the Mi’râj [ascension]; the Burâq and elevation, the eliminator of affliction and disease; drought and illness; pain and calamity. His respected name is inscribed on high and appended with the Name of Allah ﷺ، and is present in the Divine Tablet and Divine Pen. The leader of the Arabs and the non-Arabs, whose blessed body is free from every defect, a fountain of fragrance, exceptionally pure, and is overly refulgent, in his house and in the Ḥaram (with all of these qualities he is lively even today). The enlightened and lovely sun of the morning, the full moon (of the 14th of the lunar month), the origin of elevation, the light of guidance, the place of refuge for creation, the lamp that dispels all darkness, having the most excellent creation and character, the intercessor of nations, the owner of munificence and generosity – upon him be blessings and salutations. And Allah ﷺ is his Protector, Jibrâīl is his servant, the Burâq is his carriage, the Mi’râj is his voyage, Sidra-tul-Muntaĥâ is his station, Qâba Qawsayn (utmost proximity to the Rab) is his destination, and the same is his objective, and he has met his objective. The leader of all the Messengers, the one coming after all of the Prophets, the intercessor of sinners, the supporter of the travellers and the strangers, the mercy for all the worlds, the comfort for the devotees, the desire of those who yearn, the sun of all gnostics, the lamp for the seekers, the candle for those who are close (to Allah ﷺ)، benevolent with the poor, the outsiders and the destitute, the master of Jinns and humans, the Prophet of the Ḥaram of Makkâh and the Ḥaram of Madīnah, the Imām of both Qiblaĥ’s (i.e. Baît-ul-Muqaddas in Jerusalem and the Ka’bah in Makkâh), our mediator in this world and in the hereafter, the one bearing virtue of Qâba Qawsayn, the beloved of the Rab of the East and the West, the grandfather of Imām Ḥasan and Imām Ḥussain, our master, the master of all humans and Jinns, Abul
Qāsim Muhammad bin ‘Abdullah, a great and eminent light from the lights of Allah Ḥūdūd el, upon him be blessings and salutations. O devotees of the light of his splendour, send blessings and salutations abundantly upon his being of extensive attributes, and upon his family and his companions.

A Faith Reviving Incident Regarding Ṣalāt al-Tunajjīnā

‘Allāmah Ibn Fākihānī ِ خَلَّ revisions mentions an incident about this Ṣalāt-‘Alan-Nabī in the book ‘Al-Fajr-ul-Munir’ stating, ‘The pious Shaykh Mūsā Ḍarīr ِ خَلَّ revisions told me that that he once left for a journey by sea on a boat. During the journey a severe storm which is known as ‘Iqlābiyah’ (the type of storm which causes tossing and turning) struck. It is rare to get rid of drowning during this type of storm.

People began to scream and shout due to the fear of drowning. I fell asleep and in my dream I saw the Beloved and Blessed Prophet Ḥūdūd el. He ِ خَلَّ revisions said, ‘Tell the people on the boat to recite this Ṣalāt-‘Alan-Nabī 1000 from Ḥūdūd el. I awoke and told the people on the boat of my dream. We had recited it just 300 times when Allah Ḥūdūd el granted us relief from the storm. (Maṭāli’-ul-Musarrāt, p. 471)

Shaykh Majduddīn Fīrauzābādī, the author of Qāmūs, has narrated with reference to Shaykh Ḥasan bin ‘Alī Aswānī that whoever recites Ṣalāt al-Tunajjīnā 1000 times when faced with any type of difficulty, calamity, or misfortune, Allah Ḥūdūd el will provide him relief from that difficulty and will fulfil his purpose. (Maṭāli’-ul-Musarrāt, p. 471)
Şalāt al-Tunajjīnā

أَللَّهُمَّ صَلِّ عَلَى سَيِّدَنَا مُحَمَّدٍ صَلَوَةُ تَجَيَّبِيْنَّا بِهَا مِن جَمِيعِ
الأَهْوَالِ وَالْآفَاتِ وَتَقْضِيْنَا لَنَا بِهَا جَمِيعُ الحَاجَاتِ
وَتَطْهِرْنَا بِهَا مِن جَمِيعِ السَّيِّيْنِاتِ وَتَرْفَعْنَا بِهَا أَعْلَى
الْدُّرُّجَاتِ وَتَبْلِغْنَا بِهَا أَقْصَى الْغَلَائِبِ مِن جَمِيعِ
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدُ الْمَمَاتِ إنَّكَ عَلِيَّ كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah! Send such blessings upon our Prophet Muhammad ﷺ that for his sake relieve us of all anxieties and calamities, and for his sake, fulfil all our needs, and for his sake, purify us from all sins, and through his means, designate us at high ranks, and by his virtue, make us achieve the utmost zenith of piety in this worldly life and in the afterlife, and without doubt You have power over all things.

Cure for Ailments

أَللَّهُمَّ صَلِّ عَلَى سَيِّدَنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَدُوَآءُهَا
وَعَافِيَةَ الْأَبْدَادِ وَشَفَائِهَا وَنُورُ الأَبْصَارِ وَضِيَاءِهَا
وَعَلِيَّ الْلَّهِ وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ
Give it to the patient in state of Wuḍū such that he may lick it or make him drink it after dissolving in water. Continue to perform this act consistently until the sick person gets cured; with the consent of Allah this is a remedy for every illness except death.

A Narration Related to Ṣalāt al-Māḥī Regarding a Fish

A pious person was performing Wuḍū at the bank of a river when a fish came and recited this Ṣalāt-‘Alan-Nabī. He asked, ‘From whom did you learn this?’ The fish replied, ‘Once I heard an angel reciting it at the bank of the river, so I memorized it and since that day I have been secured from all calamities and misfortunes.’ *(A’māl-e-Razā, p. 138)*
اللهُ بِلَاءٍ عَلَى مُحَمَّدٍ وَ عَلَى آل مُحَمَّدٍ خَيْرُ الخَلَائِقِ
وَ أَفْضِلُ الْبَشَرِ وَ شَفَيِّعُ الْأَمْرِ يَوْمُ الْحَكْمَةِ الْمَحْيَاءِ
وَ صَلِّ عَلَى سَيِّدَيْنَا مُحَمَّدٍ وَ عَلَى آل سَيِّدَيْنَا مُحَمَّدٍ يَغْفِرْ دَكَالَ
مَعْلُوْمَ لَكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آل مُحَمَّدٍ وَ بَارِكْ
وَ سَلِّمْ وَ صَلِّ عَلَى جَمِيعِ الأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ صَلِّ عَلَى
كُلِّ الْمَلِكِيَةِ المُقْرَبِينَ وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ سَلِّمْ
تَسْلِيمًا كَثِيرًا كَثِيرًا يَرْحَمْكَ وَ يُفْضِّلْكَ وَ يَكْرُمَكَ
يَا أَكْرَمُ الْأَكْرَمْيَنِ يَرْحَمْتَكَ يَا أَرْحَمُ الرَّحْمَيْنِ
يَا قَدْ خَيْمَتُ يَا دَايِمَ يَا حَيُّ يَا فَيْيِمَ يَا وَثِيرَ يَا أَحْدُ يَا صَمَدُ
يَا مَنْ لَمْ يَلِدْ وَ لَمْ يَؤْلَدْ وَ لَمْ يَكْنِ لَهُ كُفْوًا أَحْدَ
يَرْحَمْتَكَ يَا أَرْحَمُ الرَّحْمَيْنِ
Excellence of Du’a [Supplication]

Excellence of Ṣalāt-‘Alan-Nabi

The Noble and Blessed Prophet has stated, ‘Whoever recites Ṣalāt upon me 100 times on Friday, when he will come on the Day of Judgement a light will accompany him, which if distributed amongst all creatures, it would suffice all of them.’ (Hilyat-ul-Awliyā, pp. 49, vol. 8, Ḥādiṣ 11341)

The Importance of Du’ā

Dear Islamic brothers! Performing Du’a is a great virtue. And enticement for asking Du’a is present at various places in the Qurān and the blessed Aḫādiš.

One Ḥādiš states, ‘Shall I not tell you that thing which will give you relief from your enemy and increase your sustenance! Perform Du’a in the court of Allah day and night, for Du’a is the device of believer.’ (Musnad Abī Ya’lā, pp. 201, vol. 2, Ḥādiš 1806)
**Du’ā Averts Calamity**

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘A calamity descends and then it is encountered by Du’ā. Then they continue to fight one another until the Day of Judgement.’

*(Al-Mustadrak, pp. 162, vol. 2, Ḥadīth 1856)*

**The Significance of Du’ā in Worship**

Sayyidunā Abū Žar Ghifārī has stated, ‘The significance of Du’ā in worship is like the significance of salt in food.’

*(Tanbīh-ul-Ghāfīlīn, pp. 216, Ḥadīth 577)*

**3 Benefits of Du’ā**

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet has stated, ‘If a Muslim makes a Du’ā in which there is no mention of sin or severing relations (with relatives), Allah will certainly grant him one of three things:

1. Either the outcome of his Du’ā will quickly appear in his lifetime, or
2. Allah will distance some type of calamity from him, or
3. Goodness will be arranged for him in the Hereafter.

Another narration mentions that, in the afterlife, when he will see the reward of his Du’ās which were not accepted in this worldly life, he will say wishfully, ‘If only none of my Du’ās would have been accepted in the world!’ *(Al-Mustadrak, pp. 163, 165, vol. 2, Ḥadīth 1859, 1862)*
Dear Islamic brothers! Did you notice Du’ā never goes useless. If its outcome does not appear in this world, the reward for it will definitely be awarded in the Hereafter. Therefore, it is not appropriate to be lazy in asking Du’ā.

5 Madanī Pearls

1. The first virtue (of performing Du’ā) is that it is a fulfilment of the command of Allah ﷺ, as He has ordered us to ask Du’ā from Him. In this regard, the Holy Qurān states:

أَعْوَّبُكَ أَسْتَجِيبُ لَكَ

Pray to Me, I shall answer your prayer.  
[Kanz-ul-Īmān (Translation of Qurān)] (Part 24, Mūmin, verse 60)

2. Performing Du’ā is a Sunnah, because our Beloved Prophet ﷺ would frequently ask Du’ā. Therefore, by making Du’ā, the honour of practising the Sunnah is also attained.

3. Making Du’ā is also submission to the Blessed Prophet ﷺ, because he ﷺ would always emphasise the importance of performing Du’ā to his devotees.

4. The one performing Du’ā belongs to the group of ‘Ābidin’ [worshippers], because Du’ā itself is a form of worship, and in fact it is the essence of worship. As our Beloved Prophet ﷺ has stated:
Du’ā is the kernel of worship.

(Sunan-ut-Tirmiżī, pp. 243, vol. 5, Ḥadīth, 3382)

5. By making Du’ā, either ones sins are forgiven, or his concerns are addressed in his lifetime, or the reward of Du’ā is postponed for his afterlife.

What Sin have I Committed?

Dear Islamic brothers! Did you see! By making Du’ā one not only obeys Allah ﷺ and His beloved Rasūl ﷺ but also acts upon a Sunnah, earns the reward of worshipping, and gains numerous other benefits in the worldly life as well as in the afterlife.

Some people are seen very impatient if there is some delay in the fulfilment of their supplications. They are observed making even such indecent statements like, ‘I’ve been making Du’ā for so long, I’ve even had pious people make Du’ā for me, there’s not a single Pīr I haven’t been to, I even recite a lot of invocations, I’ve been to the tombs of saints, but Allah ﷺ still doesn’t fulfil my supplication.’ Some even dare to say, ‘What sin have I committed which has resulted in this punishment?’

Is Missing Ṣalāḥ Not a Sin!

If such an emotional person is asked if he offers Ṣalāḥ, he will perhaps reply in the negative. Did you see! The words of complaint that ‘What sin have I done, which has resulted in this punishment?’ are being expressed openly, despite committing
the major sin of missing Ṣalāḥ. In other words, it seems as though (Allah forbid) missing Ṣalāḥ isn’t a sin at all! If such people just have a look at themselves, they can realize that let alone any misdeed, they are, in fact, committing many misdeeds such as non-Islamic haircuts, bare-head like the Western people, non-Islamic dress, face like fire worshippers who are the enemies of the beloved Rasūl i.e. without a beard which is a blessed Sunnah of the Holy Prophet; following the culture and traditions of the enemies of Islam and missing even Ṣalāḥ.

Missing Ṣalāḥ is a major sin, shaving the beard is prohibited (Ḥarām), lying, backbiting, telling tales, breaking promises, keeping ill feelings about others, misusing eyes, disobeying parents, abusing, watching films and dramas, listening to music etc. are all sins, but these sins seem invisible to such people and they complain openly ‘What sin have I committed, which has resulted in this punishment (i.e. non-acceptance of Du’ā)?’

If We Don’t Listen to Our Friend

Just ponder! If your best friend repeatedly asks you to do something for him but you refuse to do it and then, if ever you need his help, at first, you will obviously hesitate to ask him because you didn’t help him when he asked for your help. Plucking up the courage, even if you dare to ask him and he doesn’t respond to you, then you will not be justified in complaining because you also did not help him in the first place. Now just reflect calmly; there are many things that Allah has ordered us to do, but how many of them do we actually carry out? To put it bluntly, we are heedless of many
of His commandments. I hope you may have got my point. The commands of Allah are disobeyed and if He does not manifest the result of Du’ā then complaints are made. Is this fair?

Please! Try to realize! If you keep on ignoring what your best friend says he might even break ties with you, but look how merciful Allah is towards His servants. They disobey Him thousands of times but He still does not exclude them from of the list of His servants, He continues to shower His grace and mercy upon them.

Ponder! What will happen if He ceases His bounties as a punishment? We can’t even take a single step without His mercy. If He would cease air, the immense bounty which is absolutely free, for just a few minutes the whole world will turn into a huge graveyard.

A Cause for Delay in Fulfilment of Du’ā

Dear Islamic brothers! Sometimes, delay in the fulfilment of Du’ā occurs due to reasons which are beyond our comprehension. In this regard, the Noble Prophet said, ‘When a beloved of Allah makes Du’ā Allah says to Jibrāīl , ‘Wait! Don’t give him (what he asks) presently so that he asks again because I like his voice’ (but) when a disbeliever or a transgressor makes Du’ā, He says, ‘O Jibrāīl give him what he wants without delay so that he does not ask again because I do not like his voice.’ (Kanz-ul-‘Ummāl, pp. 39, vol. 2, Hadīth 3261)
Parable

Sayyidūnā Yahyā bin Sa’īd bin Qaṭṭān beheld Allāh in a dream and asked, ‘Yā Allāh! I perform supplications abundantly (but) You don’t fulfill my supplications?’ Allāh replied, ‘O Yahyā! I like your voice, which is why I delay in fulfilling your supplications.’ *(Ahṣan-ul-Wi’ā, p. 35)*

Dear Islamic brothers! The foregoing parable as well as blessed Ḥadīth clarify that Allāh likes the beseeching of His pious people, which is one of the reasons for the delay in the fulfilment of their supplications. We cannot comprehend these Divine strategies. Anyhow, we must not be impatient. Maulānā Naqī ‘Alī Khān writes on page 33 of his book *Ahṣan-ul-Wi’ā* whilst mentioning the manners of asking supplication:

**Prayers of Impatient People are Not Answered!**

One of the manners of supplications is to avoid impatience regarding the fulfilment of supplication. A Ḥadīth says: There are three types of people whose prayers are not answered by Allāh:

1. Those who make Du’ā for sins.
2. Those who make Du’ā for breaking ties with relatives.
3. Those who want their prayers to be answered immediately and say ‘My prayer has not been answered yet.’ *(At-Targhib wat-Tarhib, pp. 314, vol. 2, Ḥadīth 9)*

This Ḥadīth makes it clear that one should not pray for unlawful things because such a prayer will not be answered. Similarly,
the prayer that involves the violation of the rights of a relative is also prohibited. Further, one should not impatiently want his prayer to be answered immediately as such prayers are also not answered.

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān has written a commentary to Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā titled Žaīl-ul-Mudda’ā li Aḥsan-il-Wi’ā. In this commentary, he gives the following word of advice in his particular scholarly style to the people who become impatient for the fulfilment of their supplications.

Visiting the Worldly Leaders and Officers Again and Again But…

Those seeking worldly gains from the leaders and politicians of this temporary world are seen taking pains for years wandering around their doorsteps day and night. As for these worldly leaders and these people of authority in this world, they don’t even look at them, don’t answer them, but they scold them and express resentment. In fact, it is nothing but the waste of time and money. Even after spending years wandering around after the officers, they do not give up hope, and it looks as if it is still the first day of their campaign.

And when it comes to making supplication in the court of the Almighty Allah, one rarely goes to Him, and even if somebody goes, he looks tired and worried, wants everything instantly; he spends a week asking for something and then starts complaining, ‘I recited this, but nothing happened.’ Such unwise people close the door of fulfilment of Du’ā themselves. The Holy Prophet has said:
Translation: Your prayers are answered as long as you don’t hurry; never say I prayed (but) my prayer wasn’t answered.

(Sahih Bukhari, pp. 200, vol. 4, Hadith 6340)

Some even dare to disbelieve in the effects of supplications and invocations. In fact, they lose trust in the commitments of bounties that Allah has made.

These people should be told, ‘O shameful people! O the unashamed! Reflect and look inside yourselves. If your friend asks you a thousand times to do something for him but you don’t, then you will hesitate to ask him to do something for you and you will say to yourself ‘I didn’t listen to him, how can I ask him for something’ but if you still dare to ask him and he doesn’t do it, then you won’t complain and you’ll say to yourself ‘well, I also didn’t do what he asked.’ Now compare; how many of the commandments of Allah do you obey? How shameful is it for you to disobey Him and then expect Him to provide what you ask?

O unwise person! Just consider your being from head to toe. There are millions of bounties in every pore of your body. When you sleep His innocent servants (angels) protect you. Despite committing sins, you are blessed with safety and good health from head to toe, protection from calamities, easier digestion of food, discharge of excrement without difficulty, circulation of blood in body, strength of organs, eyesight, numerous bounties descend upon you continuously without
having to ask or pray for them. Then how can you dare to complain if some of your desires are not fulfilled?

You cannot determine what is beneficial for you? You don’t know that you were perhaps going to suffer a major calamity but it is your (apparently unfulfilled) supplication that warded it off. What do you know about the reward that is being stored for you? His promise is true, prayers are answered in three ways and every later one worths more than the former one. But if you lose belief then surely you will be doomed and the devil will take you to his side - (We seek Allah’s protection, He is Pure and Magnificent).

O mean soil! O impure water! Look at your mouth and then look at the great privilege you have been granted. He has permitted you to be present in His court, mention His Glorious name and beg Him. Millions of desires be sacrificed on this enormous grace!

O impatient! Learn how to beg! Cling to His Glorious court, remain attached to it and keep supplicating in the hope of being blessed. Engross yourself in the enthusiasm of begging and asking Him so much that you forget even your desires and wishes. Have a firm belief that you will not be returned from His generous court bare handed because (When anyone knocked at the door of the Most Benevolent, it was opened for him). (And ability is granted by Allah). (Ζaīl-ul-Mudda’â li Aḥsan-il-Wi’â, pp. 34-37)
Delay in Fulfilment of Du’ā is a Benevolence

Sayyidunā Maulānā Naqī ‘Alī Khān says, ‘O dear one! Your Creator, Allah says:

أَجِيبُ دُعُوتُ الَّذِينَ يَتَّبِعُونَ

I answer the prayer of the praying one when he prays to Me.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 2, Al-Baqaraň, verse 186)

فَلَيِنَعِمَ اللَّهُ الْجَيْبُوُنَ

And how excellent responder (of supplication) We are.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 23, Ṣāffāt, verse 75)

أَدْخُوْنَ اسْتَجِبَتْ تَحْكُمُ

Pray to Me, I shall answer your prayer.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 24, Mūmin, verse 60)

So believe firmly that He will not return you bare handed from His court and He will fulfil His promise. He says to His beloved and blessed Prophet ﷺ:

وَأَمَّا الْسَائِلُ فَلاَ تَتَجَهَزْ

And chide not the beggar.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 30, Ad-Ḍuḥā, verse 10)
(So then) how will He عَزَّ وَجَلَّ (himself) discard you? In fact, He عَزَّ وَجَلَّ is benevolent to you, which is why He عَزَّ وَجَلَّ delays in fulfilling your supplications.’ (Ahsan-ul-Wi‘ā, p. 32, 33)

**Relief from Sciatica Pain**

Dear Islamic brothers! آلِحَمِيدُ لِلَّهِ عَزَّ وَجَلَّ There are a number of instances of prayers being answered in the company of devotees of Prophet by the blessing of travelling with the Madani Qāfilaĥs of Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah. Here is an account of an Islamic brother in this regard:

Our Madani Qāfilaĥ went to the city of Thatta. One of the participants had severe sciatica pain. He used to writhe in pain like a fish out of water. One night he couldn’t sleep due to the severe pain. On the last day the Amīr of Qāfilaĥ said: ‘Let’s all pray for him together’, so we began to pray.

The Islamic brother said that he felt reduction in pain even during the prayer and surprisingly the sciatica pain completely vanished after a short while. Many years have passed and he has not felt the same pain again ever since he was relieved of it during the Madani Qāfilaĥ. آلِحَمِيدُ لِلَّهِ عَزَّ وَجَلَّ At present, he is designated for departing of Madani Qāfilaĥs from his area.

🏷️ **Pray** صَلِّوا عَلَى الْحَيَّبِ صَلِّي اللَّهُ تَعَالَى عَلَيْ مُحَمَّدٍ

Dear Islamic brothers! Did you see! An Islamic brother was relieved of the severe illness of sciatica by the blessing of
Madanī Qāfilaḩ. Sciatica is an illness that causes extreme pain extending from the hip joint down to the ankle and it prolongs for years.

17 Madanī Pearls of Performing Supplication

(Almost all of these Madanī Pearls have been taken from the book titled, ‘Aḥsanul-Wi‘a-e-lī Ādāb-id-du‘ā ma’ Sharhi Ţaylul Mudda‘ā lī Aḥsanul Wi‘a’ published by Maktaba-tul-Madīnah).

1. It is Wājib to ask Du‘ā at least 20 times every day. Those who offer Ṣalāh regularly perform this Wājib by reciting Sūra-tul-Fātiḥah because both of the following Āyaḥs of Sūra-tul-Fātiḥah are Du‘ās:

‘Make us follow the Right Path.’

‘All praise is to Allah, the Rab of all the worlds.’

(P. 123)

2. Do not go beyond limits in Du‘ā. For example, asking for the same status as of the Noble Prophets or to climb the skies [Heavens]. It is also forbidden to ask for every goodness and every excellence of both the worlds because ‘all excellences’ also entail the rank of the Prophet, which cannot be granted. (p. 80-81)

3. Do not ask for something that is impossible or nearly impossible: For instance, making Du‘ā to remain healthy
forever or protected from every trouble during one’s entire life amounts to asking for the thing nearly impossible. Similarly, a tall person should not make Du’ā to become shorter, nor should a person with small eyes ask for big eyes as the Holy Pen has already destined it. (p. 81)

4. One should not ask Du’ā for sin as such a Du’ā is itself a sin. For example, making Du’ā to attain others’ wealth. (p. 82)

5. One should not make Du’ā for breaking of ties among relatives [e.g. do not ask Du’ā for quarrelling between so and so relatives]. (p. 82)

6. Do not ask Allah for just inferior things because Allah is All Gracious. One should fully concentrate towards Allah and ask Him only, for everything. (p. 84)

7. One should not make Du’ā for his death due to troubles and difficulties. Remember! It is impermissible to ask Du’ā for death to get rid of worldly troubles. However, it is permissible to make such a Du’ā if otherwise harm to religious beliefs is suspected. (p. 85, 87)

8. Without a Shar’ī reason, one cannot ask for the death or ruin of any one. However, if it is certain or fairly certain that a non-Muslim will never embrace Islam and his living is a danger to Islam; or similarly, if one believes that a certain oppressor will never give up oppression or will never repent and his death or ruin would be a great favour to humankind, then it is permissible to curse such people. (p. 87)
9. It is not permissible to make Du’ā that a certain Muslim may become a disbeliever because, according to some scholars, making such a Du’ā is itself a Kufr. However, the detailed verdict is that if the person made Du’ā considering Kufr good and Islam bad, there is no doubt that it is Kufr, otherwise it is a grave sin because asking for the ruin of a Muslim is a major sin. Asking for the loss of someone’s Îmân is the worst of all the perils. (p. 90)

10. Do not curse a Muslim nor call him a ‘cursed one’ or a ‘rejected one’. Further, do not curse any non-Muslim by name whose death on Kufr is not certain. (p. 90)

11. Do not make such Du’ā against a Muslim as, ‘May the wrath of Allah be upon you! May you enter Hell!’ as it has been prohibited in Ḥadīš. (p. 100)

12. Making Du’ā for the forgiveness of a non-Muslim who died in the state of Kufr is Ḥarām and Kufr. (p. 100)

13. It is not permissible to ask Allah to forgive every sin of every Muslim as it is in contradiction with various Ahâdiš in which it is stated that certain Muslims will enter Hell. (p. 106)

   However, it is permissible to ask that all the Ummâh of the Holy Prophet be forgiven or that all Muslims be forgiven. (p. 103)

14. One should not curse himself, his friends, family, wealth and children as it may be a moment of acceptance of Du’ā and his cursing Du’ā may get accepted, which would cause regret for him. (p. 107)
15. One should not ask for that which already exists. For example, a male should not pray, ‘Yā Allah عَزَّوْجَلَّ, make me a male’ as it would be considered mockery. However, it is permissible to make the Du’ā that leads to such benefits as the fulfilment of the commandment of Sharī’ah or that shows humility and servitude or that inculcates love of Allah عَزَّوْجَلَّ and His Prophet صلَّى الله تعالى عليه وسلم or that inspires inclination to Islam or Muslims or that instils hatred towards disbelief or disbelievers, even if the attainment of what is being asked for, is certain. For example, recitation of Ṣalāt-‘Alan-Nabī, making Du’ā for Wasilah [intercession], for sticking to the righteous path or for wrath (of Allah عَزَّوْجَلَّ) on the enemies of Allah عَزَّوْجَلَّ and His Prophet صلَّى الله تعالى عليه وسلم. (p. 108)

16. Avoid narrow-mindedness while making Du’ā. For example, do not make Du’ā in such manners: ‘Yā Allah عَزَّوْجَلَّ, have mercy only on me’ or ‘Yā Allah عَزَّوْجَلَّ, only have mercy on me and my certain friend.’ (p. 109)

It is better to include the entire Ummaḥ in Du’ā. One of its benefits is that even if the seeker is not worthy of a certain thing he is asking in the Du’ā, he will attain it by virtue of those pious Muslims who were also included in Du’ā.

17. Ḥujja-tul-Islām, Shaykh Sayyidunā Imām Muhammad Ghazālī has stated, ‘One should make Du’ā with firm belief and full certitude.’ (Iḥyā-ul-‘Ulūm, pp. 770z vol. 1)
15 Qurānic Du’ās

1. 

ربّتنَا أَيْنَا فِي الدُّنْيَا حَسَنَةٌ وَ فِي الآخِرَةِ حَسَنَةٌ وَ قِنَّا

١٩٥

عَذَابَ الدَّارِ 

Our Rab! Give us goodness in the world and goodness in the Hereafter, and save us from the torment of hellfire.

(Kanz-ul-Īmān [Translation of Quran]) (Part 2, Al-Baqarah: 201)

2. 

ربّتنَا لَا تُؤَتَّمُ حَذْنَا إِنْ نَسِيْنَا أَوْ أَحْتَأَلْنَا ء

Our Rab! Do not seize us if we forget or are mistaken.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Al-Baqarah: 286)

3. 

قُلْ لَا تُحِيلْ عَلَيْنَا إِصْرَارًا حَسَنَةٌ حَمَّلَتُهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

O Our Rab! And do not put heavy burden on us as You did on those before us.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Al-Baqarah: 286)

4. 

رَبّنَا لَا تَزْرَعْ قَلْبُنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدِينَكَ رَحْمَةً إِنَّكَ أَنتَ الْوَلَّٰهُ

(Kanz-ul-Īmān [Translation of Quran]) (Part 2, Al-Baqarah: 201)
O Our Rab! Do not distract our hearts after You have guided us, and bestow mercy on us from Yourself; indeed You are the Great Bestower.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Āl-e-‘Imrān: 8)

5. دَبِّئَا إِنَّنَا أَمَنتَنَا فَاغْفِرْ لَنَا ذُنُوبُنَا وَقَنْتَا عَذَابَ الْدَّارِ

O Our Rab! We have embraced faith, so forgive our sins and save us from the torment of hellfire.

(Kanz-ul-Īmān [Translation of Quran]) (Part 3, Āl-e-‘Imrān: 16)

6. دَبِّئَا فَاغْفِرْ لَنَا ذُنُوبُنَا وَكَفَّرْ عَنَّا سِيِّئَاتِنَا وَتَوَفَّنَا مَغْفِرَتَكَ

الْإِنْذَارَ

O Our Rab! Forgive our sins, and wipe out our wrongdoings, and make us die with the virtuous.

(Kanz-ul-Īmān [Translation of Quran]) (Part 4, Āl-e-‘Imrān:193)

7. دَبِّئَا لَا تَقْعَدْنَا مَعَ الْقُوَّمِ الْظَّليِّبِينَ

O Our Rab! Do not put us along with the oppressors.

(Kanz-ul-Īmān [Translation of Quran]) (Part 8, Al-A‘rāf: 47)

8. دَبِّئَا أَفْرَغْ عَلَيْنَا صَبْراً وَتَوَفَّنَا مُسْلِمِينَ

O Our Rab! Pour (bestow abundantly) patience on to us, and bestow us death as Muslims.

(Kanz-ul-Īmān [Translation of Quran]) (Part 9, Al-Aʿrāf: 126)
9. رَبِّ اجْعَلْنِي مُقْيِمًا الصَّلَوَةَ وَمَنْ دُرِّيْتَيْنِ رَبِّي نَا
وَتَقْبَلْ دُعَاهَا

O my Rab! Maintain me as one who establishes Šalâh, and those from amongst my descendants; O our Rab! And acknowledge my prayer.

(Kanz-ul-Īmān [Translation of Quran]) (Part 13, Ibrâhîm: 40)

10. َرِبَّ اغْفِرْ لِي وَلِأَبِيِّ وَلِأَمِّيِّ وَلِلْمُسْلِمِينَ يُؤْمِنُونَ

يَقُومُوا الْحَسَابُ

O our Rab! Forgive me, and my parents, and all the Muslims on the day when the reckoning will be held.

(Kanz-ul-Īmān [Translation of Quran]) (Part 13, Ibrâhîm: 41)

11. َرِبَّ اغْفِرْ لَنَا وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَتَأَتَتْ

خَيْرُ الرَّحْمَيْنِ

O Our Rab! We have embraced faith, therefore forgive us and have mercy on us, and You are the Best Among the Merciful.

(Kanz-ul-Īmān [Translation of Quran]) (Part 18, Al-Mūminūn: 109)
12. ْبِنَاهَا بَنَانِيْنَ أَرْوَاحَنَا وَذَرَّيْنَا فَوْتَةً أُحْيِينَوْا اِجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

O Our Rab, Soothe our eyes with our wives and our children, and make us leader of the pious!

(Kanz-ul-Īmān [Translation of Quran]) (Part 19, Al-Furqān: 74)

13. ْبِنَنا اِخْفَرَنَا وَلَا حَوَايْتَنَا الْلَّدِينَ سَبِقُوْنَا بِلَا إِيَّمانٍ وَلا تَجِعَلُنَّ

فِي قَلْبِنَا غَلَابًا لَّدِينَينَ أَصَلْنَا دِينُّ اِذَا رَوْفٌ رَحِيمٌ

O our Rab! Forgive us, and our brothers who accepted faith before us, and do not let come any malice in our hearts towards the believers – O our Rab! Indeed You only are the Most Compassionate, Most Merciful.

(Kanz-ul-Īmān [Translation of Quran]) (Part 28, Al-Hashr: 10)

14. ْبِأَعْوَدُكَ مِنْ هَمْرَتِ الشَّيْطَانِ

O my Rab! I seek Your refuge from the evil whisperings of the devils.

(Kanz-ul-Īmān [Translation of Quran]) (Part 18, Al-Mūminūn: 97)

15. ْبِأَرْحَمُهُمْ سَأَدَّيْنَ يَطَّيِّبُونَ صُفْهَيْنَا

O my Rab! Have mercy on them both, the way they nursed me when I was young.

(Kanz-ul-Īmān [Translation of Quran]) (Part 15, Banī Isrāīl: 24)
49 Du’ā’s Bearing Virtues for Worldly Life and Afterlife

1. Du’ā of Mustafa

The beloved of Allah, the blessed Prophet would frequently perform the following Du’ā also:

Translation: O the manipulator of hearts! Keep my heart steadfast on Thy Faith.

(Musnad Imām Ahmad, pp. 511, vol. 4, Ḥadīṣ 13697)

This Du’ā is a part of teachings for the Ummah so that people can practice it after having listened to it. (Mirāḥ, vol. 1, pp. 109)

2. Du’ā Before Sleeping

Translation: O Allah with your name I die and I revive (i.e. sleep and wake).

(Ṣahīḥ Bukhārī, pp. 193, vol. 4, Ḥadīṣ 6314)

3. Du’ā for When Waking Up from Sleep
Translation: All praise is to Allah َّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

(Ṣaḥīh Bukhārī, pp. 193, vol. 4, Ḥadīth 6314)

4. Du’ā Before Entering the Toilet

اللهم إني أعوذ بِذَٰلِكَ مِنَ الْحُسْبَىٰ وَالْخُبَابٍ

Translation: O Allah َّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

Translation: I seek Your refuge from the vile male and female jinns.

(Ṣaḥīh Bukhārī, pp. 195, vol. 4, Ḥadīth 6322)

Since vile Jinns are present in the toilets, this Du’ā should be recited. (Mīrāt-ul Manājīh, pp. 259, vol. 1)

5. Du’ā After Exiting from the Toilet

الْحَمْدُ لِلَّهِ الَّذِى أَدْهَبَ عَنِّي الْآذَى وَعَفَافَىٰ

Translation: Gratitude to Allah َّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

Translation: Gratitude to Allah َّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

Translation: Gratitude to Allah َّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

Translation: who has removed suffering from me and imparted me comfort.

(Muṣannaf Ibn Abī Shaybah, pp. 149, vol. 7, Ḥadīth 2)

6. Du’ā When Entering the Home

اللهم إني أسألك خير المؤلَّف وخير المخرج بِسَمِ الله وَلَجِنَا وَبِسَمِ الله خَرْجِي وَعَلَى اللهوُرِينَا تَوَكَّلْنَا

Translation: I seek Your refuge from the vile male and female jinns.

(Ṣaḥīh Bukhārī, pp. 193, vol. 4, Ḥadīth 6314)
Translation: O Allah I seek from You the goodness of the places of entering and the places of exiting. In the name of Allah we entered, and in the name of Allah we exited, and we have put all our trust in our Rab. *(Sunan Abī Dāwūd, pp. 421, vol. 4, Ḥadīth 5096)*

### 7. Du’ā When Exiting the Home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَيْهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: In the name of Allah, I have put all my trust in Allah - capability to refrain from sins and ability to do good is (bestowed) from Allah only. *(Sunan Abī Dāwūd, pp. 420, vol. 4, Ḥadīth 5090)*

On making this Du’ā, an unseen angel says to the reciter: By virtue of you have gained guidance, by virtue of you have gained sufficiency and by means of you have gained security. *(Mirāt-ul-Manājī, vol. 4, pg. 48)*

### 8. Du’ā to be Asked before Eating

بِسْمِ اللَّهِ وَبَاللَّهِ الدَّيْنَ لَا يُضَرِّعِمُّ اسْمَهُ شَيْءَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ بَيْنَ حَيٍّ وَمُتْحَٰلٍ

Translation: I begin with the name of Allah, by the virtue of whose name nothing in the skies or on the earth can cause harm, O the Ever-Living, O the Ever-Lasting. *(Kanz-ul-‘Ummāl, pp. 109, vol. 15, Ḥadīth 40792)*
Ask this Du’ā before you begin to eat: َُِّٰٓٔٛٓ Raiders it will not harm you even if there is poison in the food or drink. (Kanz-ul-‘Ummāl, pp. 109, vol. 15, Ḥadīth 40792)

9. Du’ā to be Asked after Eating

َُّٰٓٔٛٓ Raiders

Translation: Gratitude to Allah َُِّٰٓٔٛٓ Raiders who has fed us, given us to drink, and made us Muslims.

(Sunan Abī Dāwūd, pp. 513, vol. 3, Ḥadīth 3850)

10. Du’ā to be Asked after Drinking Milk

َُّٰٓٔٛٓ Raiders

Translation: O Allah َُِّٰٓٔٛٓ Raiders bestow blessings in this for us and grant us even more than this.

(Sunan Abī Dāwūd, pp. 476, vol. 3, Ḥadīth 3730)

11. Du’ā for When Looking in a Mirror

َُّٰٓٔٛٓ Raiders

Translation: O Allah َُِّٰٓٔٛٓ Raiders as you have made my physical appearance good looking; so also make my character good.

(Al-Ḥaṣanu wal-Ḥusayn, p. 102)
12. Du’ā to be Asked Upon Beholding a Muslim Smiling

أُضْحِكْ اِلَهَةَ يَسَّنَكَ

Translation: May Allah ِعَزَّوُجَلِلَّ keep you smiling forever.

(Ṣaḥīḥ Bukhārī, pp. 403, vol. 2, Ḥadīṣ 3294)

13. Du’ā for Expressing Thanks

جَرَالكِ اِلَهَةَ حَبِّيْرًا

Translation: May Allah ِعَزَّوُجَلِلَّ grant you better reward.

(Sunan-ut-Tirmīẓī, pp. 417, vol. 3, Ḥadīṣ 2042)

This concise statement contains acknowledgment of the favour, an expression of humility, and a prayer for goodness. In fact ‘thanks’ should aim at all these. (Mirāt-ul Manājīḥ, pp. 357, vol. 3) It is mentioned in a Ḥadīṣ, ‘One who does not pay thanks to the people, will not thank Allah ِعَزَّوُجَلِلَّ also.’ (Mishkāt-ul-Maṣābīḥ, pp. 557, vol. 2, Ḥadīṣ 3025)

14. Du’ā for Remittance of Debt

اِلَّهُمَّ اكْفِنِي بِحَلَالِكَ عِنْ حَرَامَكَ وَ أَعْنِيْنِي بِقَضَلِكَ

Translation: Yā Allah ِعَزَّوُجَلِلَّ grant me lawful sustenance protecting me from the unlawful one and with Your grace, make not me dependent on anyone except You. (Al-Mustadrak, pp. 230, vol. 2, Ḥadīṣ 2016)
This Du’ā has proven effects; if a Muslim regularly recites this Du’ā once after every Șalâh, he will remain protected from debt and oppression. (Mirāt-ul Manājîh, pp. 51, vol. 4)

15. Du’ā for When One Suffers Anger

آَعُوذُ بِاللهِ مِنَ الشَّيَṭَانِ الْرَّجِيمِ

Translation: I seek refuge in Allah عَلَى جَهَالِكَ from Shayṭān, the accursed.

(Ṣaḥīḥ Bukhārī, pp. 131, vol. 4, Ḥadīṣ 6115)

16. Du’ā for Increasing Knowledge

بِرَبِّي زِدْنِي عِلْمًا

O My Rab, bestow me with more knowledge.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 16, Sūrah ʿṬāḥā, verse 114)

17. Du’ā to be Invoked upon Seeing Signs of the Disbelievers or Hearing the Sound of their Rituals

آَشْهَدْ أَنَّ لا إِلَهَ إِلَّا الَّهُ وَحِيدَةَ لا شَرِيكَ لِهِ إِلَيْهِ ۚ وَاحِدَةَ لَا

Translation: I bear witness that there is none worthy of worship except Allah عَلَى جَهَالِكَ. He is all alone. He has no associate. He عَلَى جَهَالِكَ is the only One worthy of worship. We worship Him only.
It is mentioned in *Malfūzāt A’lā Ḥaḍrat* that this Du’ā should also be invoked upon hearing the bells of a temple etc. or upon seeing a church. (*Al-Malfūz, pp. 235, part 2*)

**18. Du’ā to be Invoked upon Seeing Someone Afflicted**

Translation: Thanks to Allah, who has saved me from this calamity which you have been afflicted with, and favoured me over a lot of His creatures.

(*Sunan-ut-Tirmiżī, pp. 272, vol. 5, Ḥadīṣ 3442*)

Whoever invokes this Du’ā upon seeing somebody who has been struck by an affliction will remain secured from that particular affliction. This Du’ā can be recited upon seeing anybody afflicted with any type of disease or illness. However, there are three types of illnesses for which this Du’ā should not be invoked, because it has been reported that there are three diseases that should not be disliked:

1. Flu, because by virtue of it, many other diseases get eradicated.
2. Itchiness, because by virtue of it many diseases of the skin and leprosy etc. are prevented.
3. Conjunctivitis, because it averts blindness.

(*Malfūzāt-e-A’lā Ḥaḍrat, part 1, vol. 78, Mulakhkhasan*)
(When invoking this Du’ā take care that your voice does not reach the person who is afflicted by the calamity, because this may cause distress to his heart).

19. Du’ā to be Invoked upon Hearing the Crowing of a Rooster

Translation: O my Rab! I ask You for Your grace.

(Maḥīth Bukhārī, pp. 405, vol. 2, Ḥadīṣ 3303, Mākūzān)

The rooster crows on seeing an angel of mercy; so it is hoped that the angel will say ‘Āmīn’ in response to Du’ā asked at this occasion. (Mīrāt-ul Manājīh, pp. 32, vol. 4)

20. Du’ā to be Invoked When There is Excessive Rainfall

Translation: O Allah! Make it rain around us and not upon us. O Allah! Make it rain on the hills and on the mountains and in the valleys and on the places from where trees grow. (i.e. at those places where there is no risk of loss of life or estate).

(Ṣaḥīḥ Bukhārī, pp. 348, vol. 1, Ḥadīṣ 1014)
21. Du’ā to be Recited at the Time of a Storm

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيرَهَا وَخَيْرَمَائِهَا وَخَيْرَمَا أُرْسِلْتُ بِهِ وَأَعْوَدُ ذِيٍّ مِنْ شَرْرَهَا وَشَرْرِمَائِهَا وَشَرْرِمَا أُرْسِلْتُ بِهِ

Translation: O Allah! I ask You for the goodness of this storm, and for the goodness of what it carries, and for the goodness of what it has been sent with, and I seek Your refuge from the evil of this storm, and from the evil of what it carries, and from the evil of what is has been sent with. (Saḥīḥ Muslim, pp. 446, Ḥadīth 899)

22. Du’ā to be Recited on Seeing a Shooting Star

مَا شَا آ لِهِ اللُّهُ لَا قُوَّةَ إِلاَّ بِاللَّهِ

Translation: Whatever Allah wishes; there is no power but from help of Allah.

(‘Amal-ul-Yawm wal-Laylah, pp. 198, Ḥadīth 653)

23. Du’ā for Entering the Marketplace

لَا إِلَهَ إِلَّا الَّهُ وَحِدَّةٌ لَا شَرِيكَ لَهُ لَّهُ الْمُلْكُ وَ لَهُ الحَمْدُ يُحْبِبَهُ وَ يُمْيِسُهُ وَ هُوَ حَيٌّ لَا يُمْوتُ بِيَدَيهِ الْحَيَّ وَ هُوَ عَلَىٰ كُلِّ سِنَةٍ قَدِيرٌ
Translation: There is none worthy of worship except Allah عزّ وجلّ. He is all alone. He has no associate. Sovereignty is for Him and all praise is to Him. He gives life and He gives death. He is alive; He cannot die. All virtues are under His control and He has power over all things.

(Sunan-ut-Tirmizī, pp. 271, vol. 5, Ḥadīth 3439)

Allah عزّ وجلّ writes one million virtues for the reciter of this Du’ā, forgives one million of his sins, raises his rank by a million degrees and makes a house for him in Paradise. (Mirāt-ul Manājīḥ, pp. 39, vol. 4)

24. Raising Profit & Averting Loss in Trading

Upon entering the marketplace, recite:

بِسْمِ اللَّهِ الْلَّهُمَّ إِنَّكَ أَطْلَبْكَ حَيْرَ هَذِهِ السُّوْقِ وَحَيْرَ مَا
فيَهَا وَأُعْوَذُكَ مِنْ شَرِّهَا وَشَرَّمَا فيَهَا اللَّهُمَّ إِنَّكَ
أَعْوَذُكَ إِنَّكَ أَصْبِبَ فيَهَا يَمِينًا فَاجِرَةً أَوْ صَافِقَةً حَاسِرَةً


By virtue of this Du’ā, إن شاء الله عزّ وجلّ one will earn excessive profit and will suffer no loss in trade. The Beloved and Blessed Prophet صلِّ اللَّهُ عَلَيْهِ وَسَلَّم recited this Du’ā. (Jannatī Zaīwar, p. 580)

25. Du’ā for Laīla-tul-Qadr

The mother of the believers, Sayyidatunā ‘Āishah Ṣiddiqah  has stated, 'I asked the Holy Prophet صلِّ اللَّهُ عَلَيْهِ وَسَلَّم, 208
‘Yā Rasūlallāh! If I come to know of Laila-tul-Qadr, what should I recite?’ The Beloved and Blessed Prophet replied: Make Du’ā like this:

\[
للهِمَّ إنَّكَ عَفَوٌّ كَرِيمٌ تُحِبُّ الْعَفَوِ فَعَفِّفْ عَنيّ
\]

Translation: O Allah! Without doubt, You are forgiving, You are merciful, You love forgiving, so forgive me.

*(Sunan-ut-Tirmiżī, pp. 306, vol. 5, Ḥadīš 3524)*

26. Du’ā at the Time of Ifṭār [Breaking the Fast at Sunset]

\[
للهِمَّ لَكَ صَمْتُ وَ عَلَى رَزْقِكَ أَفْطَرْتُ
\]

Translation: O Allah! I observed fast for Your sake, and I broke fast with food provided by You.

*(Sunan Abī Dāwūd, pp. 447, vol. 2, Ḥadīš 2358)*

27. Du’ā to be Invoked When Drinking Zam Zam Water

\[
للهِمَّ أَسْأَلُكَ عِلْمًا نَافِعًا وَ رَزْقًا وَ اسْعَا وَ شَفَاءً مِّنْ كُلِّ دَاٰئِ
\]

Translation: O Allah! I ask You for useful knowledge, and plentiful sustenance, and cure from every illness.

*(Al-Mustadrak, pp. 132, vol. 2, Ḥadīš 1782)*

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The Beloved and Blessed Prophet ﷺ has stated, ‘The purpose for which Zam Zam water is drunk will be fulfilled. If you ask for a cure when drinking it, Allah جلاله and splendor will grant you cure; and if you seek refuge, Allah جلاله will grant you refuge. (Al-Mustadrak, pp. 132, vol. 2, Ḥadīth 1782)

28-29. Two Du’ā’s for the Occasion of Wearing New Clothes

1. اللَّهُمَّ اكْمَلْ لِيَ حَمْدَهُ الَّذِي كَسَابَى مَا أَوَّلَى، يُهَوْرُّيْنِ وَأَنْتَ جَمَّلْتَ بِهِ فِي حُيَاتِي

Translation: Thanks to Allah ﷺ who has granted me these clothes by which I conceal my body and attain adornment in this life.

(Sunan-ut-Tirmīžī, pp. 327, vol. 5, Ḥadīth 3571)

2. اللَّهُمَّ لَكَ الحَمْدُ أَنتَ كَسَاتَبِيْنِه ثُلُثَكَ حَيَّرَةً وَحَيْرَ مَا صَنِعَ لَهُ وَأَعَوْدُ دِيْكَ مِنْ شَرِّكَ وَشَرِّكَ مَا صَنِعَ لَهُ

Translation: O Allah ﷺ! Gratitude to You, for You made me wear these clothes. I seek the goodness of this and the goodness of what it has been made for, and I seek Your refuge from the evil of this and the evil of what it has been made for.

(Sunan-ut-Tirmīžī, pp. 297, vol. 3, Ḥadīth 1773)
30. Du’ā for Applying Oil

Translation: Allah - beginning with the name of - the Most Gracious, the Most Merciful.

The Intercessor of the Ummah, the Holy Prophet has stated, ‘Whoever applies oil without reciting 70 devils apply oil along with him. (‘Amal-ul-Yawm wal-Laylah, pp. 62, Hadiş 174)

31. Du’ā for the ‘Aqīqa of a Boy

(perform the slaughter right after completion of Du’ā). (Fatāwā Razawiyyah (Jadīd), pp. 585, vol. 20)

Translation: O Allah! This is the ‘Aqīqa of my son ‘so and so’, its blood is in lieu of his blood, its meat for his meat, its bones for his bones, its skin for his skin, its hair for his hair. O Allah! Make this sacrifice a means of protecting my son from the fire of Hell. In the name of Allah. Allah is the Greatest.
32. Du’ā for the ‘Aqīqah of a Girl

(Here mention the name of the girl)

الل‌ٰهُمَّ هِذِهِ عِقْبَيْقَةُ بِنَتِيَّ
دمها يِبِّدِمَهَا وَلَحْمَهَا يِلَحْمَهَا وَعَظُمَهَا يُعَظُّمِهَا
وجِلَدُهَا يِبِّلِجِدُهَا وَشَعْرُهَا يِشَعْرُهَا أَلَّهُمَ اجْعَلُهَا فِيَّا
لِبَيْنِي مِنَ النَّارِ يُسِمِ الله أَكْمُرُ

(Perform the slaughter right after completion of Du’ā). (Fatāwā Razawīyyah (Jadīd), pp. 585, vol. 20)

Translation: O Allah! This is the ‘Aqīqah of my daughter ‘so and so’, its blood is in lieu of her blood, its meat for her meat, its bones for her bones, its skin for her skin, its hair for her hair. O Allah! Make this sacrifice a means of protecting my daughter from the fire of Hell. In the name of Allah. Allah is the Greatest.

33. Du’ā to be Recited After being Settled onto a Carriage

الحَمَّدُ لِلَّهِ سُبْحَانَ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كَنَّا لَهُ
مُقَرَّبِينَ وَأَنَا إِلَى رَبِّي مُنْتَقِلِيٓنَ

Translation: Thanks to Allah, Purity is to Him who has put this carriage under our control and this was not within our control (otherwise), and without doubt we are to return to our Rab. (Sunan Abī Dāwūd, pp. 49, vol. 3, Ḥadīth 2602)
34. Du’ā to be Recited When the Thought of Any Superstition Invokes in the Heart

اَلَّلَهُمَّ لَا يَبْتَغِي بِالْحَسَنَاتِ إِلَّا أَنتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

Translation: O Allah! Only You grant goodness and only You remove evil, and the capability to refrain from sins and ability to do good comes from You only.

*(Sunan Abī Dāwūd, pp. 25, vol. 4, Ḣadīṯ 3919)*

In Islam, there is no room for the concept of superstitions. For example, some people have been observed to return home if a black cat crosses their path because they think that something awful has happened and that the purpose for which they left their home will not be fulfilled now. So they return home and then set out again for that purpose.

Remember that such ill and baseless notions of bad luck have no reality in Islam. It is necessary to abstain from such affairs and if any such perception evoke in your heart, recite this Du’ā because in this Muslims have been taught that, in reality, all power comes from Allah. Whatever He wills is what will happen and if a believer keeps this point in his mind at all times then he will be freed from all baseless superstitions.
35-36. Recite This When Afflicted by the Evil Eye

1. وَإِنَّ الْدِّينَ الْمُتَّقِينَ كُفْرَوْا بِأَبْصَارِهِمْ لَمْ تَصَٰلِعُوا

And indeed the disbelievers seem as if they would topple you with their evil gaze; when they hear Qurān, and they say, ‘Indeed he is not in right mind.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 29, Al-Qalam, 51)

The above Āyah is proven for securing protection against the evil eye. (Nūr-ul-‘Irfān, p. 971)

Sayyidunā Ḥasan  has stated, ‘Recite this Āyah upon whoever is afflicted by the evil eye and then perform Dam.’

(Khazāin-ul-‘Irfān, p. 1019)

2. ٰلَّهُمَّ أَذْهِبْ عَنْهُ حَرْهَا وَبَرَدَهَا وَوَصِبَهَا

Translation: O Allah! Remove the cold, the heat and the calamity of this (evil eye) from him.

(Al-Mustadrak, pp. 305, vol. 5, Ḥadīth 7575)

37. Du’ā to be Recited in Case of Being Burnt

آَذْهِبِ الْبَأْسَ رَبَّ الْنَاسِ اشْفِ أَنْتَ السَّمَآءِ لَآشْفَإْيَ

إِلَّا آَنْتَ
Excellence of Du’ā

Translation: O Rab عَزِيزُ الْمُلْكٍ of mankind! Relieve the agony, provide cure; You all alone is provider of cure, there is no one who can provide cure except You.

(Sunan Kubra lil Nasī, pp. 254, vol. 6, Ḥadīṣ 10864)

38. Du’ā to Remain Protected from Poisonous Creatures

Recite this Du’ā three times after Ṣalāt-ul-Fajr and Ṣalāt-ul-Maghrib every day, with Ṣalāt-ʿAlan-Nabī once before and once after.

Translation: I seek refuge with the entirety and perfection of the words of Allah عَزِيزُ الْمُلْكٍ from the evil of creatures (here ‘creatures’ refers to those creatures which can cause harm).

Then recite:

سَلَّمَ عَلَى نُوحٍ فِي الْعَلَمَيْنَ

Salām be upon Nūḥ among the entire people.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 23, Aṣ-Ṣaffāt: 79)

Recite this Du’ā regularly in the morning and the evening whether you are at home or on a journey; you will remain secure from poisonous creatures. This Du’ā is proven to be very effective. (Mirāḥ, vol. 4, pp. 35)
If Allah wills, you will remain secure from poisonous creatures such as snakes, scorpions etc. This Du’ā is extremely effective (proven). *(Islami Zindagi, p. 128)*

**39. Du’ā to be Recited When in Danger from Any Tribe**

ْاللهُمَّ إِنَّا نَجْعَلُكَ فِي نُحْوَرِهِمْ وَ نَعْوَذُ بِكَ مِنْ شَرُّ أُولَاهُمْ

Translation: O Allah we ask You to be against these enemies and we seek Your refuge from their evil ways. *(Sunan Abī Dāwūd, pp. 127, vol. 2, Ḥadīth 1537)*

**40. Du’ā to be Recited When in Acute Danger**

ْاللهُمَّ اسْتَرِعْ غَوْرَائِي فَأَمِنَ رَوْعَتَيْنَا

Translation: O Allah! Veil us and replace our worry by (feelings of) security and tranquillity. *(Musnad Imām Aḥmad, pp. 8, vol. 4, Ḥadīth 10996)*

**41. Du’ā to be Recited If One Stammers**

ْزَبَّ اسْتَرِحْ لِي صَدَرِي ۖ وَ أَبْسَرْلِي أَمَرَى ۖ وَ اخْلُقْ عُقْدَةَ

My Rab, open up my breast for me. And make my task easy for me. And untie the knot of my tongue so that they may understand my speech. *[Kanz-ul-Īmān (Translation of Qurān)] (Part 16, Ṭahā: 25-28)*
42. Du’ā to Seek Refuge from Disbelief and Destitution

اللهُمَّ إِنَّيَّ ۛ أَعُوَّدُ ۡبِكَ مِنَ ۗ ۚ الْكُفَّرِ وَ ۗ ۚ الْقَمَرِ وَعَذَابِ ۗ ۚ الْقَمَرِ

Translation: O Allah I seek Your refuge from disbelief, destitution, and the torment of the grave.

(Sunan Nasāʾi, pp. 231, Ḥadīṯ 1344)

43-44. Two Du’ā’s to be Recited at the Occasion of Consoling the ill

1.

لَا يُبْسَ ۡوِرُ ۗ إِنَّ شَآءَ ۗ اللَّهُ

Translation: There is nothing to worry about, this illness is a means of cleansing from the sins.

(Ṣaḥīḥ Bukhārī, pp. 505, vol. 2, Ḥadīṯ 3616)

2.

أَسْأَلُ ۗ اللَّهَ الْعَظِيمَ ۗ رَبَّ ۗ الْعَرِشِ ۗ ۚ الْعَظِيمِ ۗ أَنْ يَشْفَىَ بِكَ

Translation: I ask One who is Grand, who is the Rab of the Great Throne, to provide you with cure.

(Sunan Abī Dāwūd, pp. 251, vol. 3, Ḥadīṯ 3106)

45. Du’ā to be Recited When Struck by a Calamity

إِنَّا لَللهِ وَإِنَّا إِلَيْهِ راجِعُونَ ۗ اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي ۗ وَأَحْفِظْ لِيَ خِيرًا مِنْهَا

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Translation: Without doubt we belong to Allah, and without doubt we are about to return to Him. O Allah reward me in this misfortune, and grant me better than this. *(Sahih Muslim, pp. 457, Hadith 918)*

### 46. Du’ā to be Recited When Expressing Condolence

إِنِّللهِ مَا أَخْدَمَ وَلَهُ مَا أُعْطِىَ وَكُلُّ عُتُوبَةٌ يَا أَجْلِ مُسْمِعٍ
فَلْتَصْبِرْ وَلْتَتَحَتِّبْ

Translation: Without doubt, it belongs to Allah what he has taken back and whatever he has bestowed; everything has a specified term in His court. So you just need to observe patience and to hope for reward. *(Saheeh Bukhari, pp. 434, vol. 1, Hadith 1284)*

### 47. Du’ās to be Written onto the Shroud of the Deceased

If this Du’ā is written onto the shroud of the deceased, Allah will withdraw torment from him until the Day of Judgement:

اللَّهُمَّ اسْأَلِكَ بِعَالَمِ الْبَشْرِيَّةِ عَظِيمَ الْخَطْرِ يَا حَالِيَّ
الْبَشْرِ يَا مُوَقِعَ الْطَّفْرِ يَا مَعْزُوُّفَ الْآخَرِ يَا دَا عَلَى الْطَّوْلِ وَالْمُنْثِرُ بِبَعْضِ الْعِظَّمِ
كَأَيْفَ الصَّرْحُ وَالْمَحِينُ يَا إِلَهَ الْأُوْلِيَاءَ وَالْآخِرِينَ فَأَرْجِ عُيْنِيْ
هُمُومَيْنِ وَأَكْفَيْ عِيْنَيْ عُمَؤُومِيْ وَصِلِّ اللَّهُمَّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَسَلَّمَ
Whoever writes following Du’ā onto a piece of paper and then places it on the chest of the deceased under the shroud will neither be tormented in the grave nor will see Munkar and Nakīr (the interrogating angels):

لا إله إلا الله وَالله أَكْبَرْ لَآ إِلَهِ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيعَةٌ لَّهُ
لا إله إلا الله لَهُ السُّلْطَانُ وَلَهُ الْحَمْدُ لَآ إِلَهِ إِلَّا اللَّهُ وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(Fatāwā Razawīyyah (Jadīd), pp. 108-110, vol. 9)

**Madanī Pearl:** It is better if this piece of paper (along with the ‘Aḥd Nāmah [ritual affidavit], Shajaraḥ etc.) is placed in front of the face of the deceased towards the Qiblah in the internal wall of the grave after digging a niche into it. *(Bahār-e-Sharī‘at, pp. 848, part 4, vol. 1)*

**Madanī Advice:** Keep some such prints with you and in the event of the death of a Muslim distribute these in order to gain reward. Furthermore, present them to those who sell shrouds and the organisations which arrange for burials so that they can donate one paper with each shroud just for pleasure of Allah.

48. Du’ā for Improving Eyesight

Recite Āyat-ul-Kursī once after every Ṣalāḥ, and ensure full regularity in the five daily Ṣalāḥ. In the days in which a woman is not required to offer Ṣalāḥ, she should recite Āyat-ul-Kursī
at the times of the five daily prayers with the sole intention of invoking praise of Allah َلاَ ِنَبَيُّ ْنَبِيُّ َوَلَا َسَيِّدٌ ْسَيِّدٌ ْفَظُوهُمَاَّ and not with the intention of reciting the part of Qurān. Upon reaching these words place the fingertips of both hands onto the eyes and recite these words 11 times. Then perform Dam on the fingers of both hands and wipe them over the eyes.

49. Du‘ās to be Recited after Farḍ Ṣalāḥ

After every Ṣalāḥ, place your hand onto the front part of the head and recite the following:

1. ﴿بِسْمِ ِاللَّهِ َلاَ إِلَٰهَ إِلَّا هُوَ الَّذِي َخَلَقَ الْأُمُورَ َرَحِيمًا﴾

Translation: In the name of Allah َلاَ إِلَٰهَ إِلَّا هُوَ الَّذِي َخَلَقَ الْأُمُورَ َرَحِيمًا, except Whom none is worthy of worship. He َلاَ إِلَٰهَ إِلَّا هُوَ الَّذِي َخَلَقَ الْأُمُورَ َرَحِيمًا is the most Affectionate, the Merciful. O Allah َلاَ إِلَٰهَ إِلَّا هُوَ الَّذِي َخَلَقَ الْأُمُورَ َرَحِيمًا distance grief and sorrow from me.

(Majma’-uz-Zawāid, pp. 144, vol. 10, Ḥadīth 16971)

Then bring your hand down onto your forehead. (Bahār-e-Sharī‘at, pp. 539, part 3, vol. 1)

2. ﴿وَأَلْلَّهُمَّ أَعْفَٰعَلَ ْذَكْرَكَ وَشُكْرَكَ وَحُسْنَ عِبَادَتِكَ﴾

Translation: O Allah َلاَ إِلَٰهَ إِلَّا هُوَ الَّذِي َخَلَقَ الْأُمُورَ َرَحِيمًا Assist me in remembering You, thanking You, and worshipping You excellently.

(Sunan Abī Dāwūd, pp. 123, vol. 2, Ḥadīth 1522)
3. 

َاللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَ كَتَبَ 

يَا دَا اللَّجَالِلِّ وَالَّذِينَ أَكْرَمَانِ

Translation: O Allah You are the provider of safety, and safety comes only from You. You are the one who confers blessings. O the one who is the most Magnificent and Grand.

(Saḥīh Muslim, pp. 298, Ḥadīth 592)

‘Aḥd Nāmaḥ [Ritual Affidavit]

Whoever recites the ‘Aḥd Nāmaḥ [ritual affidavit] after every Ṣalāḥ (i.e. after the Farḍ, Sunan etc.), an angel will write it, seal it, and preserve it for the Day of Judgement. When Allah resurrects that person from the grave, the angel will bring that document, and a call will be made, ‘O the people bearing testimony! Where are you?’ They will then be given that document.

After narrating this, Imām Ḥakīm Tirmīzhī has stated, ‘According to the will of Imām Ṭāus, this affidavit was written on his shroud.’ (Ad-Dur-rul-Manṣūr, pp. 542, vol. 5)
That Ritual Affidavit is as follows:

اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالاَّرْضِ عَالِمُ الْغَيْبِ وَالْشَّهَادَةِ
الرَّحْمَنُ الرَّحِيمُ إِنَّكَ أَعْهَدْتُ إِلَيْكَ فِي هذِهِ الْحَيَاةِ الدُّنْيَا
بِأَنَّكَ أَنَّ اللَّهَ الْدُّنِيَّ لَا إِلَهَ إِلَّا أَنَّهُ وَهُدَى لَكَ وَأَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُوْلُ لَكَ فَلَا تُكَلِّمْيَ لِلْنَّفْسِيَ فَاْنَكَ إِنَّ
تُكَلِّمْيَ لِلْنَّفْسِيَ تُقْرِبَنِيْ مِنَ الْشَّرِّ وَتَبَاعَدْنِيْ مِنَ الْحَيْزِ
وَإِنَّ لَا أَنُقُّ إِلَّا بِرَحْمَتِكَ فَاجْعَلْ رَحْمَتَكَ لِعَهْدٍ إِنَّدَلَّ
تُؤْدِيَهُ إِلَى يَوْمِ الْقِيَمَةِ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

(Ad-Dur-rul-Manšūr, pp. 542, vol. 5)

**Madanī Pearl:** It is better if the ‘Aḥd Nāmah (along with the Shajarah etc.) is placed in front of the face of the deceased towards the Qiblah in the internal wall of the grave after digging a niche into it. *(Bahār-e-Sharī’at, pp. 848, part 4, vol. 1)*

**Madanī Advice**

Every day before sleeping, one should perform cautionary repentance and renewal of Īmān [faith]. Remember! The one who dies on Kufr [disbelief] will be burnt and tormented in the fire of Hell forever.
Blessings of Awrād [Litanies]

Downpour of Blessings

It is narrated by Sayyidunā Abū Ḥuraīra that the Noble and Blessed Prophet has stated, ‘Recite 你能_SEND_ upon me, Allah will send blessing upon you.’ ([Al-Kāmil fī Ḍu’afā ar-Rijāl, pp. 505, vol. 5, Ḥadīth 1141]

38 Madanī Litanies Reported from the Saints of Islam

1. Freedom from Nightmares

Invoke ‘你能_SEND_ 21 times (with 你能SEND once before and once after) when going to sleep, 你不会 face nightmares. ([Faizān-e-Sunnat, chapter Ādāb-e-Ṭa‘ām, pp. 242, vol. 1)
2. A Ritual to Treat Animal Bite

This blessed Āyāh is a proven remedy for every sort of animal bite. Recite it 11 times and perform Dam on the bitten area:

آَمَّرُ أَبْرَمْوَأُ أَمْرًا فَإِنَّا مُبْرِمُونَ

(Part 25, Sūrah az-Zukhruf, verse 79)

3. For Getting Rid of External & Internal Haemorrhoids (Piles)

For every type of haemorrhoids whether bleeding (external) or non-bleeding (internal), offer 2 Rak‘āt of Ṣalāḥ reciting Sūrah Alam Nashraḥ in the first Rak‘at and Sūrah Fil in the second after Sūrah al-Fatihah. After the Salām, invoke the following litany 70 times:

أسْتَغْفِرْلِهِ رَبِّي مِنْ كُلِّ ذَنْبٍ وَ آتِنِي إِلَيْهِ سُبْحَانَ الَّهِ 
وَبِحَمَدِهِ

Do this for a few days, and the haemorrhoids will be cured.

4. Palsy and Facial Paralysis

Facial Paralysis and Palsy: Write Sūrah Zilzāl onto a steel pot, rinse it and make the patient drink the rinsing water.
Another Method: Write Sūrah Zilzāl onto a steel container and make the patient look at it, the patient will be cured.

5. For Strengthening the Memory

Before studying religious books or Islamic lessons, recite the Du’ā given below (with Ṣalāt-ʿAlan-Nabī once before and once after) you will remember whatever you read:

اللَّهُمَّ افْتَمِعِ عَلَيْنَا حِكْمَتَكَ وَانْشِرْ عَلَيْنَا رَحْمَتَكَ

يَا ذَا الْجَلَّالِ وَالْإِكْرَاهِ

Translation: Yā Allah! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Magnificent!

(Al-Mustaʿraf, pp. 40, vol. 1)

6. To Improve Brainpower

Every day before reading the lesson, recite this 41 times and then start your lesson.

إِلَهِيُّ أَنْتَ إِلَهُ السَّمَاوَاتِ وَالْأَرْضَ وَاَلْحَيَاةِ الْآخِرَةِ إِنَّكَ أَنْتَ الْكَثِيرُ بَالْعَزْيَةِ

تَرْزُقُهُ مَثَلًا نَافعًا وَقَرَاءًا كَامِلًا وَطَبِيعًا زَكِيًا وَقَلِبًا صَفِيفًا حَتَّى أَعْبُدَكَ وَلَا تَهْلِكْنِي بِالجَهَالَةِ وَرَحْمَتَكَ

يَا أَرْحَمُ الرَّاحِمِينَ
7. Leprosy and Jaundice
Recite Sūrah Bayyinah and perform Dam on the person who is suffering from leprosy or jaundice. In addition to this, write it and string around the neck of the patient. At both meals, have this Sūrah recited by somebody who recites correctly, perform Dam on the meal, and then give the food to the patient. This will provide great relief.

8. Increase in Sustenance
Recite بَا مُسْبِبَ الْآسَابِ 500 times, with Ṣalāt-‘Alan-Nabī eleven times before and eleven times after it, after Ṣalāt-ul-‘Ishā, whilst facing the Qiblah, in the state of Wuḍū, and whilst bare-headed in such a place where there is nothing between your head and the sky, even without having a cap/ hat on the head.

9. Gaining Livelihood
For seeking a means of earning a livelihood, the recitation of Sūrah Ikhlāṣ 1001 times along with بِسْمِ الْلَّهِ, with Ṣalāt-‘Alan-Nabī 100 times before and 100 times after it, from the 1st to the 14th of the lunar month, is very effective.

10. Never Face Destitution
Whoever recites Sūrah Wāqi’ah every night will never face destitution. (Mishkāt-ul-Maṣābīḥ, pp. 409, vol. 1, Ḥadiṣ 2181)
Khuwaja Kalimullāh Sahib advised that this should be recited after Maghrib for repaying of debt and distancing poverty. (Jannati Za’war, p. 597)
11. Security from Burglary

Keep Sūrah Taubah amongst your belongings; it will remain secured from burglary.

12. Ritual for Getting Back a Lost Possession

Recite Sūrah Yāsīn 40 times for 7 days daily.

13. For the Fulfilment of Needs

It has been mentioned in a Ḥadīṣ that the Merciful Prophet has stated, ‘I know one such Āyah that if people were to become practising on it, their needs would be fulfilled.’ He then recited the following Āyah (for repaying debts and increasing sustenance, abundant recital of this Āyah is proven).

وَمَنْ يَتَّقِي الْلَّهَ يَجْعَلْ لَهُ مَخْرُوجًا وَيَزْوِقْهُ مِنْ حَيْثُ لَا يَجْتَبِسُ وَمَنْ يَتَّقُولُ عَلَى الْلَّهِ فَهُوَ خَسْبُهُ انَّ اللَّهَ بَالَّغُ

آَمِرِهِ قَدْ جَعَلَ اللَّهُ يَكْلِي شَئُوهُ قَدْ دَأَ

(Part 28, Sūrah a-Bāqarah, verses 2, 3)

14. Every Need and Desire will be Fulfilled

After reciting 1000 times, with Ṣalāt-‘Alan-Nabī 10 times before and 10 times after it,
perform Dam on your right hand, place it under your cheek, and go to sleep. Every need and desire of yours will be fulfilled.

15. To Cease Snowfall

Write the following Du’ā onto the underneath side of a steel griddle and put it under the sky;

\[
\text{يا حافظَ يََا حافظَ}
\]

16. To Find Out One Who is Lost or Absconded

a. Whilst sitting beside the mausoleum of a saint, or if this is not possible, whilst sitting in some corner of the house, recite the following Āyaḥ 990 times:

\[
\text{وَوَجَدْ لَكَ ضَالًا فَهَدَّهُ إِلَيْهِ لا فَأَغْنَى}
\]

(Part 30, Sūrah ad-Ḍuḥā, verses 7-8)

Then recite the whole of Sūrah ad-Ḍuḥā once and make Du’ā, the missing person will come back.

b. After Ṣalāt-ul-‘Ishā, recite Sūrah ad-Ḍuḥā with 41 times. Then, whilst standing, call Azān in 2 corners of the house and call Takbīr in the other 2 corners. Then make Du’ā for the return of the missing person, he will return within one week.
17. Poison Will Not Affect

بُسْمَ اللَّهِ الَّذِي لَا يُضْرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Recite this Du’ā regularly before eating/drinking, the effect of poison will die out and the poison will not cause any harm. *(Jannatī Zaīwar, p. 579)*

18. Cure for Fever

Whoever is suffering from fever should invoke this Du’ā 7 times:

بُسْمَ اللَّهِ الْكَبِيرِ أَعُوْدُوْ نَعَاَرُ وَمِنْ شَرِّ حَرِّ النَّارِ

*(Al-Mustadrak, pp. 592, vol. 5, Ḥadīth 8324)*

If the ill person is not able to recite it himself, then any other person who is regular in Ṣalāh may recite it 7 times and then perform *Dam* on the ill person or perform *Dam* on water and give it to the ill person to drink. If the fever is not cured after doing this exercise once, do it repeatedly. *(Jannatī Zaīwar, p. 580)*
19. For Refuge From the Evil of Oppressors and Shayṭān

Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiš Dīhlī has stated in one of his epistles:

In ‘Jām’-ul-Jawāmi’ Sayyidunā Imām Jalāluddin Suyūṭī has reported from Kitāb-uš-Šawāb of Muḥaddiš Abul Shaykh and Tarīkh Ibn ‘Asākir that one day Ḥajjāj bin Yūsuf Ṣaqaṭī, the cruel governor, showed 400 horses of different types to Sayyidunā Anas and said, ‘O Anas! Did you see these many horses and this high grandeur with your companion (i.e. the Prophet صلى الله عليه وسلم)?’

Sayyidunā Anas replied, ‘I swear by Allah! I saw much superior things with Rasūlullāh صلى الله عليه وسلم and I heard from the Noble Prophet صلى الله عليه وسلم that there are three types of horses kept by people. Firstly, the horse that is kept for the purpose of Jihad, and then the reward of keeping such a horse was mentioned (this is commonly found in the books of Ḥadiṣ). Secondly, the horse which is kept for use as a conveyance, and thirdly, the horse which is kept due to arrogance and for showing off, and such keeping will lead to Hell. O Ḥajjāj! Your horses are of this (third) type!’

Upon hearing this Ḥajjāj became full of fury and said, ‘O Anas! If it wasn’t for me being mindful of the fact that you have served Rasūlullāh صلى الله عليه وسلم, and the fact that the ruler (‘Abdul Mālik bin Marwān) has advised for your care, I would have dealt with you very ruthlessly.’

Sayyidunā Anas replied, ‘O Ḥajjāj! I swear by Allah! You cannot do any harm to me, because I have heard some
words from Rasūlullāh صل الله تعالى عليه وسلم by virtue of which I always remain under the protection of Allah عز وجل, and due to these words I do not fear from the cruelty of any oppressor or the evil of any Shayṭān.’ Hajjāj was left speechless in awe of these words and he lowered his head. After some time, he lifted his head and said, ‘O Abū Ḥamzaḥ! (This was the Kunyah1 of Sayyidunā Anas ﺭضی الله تعالى عنه) please tell me these words.’ Sayyidunā Anas ﺭضی الله تعالى عنه replied, ‘Under no circumstances will I tell you, because you are not worthy of them.’

The narrator says that when Sayyidunā Anas ﺭضی الله تعالى عنه was near his end of life, his servant Sayyidunā Abān ﺭضی الله تعالى عنه came to him and began to weep. Sayyidunā Anas ﺭضی الله تعالى عنه asked him, ‘What do you want?’ Sayyidunā Abān ﺭضی الله تعالى عنه replied, ‘Teach us the words which Hajjāj asked you to tell him, and you refused.’ Sayyidunā Anas ﺭضی الله تعالى عنه then said, ‘Here are these words; learn them; and recite them in the morning and in the evening:’

**The Du’ā of Sayyidunā Anas ﺭضی الله تعالى عنه**

بِسْمِ اللَّهِ ﺃَلْفِقَيْنِ وَبِسْمِ ﺎَهْلِ وَمَائِلِ وَوَلِيَّى بِسْمِ اللَّهِ عَلَى مَا أُعْطِانِي اللَّهُ وَثُبِّتَ لَا أُشْرِكُ نِّيِّ بِهِ شَيْءًا اللَّهُ أَكْبَرُ أَلْهَةٌ أَكْبَرُ وَأَعْلَمُ وَأَجَلُ وَأَعْظَمُ مَمَّا أَخَافُ وَأَخْذُرُ عَرْجَارَكَ وَجَلَّ تَنَاوَأً لَا وَلَا

---

1 Patronymic appellation
It has been the practice of the pious saints of Islam to recite this Du’ā 3 times in the morning and 3 times in the evening. 

(Javați Zaîwar, pp. 583 - Akhbār-ul-Akhyārz, pp. 292)

Shar’ī Definition of Morning & Evening

The definition of morning and evening: The duration from the midnight to the glimmering of the first ray of the sun is called ‘Morning.’ Whatever is recited within this duration will be considered to have been recited in the morning. From the starting of Žūhar time up to sunset is called ‘Evening.’ Whatever is recited within this duration will be considered to have been recited in the evening.

20. For Strengthening the Memory

After each of the five daily Şalâh, place the right hand on the head and invoke یَا قوی 11 times. (Javați Zaîwar, p. 605).
21. For Protection of Eyesight

After each of the five daily Šalâh invoke يَا نُورُ 11 times, perform Dam on the fingertips of both hands and wipe them over the eyes. (Jannatî Zaîwar, p. 606)

22. For Treatment of a Lisp

After Šalât-ul-Fajr, place a pure pebble into the mouth and recite the following Āyah 21 times: (ibid)

23. For Relief from Abdominal Pain

Recite this Āyah onto water etc. 3 times, and drink the water, or write it and string it onto the belly: (Jannatî Zaîwar, p. 606)

24. Remedy for Splenomegaly (Enlargement of the Spleen)

Write this Āyah and string it onto the spleen area: (ibid)
25. Cure for Disturbed Navel (Umbilical Problem)

a. Write this Āyah and string it onto the navel: (Jannati Za’war, p. 606)

b. Once every day until cured, place the hand on the navel and recite the Āyahs below 7 times, with Şalāt-‘Alan-Nabī once before and once after it, and then perform Dam. (This spiritual exercise has been found to be effective by Sag-e-Madinah [the author]).
26. Fever

a. If the symptoms do not include chills, write this Ayah and string it around the neck, and also recite this and perform Dam. (Jannati Zaïwar, p. 606)

b. If the symptoms include chills, write this Ayah and string it around the neck: (Jannati Zaïwar, p. 606)
27. Blisters/Pimples
Grind a clean, pure lump of earth, recite this Du’ā 3 times on it and then spit into it. Then sprinkle some water onto it and rub it into the affected areas a few times a day. If you like, you can apply a bandage around the pimples after applying this soil. (Jannatī Zaīwarz, p. 607)

28. If Bitten by a Rabid Dog
Write the above mentioned Āyah onto 40 pieces of bread/biscuit. Give the affected person one piece to eat every day, that person will not be afflicted with rabies or madness. (Jannatī Zaīwarz, p. 607)

29. For Treatment of Infertility
Take 40 cloves and recite the following Āyah on each one 7 times and from the day when such a woman performs Ghusl to become pure from menses, give her one clove daily to eat before going to asleep. She should not drink water after this, and she should undergo copulation with her husband during this session. The Āyah is this: (Jannatī Zaīwarz, p. 607)
They will be blessed with kids.

30. If the Baby Becomes Tilted in the Womb

Recite the first 5 Āyahs of Sūrah Inshiqāq 3 times (with Ṣalāt-ʿAlan-Nabī 3 times before and 3 times after it). Recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ before starting the Āyahs each time, and after recital, perform Dam on water and drink it. Perform this ritual exercise every day and from time to time continue to repeat these Āyahs as an invocation. Another person can also perform Dam and make it drink to the expecting mother. The child will normalize. This ritual exercise is also a relief for delivery pains.

31. Cholera

Recite Sūrah Qadr and perform Dam on every food and drink before taking them, إن شاء الله عز وجل you will remain protected. Perform Dam on food and give it to the one who has already been affected by this disease to eat, إن شاء الله عز وجل he will be cured. (Jannatī Zaīwarz, p. 609)
32. For Vomiting, Pain, and Abdominal Pain

Write this Āyah and make the affected person drink water rinsed with it:

\[
\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}
\]

\[
أَوَلَمْ يَأْتِ الْإِنْسَانَ أَنَّا كَلَّمْنَاهُ مِنْ نَطْفَةٍ فَإِذَا هُوَ خَصْصَى مُبِينٌ
\]

*(Part 23, Sūrah Yāsīn, verse 77)*

33. Pain in the Body Organs

After Šalāh recite this Āyah 7 times and perform Dam on both hands. Then rub the hands on the area of pain, the pain will recede.

\[
\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}
\]

\[
لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتُهُ حَاشِيَةً مُتَضَبِّعَةً مِنْ
\]

*حَشْبَةِ يَدَّ الْحَوْلِ وَتَلَكَ الْأَمَانِالَّانَّ نَضْرِبْهَا لِلنَّاسِ لَتَعَلَّمُنَّ يَتَفَكَّرُونَ*

*(Part 28, Sūrah Al-Ḥasr, verse 21)*

34. Prevention of Wet Dreams

To prevent wet dreams, recite Sūrah Nūḥ once before going to sleep and perform Dam over yourself.
35. Prevention of Blindness & Eye Infection

Sayyidunā Imām Ḥasan has reported, ‘Upon hearing the Mūażżīn uttering ‘ثَنَا هَبْنَا مِنْ أَرْوَاحَنَا وَذَرْيَتِنَا قُرْةَ عَيْنِيَّ مُحَمَّدَ بِنْ عَبْدِ اللَّهِ’ whoever recites above invocation, and then kisses his thumbs and touches them on his eyes, neither will he ever go blind, nor will he suffer eye infection. (Al-Maqāsid-ul-Hasanah, p. 391)

36. Method of Creating a Madani Environment at Home

‘O our Rab! Soothe our eyes with our wives and our children, and make us leader of the pious.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 19, Sūraḥ Al-Furqān, verse 74)

Recite this Du‘ā once after every Ṣalāh with Ṣalāt-‘Alan-Nabī once before and once after it. ِ‘ثَنَا هَبْنَا مِنْ آخِرِ اِبْنَا وَذَرْيَتِنَا قُرْةَ عَيْنِيَّ وَأَتْبَعْنَا لِلْمُتَقِيِّينَ إِمَامًا Your children will become adherent to the Sunnah and a Madani environment will establish in your home. (Masāail-ul-Qurān, p. 290)
37. Remedy for Diabetes

رَبِّ أَحْكِمْنِيْ مُدْخَلَ صَدْقِي وَ أَحَرَّجْنِيْ مُحْرَجَ صَدْقِي وَ اجْعَلْ لِيْ

من لَّدْنِك سُلْطَتِنَا تَصِيرًا

‘O my Rab! Admit me with the truth and take me out with the truth, and give me from Yourself a helpful dominance.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 15, Sūrah Banī Isrāīl, verse 80)

Recite this Quranic Du’ā 3 times every morning and every night, with Şalāt-‘Alan-Nabī 3 times before and 3 times after it, perform Dam on water and drink it. (Duration of treatment: until cured)

38. A Ritual for Relief from Debts

اللَّهُمَّ أَكْفِينِيِّ يَحْلَلَّك عَنَّ حَرَامِيْكَ وَ أَغْنِيْ بِفَضْسَالِكَ

عُمْنَ سِوَائِكَ

Translation: Yā Allah grant me lawful sustenance and save me from that which is unlawful and with Your grace make me independent of everyone except You.

Recite it (with Şalāt-‘Alan-Nabī once before and after it) eleven times after every Şalāh and one hundred times every morning and evening until the debt gets paid off.
According to a narration, once a Mukātab\(^1\) said to Sayyidunā ‘Alī ﷺ: ‘Please help me, I cannot pay for my release.’ He replied: ‘Shall I not teach you a few words that the beloved Rasūl ﷺ taught me? Even if you owe as much money as mount Šir\(^2\) Allah will pay it off. You should recite this:

\[
\text{اللّهُمَّ اَكْفِينِي بِحَلاَلِكَ عَنْ حَرَامِكَ وَأَعْنِي بِفَضْلِكَ}
\]

\[
\text{عَمَّنْ سَوَاكَ}
\]

\[(Sunan-ut-Tirmiżī, pp. 329, vol. 5, Ḥadīṣ 3574)\]

---

\(^1\) A slave who has signed a contract with his owner to be set free in exchange for a payment. \((\text{Al-Mukhtaṣar-ul-Qudūrī, Kitāb-ul-Makātib, p. 386})\)

\(^2\) The name of a mountain. \((\text{An-Niĥāya, pp. 61, vol. 3})\)
99 Holy Names of Allah ﷺ and Their Excellences

Recite Ṣalāt-‘Alan-Nabī once before and once after each of these litanies. If no benefit becomes apparent, instead of complaining, consider it an unfortunate outcome of your misdeeds and always remain contented with will of Allah ﷺ.

1. يَا اللَّهُ Whoever invokes this 100 times after every Ṣalāh, his inner being will widen and expand ﷺ.

2. هُوَ اللَّهُ الرَّحِيمُ Whoever invokes this 7 times after every Ṣalāh, will remain secured from the evil of Shayṭān and he will die with Īmān [faith] intact ﷺ.

3. يَاقُودْوُسُ Whoever invokes this repeatedly during journey, will not suffer fatigue ﷺ.

4. يَا رَحْمَنُ Whoever invokes this 298 times after Ṣalāt-ul-Fajr, Allah ﷺ will be extremely merciful to him.

5. يَا رَحِيمُ Whoever invokes this 500 times every day, will gain wealth and all creatures will be compassionate and kind towards him ﷺ.

6. يَا مَلِكُ A poor or destitute person who invokes this 90 times every day will get rid of poverty.
7. يَا سَلْمَٰٓا
Reciting this 111 times and then performing Dam on an ill person will provide him relief.

8. يَا مُؤْمِنٌ
Whoever invokes this 115 times and performs Dam on himself, will become fit and healthy.

9. يَا مُهَيْيِمُۖ
The one who invokes this 29 times every day will remain protected from every calamity and affliction.

10. يَا عَرَٰی۸‌ثُر
Invoke this 41 times before going to a ruler or officer etc. that ruler/officer will be compassionate.

11. يَا جَبَآرُ
Whoever invokes this regularly will remain safe from being backbitten by others.

12. يَا مُتَکَبِّرُ
Invoke this 21 times every day. If you have frightful nightmares, you will not be scared in your dreams. (Duration of remedy: until cured).

13. يَا مُتَکَبِّرُ
When one invokes this 10 times before making relation with wife; he will become father of a pious son.

14. يَا بَارَئُ
Whoever invokes this 30 times every Friday, will be granted a son.
15. **Yā-muṣṭoṣur**  
If an infertile woman observes 7 fasts, and invokes 21 times at the time of Iftār onto water and then drinks it, Allah will grant her a pious son. 

16. **Yā-aqfa’a**  
Whoever invokes this regularly, will be freed from the evil desires of the Nafs [lower being]. 

17. **Yā-qehār**  
If somebody invokes 100 times when afflicted by a calamity, the difficulty will be eased. 

18. **Yā-waḥabū**  
Whoever invokes this 7 times every day, will become Mustajāb-ud-Da’wāt (i.e. each of his Du’ā will be accepted). 

19. **Yā-zarrāq**  
Whoever invokes this 550 times between the Sunnah and Farḍ of Ṣalāt-ul-Fajr for 41 days, will become wealthy. 

20. **Yā-faqṭam**  
Whoever invokes this 70 times every day after Ṣalāt-ul-Fajr with both hands placed on his chest, the rust and dirt of his heart will be removed. 

Whoever invokes **Yā-faqṭam** 7 times every day (at any time), his heart will become enlightened.
21. Yaa'la'allim

Whoever invokes this name in abundance, Allah will bestow him with the recognition of the Din (religion) and Dunyâ (world).

22. Yaqabistu, Yabasistu

Whoever invokes this 30 times every day, will gain victory over his enemy.

23. Yabasaistu

Whoever invokes this 40 times, will never depend on the mercy of others.

24. Yaqafistu

Whoever invokes this 500 times, will remain secured from his enemy.

25. Yarafigu

Whoever invokes this 20 times every day, his desire will be fulfilled.

26. Yamumiru

Whoever invokes this 140 times after Salat-ul-Ishâ on the night between Thursday and Friday, his honour, dignity, and awe will increase in the eyes of others.

27. Yahashkum

Whoever invokes this 80 times after each of the five daily Salâh, will never be dependent on anybody.

28. Yabasiru

Whoever invokes this 7 times every day at the time of Asr (i.e. anytime from the onset of Asr timings until sunset), will remain protected from sudden death.
29. 

Whoever invokes this 100 times every day without talking in between and then makes Du’ā, whatever he asks for will be granted.

30. 

Whoever invokes 75 times, then performs Sajdah and says, ‘O my Rab, protect me from the evil of ‘so and so’ oppressor’, Allah will give him refuge and keep him under His security.

31. 

Whoever invokes this 1000 times after Šalāt-ul-Maghrib, he will get security against calamities of the sky.

32. 

For the betterment of the fate of daughters, for attaining health from illnesses, and for getting security against misfortunes, invoke this 100 times every day having offered Šalāh of Taḥiyya-tul-Wuḍū.

33. 

Whoever is overpowered by his Nafs Ammārah [debauched inner being] should invoke this as a litany every day; he will get rid of this.

34. 

Whoever writes this onto a piece of paper, then washes it, and sprinkles the water into his field, his crops will be protected from every calamity.
35. ِيَا ُعَظِيمُمُ
Whoever invokes this 7 times, then performs Dam on water and drinks it, will not suffer from abdominal pain َِّإِنَّ شَاَّبِل َاللَّهِ عَزَّ وَجَلَّ.

36. ِيَا ُغَفُورُ َوَعَفْرَاتُ
Whoever is confronted with headaches, any illness, or any grief should write the Muqat’ta’ât of ِيَا ُغَفُور (i.e. write this pure name onto a piece of paper and then place a piece of bread onto the wet ink and soak its impression onto the bread) and eat it he will be cured َِّإِنَّ شَاَّبِل َاللَّهِ عَزَّ وَجَلَّ.

37. َيَا ُشُكْرُوُرُ
Whoever invokes this 5000 times every day, he will have a high rank on the Day of Judgement َِّإِنَّ شَاَّبِل َاللَّهِ عَزَّ وَجَلَّ.

38. َيَا ُعَلِيُ
Whoever invokes this 3 times and blows onto a tumour will be healed َِّإِنَّ شَاَّبِل َاللَّهِ عَزَّ وَجَلَّ.

39. َيَا ُكَبِيرُ
Whoever invokes this 9 times and performs Dam on an ill person, the ill person will become well.

40. َيَا ُحَفِيظُ
Whoever invokes this 16 times every day, will stay brave ever َِّإِنَّ شَاَّبِل َاللَّهِ عَزَّ وَجَلَّ.

41. َيَا ُمُقِيتُ
Whoever suffers redness of the eye and pain should invoke this 10 times and perform Dam.
42. يَا حَسِيبُ
Whoever invokes this 70 times every day, will remain protected from every calamity.

43. يَا جَلِيلُ
Whoever invokes this 10 times and performs Dam on his wealth and assets, will remain protected from theft.

44. يَا كَرِيمُ
If somebody falls asleep on his bed whilst invoking this litany the angels will make Du’ā for him.

45. يَا رَقِيبُ
Whoever invokes this 3 times and performs Dam on blisters or pimples, cure will be granted.

46. يَا مُحِيبُ
Whoever invokes this 3 times and performs Dam, his headache will be relieved.

47. يَا وَاسِعُ
Whoever is stung by a scorpion should invoke this 70 times and perform Dam, the poison will not affect.

48. يَا حَكِيمُ
Whoever invokes this 80 times after each of the five daily Salâh every day, will never be reliant on anybody.

49. يَا وَدُودُ
Invoke this name onto food 1000 times and then give the food to one who is on discord, the enmity will end.

50. يَا مَجِيدُ
Whoever invokes this in the summer, will remain safe from thirst.
51. يَا بَابَاعِتُ

Whoever invokes this 7 times, blows on himself, and then faces a ruler, the ruler will be compassionate towards him.

52. يَا شَهِيدُ

Whoever invokes this 21 times in the morning (before sunrise) with one hand on the forehead of a disobedient child, whilst facing towards the sky, that child will become pious.

53. يَا حَقَّ

If a prisoner invokes this 108 times at midnight whilst bare headed, he will be freed from imprisonment.

54. يَا وَكِيلُ

Whoever invokes this 7 times at the time of ‘Aṣr, will get refuge from calamities.

55. يَا قَوْيُ

If somebody invokes this in abundance during the second hour of Friday, the illness of forgetfulness will be cured.

56. يَا مَتَنَّ

When a child is prevented from lactation, write this name on a piece of paper, and give it to the child to drink – the child will be soothed. If the mother’s milk is short, write this pure name and give it to the mother to drink, her milk will increase.
57. يَوْلِئُ  
Whoever invokes this name in abundance, his wife will become obedient to him.

58. يَا حَمِيدُ  
If somebody cannot get rid of the habit of using obscene language, invoke this 80 times and perform Dam onto an empty glass or saucer. As and when required, the person should drink only from that glass or saucer, this habit will cease. (The glass upon which Dam has been performed once can be used for years for this purpose).

59. يَامُحِييِّي  
Invoke this 7 times and perform Dam on yourself; whether you have gas, abdominal pain or pain anywhere in the body, or if there is fear of loss of a limb or organ, this invocation will provide relief. (Duration of remedy: Until cured – perform daily at least once).

60. يَامُحِييِّي يَامُمِيتُ  
Invoke this 7 times every day and perform Dam on yourself, magic will not affect.

61. يَا حَيُّ  
Whoever is ill should invoke this name 1000 times, he will regain health.
62. يَاقِيُومُ—Whoever invokes this in abundance in the morning, his influence will develop in the hearts, i.e. people will like him.

63. يَأْوَاجِدُ—Whoever invokes this with every morsel whilst eating, that food will become Nūr (light) for him in his stomach and it will remove disease.

64. يَمَأْجِدُ—Whoever invokes this 10 times, performs Dam onto a beverage etc. and then drinks it, will not become ill.

65. يَأْوَاجِدُ—Whoever feels afraid when in solitude should invoke this 1001 times when alone, fear will die out from his heart.

66. يَا أَحْدُ—Whoever invokes this name 9 times and then goes in front of a ruler will get honour and success. Whoever invokes it 1000 times when alone will become pious.

67. يَا صَمْدُ—Whoever invokes this 1000 times, will gain victory over his enemy.

68. يَا قَادِرُ—Whoever makes it a habit to invoke this whilst washing each limb during Wuḍū, enemy will not be able to abduct him.

Invoke يَا قَابِرُ 41 times at times of difficulty, it will be resolved.
69. يَامُقَدِّسِرُ
Whoever invokes this 20 times every day, will remain under the shade of blessings.

70. يَامُقَدِّسِرُ
Whoever invokes this 20 times upon waking up from sleep, the help of Allah will back up him in his affairs.

71. يَامُؤْمِنَرُ
Whoever is under trouble e.g. due to being in war or at a fearful place, should invoke this blessed name in abundance.

72. يَأَاوُلُ
Whoever invokes this 100 times every day, his wife will love him.

73. يَا أَخِرُ
Whoever goes to any place and invokes this pure name, will receive honour and grace there.

74. يَا طَاهِرُ
Write this on the wall of your home, the wall will remain intact.

75. يَا بَاطِنُ
Whoever entrusts somebody with some assets or buries them in the ground should write and place it with those items, nobody will be able to misuse them.
76. **Blessings of Awrād**

Whoever writes this onto a brand new saucer, fills the saucer, and then puts the water onto the door and walls of the house the house will remain protected from calamities.

**Abundance recital of this is extremely beneficial for the most challenging missions.**

77. **Blessings of Awrād**

Whoever invokes this 7 times, performs Dam onto a child, and then entrusts the child to Allah, that child will remain protected from calamites until puberty.

78. **Blessings of Awrād**

Whoever invokes this 360 times after the Chāsht Ṣalāḥ (Ṣalāt-uḍ-Ḍuḥā), Allah will grant him Tauba-tun-Nuṣūḥ (true repentance).

79. **Blessings of Awrād**

In order to turn an enemy into a friend, invoke this in abundance for 3 Fridays.

80. **Blessings of Awrād**

Whoever has committed many sins should invoke this pure name in abundance, Allah will forgive all of his sins out of His Bounty.

81. **Blessings of Awrād**

One who wants to get relieved an oppressed person from the pursuit of an oppressor should invoke this 10 times and then speak to the oppressor, that oppressor will accept his recommendation.
83. يَا مَلِكَ الْمُلْكِ
Whoever invokes this in abundance, will get welfare 

84. يَا ذَا الْجَلَالِ
With abundant recital of this, comfort and wellbeing will be attained. Performing Du’ā with this name is a means for the acceptance of Du’ā 

85. يَا مُقَسِّطٌ
In order to save yourself from satanic whispers, reciting this 100 times is very beneficial 

86. يَا جَامِعُ
If members of somebody’s close family has gone missing, they should perform Ghusl, and invoke this name 10 times at the time of Chāsht (aḍ-Ḍuḥā) whilst facing the sky. With each repetition of the name, fold one finger into the hand, and then wipe the hand over the face, after a short time they will all be collected together 

87. يَا غَلِيْبُ
If suffering from pain in the spine, the knees, the joints, or anywhere in the body, continue to invoke this whilst walking around, whilst sitting and whist standing the pain will be relieved

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88. يَا مُغَفَّنِيُّ
By reciting this once, performing Dam on the hands, and then wiping them over any area of pain, relief will be obtained.

89. يَا مَانْعِ، يَا مَعْطَيٌ
If the wife is upset then the husband, and if the husband is upset then the wife, should invoke this 20 times before going to sleep whilst sitting on the bedding they will reconcile.

(Duration of remedy: Until cured).

90. يَا ضَّارُّ، يَا نَافِعُ
Whoever has been given a high rank, and he wishes to remain on that rank should invoke this 100 times every Friday night (the night between Thursday and Friday) and on Ayyām-ul-Bīḍ [13th, 14th, 15th of every Islamic month].

91. يَا نَافِعُ
Whoever invokes this 20 times before starting any work, that work will be completed according to his wishes.

92. يَا نُؤُورُ
Whoever recites Sūrah Nūr 7 times and invokes 1001 times, his heart will become enlightened.

93. يَا هَادِئٌ
Whoever invokes this name in abundance whilst facing the sky and with the hands raised, and then wipes his hands over his face and eyes, will gain the status of the people of Ma’rīfah [Divine recognition].
94. يَابِدِيمُ 
Whoever is to encounter a challenging mission should invoke this 70,000 times, will be successful.

95. يَابِاقٍ 
Whoever invokes this 100 times every day before the sunrise, will remain protected from grief.

96. يَاوَارَتُ 
Whoever repeatedly invokes this as a litany, will avail a long life.

97. يَاوَشَيْدُ 
Whoever does not know how to proceed for some particular task should invoke this 1000 times between Maghrib and ʿIshā, the best approach will come into his heart.

98. يَاصَبْوَرُ 
Whoever is facing pain, misfortune, or calamity should invoke this 33 times relief will be obtained.

99. يَا مُوْجَرُ 
Whoever invokes this 100 times after any Ṣalāh, his heart will remain occupied with the love and the remembrance of Allah.
Khatm-e-Qādiriyyah

1. Durūd-e-Ghaushiyyah  
   Recite 111 times

اللهُمَّ صلِّ على سَيِّدِنا وَ مَوْلاَنَا مُحَمَّدٍ ﭼ مَعِيدٍ ﭼ  
وَالكَرِيمَ وَ الّهَ وَ بَارِكَ وَ سَلَّمَ

2. Third Article of Faith  
   Recite 111 times

سُبْحَنَ اللّهُ وَ الْحَمْدُ لَهُ وَ لَا إِلَّا الّهُ وَ الْلّهُ أَكْبَرُ وَ لَا  
حُوَلٌ وَ لَا قُوَّةٌ إِلَّا بِاللّهِ الْعَلِيمِ الْعَظِيمِ

3. Sūrah Alam Nashraḥ  
   Recite 111 times

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

اللّهُ نَعْبَضَ لَكَ صَدَرَكَ ۡ وَ وَضَعْنَا عَنْكَ وَ زَرَكَ ۡ الذِّي أَنْفَقَ  
وَ رَفَعْنَا لَكَ مِثْلَهُ ۡ فَإِنَّ مَعَ الْعُسْرِ يُسْرَا ۡ إِنَّ مَعَ  
الْعُسْرِ يُسْرَا ۡ فَإِذَا فَرَغْتَ فَأَنْصِبْ ۡ وَ إِلَى رَبِّكَ فَارْجِعْ بِذَٰلِكَ
4. **Sūraḥ al-Ikhlāṣ**

Recite 111 times

```
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هَوَّا اللهُ أَحَدٌ ﻣَوْلَىٰ لَهُوَ لَا شَرِيعَةٌ وَ لَا يَوْلُوٰدُ

وَلَا تَوَلِّي لَهُ كُفُوُّا أَحَدٌ
```

5. 111 times

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يَا بَاقِئَ آنَتَ البَاقِئِ
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6. 111 times

```
يَا شَافِئَ آنَتَ الشَّافِئِ
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7. 111 times

```
يَا كَافِئَ آنَتَ الْكَافِئِ
```

6. 111 times

```
يَا رَسُولُ اللَّهِ أَنْظُرُ خَالِتَا بِي حَبِيبَ اللَّهِ يُسَمِّعُ قَالَتَا

أَنَّى فِي بَحْرِهِمْ مَغْرَقٌ ﱡحَدُّ ذِيَّتَ يُسِهِّلُ لَنَا إِشْكَالَنَا
```

7. 111 times

```
يَا حَبِيبَ الْأَلَىّ حَدِيدٌ مَعْلُوَجِرٌ سَوَاءَكَ مُسْتَنَدِئٌ
```
8. 111 times

فَسَهِّلْ يَا الْهَيْيِ كُلَّ صَعْبٍ يَحْرُمَةُ سَيِّدَ الَّذِينَ أَتْبَرَأَ سُهْلٍ

9. 111 times

يَا صَبِّيْقَ يَا عَمَّرْ يَا عَتْمَانَ يَا حَيْدَرُ
دَفْعَ شَرْكُنْ خَيْرَآوِرْ يَا شَيْتَانُ يَا شَيْثُ

10. 111 times

يَا حَضَرَتْ سُلْطَانِ شَيْخٍ سَيِّدِ شَاهِ عَبْدَ الْقَادرِ
جِلَّانِيِّ شَيْعَا لِلَّهِ أَلْمَدْدُ

11. 111 times

مَا هَمَّهُ مُحْتَاجًا لِتَوَافِقٍ رَوَا الْمَدْدُ يَا غَوْتُ أَعْظَمَ سَيِّدً٢ا

12. 111 times

مُشَكَّلَاتٍ أَعْضَدُ دِلُوْنَ الْمَدْدُ يَا غَوْتُ أَعْظَمَ شُيْبَ مَا

13. 111 times

يَا حَضَرَتْ شَيْخُ مُحْيِي الْدُّنْيَاءِ مَشَكَّلٌ كَشَا بِالْخَيْرِ
14. 111 times

إِمْدَادُ كَنْ نِعْمَتُ مِنْ أَزْحَنْدِيْ عَشِيرَانَ ذِكْرِيَّينَ وَدُنْيِيَّا
شَأْدُ كَنْ يِبَا غَوْثِ أَعْظَمَ دُشْتَكِيْر

15. 111 times

بِ يَ حَضْرَتْ غَوْثِ أَعْظَمَنَا بِيَادُنِ اللَّهِ تَعَالَي

16. 111 times

خَذُتِيْلَ بِيَاشَاهْوُ حُيْثَلَ حُذُتِيْلَ شَيْتَانَ لَيْلَهُ أَنْ نُورُ أَحْمَدَيْل

17. 111 times

طَفْقَيْلَ حَضْرَتَ دُمْشَكْيِرَ دُمْشَكْيِرَ هَوَّ رَيْبَر

18. Sūrah Yāsīn

19. Qaṣīdaḥ Ghaušiyyah

20. Şalāt Ghaušiyyah
Qasīdah Ghaušiyyah

سقاني الحب كأسات الوصال
فقلت ليحمر تحوى تعلالي
فهمت بشكر بيدين الموالي
يحالي واتخذوا أنتما جلالي
فساقي القوويم بانوا في ملالي
ولا يثبت علو واتصال
مقاماه فوفك مزار عالي
يصرفي وحسي دو الجلال
ومن دا في الرجال أعطي متيالي
وتوجين بنيبجان الكمال
وقلدي وآخطاني سواي
فحكسي نافذ في كل حال
قصار الكول غورا في الراح
فللو القية سيرى في باحار
وللو القية سيرى في جبال
وللو القية سيرى فوق نار
وللو القية سيرى فوق ميت
قمار بقدرة المسول تعالى
تمر وتنقض إلا أنثالي

Blessings of Awrād

261
وَتَخْبِيِّرُنَّ يِبْعَامَالْيَأَنَّ يِمْعَرِّئَ
مَرْيَمٍ يِهِمْ وَطَيْبَةً وَأَشْطَحَةً وَعَيْنَ
مُرْيَمٍ يِهِمْ لاَ تَحْفَفُ اللَّهُ رَيْبَ
طَبُورًا فِي السَّمَاءِ وَالآزِرْ دُقَتْ
بِلَادَ اللَّهِ مُلَكِيَّةٌ تَحْتُ حُكْمَيْنِ
تَنُظُّرُنَّ إِلَى بَلَادِ اللَّهِ جَمَعًا
دِرَّشَتْ الْعِلْمَ حَتَّى صَرَتْ قَطْبًا
فَمَـٰنِ فِي أُولِيَّاءِ اللَّهِ مَهِيَّٰنِ
رَجَالٍ فِي هَذَا وَجِرْهُمْ سَيْامًا
وَكُـٰنُ وَلِيًّا لَهُ قَـدْمَ وَإِنَّ
نَـٰيَ هَاشِمٌ مَكَّيٌّ حَاجَزُيْ
مُرْيَمُ يِهِمْ لاَ تَحْفَفُ وَقِيَّانِ
أَنَا الْجَنَّيْلُ مُجِيِّ اللَّيْبَنِ لَقَيْنِ
أَنَا الْحَسَنِيَّ وَالْمَحْدُوْدُ مَقَامِيْ
وَعَبْدُ الْقَادِرِ المَشْهُورُ إِسْمَىْ
تَقْبَلْنِي وَلَا تَسْرُّدِهِ سَوْالَيْنِ
أَمَّا النَّكَّمُ فِي مَا قَدْرَتْ أَنْظَرْ يِحْلَالِيْ
وَتَعْلَمُنِّي فَأَقَسَرْ عَنْ جَدِّيْنِ
وَفَعَّلْ مَا نَشَاءَ قَالَ اسْمَ عَالٍ
عَطَانِي رَفْعَةً يَنْبُوْتُ الْمَنِيِّ
وَشَاءَ وُسْعُ السَّعَادَةِ قَدْ بَدَأْ لَيْ
وَوَقَّعَ قَبْلِ قَلْبِ قَدْ صَقَّلْ لِيْ
كَخَرَّدُّي عَلَى حُكْمِ اِتَّصَالِ
وَنَلْتُ السَّعَدِ مِنْ مَوْلَ الْمَوَالِيْ
وَمَنْ فِي الْعِلْمِ وَالْبَصَرِيْنِ حَلَّٰلِ
وَفِي ظَلْلِمِ الْلَّيْبَانِ كَاللَّآيِ
عَلَى قِدْرِمِ النَّشِيرَ بَيْدُرَ الْكَمَالِ
هُوَ جَدِّيْ بِمَنْ نَسَلَ الْمَوَالِيْ
عَـسَرُوْمُ قَاتِلُ عِنْدَ الْقَتَالِ
وَأَعْلَامٍ عَلَى رَأْيِ الْجِبَالِ
وَأَقَدايْمٍ عَلَى عَنْقِ الرِّجَالِ
وَجَدِّي صَاحِبُ الْعَمْيِ الْكَمَالِ
أَغْنِيْنِي سَيِّيْدٌ أَنْظُرْ يِحْلَالِيْ
262
Excellence of the Sacred Qaṣīdaḥ Ghaušiyyaḥ

This blessed Qaṣīdaḥ was articulated by his excellence Ghauš-ul-A’ẓam, Shaykh ʿAbdul Qādir al-Jīlānī and in our Silsilaḥ ʿĀliyah Qādiriyyaḥ, invocation of this Qaṣīdaḥ is the means of earning extensive inner riches. It consists of 28 couplets and invoking this sacred Qaṣīdaḥ daily is extremely beneficial. In addition:

1. It is effective in conquering the hearts of the community and it is a means of gaining closeness to Allah ʿAzzaワJalāʾu.

2. Invoking this blessed Qaṣīdaḥ improves brainpower.

3. The reciter of this blessed Qaṣīdaḥ gains proficiency in reading Arabic.

4. For a challenging or tough task, recite this for 40 days, ʿAmeen ʿAllah ʿAzzaWaJalāʾu you will be successful.

5. Whoever keeps this blessed Qaṣīdaḥ in front of him and recites it 3 times will become elevated in the court of Ghaušiyyat and be blessed with the good fortune of beholding Sayyidunā Ghauš-ul-A’ẓam ʿAmeen ʿAllah ʿAzzaWaJalāʾu.

6. Reciting this 3 or 5 times is beneficial for every illness and difficulty.

7. An infertile woman should have this Qaṣīdaḥ recited 21 or 41 times by a competent reciter and then have Dam performed onto water. She should then drink that water for 40 days, ʿAmeen ʿAllah ʿAzzaWaJalāʾu she will become pregnant;
and due to the blessings of Sayyidunā Ghauš-ul-Aʿẓam، she will be granted a son إن شاء الله مُتَّعِجِلُ. 

8. Recite it, perform Dam onto oil, and then rub the oil onto the body of one affected by evil spirits or Jinns. إن شاء الله مُتَّعِجِلُ The evil spirits will flee.

9-10. To gain freedom from an oppressor, recite this every day إن شاء الله مُتَّعِجِلُ you will get relief from him and in the same way, one can get relief from enemy.

**Khatm-e-Khawājgān**

1. Surah al-Fātiḥah  7 times
2. Ṣalāt-ʿAlan-Nabī  100 times
3. Sūrah Alam Nashraḥ  79 times
4. Sūrah al-Ikhlāṣ  100 times
5. Sūrah al-Fātiḥah  7 times
6. Ṣalāt Khiḍrā  100 times

**Ṣalāt Khiḍrā:**

 صلى الله عليه حبيبته مُحمَّدَ وَإِلَهُ وَبَارَكَ وَسَلَّمَ

Now all participants should recite every phrase given below 111 times each:
بLESSINGS OF AWRĀD

َلاَّ َلَّهُمَّ يَا قَائِضِي الْحَاجَاتِ
َلاَّ َلَّهُمَّ يَا حَالِلَ المُشْكِلَاتِ
َلاَّ َلَّهُمَّ يَا ذَافِعَ الْبَلَيْنِ
َلاَّ َلَّهُمَّ يَا مَسْتَرَّ الْمَرَّكَاتِ
َلاَّ َلَّهُمَّ يَا زُوَّارِقُ الْعِيْنَاتِ
َلاَّ َلَّهُمَّ يَا مُطْلِبَ الْحَيْثَاتِ وَالْحُسْنَاتِ
َلاَّ َلَّهُمَّ يَا مُسْبِبَ الْآثَمَاتِ
َلاَّ َلَّهُمَّ يَا مُقَيْسِيَ الْآنِبَاتِ
َلاَّ َلَّهُمَّ يَا حَيْيَرُ النَّاصِرِينَ
َلاَّ َلَّهُمَّ يَا حَيْيَرُ الْخَافِضِينَ
َلاَّ َلَّهُمَّ يَا غَيْيَاتُ الْمُسْتَفَّيْنِ

أُغْنِيَّ بِيَا رَسُوَّلِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمُ

َأَلْمَدْدَةُ حَوَاَّمْهُ زَتْوَاءَ شَاوَانِقْشِيْنَدُ
َأَلْمَدْدَةُ حَوَاَّمْهُ زَتْوَاءَ عِرْيَبَ نَوَازُ
َأَلْمَدْدَةُ حَوَاَّمْهُ زَتْوَاءَ سُحَاَّثِ الدِّينِ شَهُرُ وَزَدُّ
َبَرْحَمَتِكَ يَا َآَرَحِمُ الْراَجِمِينَ
Drops of Mercy Showered on Me

A 22-year-old Islamic brother of Korangi, Bāb-ul-Madīnah, Karachi gave the following account: Unfortunately, I had indulged in many evils such as missing Ṣalāḥ, watching films and dramas, fashion and company of wicked friends etc. I was a spoilt youngster whose precious life was passing in sins.

The crescent of Ramaḍān (1426 A.H.) appeared and the rain of Allah’s mercy began to shower. Some drops of mercy showered on me as well and I performed congregational I’tikāf during the last ten days of Ramaḍān in the Karīmiyyah Qādiriyyah Masjid of Korangi, Bāb-ul-Madīnah, Karachi.

The prolonged dark night of my life’s autumn began to turn into the bright morning of the spring. Participation in the congregational I’tikāf changed my life-style altogether. I not only repented of all the sins, began to offer Ṣalāḥ, grew beard, began to wear the turban but I also travelled with a thirty days Sunnah-Inspiring Madani Qāfila of Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah in the company of the Prophet’s devotees in order to learn Sunnah.

At present, I am carrying out the Madani work of Dawat-e-Islami as a Qāfila Żimmaḍār in a Masjid. May Allah grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath!
Excellence of Ṣalāt-ʿAlan-Nabi

The Prophet of mankind, the peace of our heart and mind, the most generous and kind  has stated, ‘When the day of Thursday comes, Allah sends angels who have with them silver papers and gold pens. They write down the names of those who recite Ṣalāt upon me in abundance throughout the day of Thursday, and the night between Thursday and Friday. (Kanz-ul-ʿUmmāl, pp. 250, vol. 1, Ḥadīṣ 2174)

The Method of Becoming Beloved of Allah

It is reported from Sayyidunā Abū Ḥuraīra  that the Beloved and Blessed Prophet  has stated, ‘Allah has said, ‘Whoever adopt enmity towards a Walī [friend] of mine, I declare war on him. Of all of the things through which my servant seeks nearness to me, the Farāʾīḍ [obligatory acts] are most beloved to me. And he continues to
gain nearness to me by means of Nawāfil (supererogatory Ṣalāḥ), until I make him my beloved. If he asks of me, I will surely bestow upon him, and if he seeks refuge, I will surely grant him refuge.’ (Ṣaḥīḥ Bukhārī, pp. 248, vol. 4, Ḥadīth 6502)

Ṣalāt-ul-Layl

The Nawāfil which are offered during the night after Ṣalāt-ul-‘Ishā are referred to as Ṣalāt-ul-Layl. The Nawāfil offered at night are superior to the Nawāfil performed in the day, as it is mentioned in Ṣaḥīḥ Muslim: The Embodiment of Nūr, the Comforter of the souls, the Holy Prophet ﷺ has stated, ‘Leaving the Farād (Ṣalāḥ), the Ṣalāh that is offered at night is superior.’ (Ṣaḥīḥ Muslim, pp. 591, Ḥadīth 1163)

The Reward of Taḥājjud and Offering Ṣalāḥ During the Night

Allah ﷺ says in Sūrah as-Sajdāh, verses 16 and 17:

Their sides stay detached from their beds and they pray to their Rab with fear and hope - and they spend in charity from what We have bestowed upon them. So no soul knows the comfort of the eyes that is kept hidden for them; the reward of their deeds.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 21, Sūrah as-Sajdāh, verses 16, 17)
One type of Ṣalāt-ul-Layl is Taḥajjud in which one sleeps after Ṣalāt-ul-‘Ishā and then wakes up to offer Nawāfil. Whatever is performed before sleeping is not Taḥajjud. The minimum number of Rak’āt [cycles] of Taḥajjud is 2 and up to 8 Rak’āt had been offered by the Beloved Prophet ﷺ.

(Bahār-e-Sharī’at, pp. 26, 27, part. 4) In this there is a choice in terms of Qirāʿat [recitation of Qurān in Ṣalāh], in that he can recite (from Qurān) whatever he wants. However it is better to recite all the part of Qurān that one has memorized, otherwise Sūrah Ikhlāṣ may be recited 3 times in every Rak’at after Sūrah al-Fāṭiḥah, because by this the reward of reciting the entire Qurān is gained. But one is allowed to recite any Sūrah after Sūrah al-Fāṭiḥah. (Mulakhkhaṣ az Fatāwā Razawīyyah Jadīd, pp. 447, vol. 7)

Majestic Balconies in Jannāh for Those Who Offer Taḥajjud

It is narrated by Amīr-ul-Mūminīn Sayyidunā ‘Alī al-Murtaḍā that the Guide to the Path of Salvation, the Beloved Prophet ﷺ has stated, ‘There are balconies in Jannāh, the inside of which can be seen from the outside, and the outside of which can be seen from the inside.’ A Bedouin asked, ‘Yā Rasūlallāh! Who are these for?’ The Noble Prophet ﷺ replied, ‘These are for the one who speaks softly, gives food to others, keeps consecutive fasts, and wakes up during the night to offer Ṣalāh for Allah when people are asleep.’ (Sunan-ut-Tirmiżī, pp. 237, vol. 4, Ḥadīṣ 2535, Shu‘ab-ul-Īmān, pp. 404, vol. 3, Ḥadīṣ 3892)
On page 260 of volume 2 of *Mirāt-ul-Manājīh*, Ḥakīm-ul-Ummaḥ, Muftī Aḥmad Yār Khān has explained the portion of this Ḥadīth meaning: ‘*Keeping consecutive fasts*’, in the following way: This means to keep fasts regularly except in those 5 days in which fasting is Ḥārām [forbidden], i.e. the 1st of Shawwāl, and the 10th to 13th Žul-Ḥijjaḥ. This Ḥadīth is an evidence for those who always keep fasts and some have said that it refers to keeping 3 consecutive fasts every month.’

8 Accounts of Pious Men and Women

1. Offered Šalāḥ Throughout the Whole Night

Sayyidunā ‘Abdul ‘Azīz bin Rawād would come onto the bed at night to go sleep and would pass his hand over it and say, ‘You are soft but I swear by Allah, an even softer bed than you will be granted in Paradise.’ Then he would perform Šalāḥ throughout the night. (*Ihyā-ul-'Ulūm, pp. 467, vol. 1*)

May Allah have mercy upon him and may He forgive us for his sake!
2. Sound Like the Buzzing of Honeybees

When the famous Ṣaḥābī, Sayyidunā 'Abdullāh ibn Mas'ūd would get up to perform worship after the people had gone to sleep, a sound like that of a buzzing honeybee could be heard coming from him until morning. *(Iḥyā-ul-'Ulūm, pp. 467, vol. 1)*

May Allah َعَزَّوَجَالَّ have mercy upon him and may He forgive us for his sake!

آمين يجاه النبىَ ﷺ على الله تعالى علنا وعليه وسلم

3. How Can I Ask For Paradise?

Sayyidunā Ṣilāh bin Ashyam would offer Ṣalāh throughout the night. When the time of Saḥārī would come, he would supplicate in the court of Allah َعَزَّوَجَالَّ saying, ‘O my Rab! A person like me is not eligible for Jannāḥ; but You please grant me refuge from the fire of Hell out of Your Mercy.’ *(Iḥyā-ul-'Ulūm, pp. 467, vol. 1)*

May Allah َعَزَّوَجَالَّ have mercy upon him and may He forgive us for his sake!

آمين يجاه النبى ﷺ على الله تعالى علنا وعليه وسلم

4. Your Father Fears Sudden Torment!

The daughter of Sayyidunā Rabī’ bin Khuṣaym asked her father, ‘O dear father! What is the reason people go to sleep, but you do not?’ He replied, ‘O daughter!
Your father fears onset of sudden torment, which could come unexpectedly in the night.’ *(Shu’ab-ul-īmān, pp. 543, vol. 1, Raqam 984)*

May Allah ﷺ have mercy upon him and may He forgive us for his sake!

آمِين يَجَاهِ الَّذِي آَمِينَ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ

5. Astonishing Way of Waking for Worship

The calves of Sayyidunā Ṣafwān bin Sulaīm ﷺ had become swollen because he would stand up for long periods of time whilst offering Ṣalāh. He would perform worship to such a great extent that even if it were said to him that tomorrow will be the Day of Judgment, he would not be able to increase his worship (i.e. he would remain so occupied in worship that there was no room in time for increasing the worship).

During the winter, he would sleep on the roof of the house so that the cold would keep him wake, and during the summer, he would sleep in an inner room of the house, so the heat and discomfort would keep him wake up (because in those times there was no A.C. or even electric fans!) He even passed away in the state of prostration. He would ask the following Du’ā, ‘O Allah ﷺ! I would like to see You, may You like greeting me!’ *(Ithaf-us-Sādat-il-Muttaqīn, pp. 238-247, vol. 13)*

May Allah ﷺ have mercy upon him and may He forgive us for his sake!

آمِين يَجَاهِ الَّذِي آَمِينَ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ
‘Afw kar aur sadā kay liye rāḏī ḥo jā
Gar karam kar dey to Jannat mayn ṛɑhūn gā yā Rab ʿAlāʾullāh!

Forgive me and become pleased with me forevermore
If You bestow Your grace, I will settle in Jannah O Rab ʿAlāʾullāh!

6. The Woman Who Became Blind Due to Excessive Weeping

Sayyidunā Khawāṣ narrates that once he went to see Riḥlā ʿĀbidaĥ. She would observe fasts abundantly, and she would weep so much that she had lost her eyesight. She would perform Ṣalāḥ so abundantly that she was no longer able to stand up, and therefore she would perform Ṣalāḥ sitting down. We expressed Salām to her and began talking of the forgiveness and generosity of Allah ʿAlāʾullāh so that she would feel some ease. Upon hearing this she screamed, saying, ‘I know the poor state of my Nafs; it has wounded my heart and torn my liver to pieces. I swear by Allah ʿAlāʾullāh! I wish that if only Allah ʿAlāʾullāh had not created me and I wish ‘If only I was not even a thing worth mentioning!’ After saying this, she again occupied in offering Ṣalāḥ. (Iḥyā-ul-ʿUlūm, pp. 152, vol. 5, Mulakhkhasan)

May Allah ʿAlāʾullāh have mercy upon them and may He forgive us for their sake!

Āḥ salb-e-Īmān kā khauf ḥāye jātā āhay
Kāsh! Mayrī mā nay ḥī mujh ko na janā hotā

The fear of losing faith is increasing my anxiety
If only my mother would not have given birth to me

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7. The Woman Who Would Stay Hungry in the Remembrance of Death

Every morning, Sayyidatunā Muʿāţaĥ ‘Adawiyyaĥ would say, ‘Perhaps this is the day in which I will die.’ Then until the evening she would not eat anything, and when night would fell, she would say, ‘Perhaps this is the night in which I will die.’ Then she would offer Şalâh throughout the night. (ibid, p. 151)

May Allah have mercy upon her and may He forgive us for her sake!

8. The Family that Would Weep

Sayyidunā Qāsim bin Rāshid Shaybānī has said that Sayyidunā Zama’aĥ was staying in Muḥaṣṣab with his wife and daughters. He woke up during the night and performed Şalâh deep into the night. When it was the time of Saḥarī, he began to say in a loud voice, ‘O travellers of this caravan which has camped for the night! Will you stay asleep all night? Will you not wake up and continue your journey?’

So those people quickly got up and then the sound of crying could be heard from one side, and the sound of someone making Duʿā could be heard from another direction. From one side the sound of the recitation of the Qurān could be heard, and on another side somebody would be performing Wuḍū. Then when it was morning, he called out loudly,
‘People like to depart in the morning.’ (Kitāb-ut-Taĥajjud wa-Qiyām-ul-Layl ma’ Mawsū’ah Imām Ibn Abī Dunyā, pp. 261, vol. 1, Ḥadīṣ 72)

May Allah عَزَّوَجَلَّ have mercy upon them and may He forgive us for their sake!

ْآَمِيْنَ يِجَآَوْ النَّبِيَّ الأَلَّمِيْنَ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمُ

शळात-उल-इश्राईक

2 Sayings of Mustafा صَلَّ اللَّهُ عَلَيْهِ وَأَلِيَّ وَسَلَّم

1. Whoever performs Šalāt-ul-Fajr with the Jamā’at [congregation], then continues to carry out the Żikr (remembrance) of Allah عَزَّوَجَلَّ until the sun rises to its height, and then offers 2 Rak’āt [cycles], he will receive the reward of complete Ḣajj and ‘Umrah. (Sunan-ut-Tirmiţī, pp. 100, vol. 2, Ḥadīș 586)

2. After completing Šalāt-ul-Fajr, whoever remains seated on his prayer mat (i.e. the place where he prayed), until he offers the Šalāh of Ishrāq (over there), and if he speaks only what is good, then his sins will be forgiven even if they are more than the foam of the oceans. (Sunan Abī Dāwūd, pp. 41, vol. 2, Ḥadīș 1287)

Explaining the portion of the Ḥadīș ‘remains seated on his prayer mat’, Sayyidunā Mullā ‘Alī Qārī has stated, ‘i.e. he should remain in such a state, in the Masjid or at home, in which he keeps busy in Żikr, or contemplation and reflection, or learning/teaching the Islamic knowledge, or performing circumambulation of the House of Allah عَزَّوَجَلَّ.’

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Furthermore, regarding ‘he speaks only what is good’, he has stated, ‘i.e. between  Salah of Fajr and Ishrāq, he should not talk at all except what is for the sake of goodness, because it is a conversation which bears reward.’ (Mirqāt-ul Mafātīḥ, pp. 396, vol. 3, Taḥt-al-Ḥadiṣ 1317)

The Stipulated Time of  Salah-ul-Ishrāq: The time of  Salah-ul-Ishrāq commence from at least 20-25 minutes after emergence of edge of the sun during sunrise up to  Dhāwa Kubrā.

The Excellence of  Salah-uḍ- Ḍuḥā [Chāsht]

It is narrated by Sayyidunā Abū Ḥuraīra that the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannat has stated, ‘Whoever regularly continues to perform the 2 Rak’āt [cycles] of  Salah-uḍ- Ḍuḥā, his sins will be forgiven even if they are equal to the foam of the oceans.’ (Sunan Ibn Mājah, pp. 153, 154, vol. 2, Ḥadiṣ 1382)

The Stipulated Time of  Salah-uḍ- Ḍuḥā: The time of this  Salah commence from at least 20-25 minutes after emergence of edge of the sun during sunrise until Zavāl, i.e. Niṣf-un-Naḥār Shar‘ī, and it is better to perform it when a quarter of this duration has passed. (Bahār-e-Shar‘ī, pp. 25, part. 4) One may also offer  Salah-uḍ- Ḍuḥā right after  Salah-ul-Ishrāq.
There is tremendous reward for offering this Ṣalāh. The Source of Peace for the Disheartened, the Final Prophet said to his beloved uncle Sayyidunā ‘Abbās, ‘O uncle! If possible offer Ṣalāt-ut-Tasbīḥ once daily, and if this is not possible daily then offer it once every Friday, and if this is not possible then offer it once in each month, and if this is not possible then offer it once in the year, and if this is not possible then offer it once in a lifetime.’ *(Sunan Abī Dāwūd, pp. 44, 45, vol. 2, Ḥadīth 1297)*

The way to offer this Ṣalāh is to firstly invoke Takbīr-e-Taḥrīmah and then recite Šanā followed by the following Tasbīḥ 15 times:

Then after reciting 3 times, invoke the Tasbīḥ 10 times and get up from Rukū’. Recite 3 times after reciting and followed by invocation of the Tasbīḥ 10 times whilst still standing.

Then go into Sajdaḥ, and after reciting 3 times, invoke the Tasbīḥ 10 times. Get up from Sajdaḥ and invoke the Tasbīḥ 10 times whilst sitting in between the 2 Sajdaḥs.

Then perform the second Sajdaḥ, recite 3 times and then the Tasbīḥ 10 times.
Perform 4 Rak’āt [cycles] in this way and remember to invoke the Tasbīḥ 15 times before reciting Sūrah al-Fātihat whilst standing, and 10 times in all other stages. In each Rak’āt [cycle], the Tasbīḥ will be invoked 75 times and in 4 Rak’āt the number of iterations of the Tasbīḥ will be 300. (Bahār-e-Sharī’at, pp. 32, part. 4)

Do not count the iterations on fingers; instead count in your heart, or you can slightly depress your fingers for counting. (ibid, p. 33)

**Istikhārah (Seeking Goodness from Allah ﷺ)**

It is narrated by Sayyidunā Jābir ibn ‘Abdullah ﷺ that the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet ﷺ would teach us to perform Istikhārah in all our matters just as he ﷺ would teach us the Sūrahs of the Qurān. He stated, ‘When anyone intends for any mission, he should perform 2 Rak’āt of Nafl, and ask this Du’ā:

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\text{اللَّهُمَّ إِنِّي أَسْتَجِبْرُكَ بِعِلْمِكَ وَأَسْتَقْدِرْكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ فَانَّكَ تَقْدِرُ وَلَاَ أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنَّ عَلَامَةَ الْفُيُونِ ذِيِّ اللَّهِ الْعَظِيمِ مَعَكَ مَعَالِيْهِ وَعَافِقَةُ أَمْرِي أَوْ قَالَ عَاجِلُ أَمْرِي وَاِلْحَيِّ فَأَقْدِرْهُ لَيْ وَيَسِّرْهُ لَيْ نَمَّ بَارِكَ لِيِّ فِيْهِ} 
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Translation: O Allah I seek goodness from You with Your Knowledge, and I seek power by means of Your Power, and I ask for Your immense grace because You are the possessor of power and I have no power, You know everything and I do not, and You know very well all hidden things. O Allah if in Your knowledge this matter (regarding which I am intending for) is better for my worldly life and the afterlife in terms of my religion, my faith, my life, and my end, then make it destined for me and make it easy for me, and then put blessings in it for me. O Allah if in Your knowledge this matter is bad for my worldly life and the afterlife in terms of my religion, my faith, my life, and my end, then turn it away from me and turn me away from it, and wherever goodness lies for me make it destined for me and then make me contented with it.’

(Šaḥīḥ Buhārī, pp. 393, vol. 1, Ḥadīš 1162, Rad-dul-Muhtar, pp. 569, vol. 2)

In there is doubt in to the narrator; the Fuqāḥā [jurisprudential scholars] have stated that it should be combined as follows. (Ghunyaḥ, p. 431)

Ruling: Relating to Ḥajj, Jihad and other good deeds, Istikhārah cannot be done for the act itself. However, it can be performed in order to determine when to do these acts. (ibid)
The Sūrahs to be Recited in Ṣalāt-ul-Istikhāraḥ

It is Mustaḥab to recite Al-Hamdullāh and Ṣalāt-'Alan-Nabī once before and once after this Du‘ā, and to recite in the first Rak‘at and in the second. Some saints have advised to recite:

وَرَبَّكَ يَجَلَّلُ عَلَيْهِمَا مَا يَقَدَّرُونَ مَا كَانَ لَهُمُ الْخَيْرَةُ سَبْعَةُ السَّنَاتُ وَتَغْلِبُ عَلَٰهَا

(Part 20, Sūrah al-Qaṣaṣ, verses 68-69)

in the first Rak‘at and

وَمَا كَانَ لَهُمْ مَوْلَىٰ أَفَإِذَا فَقَطَ اللَّهُ وَرَسُولُهُ أَمَّا أَنْ يَكُونُ لَهُمْ الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يُعْلِصِ اللَّهَ وَرَسُولَهُ فَقُدْ ضَلَّ صَلَالَةً مُّسَبِّبَاتَا

(Part 22, Sūrah al-Ahzāb, verse 36)

in the second. (Rad-dul-Muḥṭar, pp. 570, vol. 2)

It is better to perform Istikhāraḥ 7 times because it is mentioned in a Ḥadīth, ‘O Anas! When you intend to do anything, seek Istikhāraḥ from your Rab 7 times, and then look into your heart to see what is in it – without doubt there is goodness in this.’ (ibid)

Furthermore, it has been reported from some grand saints that after reciting the aforementioned Du‘ā, go to sleep facing the Qiblah in a state of purity. If whiteness or greenness is seen in dream then that act is better for you, and
if blackness or redness is seen then it is bad and should be abstained from. *(Bahār-e-Shari‘at, pp. 32, part. 4)*

**The Excellence of Ṣalāt-ul-Awwābīn**

It is narrated by Sayyidunā Abū Ḥuraīrah that the Peace of our Heart and Mind, the most Generous and Kind, the Prophet of Mankind  صلى الله عليه وسلم has stated, ‘Whoever performs 6 Rak‘āt after Ṣalāt-ul-Maghrib in such a way that he does not speak ill between them at all, these 6 Rak‘āt will be equivalent to 12 years of worship.’ *(Sunan Ibn Mājah, pp. 45, vol. 2, Ḥadīth 1167)*

**The Method of Ṣalāt-ul-Awwābīn**

After offering 3 Rak‘āt Fard Ṣalāh of Maghrib, offer 6 Rak‘āt with single intention. After each 2 Rak‘āt, do Qa‘daḥ and recite Attahiyyāt, Ṣalāt Ibrāhihm, and Du‘ā. At the start of the first, third, and fifth Rak‘āt, recite Ṣānā, Ta‘awwūz and Tasmiyyaḥ (i.e. ٰأَعُوذُ بِشَمَّ اللَّهِ and ٰبِسُمِ اللَّهِ). After the Qa‘daḥ of the sixth Rak‘at pay Salām.

The first 2 Rak‘āt are the Sunnah Muakkadaḥ and the other 4 are Nawāfil. This is the Ṣalāh of the Awwābīn (repenting people). *(Al-Wazīfa-tul-Karīmah, p. 24, Mulakhkhaṣan)*

If you like, you can perform these 6 in sets of 2 Rak‘āt. It is stated in Part 4 of Bahār-e-Shari‘at on pages 15 and 16, ‘To perform 6 Rak‘āt after Ṣalāt-ul-Maghrib is Mustahab, and these
are referred to as Ṣalāt-ul-Awwābīn. These can all be performed with one Salām, or with 2, or with 3 Salāms and to perform it with 3 Salāms (i.e. in sets of 2 Rak’āt) is better. (*Durr-e-Mukhtar, Rad-dul-Muḥtār, pp. 547, vol. 2*)

> صلى الله تعالى على مُحمَّد

**Taḥiyya-tul-Wuḍū**

It is Mustaḥab to perform 2 Rak’āt of Ṣalāḥ after performing Wuḍū before the limbs become dry. (*Dur-re-Mukhtar, pp. 563, vol. 2*)

It is narrated by Sayyidunā ‘Uqbaḥ bin ‘Āmir that the Noble and Blessed Prophet Ṣالَّل الله تَعَالَى عَلْيَهُ وَسَلَّمَ has stated, ‘Whoever performs Wuḍū, and performs Wuḍū well, and then performs 2 Rak’āt with inward and outward focus, Jannaḥ will become Wājib for him.’ (*Saḥīḥ Muslim, pp. 144, Ḥadīṣ 234*)

It is also Mustaḥab to perform 2 Rak’āt of Ṣalāḥ after Ghusl (ritual bath). If after performing Wuḍū one offers Farḍ Ṣalāḥ etc., this will compensate for Taḥiyya-tul-Wuḍū. (*Rad-dul-Muḥtār, pp. 563, vol. 2*) It is not permissible to perform Taḥiyya-tul-Wuḍū or the 2 Rak’āt after Ghusl during Makruḥ time.

> صلى الله تعالى على مُحمَّد

**Ṣalāt-ul-Asrār**

An effective Ṣalāḥ for the acceptance of Du’ās and fulfilment of needs is Ṣalāt-ul-Asrār. This has been mentioned by Imām Abul Ḥasan Nūruddīn ‘Alī bin Jarīr Lakhmī Shaṭnūfī in
Blessings of Nawāfil

Bahjat-ul-Asrār and which has been narrated from Ghauš-ul-A’żam by Shaykh Mullā ‘Alī Qārī and Shaykh Abdul Ḥaq Muḥaddīš Dīhlī.

The method of this is to perform 2 Rak’āt of Nafl Šalāḥ after Ṣalāt-ul-Maghrib and after praying the Sunnahs. It is better to recite 11 times in each Rak’at after Sūraḥ al-Fātiḥah. 

After the Salām praise and glorify Allah (for example, recite Sūraḥ al-Fātiḥah with the intention of praising and glorifying Allah), then recite Ṣalāwāt and Salām on the Beloved Prophet 11 times, and then recite the following 11 times:

يَا رَسُولَ اللَّهِ، يَا نَبِيَّ اللَّهِ آَمَدْنِي فِي قَضَاءِ حَاجَاتِ

Translation: O Rasūl of Allah! O Nabi of Allah! Come to my aid and assist me in the fulfilment of my need, O fulfiller of all needs.

Then take 11 steps towards Iraq and say the following at each step:

يَا عَوْنَتُ التَّنْقِلِينِ يَا كَرِيمُ الْطَّرَفِينِ آَمَدْنِي فِي قَضَاءِ

Translation: O benefactor of humans and Jinn, O the reverential both ways (i.e. from the lineage of the mother and the father both)! Come to my aid and assist me in the fulfilment of my need, O fulfiller of needs.
Then ask Du’ā to Allah ﷺ for the fulfilment of the need presenting mediation of the Holy Prophet ﷺ. (It is not necessary to recite the translation of the Arabic Du’ās). (Bahār-e-Sharī’at, pp. 35, part. 4, Bahja-tul-Asrar, pp. 197)

Ṣalāt-ul-Ḥājāt

Sayyidunā Ḥuẓayfah has stated, ‘Whenever the Knower of the Unseen, the Immaculate Prophet ﷺ was confronted with a challenging issue, he would perform Ṣalāh.’ (Sunan Abī Dāwūd, pp. 52, vol. 2, Ḥadīth 1319)

For this (Ṣalāh) perform either 2 or 4 Rak‘āt. It is mentioned in a Ḥadīth: ‘In the first Rak‘at recite Sūrah al-Fātiḥah and Āyat-ul-Kursi 3 times, and in the remaining 3 Rak‘āt, after Sūrah al-Fātiḥah, recite قُلْ أَعُوذَ بِرَبِّ الْعَالَمِينَ and قُلْ أَعُوذَ بِرَبِّ الْأَلْفَيْنِ قُلْ هُوَ الْحَمْدُ ﷺ one in each. This is as if one has offered 4 Rak‘āt in Laīla-tul-Qadr.’ (Bahār-e-Sharī’at, pp. 34, part. 4)

The respected saints Ṣahhāmah have stated, ‘We offered this Ṣalāh and our needs were fulfilled.’ (ibid)

It is narrated by Sayyidunā ‘Abdullāh bin Awfī that the Noble Prophet ﷺ has stated, ‘Whoever has a need for anything from Allah ﷺ or from any person should perform Wuḍū perfectly, perform 2 Rak‘āt of Ṣalāh, praise Allah ﷺ, send Ṣalāt on the Prophet ﷺ, and then recite:
Translation: There is none worthy of worship except Allah, who is the Forbearing and the Benevolent. Glory be to Allah, the Owner of the Grand Throne. All praise is for Allah, the Rab of the Worlds. I ask for the means of Your Mercy from You and I seek the means of Forgiveness from You and I seek the blessings of every good deed and safety from every sin. Do not deprive any sin of mine of forgiveness, and remove every grief, and fulfill whichever of my needs are in accordance with Your pleasure, O the Most Merciful of all those who are merciful.

(Sunan-ut-Tirmiżī, pp. 21, vol. 2, Ḥadīth 478)

Blind Man Regained Eyesight

It is narrated by Sayyidunā ‘Ušmān bin Ḥunaīf that once a blind companion came to the court of the Beloved Prophet and asked, ‘Please make Du’ā to Allah for my wellbeing.’ The Holy Prophet replied, ‘If you wish I would make Du’ā for you or you observe patience and this is better for you.’ The companion then said, ‘O Prophet of Allah! Please make...
Du’ā.’ The Prophet then instructed, ‘Perform Wuḍū, and perform Wuḍū perfectly, then perform 2 Rak’āt of Nafl and ask this Du’ā:

Translation: O Allah! I ask of You and I seek intermediation towards You, and I turn my focus towards You through the means of Your Prophet Muhammad, who is the Prophet of Mercy. Yā Rasūlallāh! I turn to my Rab through the means of you regarding this need of mine, so that my need get fulfilled. O my Rab! Accept his intercession in my favour.

Sayyidun ‘Ušmān bin Ḥunaīf has stated, ‘By Allah, we had not yet departed and were engaged in talking when he came towards us (in a state) as if he had never been blind.’ (Sunan Ibn Mājah, pp. 156, vol. 2, Ḥadīš 1385, Sunan-ut-Tirmīzī, pp. 336, vol. 5, Ḥadīš 3589) (Mu’jam Kabīr, pp. 30, vol. 9, Ḥadīš 8311, Bahār-e-Sharī’at, pp. 34, part. 4)

Dear Islamic brothers! This evil whisper of Shaytān that you should only say ‘Yā Allah’ and you shouldn’t say ‘Yā Rasūlallāh’ has been ripped out from its roots by virtue of this blessed Ḥadīš. If it was not permissible to say ‘Yā Rasūlallāh’ then why would our Beloved Prophet teach these words himself? So just sway in happiness and continue to invoke the call of ‘Yā Rasūlallāh’!
Sha Allah during Eclipse

It is narrated by Sayyidunā Abū Mūsā Ash’arī, ‘Once during the blessed time of the Beloved and Blessed Prophet صلى الله عليه وسلم, a solar eclipse occurred. He صلى الله عليه وسلم went to the Masjid and performed Sha Allah with such an extended Qiyām, Rukū’, and Sujūd that I had never observed before. He صلى الله عليه وسلم then said, ‘Allah ﻋﻠﻪ does not show these signs of His because of the death or life of anybody, but in fact He صلى الله عليه وسلم scares His servants through them. Therefore, when you see any of them, proceed anxiously towards Du’ā, Żikr, and Istighfār.’ (Shaikh Bukhari, pp. 363, vol. 1, Hadith 1059)

The Sha Allah of the solar eclipse is Sunnah Muakkadah and the Sha Allah of the lunar eclipse is Mustahab. (Dur-re-Mukhtār, pp. 80, vol. 3)

The Method of Offering the Eclipse Sha Allah

Offer this Sha Allah just as other Nawāfil are performed in 2 Rak’āt. In each Rak’at, perform one Rukū’ and 2 Sajdahs. In this Sha Allah, neither is there Aazān, nor Iqāmat, nor loud recitation. After the Sha Allah, ask Du’ā until the eclipse is over. One may offer more than 2 Rak’āt if he wishes; Salām may be performed after every 2 Rak’āt or just once after 4 Rak’āt. (Bahār-e-Sharī’at, pp. 136, part. 4)

If an eclipse occurs during a time when Sha Allah is not permitted, do not offer Sha Allah; instead become occupied in asking Du’ā. If the sun sets in the eclipsed state then complete Du’ā and offer Shaat-ul-Maghrib. (Al-Jauharatun-Nayyirah, pp. 124, Rad-dul-Muhtar, pp. 78, vol. 3)
If there are high winds, severe darkness during the day, terrifying lightning during the night, continuous downpours of rain, severe falling of hailstones, the sky becomes red, there is a frequent shooting of stars, outbreak of the plague, similar disease, onset of earthquake, impending fear of an enemy, or any sort of terror – in all such cases it is Mustaḥab to perform 2 Rakʿāt of Ṣalāh. (Fatāwā 'Alamgīrī, pp. 153; vol. 1, Dur-ru-Mukhtar, pp. 80, vol. 3 etc.)

Ṣalāt-ut-Taubah (Ṣalāh for Repentance)

It is narrated by Sayyidunā Abū Bakr Ṣiddīq that the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannāh has stated, ‘Whenever anyone commits a sin, then offers Ṣalāh having made Wuḍū, and then seeks forgiveness, Allah عزّوجل forgives his sin.’ He then recited the following Āyah:

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ غَلَّبَلَهُمْ أَنفُسُهُمْ ذَكَرُواْ اللَّهَ فَآسَطْفَرُواْ

And those who, when they commit an immoral act or wrong themselves, recall Allah عزّوجل and beg forgiveness of their sins - and who forgives sins except Allah عزّوجل? And those who do not purposely become stubborn regarding what they did.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 4, Sūrah Āl-e-'Imrān, verse 135)

(Sunan-ut-Tirmiẓī, pp. 415, vol. 1, Ḥadīths 406)
The Reward of Offering 2 Rak’āt of Nafl after Šalāt-ul-‘Ishā

Sayyidunā ‘Abdullāĥ Ibn ‘Abbās has stated, ‘Whoever performs 2 Rak’āt after Šalāt-ul-‘Ishā, and in each Rak’at recites 15 times after Sūraĥ al-Fātiḥah, Allah will build 2 such palaces for him in Jannāh that the people of Jannāh will look at. (Ad-Dur-rul-Manšūrz pp. 681, vol. 8)

2 Sayings of al-Mustafa Regarding the Sunnahs of Šalāt-ul-‘Aṣr

1. Whoever offers 4 Rak’āt before ‘Aṣr, Allah will make his body Ḥarām [prohibited] for the fire. (Mu’jam Kabīr, pp. 281, vol. 23, Ḥadīth 611)

2. Whoever offers 4 Rak’āt before ‘Aṣr, the fire will not touch him. (Mu’jam Awsaṭ, pp. 77, vol. 2, Ḥadīth 2580)

The Excellence of Last two Nafl of Žuhār

It is Mustaḥāb to offer four Rak’āt after the Šalāh of Žuḥār as a blessed Ḥadīth states, ‘Allah will make the fire Ḥarām (prohibited) for the one who performs four (Rak’āt) before and four (Rak’āt) after Žuḥār Šalāh regularly.’ (Sunan Nisāī, pp. 310, Ḥadīth 1813)

Commenting on the foregoing Ḥadīth, ‘Allāmah Sayyid Taḥṭāvī says that such a person would not enter the fire at all, his sins would be erased and Allah would make the one whose rights he may have violated pleased with him. Or
the Ḥadīṣ implies that Allah عَزَّوَجَلَّ will enable him to perform such deeds which will not lead to punishment. *(Hāshiya-tut- Ṭahṭāvi ala Dur-re-Mukhtar, pp. 284, vol. 1)*

‘Allāmah Shāmī عليه الصلاة و السلم القوى says, ‘There is a glad-tiding for him that he would die with faith and would not enter Hell.’ *(Rad-dul-Muhtar, pp. 547, vol. 2)*

Dear Islamic brothers! الله الحمد لله عز وجل! We offer ten Rak’at of Ḷūḥar Ṣalāḥ daily; if we offer two more Rak’at Nafl Ṣalāḥ at the end, completing twelve Rak’at in connection with the sacred number of the twelfth of Rabī’-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.
Blessings of Observing Fasts

Excellence of Ṣalāt-‘Alan-Nabī

The Prophet of mankind, the peace of our heart and mind, the most generous and kind said, ‘On the Day of Judgement, there will be no shade other than that of the ‘Arsh [throne] of Allah. Three types of people will be under the shade of the ‘Arsh.’ He was asked, ‘Yā Rasūlallāh who will be those people?’ He replied ‘(1) The person who resolves the difficulty of any of my followers (2) The one who revives my Sunnah (3) The one who recites Ṣalāt (Durūd) upon me in abundance.’ *(Al-budur-us-Sāfiraḥ Fil-Umūr-il-Ākhiraḥ, pp. 131, Ḥadīš 366)*

Religious and Worldly Benefits of Nafl

[Supererogatory] Fasts

Dear Islamic brothers! In addition to Ṣafar (supererogatory) fasts, we should also develop habit of observing Nafl (supererogatory) fasts as
there are countless religious and worldly benefits for us in doing so. There is so much reward in it that one would like to observe fasts abundantly. The religious benefits include security of faith, protection from Hell and the attainment of Heaven. As for the worldly benefits, these include saving of time and money (the time and money spent on eating and drinking), a healthy digestive system and prevention from many ailments. Above all these benefits is the benefit of gaining the pleasure of Allah ālāmūqālā.

11 Narrations Regarding Excellence of Nafl Fasts

1. Unique Tree of Paradise

Sayyidunā Qaïs bin Zaïd Juhannī narrates the following statement of the Noble Prophet ālāmūqālā, ‘Whoever keeps a Nafl fast, Allah ālāmūqālā will plant a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and larger than an apple. It will be as sweet as honey (from which wax is not filtered out) and as delicious as (pure) honey (from which wax is filtered out). On the Day of Judgement, Allah ālāmūqālā will feed the fruits of this tree to the fasting person.’

(Muʿjam Kabīr, pp. 366, vol. 18, Ḥadīṯ 935)

2. Forty Years Away from Hell in Distance

The Noble Prophet ālāmūqālā said, ‘Whoever keeps a Nafl fast hoping to be rewarded, Allah ālāmūqālā will move him away at a distance of 40 years from the Hell.’ (Kanz-ul-ʿUmmāl, pp. 255, vol. 8, Ḥadīṯ 24148)
3. Fifty Years Distance Away from Hell

The Holy Prophet said, ‘Whoever keeps a Nafl fast for Allah’s pleasure, Allah will create such a distance between him and Hell which a fast (horse) rider covers in fifty years.’ (Kanz-ul-‘Ummāl, pp. 255, vol. 8, Ḥadīth 24149)

4. Reward More than the Gold Equivalent to the Earth

The Prophet of Raḥmaḥ, the Intercessor of Ummāḥ, the Owner of Jannāḥ said, ‘If someone keeps a Nafl fast and (if) he is given gold equivalent to the earth full of gold (as a reward), his reward will not get fully paid; its (true) reward would be awarded on the Day of Judgement.’ (Musnad Abī Ya’lā, pp. 353, vol. 5, Ḥadīth 6104)

5. Far Away from Hell

Sayyidunā ‘Utbaḥ bin ‘Abd-e-Sulamī narrates that the beloved Prophet said, ‘Whoever keeps one Farḍ fast in the path of Allah, Allah will put him as far away from Hell as the distance between the seven earths and the seven skies. Whoever keeps a Nafl fast, Allah shall put him as far away from Hell as the distance between the earth and the sky.’ (Mu’jam Kabīr, pp. 120, vol. 17, Ḥadīth 295)

6. The Excellence of Observing One Fast

It is narrated by Sayyidunā Abū Ḥuraɪrah that the Holy Prophet has stated, ‘Whoever fasts a day for the pleasure of Allah, Allah puts him as far away from Hell as the distance a baby-crow can traverse flying continuously till it grows old and dies.’ (Musnad Imām Ahmad, pp. 619, vol. 3, Ḥadīth 10810)
7. The Best Deed

Sayyidunā Abū Umāmah says that he once asked, ‘Yā Rasūlallāh! Inform me of some ritual.’ He replied, ‘Keep fasts as no other act can match it.’ He asked again, ‘Inform me of some ritual.’ The Beloved Prophet replied, ‘Keep fasts as no other act can match it.’ He asked once again, ‘Inform me of some act.’ The Holy Prophet replied, ‘Keep fasts as no other act can match it.’ (Sunan Nasā’ī, pp. 166, vol. 4)

8. Observe Fast! You will become Healthy

Sayyidunā Abū Ĥuraïrāh reports that the Holy Prophet said, ‘Participate in Jihad (Islamic War), you will become self-sufficient. Observe fast, you will become healthy. Commence travel, you will become wealthy.’ (Mu’jam Awsaţ, pp. 146, vol. 6, Ḥadīş 8312)

9. Dining Mat of Gold

Sayyidunā Abū Dardā said: ‘Every hair of a fasting person invokes Tasbīḥ for him. On the Day of Judgement, a dining mat of gold embroidered with pearls and gems will be laid under the (shade of) Divine Throne and it will be equal to the perimeter of the earth. There will be a variety of Heavenly food, drinks and fruits on it. They will eat and avail luxuries whereas other people shall be facing tough accountability.’ (Firdaus –bima’ Šaur-ul-Khitāb, pp. 490, vol. 5, Ḥadīş 8853)
10. Bones Invoke Tasbīḥ
Sayyidunâ Buraïdâh رضي الله تعالى عنهم narrates that the Prophet of Rahmâh, the Intercessor of Ummah, the Owner of Jannaâصلى الله تعالى علیه وآله وسلم said to (Sayyidunâ) Bilâl رضي الله تعالى عنهم, ‘O Bilâl! Come and have breakfast.’ Sayyidunâ Bilâl رضي الله تعالى عنهم replied, ‘I am observing fast.’ Rasûlullâh صلی الله تعالى علیه وآله وسلم said, ‘We are eating our sustenance while Bilâl’s صلی الله تعالى علیه وآله وسلم sustenance is increasing in Paradise.’ He صلی الله تعالى علیه وآله وسلم then said, ‘O Bilâl! Do you know that the angels keep making Du’â for the fasting person’s forgiveness and his bones invoke Tasbîḥ as long as someone eats before him.’ (Sunan Ibn Mâjah, pp. 348, vol. 2, Ḥâdiy sport 1749)

11. Excellence of Dying in the State of Fast
Sayyidatunâ ʿĂishâ 中秋节 narrates that the Holy Prophet صلی الله تعالى علیه وآله وسلم said, ‘Whoever dies in the state of fasting, Allah سلام علیه وسلم will write fasts in his account up to the Day of Judgement.’ (Firdaus –bima’ Šaur-ul-Khitâb, pp. 504, vol. 3, Ḥâdiy sport 5557)

Virtue of Dying during a Righteous Deed
Fortunate is the Muslim that meets his death in the state of fast. Death during any righteous deed is an extremely good sign. For instance, dying in the state of Wuqlâ or whilst offering Šalâh, death during the journey to Madânah or demise in Madânah-tul-Munawwarah, dying in Makka-tul-Mukarramaâ, Minâ, Muzdalifâh or ‘Arafât during Ḥajj or dying during a Sunnah-Inspiring Madanî Qâfilâh of Dawat-e-Islami for learning the Sunnah in the company of the devotees of the Prophet. These are all such great virtues that are only gifted to those who are fortunate.
Describing the virtuous desires of the honourable companions Sayyidunā Khaibamah says, ‘The companions would express their fondness to meet death after a good deed such as Ḥajj, ‘Umrah, fighting in the path of Allah, fasting in Ramaḍān etc.’

Faith-Reviving Death of Uncle Kālū

Death during a pious act is surely a blessing which is only bestowed to the fortunate. In this respect, listen to one of the blessings of the congregational I’tikāf organized by Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah, and make a firm intention to remain associated with the Madani environment of Dawat-e-Islami for the rest of your life.

Sixty-year-old uncle Kālū from Madīna-tul-Auliya, Ahmadabad, India, attended the congregational I’tikāf organized by Dawat-e-Islami during the last ten days of Ramaḍān (2004, 1425 A.H.) in Shāhī Masjid, Ahmadabad. Even though he was already associated with the Madani environment of Dawat-e-Islami, but this was the first time that he attended the congregational I’tikāf with the Prophet’s devotees. He learnt a lot during the I’tikāf and he gained the enthusiasm to act upon the second Madani In’am out of 72 Madani In’amāt i.e. he commenced offering Ṣalāh in the first Ṣaf (row) of the Masjid regularly.

On the 2nd of Shawwāl, the second day of Eid-ul-Fiṭr, he travelled with a Sunnah-Inspiring Madani Qāfilah for 3 days in the company of the Prophet’s devotees. On the 11th of Shawwāl 1425 A.H./2004, just five or six days after he had returned from the Qāfilah, he went to the market to purchase
something. As there was the possibility of missing the first row of the Jamā’at in the Masjid in case of staying in the market any longer, he reached the Masjid before the uttering of the Ażān leaving the market. As soon as he stood up after performing Wuḍū, suddenly, he fell onto the ground, recited the Kalimaḥ and Šalāt-ʻAlan-Nabī and his soul left his body.

إِنَّا لِلَّهِ ۚ إِنَّا إِلَيْهِ رَاجِعُونَ

! Due to the blessings of the congregational I’tikāf, the spirit of acting upon the second Madanī In’ām of performing Šalāh in the first row took uncle Kālū from the market’s environment of heedlessness to the spiritual atmosphere of the Masjid where he was blessed with the privilege of reciting the Kalimaḥ and Šalāt-ʻAlan-Nabī at the time of his death.

The one reciting Kalimaḥ at the time of death will thrive in the grave as well as on the day of resurrection as the Beloved and Blessed Prophet has said, ‘The one whose last statement is لا إِلَهَ إِلَّا اللَّهُ وَلَا إِلَى اللَّهِ يُرْجَعُونَ will enter Heaven.’ (Sunan Abī Dāwūd, pp. 255, vol. 3, Hadīš 3116)

Listen to even further blessings of the Madanī atmosphere of Dawat-e-Islami: A few days after the death of uncle Kālū, his son had a dream in which he saw uncle Kālū dressed in white clothes and a green turban, he said smilingly, ‘Son! Keep doing the Madanī work of Dawat-e-Islami as I have been blessed by virtue of this Madanī movement.’

صَلُّوا عَلَى الْحَيْبَبِ ۖ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
The Reward of Observing 3 Fasts Every Month

Every Islamic brother and sister should fast on at least three days of every Madanî (Islamic) month as there are many worldly and religious benefits and advantages of this ritual. It is better to fast on the ‘Ayyām-ul-Bīd’ i.e. the 13th, 14th and 15th of (every) lunar month.

8 Narrations Regarding the Fasts of ‘Ayyām-ul-Bīd’

1. The mother of the believers, Sayyidatunā Ḥafṣah bint Mālik (رضي الله عنها) has reported that there were four things that the Holy Prophet صلى الله عليه وسلم would never miss: (1) The fast of ‘Āshūrah (2) The fast in (first) ten days of Żul-Ḥijjah (3) Three fasts in every month and (4) Two Rak’āt (Sunnah) before (the Farḍ of) Fajr. (Sunan Nasāī, pp. 220, vol. 4)

2. Sayyidunā Ibn ‘Abbās ra narrates that the Beloved and Blessed Prophet of Allah صلى الله عليه وسلم would always fast during ‘Ayyām-ul-Bīd’ whether he would be in the state of travel or at home. (Sunan Nasāī, pp. 198, vol. 4)

3. Sayyidatunā ‘Āishah bint Abī Bakr ra has narrated, ‘The Holy Prophet صلى الله عليه وسلم used to fast on Saturday, Sunday and Monday in one month and he would fast on Tuesday, Wednesday and Thursday in the next month.’ (Sunan-ut-Tirmīzī, pp. 186, vol. 2, Ḥadiš 746)

4. Sayyidunā ‘Uṣmān bin Abī ‘Āṣ ra said that he heard the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannaḥ صلى الله عليه وسلم saying, ‘As any one of you have a shield for defence during war, likewise, fasting is your shield from Hell and keeping three
fasts every month are the best fasts.’ *(Ṣaḥīḥ ibn Khuzaymā, pp. 301, vol. 3, Ḥadīth 2125)*

5. Fasting three days every month is like fasting ceaselessly. *(Ṣaḥīḥ Bukhārī, pp. 649, vol. 1, Ḥadīth 1975)*

6. The fasts of Ramaḍān and three fasts every month remove problems of the chest. *(Musnad Imām Aḥmad, pp. 361, vol. 9, Ḥadīth 23132)*

7. Whoever can fast three days every month should do so because every fast removes ten sins and purifies from sins in the same way as water purifies clothes. *(Mu’jam Kabīr, pp. 355, vol. 25, Ḥadīth 60)*

8. If you want to observe fast three days in a month, fast on the 13th, 14th and 15th. *(Sunan Nasāʾī, pp. 221, vol. 4)*

5 Narrations about Fasting on Monday and Thursday

1. Sayyidunā Abū Ḥuraīra ḫ reports that the Beloved and Blessed Prophet ﷺ said, ‘Deeds are presented every Monday and Thursday (in the court of Allah ﷺ) so I like for my deeds be presented whilst I am fasting.’ *(Sunan ut-Tirmiẓī, pp. 187, vol. 2, Ḥadīth 747)*

2. The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ used to fast on Monday and Thursday. When he ﷺ was asked the reason for doing so, he ﷺ said, ‘In these two days, Allah ﷺ forgives every Muslim except such two Muslims who have ended relations with each other. He ﷺ orders the angels to leave them until they reconcile.’ *(Sunan Ibn Mājah, pp. 344, vol. 2, Ḥadīth 1740)*

4. Sayyidunā Abû Qatâdah stated, ‘The Prophet of Raḥmaḥ, the Intercessor of Ummah, the Owner of Jannâh was asked the reason for fasting on Monday, he replied, ‘It was on this day that I was born (Monday) and it was on this day that revelation descended upon me.’ *(Ṣaḥīḥ Muslim, pp. 591, Ḥadīš 1162)*

5. The slave of Sayyidunā Usâmah bin Zaïd has narrated that Sayyidunā Usâmah bin Zaïd would never miss the fast of Monday and Thursday even in the state of travel. I asked him why he fasted on Monday and Thursday despite being in old age. He replied, ‘Rasūlullâḥ would also fast on Monday and Thursday, I asked, ‘Ya Rasûlallâḥ! Why do you fast on Monday and Thursday?’ He replied, ‘The deeds of people are presented (in the court of Allah) on Monday and Thursday.’ *(Ṣhu‘ab-ul-Īmân, pp. 392, vol. 3, Ḥadīš 3859)*

**Definition of Malice**

Dear Islamic brothers! We learnt from these blessed Aḥādîš that the deeds of people are presented in the court of Allah every Monday and Thursday and Allah forgives the Muslims out of His grace on both these days, but the people
who have ended relations with each other for worldly reasons are not forgiven. This is definitely a matter of concern. These days, it would be rare to find someone who does not have malice (in his heart for some other Muslim).

Malice is hidden enmity for others which is present in heart. We should ponder carefully about each and every Muslim that we hate and should take measures to remove that enmity. In particular, if we have any family disputes, we should come forward for reconciliation.

If despite sincere and full efforts of reconciliation, the dispute is not resolved, then the person that made the first attempt will be relieved of his responsibility. Anyhow, the Noble Prophet used to fast on Monday and Thursday. One of the aforementioned reasons for fasting on Monday was his blessed birth, so it is as if the Holy Prophet used to celebrate his birth by fasting every Monday.

Three Virtues of Observing Fasts on Wednesday and Thursday

1. Sayyidunā ‘Abdullāh Ibn ‘Abbās reports the following blessed saying of the Beloved Prophet of Allah: Whosoever fasts on Wednesday and Thursday, freedom from Hell is written for him. (*Musnad Abī Ya’lā, pp. 115, vol. 5, Ḥadīth 5610*)

2. Sayyidunā Muslim bin ‘Ubaīdullāh Qarashi narrates from his honourable father that either
he asked the Holy Prophet صلى الله عليه وسلم himself or someone else asked, ‘Yā Rasūlullāh صلى الله عليه وسلم! Shall I fast forever?’ The Prophet صلى الله عليه وسلم remained silent. He asked again but the Holy Prophet صلى الله عليه وسلم remained silent as before. When he asked for the third time the Noble Prophet صلى الله عليه وسلم enquired, ‘Who asked the question?’ He replied, ‘Me, Yā Rasūlullāh صلى الله عليه وسلم.’ He replied, ‘Without doubt, your family has rights over you; fast in Ramaḍān and in the following month (i.e. Shawwāl) and every Wednesday and Thursday, if you do this it will be as if you have fasted ceaselessly.’ (Shu‘ab-ul-Īmān, pp. 395, vol. 3, Ḥadīth 3868)

3. Whoever fasted in Ramaḍān, Shawwāl and on Wednesday and Thursday shall enter Jannāh. (Sunan Kubra, pp. 147, vol. 2, Ḥadīth 2778)

3 Excellences of Fasting on Thursday and Friday

1. Sayyidunā ‘Abdullaḥ ibn ‘Abbās رََِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻬُﻤَﺎ has narrated that the Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله عليه وسلم has stated, ‘Whoever fasted on Wednesday, Thursday and Friday; Allah عَﺰَّوَﺟَﻞَّ shall make (such) a house for him in Heaven that its exterior will be visible from the inside and its interior will be visible from the outside.’ (Majma‘-uz-Zawāid, pp. 452, vol. 3, Ḥadīth 5204)

2. Sayyidunā Anas رََِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ reports that Allah عَﺰَّوَﺟَﻞَّ will make a palace of pearls, rubies and emeralds for him (the person who fasts on Wednesday, Thursday and Friday)
and freedom from Hell shall be destined for him. *(Shu‘ab-ul-Īmān, pp. 397, vol. 3, Ḥadīth 3873)*

3. Sayyidunā ‘Abdullāh ibn ‘Umar stated that whoever fasts in these three days and then gives charity on Friday whether less or more, his sins will be forgiven and he will become as pure as he was on the day when he was born from his mother. *(Mu‘jam Kabīr, pp. 266, vol. 12, Ḥadīth 13308)*

5 Excellences of Observing Fast on Friday

1. The Prophet of Raḥmān, the Intercessor of Ummah, the Owner of Jannāh said, ‘Whoever fasts on Friday, Allah shall grant him the reward equivalent to 10 days of the afterlife and these are not like the days of this world.’ *(Shu‘ab-ul-Īmān, pp. 393, vol. 3, Ḥadīth 3862)*

   However, one should not fast on Friday exclusively; instead, one should fast on Thursday or Saturday in conjunction. *(The narration that mentions the prohibition of fasting on Friday alone is stated ahead).*

2. Sayyidunā Abū Umāmah reports the following faith-refreshing saying of the Holy Prophet, ‘Whoever offers the Ṣalā-tul-Jumu’āh on a Friday, fasts on that day, visits a sick person, accompanies a funeral and serves as a witness for a Nikah, Jannāh will become Wājib for him.’ *(Mu‘jam Kabīr, pp. 97, part. 8, Ḥadīth 7484)*
3. Sayyidunā Abū Ĥuraīraĥ reports that the Beloved and Blessed Prophet has said, ‘Whoever is in the state of fasting on Friday morning, visits a sick person, accompanies a funeral and donates charity, he has made Jannnah Wājib (due) for himself.’ *(Shu’ab-ul-Īmān, pp. 394, vol. 3, Ḥadīth 3864)*

4. Sayyidunā Jābir bin ‘Abdullaĥ reports that Rasūlullāĥ said, ‘On a Friday, whoever keeps fast, visits a sick person, feeds a needy person and walks with a funeral, he will remain unaffected from sins of 40 years.’ *(Shu’ab-ul-Īmān, pp. 394, vol. 3, Ḥadīth 3865)*

5. Sayyidunā ‘Abdullaĥ bin Mas’ūd says that the Prophet of Raḥmaḥ, the Intercessor of Ummah, the Owner of Jannnah would rarely miss the fast of Friday. *(Shu’ab-ul-Īmān, pp. 394, vol. 3, Ḥadīth 3865)*

Dear Islamic brothers! As one should fast a day before or after the fast of ‘Āshūraḥ, one should do the same for Friday, because specifically fasting on Friday alone or Saturday exclusively is Makrūḥ Tanzīḥī.

However, if a holyday (such as 15th Sha’bān, 27th Rajab etc.) falls on a Friday or Saturday then there is no harm in fasting on Friday or Saturday alone in this case.

**3 Narrations Prohibiting Fasting on Friday Exclusively**

1. Sayyidunā Abū Ĥuraīraĥ reports that he heard the Beloved and Blessed Prophet of Allah saying, ‘No-one from amongst you should fast on a Friday
university unless you join with it [the fast of] the day before or after it.’ (Ṣaḥīḥ Bukhārī, pp. 653, vol. 1, Ḥadīth 1985)

2. Sayyidunā Abū Ĥuraīraḫ reports that the Holy Prophet  said, ‘Do not make the night of Friday exclusive among all nights for standing (in Ṣalāḥ), and do not make the Friday exclusive amongst all the days for fasting, unless it is such a fast that you have to keep.’ (Ṣaḥīḥ Muslim, pp. 576, Ḥadīth 1144)

3. Sayyidunā ‘Āmir bin Ludaīn Ash’arī said that he heard Rasūlullāĥ  saying, ‘The day of Friday is Eid for you, do not fast on it unless you fast on the day before or after it in addition.’ (At-Targhīb wat-Tarḥīb, pp. 81, vol. 2, Ḥadīth 1592)

The foregoing Aḥādīth make it clear that we should not fast on Friday exclusively. However, if there is any particular reason to do so, for example, if the 27th of Rajab falls on a Friday there is no harm in fasting on that Friday.

2 Narrations Regarding the Excellence of Observing Fasts on Saturday and Sunday

Sayyidatunā Umm-e-Salamaĥ said that the Holy Prophet  used to fast on Saturday and Sunday and he would say, ‘These two (Saturday and Sunday) are the days of Eid for the polytheists (Mushrikīn) and I want to oppose them.’ (Ṣaḥīḥ ibn Khuzaymā, pp. 318, vol. 3, Ḥadīth 2167)
Fasting on Saturday alone is prohibited. In this regard, Sayyidunā ‘Abdullaĥ bin Busr narrates from his sister that Rasūlullāĥ said, ‘Do not fast on Saturday unless it is a Farḍ fast.’

Sayyidunā Imām Abū ‘Īsā Tirmiżī has stated that this Ḥadīṣ is ‘Hasan’ and that it refers to the prohibition of somebody fasting exclusively on Saturday, because the Jews used to revere this day. (Sunan-ut-Tirmiţi, pp. 186, vol. 2, Ḥadīṣ 744)

12 Madani Pearls about Nafl Fasts

1. If parents prevent their son from Nafl fast out of fear of illness, the son should obey them. (Rad-dul-Muţţar, pp. 478, vol. 3)

2. A wife cannot keep a Nafl fast without her husband’s consent. (Durr-e-Mukhtār, Rad-dul-Muţţar, pp. 477, vol. 3)

3. It becomes Wājib to complete a Nafl fast which has been deliberately started. If it is broken it will be Wājib to make up for it. (Durr-e-Mukhtār, pp. 473, vol. 3)

4. If a Nafl fast became invalid unintentionally, not deliberately, for example, if a woman’s menses begin during her fast, the fast will become invalid and it will be Wājib to make up for it. (ibid, p. 374)

5. It is not permissible to break a Nafl fast without a valid exemption. If a fasting host realizes that the guest will be offended if the host does not eat with the guest, or if a fasting guest realizes that the host will be offended in case of his not eating with the host, it is a valid exemption for
breaking the fast, provided that the fast is broken before the Islamic midday (Ḍāḥwa Kubrā) and not after it, and provided that the one breaking the fast is certain to make up for it later. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 475, vol. 3*)

6. One can break a Nafl fast before ‘Aṣr (not after ‘Aṣr) if his parents are displeased with his fasting. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 477, vol. 3*)

7. If a fasting person is invited to a meal by an Islamic brother, he can break a Nafl fast before the Islamic midday, but it will be Wājib for him to make up for it later. (*Durr-e-Mukhtār, pp. 477, vol. 3*)

8. To make an intention like, ‘*If I’m invited to a meal then I won’t fast but if I’m not then I will fast*’ - is not valid and in this case his fast is invalid. (*Fatāwā ‘Alamgīrīz, pp. 195, vol. 1*)

9. If an employee or labourer will not be able to carry out his work properly and completely due to a Nafl fast, it is necessary for him to seek the permission for his fast by his employer. However, if he can carry out the work properly he does not require employer’s permission. (*Durr-e-Mukhtār, pp. 478, vol. 3*)

10. Sayyidunā Dāwūd ʿAlīyye al-salām used to fast on alternate days. Fasting in this manner is called ‘Dāwūd’s Fasting.’ This is a preferable manner of fasting for us, as Rasūlullāh ʿAlīyye al-salām has said, ‘The preferable fast is the fast of my brother Dāwūd ʿAlīyye al-salām. He used to fast one day and not the next, and he would never flee from the challenge of an enemy.’ (*Sunan-ut-Tirmiẓī, pp. 197, vol. 2, Ḥadīṣ 770*)

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11. Sayyidunā Sulaymān ُلص على السلام used to fast the first three days, the middle three days, and the last three days of the month. In this way he used to be in the state of fasting in the beginning, middle and end of the month. *(Kanz-ul-’Ummāl, pp. 304, vol. 8, Ḥadīth 24624)*

12. It is Makrūḥ Tanzīḥī to fast for the entire year. *(Durr-e-Mukhtār, pp. 337, vol. 3)*

O Rab of Muṣṭafā! Make us observe Nafl fasts abundantly thereby making positive use of our lives, health and spare time. Accept these fasts, and also forgive us and forgive the entire Ummaḥ of the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannāḥ!

آмин يجاه النبي الامين صلى الله تعالى عليه وسلم

صلوا على الخليل صلى الله تعالى على مَحمد
Holy Months

Excellence of Šalāt-‘Alan-Nabī صَلِّ اللَّهُ عَلَيْهِ وَإِلَهُ وَسَلَّم
It is narrated by Sayyidunā Abū Dardā خَلِیفَۃ الَّذی صَلَّی اللَّهُ عَلَیْهِ وَدَمَّرَهُ that the Noble and Blessed Prophet صَلِّ اللَّهُ عَلَیْهِ وَإِلَهُ وَسَلَّم has stated:

من صلى على حِينٍ بِصِيْمٍ عَشْرَةٍ وَحِينٍ يُمِسِيء عَشْرًا آذَرَ كَنَّا
شَفَاعَتِی يَوْم الْقِیَامَةِ

Translation: ‘Whoever recites Šalāt upon me 10 times in the morning and 10 times in the evening will avail my intercession on the Day of Judgement.’

(Majma’-uz-Zawāid, pp. 163, vol. 10, Hadīş 17022)

Muḥarram-ul-Ḥarām

The Islamic year begins with the month of Muḥarram-ul-Ḥarām. This is a month of great eminence and blessings which teaches us the important lessons of patience and sacrifice. Many
excellences have been narrated regarding carrying out worship and fasting in this holy month. Furthermore, this month bears the grand Day of ‘Āshūrah, which is distinguished in its reverence.

**The Best Fasts Other Than Ramaḍān**

It is narrated by Sayyidunā Abū Ḥurayrah رضي الله عنه that the Knower of the Hidden, the Immaculate Prophet ﷺ has stated, ‘Leaving Ramaḍān, the fast of Muḥarram is most superior, and the most superior Ẓalāh after the Farḍ Ẓalāḥ is Ẓalāt-ul-Layl (i.e. Nawāfil performed during the night).’ *(Saḥīḥ Muslim, pp. 591, Hadīth 1163)*

**A Fast Equivalent to the Fasts of One Month**

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet ﷺ has stated, ‘The fast of every day of Muḥarram is equivalent to the fasts of one month.’ *(Mu’jam Ṣaghīr, pp. 71, vol. 2)*

**25 Important Events which Occurred on the Day of ‘Āshūrah**

1. On the 10th of Muḥarram-ul-Ḥarām, the Day of ‘Āshūrah, the repentance of Sayyidunā Ādam عليه السلام was acknowledged.
2. On this day Ādam عليه السلام was born and
3. On this day he عليه السلام entered Heaven.
4. On this day the ‘Arsh (the Divine Throne)
5. Kursī
6. sky
7. earth
8. sun
9. moon
10. stars and
11. Heaven were created.
12. On this day Sayyidunā Ibrāḥīm علیهالسلام was born.
13. On this day he علیهالسلام was saved from the fire.
14. On this day Sayyidunā Mūsā علیهالسلام and his Ummaḥ علیهالسلام were saved and Pharaoh was drowned along with his people.
15. On this day Sayyidunā ʿĪsā علیهالسلام was born.
16. On this day he علیهالسلام was raised up to the skies.
17. On this day Sayyidunā Nūḥ’s علیهالسلام ark parked on the mount of Jūdī.
18. On this day Sayyidunā Sulaymān علیهالسلام was bestowed with a great kingdom.
19. On this day Sayyidunā Yūnus علیهالسلام was brought out of the stomach of the whale.
20. On this day eyesight of Sayyidunā Ya’qūb علیهالسلام began to restore.
21. On this day Sayyidunā Yūsuf علیهالسلام was taken out from the deep well.
22. On this day Sayyidunā Ayyūb علیهالسلام was relieved of his affliction.
23. On this day rain descended from the sky for the first time.
24. The fast on this day was common even among previous Ummaḥs. It is said that the fast on this day was Farḍ in those times when the Fasts of the blessed month of Ramaḍān were not Farḍ but it was later revoked. (Mukāshafa-tul-Qulūb, p. 650)

25. On the day of ‘Āshūrah, Sayyidunā Imām Ḥussaīn, his sons and companions were all brutally martyred in the plains of Karbalā after being kept starved for 3 consecutive days.

Blessings of Spending on Family on the Day of ‘Āshūrah

It is narrated by Sayyidunā Abdullah ibn Mas‘ūd that the Beloved Prophet has stated that whoever increases provisions generously for his family on the day of ‘Āshūrah, i.e. he prepares more food than usual and make them eat to full appetite, Allah will grant an increase as well as more goodness and blessings in his sustenance for the entire year. (Māšabata bis-Sunnah, Shahr-ul-Muḥarram, p. 17)

Protection from Ailments for the Entire Year

The renowned commentator of the Qurān and Ḥadīṣ, Hakim ul-Ummaḥ, Muftī Aḥmad Yār Khān has stated, ‘To observe fast on the 9th and 10th of Muḥarram brings tremendous reward. On the 10th of Muḥarram, prepare delicious foods for the family, there will be blessings in the home for the entire year. It is better to cook Ḧichrā¹ and to perform

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¹ Ḧichrā is a meal prepared by intense cooking of meat alongwith almost all types of pulses, wheat, barley and rice until a homogenous paste is obtained.
Fātiḥah for Sayyidunā Imām Ḥussain (this is proven to be very beneficial). On this date (i.e. the 10th of Muḥarram), if one performs Ghusl, he will remain safe from illnesses for the whole year because on this day the water of Zam Zam reaches all waters.’ *(Ruh-ul-Bayān, pp. 142, vol. 4, Quetta)*

The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah has stated, ‘Whoever applies Iṣmad Kohl into his eyes on the day of ‘Āshūraḥ, his eyes will never suffer ache.’ *(Shu’ab-ul-Īmān, pp. 367, vol. 3, Ḥadīṣ 3797)*

**Blessings of Donating Charity on ‘Āshūraḥ**

On the day of ‘Āshūraḥ in the land of Rey, a person came to the Qāḍī [judge] and asked, ‘I am very poor and have a large family. I ask of you for the sake of the day of ‘Āshūraḥ, please arrange for 2 kilos of bread, 5 kilos of meat, and 10 dirhams [a currency] for me. May Allah increase your honour.’ The Qāḍī replied, ‘Come after Zuḥar.’ When the poor man came back after Zuḥar, he was told, ‘Come after ‘Aṣr.’ When he came again after ‘Aṣr, he was still not given anything and was turned away empty handed.

The heart of the poor man had been broken. He then went sorrowfully to a Christian and asked, ‘For the sake of this honourable day, give me something.’ The Christian asked in return, ‘What day is it today?’ The poor man replied, ‘Today is the day of ‘Āshūraḥ.’ After saying this, he explained some of
the excellences of ‘Āshūraḥ. On hearing this, the Christian said, ‘You have referred a very great day as mediator. Tell me your need.’ So the poor man expressed the same need to the Christian. That man presented 10 sacks of wheat, 100 kilos of meat, and 20 dirhams, and then said, ‘This amount is allocated for you and your family every month for lifetime as regards to the excellence and sacredness of this day.’

That night, the Qāḍī saw a dream in which someone was telling him to look up. When he looked up he saw 2 splendid palaces; one was made from gold and silver bricks, and the other was made from red rubies. The Qāḍī asked, ‘To whom do these 2 palaces belong to?’ It was replied, ‘If you had fulfilled the need of the poor man, they would have been yours, but because you didn’t give him anything, both of these palaces have been given to a particular Christian person.’

When the Qāḍī awoke he was extremely worried. As soon as the morning came, he went to the Christian and asked, ‘What good deed did you perform yesterday?’ He said, ‘How do you know of it?’ The Qāḍī then explained his dream to him, and made the following offer, ‘Take 100,000 dirhams from me and sell me the good deed you performed yesterday.’

The Christian then said, ‘I will not sell it, not even for all the wealth of the entire world. The Mercy and Grace of the Rab is great. Look! I am now embracing Islam.’ Upon saying this, he invoked عَلَىadden نَعْمَانِي َالله ًءَالَّلَّهَ إِلَّاَ اللَّهَ إِلَّاَ اللَّهَ مَرْحَمَانُ عَبْدَةَ وَرَسُولُهُ meaning, ‘I testify that there is none worthy of worship except Allah and I testify that Muhammad is his distinguished servant and Prophet.’ (Rāud-ur-Riyāḥīn, p. 152)
Nafl Ṣalāh of the Night of ‘Āshūrah

Perform 4 Rak’āt of Nafl Ṣalāh on the night of ‘Āshūrah in such a way that after reciting Sūrah al-Fātiḥah in each Rak’āt, recite Āyat-ul-Kursi once, and Sūrah al-Ikhlāṣ 3 times. After completing the Ṣalāh, recite Sūrah al-Ikhlāṣ 100 times. The one carrying out this ritual will be purified from sins and will avail countless blessings in Paradise. *(Jannāt Za’war, p. 157)*

4 Excellences of the Fast of ‘Āshūrah

It is narrated by Sayyidunā ‘Abdullāh ibn ‘Abbās رضي الله تعالى عنهما that when Rasūlullāh صل الله عليه وسلم arrived in Madinah-tul-Munawwarah راوا الله شروطاً تعظیمًا the Jews were fasting on the day of ‘Āshūrah, so he صل الله عليه وسلم asked, ‘Why have you fasted on this day?’ They replied, ‘This is a great day in which Allah عزّوجل and his nation, and drowned Pharaoh and his people. Therefore, Mūsā عليه السلام and his nation, and drowned Pharaoh and his people. Therefore, Mūsā عليه السلام fasted on this day as an expression of gratitude to Allah عزّوجل and so we too observe fast on this day.’ He صل الله عليه وسلم said, ‘We deserve more than you to follow Mūsā عليه السلام.’ So the Beloved and Blessed Prophet صل الله عليه وسلم himself fasted and he ordered his Companions to do so as well. *(Ṣaḥīḥ Bukhārī, pp. 656, vol. 1, Ḥadīth 2004)*

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنهما has stated, ‘I never saw the Holy Prophet صل الله عليه وسلم enthusiastic so much to observe fast thereby highlighting excellence to any day as much as he would for the day of Āshūrā’ and the month of Ramāḍān.’ *(Ṣaḥīḥ Bukhārī, pp. 657, vol. 1, Ḥadīth 2006)*

The Holy Prophet صل الله عليه وسلم has stated, ‘Observe fast on the day of ‘Āshūrah, and oppose the Jews in this by keeping an
additional fast one day before or one day after it.’ (Musnad Imām Ahmad, pp. 518, vol. 1, Hadīth 2154)

So, whenever you observe fast on the day of ‘Āshūrah, it is better to fast on either the 9th or 11th of Muḥarram in addition.

It is narrated by Sayyidunā Abū Qatādah that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah said, ‘I have hope in Allah that the fast of ‘Āshūrah wipes out the sins of the previous year.’ (Ṣaḥīḥ Muslim, pp. 590, Ḥadīth 1162)

Du’ā of ‘Āshūrah

بِشَرْءِ اللهِ الرَّحْمنِ الرَّحِيمِ

يَقَبَّلُ لِلْعَفَاذَةِ أَدْمَرَ يَـٰوْمَ عَاشُورَةَ

يَقَبَّلُ رَدَّ الْعُذْرَةِ ذِنَّ النَّفْسِ يَـٰوْمَ عَاشُورَةَ

يَقَّامُ مَعِ السَّمَى يَعْقُوبُ يَـٰوْمَ عَاشُورَةَ

يَقَامُ مِنْ دُعُوَّةِ مُوسَى وَهُرُونَ يَـٰوْمَ عَاشُورَةَ

يَقَامُ مِنْ إِبْرَاهِيمِ مِنَ النَّارِ يَـٰوْمَ عَاشُورَةَ

يَقَامُ مِنْ إِدْرِيَّاسُ إِلَى السَّمَآءِ يَـٰوْمَ عَاشُورَةَ

يَقَامُ مِنْ دُعُوَّةِ صَالِحٍ فِي النَّاقِفِ يَـٰوْمَ عَاشُورَةَ
Holy Months


Then recite following 7 times:

سُبْحَانَ اللَّهِ مِلَّةَ الْمِيْتِانِ وَمُنْتَهِىَ الْعَلِيمِ وَمَبْلَغُ الرَّضِىَ
وَرَزْنِهِ الْعَرْشِ لَا مُلْجَاً وَلَا مَنْجَاً مِنَ اللَّهِ إِلَّا إِلَيْهِ سُبْحَانَ
اللَّهِ عَدْدُ الشَّفَقِ وَالْوُتِّي وَعَدْدُ كُلُّمَاتِ اللَّهِ الْمُتَأَمَّاتِ
كُلَّهَا نَسْتَلُكُ السَّلَامَةَ بِرَحمَتِكَ يا أَرْحَمُ الرَّاهِمِينَ
Rabī’-un-Nūr

Excellence of Ṣalāt-‘Alan-Nabi

Whoever sends Ṣalāt upon me 10 times, Allah  will bestow 100 blessings upon him. (At-Targhīb wat-Tarḥībz pp. 323, vol. 2)

As soon as the month of Rabī’-un-Nūr comes, springtime blossoms everywhere. Those who love the Beloved and Blessed Prophet  become excited and delighted. Every true Muslim, whether young or old, expresses the feelings of his heart as if:

*Nišār tayrī chaḥal pahal par ḥazār eidayn Rabī’-ul-Awwal
Siwāay Iblīs kay jahān mayn sabhī to khushiyān manā rahay hāyn

Thousands of Eids be sacrificed on the reverence of Rabi-ul-Awwal
Everyone is rejoicing in the world except Satan, the cursed
When the darkness of disbelief, idolatry and barbarism prevailed everywhere in the universe, a light shone in the sacred house of Sayyidatunā Āminaḥ in Makka-tul-Mukarramah, which brightened the entire universe. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah, for whom the troubled humanity was anxiously waiting, came as a universal mercy for all the worlds.

Mubarak ho kay Khatm-ul-Mursalin  tashrif lay aay
Janab Raḥmat-ul-lil-Ālamīn  tashrif lay aay

Congratulations! The last Prophet has come
Congratulations! The mercy for all the worlds has come

The Dawn of Blessings

The Holy Prophet came into the world on the 12th of Rabī’-un-Nūr at the time of dawn and turned the dark night of miseries, difficulties, troubles and tribulations into the bright and auspicious dawn of blessings.

Musalmāno Ṣubh-e-Baḥārān mubarak
Woh barsātay anwār Sarkār āay

Congratulations on the onset of the blessed dawn
Our Prophet has come showering Nūr (light)

Miracles

As soon as Allah’s Nūr (light) twinkled on the earth on 12th Rabī’-un-Nūr, the dark clouds of oppression and disbelief disappeared, the palace of Kisrā, which belonged to the Iranian king, was struck by an earthquake and fourteen
of its spikes fell off, the flame which had been continuously blazing for one thousand years in Iran extinguished, river ‘Sava’ became dry, the Ka’bah began to sway and idols fell on their heads.

\[
\text{Tayrī āmad thī kāy Baītullaĥ mujray ko jḥukā} \\
\text{Tayrī ĥaybat thī kāy ĥar But thar ĕšarā kar gir gayā}
\]

Upon your arrival, the Ka’bah swayed. Every idol fell tremblingly, being afraid

\[
\text{ صلى الله تعالى علیُ مُحَمَّد}
\]

Beyond doubt, the Holy Prophet was sent as a mercy and munificence, and indeed, the day when Allah’s mercy descends, is a day of happiness and joy. Allah says in the Holy Qurān, part 11, Sūraĥ Yūnus, verse 57:

\[
\text{قَلْ يَقُضِّي اللَّهُ وَبِرَحمَتِهِ فِي ذَلِكَ فَلَتَفَرَّخُوا هُمْ خَيْرًا يَجْمَعُونَ}
\]

Say, ‘Allah’s munificence and His mercy - upon these should the people rejoice; that is better than all their possessions.’

[Kanz-ul-Īmān (Translation of Qurān)] (Part 11, Yūnus: 57)

\[
\text{اللَّهُ أَكْرَمُ! The Qurān is itself ordering us to rejoice over Allah’s mercy, and is there Allah’s mercy greater than that in the form of the Merciful Prophet? The Holy Qurān has clearly announced in part 17, Sūraĥ Al-Anbiyā, verse 107:}
\]

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Night Superior to Laila-tul-Qadr

Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiš Dīhlvi says, ‘Indeed, the night of the birth of the Holy Prophet is exceeding in reverence over even Laila-tul-Qadr, which is one of the nights gifted to the Holy Prophet. In fact, the night whose reverence lies in the advent of the Holy Prophet is more sacred than the night whose reverence lies in the arrival of the angels.

(Māšabata bis-Sunnah, p. 73)

Reward of Celebrating the Blessed Birth

Shaykh Abdul Ḥaq Muḥaddiš Dīhlvi has stated, ‘The reward for those who rejoice in the night of the blessed birth of the Holy Prophet is that Allah, with His grace and His generosity, enter them into Jannat-un-Na’īm. The Muslims have always organised gatherings of Milād, given invitations in the happiness of the blessed birth, and given food and charity to others in abundance on this occasion. The Muslims always greatly express their joy and happiness, and always spend open-heartedly on this occasion. Furthermore, they arrange for the remembrance of the blessed birth of the Noble Prophet and they decorate their houses, and with the blessings of all of...
these pious acts, the mercy of Allah \( \text{عَزَّوْجَلَل} \) descends on these people.’ \( \text{(Māšabata bis-Sunnah, p. 74)} \)

Dear Islamic brothers! Participate in gatherings of Žikr and Na’at in abundance in the month of Rabī’-un-Nūr. Perform Nawāfil and other pious acts in abundance and present the Ī\( \text{اَل Šawāb} \) in the blessed court of the Merciful Prophet \( \text{صُلْلَ اللهُ عَلیۡهِ وَآمِنَّ مَعُمَلُ} \).

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**Rajab-ul-Murajjab**

**Heavenly Canal**

Sayyidunā Anas bin Mālik narrates that the Beloved of Allah \( \text{صُلْلَ اللهُ عَلیۡهِ وَآمِنَّ مَعُمَلُ} \) has stated, ‘In Jannaḥ, there is a canal called ‘Rajab’ whose water is whiter than milk and sweeter than honey. Whoever keeps one fast in the month of Rajab, Allah \( \text{عَزَّوۡجَلَل} \) will make him drink from this canal.’ \( \text{(Shu’ab-ul-Īmān, pp. 367, vol. 3, Ḥadīš 3800)} \)

**Palace of Jannaḥ**

Sayyidunā Abū Qilābaĥ has stated, ‘There is a grand palace in Heaven for those who observe fasts in Rajab.’ \( \text{(Shu’ab-ul-Īmān, pp. 368, vol. 3, Ḥadīš 3802)} \)

**The Excellence of the 27th Night**

In Rajab, there is one such night in which the one performing good deeds receives the reward of 100 years of worship – that night is the 27th night. The one who offers twelve Rak’at Šalāḥ in this night, reciting Sūrah al-Fātiḥah and another Sūrah in
every Rak’at and performing Tashâhhu’d after every two Rak’ât, performs Salâm after all twelve Rak’ât and invokes the following 100 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Istighfâr 100 times, Šalât-'Alan-Nabî 100 times, and then asks Du’â for anything he wishes for the worldly life or the afterlife, and then fasts in the morning; all of his supplications will be answered, except the one made for any sin. (Shu’ab-ul-Īmân, pp. 374, vol. 3, Ḥadîth 3812)

صلوًا على الحبيب صلى الله تعالى عليه مُحَمَّد

Excellence of Fasting on the 27th Rajab

A’lā Ḥadrat Imām Aḥmad Razā Khān رحمه اللَّهُ تَعَالَى has stated in reference to ‘Fawāid-e-Ḥanâd’ that Sayyidunā Anas رحمه الله تعالى has narrated that the Holy Prophet صلى الله تعالى عليه وسلم said, ‘I was given Prophethood on the 27th of Rajab. Whoever fasts on this day and asks Du’â at the time of Ifṭâr, it will be expiation for 10 years of his sins.’ (Fatâwâ Razawiyyah (Jadîd), pp. 648, vol. 10)

Reward of Hundred Years of Fasting

It is narrated by Sayyidunā Salmān Fārsī رحمه الله تعالى that the Holy Prophet صلى الله تعالى عليه وسلم has stated, ‘There is a day and a night in the month of Rajab; if a person fasts during that day and stands (for worship) in the night, it will be as if he fasted for 100 years; and this is the 27th of Rajab. This is the day on
Sha'bān-ul-Mu’āẓẓam

Month of the Holy Prophet

The Prophet of Rahmān, the Intercessor of Ummah, the Owner of Jannah has stated regarding the month of Sha'bān-ul-Mu’āẓẓam, ‘Sha’bān is my month and Ramaḍān is the month of Allah.’ (Al-Jāmi’-u/Saghīr, pp. 301, Hādīṣ 4889)

Which Month is Most Superior after Ramaḍān?

Sayyidunā Anas has stated, ‘Someone asked the Beloved and Blessed Prophet as to which fast is the best after Ramaḍān? He replied, ‘The fast of Sha’bān in the honour of Ramaḍān.’ He was further asked what the best charity was, and he replied, ‘Giving charity in the month of Ramaḍān.’ (Sunan-ut-Tirmiẓī, pp. 146, vol. 2, Hādīṣ 663)

Divine Manifestation in the 15th Night

Sayyidatunā ‘Āishah Šiddīqah reports that the Holy Prophet said, ‘Allah reveals Divine Manifestation in the 15th night of Sha’ban. He forgives those who ask for forgiveness and showers mercy upon those who ask for mercy but leaves those who hold malice (in their hearts for each other).’ (Shu‘ab-ul-Īmān, pp. 383, vol. 3, Hādīṣ 3835)
Holy Months

Nights Bearing Virtues

Sayyidatunā ‘Āishah Ṣiddīqah stated that she heard the Holy Prophet ﷺ saying, ‘Allah ﷺ opens the portals of goodness in four nights:

1. The night of Eid-ul-Aḍḥā
2. The night of Eid-ul-Fiṭr
3. The night of the 15th of Sha’ban as the names of those who will die and the sustenance of people and the names of those who will perform Ḥajj (this year) are inscribed in this night.
4. Night of ‘Arafa (9th Ḥijjah) till the Aẓān of Fajr.

(Ad-Dur-rul-Manšūrz pp. 402, vol. 7)

Six Nawāfil after Maghrib Ṣalāḥ

To offer particular six Rak’āt of Nafl after the Farḍ and Sunan of Ṣalāt-ul-Maghrib is one of the traditions of the pious saints of Islam. After offering the Farḍ and Sunan etc., offer six Rak’āt of Nafl in sets of two. Before offering the first two Rak’āt, make the intention: ‘Yā Allah ﷺ! By the virtue of these two Rak’āt, grant me long life with wellbeing.’ Similarly, before offering the second two Rak’āt, make the intention: ‘Yā Allah ﷺ! By the virtue of these two Rak’āt, protect me from calamities.’ Before offering the last two Rak’āt, make the intention: ‘Yā Allah ﷺ! By the virtue of these two Rak’āt, do not make me dependent on anyone except You.’

After every two Rak’āt, recite Sūraḥ al-Ikhlāṣ twenty one times or Sūraḥ Yāsīn once. If possible, recite them both. It is also

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possible that one Islamic brother recites Sūrah Yāsīn while the rest listen. Keep in mind that the other Islamic brother(s) should not recite Sūrah Yāsīn etc. aloud individually while loud recitation is already taking place. Huge reward will pile up for you at the very beginning of the night. Each time after Sūrah Yāsīn, recite the Du‘ā of mid-Sha‘bān:

**Du‘ā for Mid-Sha‘bān**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah عَزَّوَجَلَّ - beginning with the name of - the Most Gracious, the Most Merciful
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اللَّهُمَّ يَآداَمْ تَمِّنْ عَلَيْهِ يَا ذَالِجَالِ، وَالآَمَيْدُ يَا ذَالِطَوْلِ وَالْإِنْعَامُ لَا إِلَهَ إِلَّا أَنتَ، ظُهْرُ اللَّاِجِينَ وَجَارُ الْمُسْتَجَبِينَ، أُمَانٌ الخَائِفِينَ، اللَّهُمَّ إِن كُنتَ كَبِنُتُيْ عَنْدَكَ فِي أَمِّ الْكِتَابِ شَقِيَّاً أَوْ مَحْرُوْمًا أَوْ مَطْرُوْدًا أَوْ مُقَتَّرَ عَلَيْهِ مَّعْدُوْنَ، فَقَامَ اللَّهُ يُفْضِلْ لَكَ مَفَاتِحَ، وَحَرَّمَ مَنْ عَلَى الْرَّزْقِ، وَأَشْرَقَ رِزْقُكَ وَإِثْرُكَ، وَأَتَيْتَ عَنْدَكَ فِي أَمِّ الْكِتَابِ شَقِيَّاً، مَرْزُوْفًا مُوفَقًا لِلْحَيْرَاتِ، فِي نَأْتَاكَ قُلْتَ وَقُولُ لَكُمْ أَنَّكَ فِي كِتَابِكَ
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Translation: Yā Allah! O the One who does favour to everyone but no one can do any favour to You! O the One bearing high majesty and grandeur! O the One who bestows bounty and rewards! There is none worthy of worship except You. You help the troubled, provide refuge to those who seek refuge and give peace to those who are in fear. Yā Allah! In the primary book (i.e. Lauḥ Maḥfūẓ/Secured Tablet) that is with You, if You have written my name among the unfortunate, the deprived, the rejected or one with lacking sustenance, then Yā Allah, with Your grace, remove my misfortune, deprivation, disgrace and lack of sustenance, write my name among those who are blessed with good fortune, increased sustenance and ability to perform good deeds in the primary book. Indeed, You have truly mentioned in Your own descended book (i.e. the Holy Qurān) as uttered by Your Prophet ﷺ:

Translation from Kanz-ul-Īmān: ‘Allah erases and confirms whatever He wills; and only with Him is the real script.’ (Part 13, Sūrah Ar-Ra’d, verse 39) O my Rab! By virtue of Divine Manifestation
that lies in 15th night of the blessed month of Sha’bān in which every prudent task is assigned and is made irrevocable, remove from us all calamities and discords, those that we know about as well as those that we do not, while You know everything the most. Truly, You are the most powerful, the most reverent. And may Allah Almighty send blessings and salutation on Sayyidunā Muhammad صلى الله عليه وسلم, and on his family and his companions, and all praise is for Allah ﷺ, the Sustainer of the worlds.

**Lighting Candles on Graves**

It is Sunnah for Islamic brothers to visit the graveyard on Shab-e-Bara’at (by Shari’ah, Islamic sisters are not allowed). It is not allowed to burn candles on the graves. However, if there is darkness in the graveyard and one needs light for the recitation of the Qurān etc., a candle may be lit in this case at some distance away from the grave for the sole purpose of having light.

Similarly, there is no harm in burning incenses at some distance away from the grave for spreading fragrance among the attendees. Laying shawls at the blessed graves of the Auliyā and burning lamps beside them is permissible as these acts would attract people and it will inculcate respect and reverence of saints in their hearts, and they will visit the shrines in order to gain spiritual benefit. If the graves of Auliyā and those of common people are kept in the same condition, many religious benefits would be lost.
Fireworks are Ḥarām

Sadly, the vile tradition of fireworks is rapidly spreading amongst Muslims. Every year, Muslims waste millions of rupees buying fireworks. It’s often reported that so many houses have been burnt and so many people have tragically lost their lives as a result of fireworks. It can result in the loss of life and property, and it is a complete wastage of money. Above all, it is disobedience of Allah َعَزَّوَجَلَّ.

Muftī Aḥmad Yār Khān علیهم السلام has stated, ‘Making, purchasing, selling and setting off fireworks are all Ḥarām acts.’ (Islāmī Zindagi, p. 78)

Ramadan-ul-Mubārak

Excellence of Šalāt-‘Alān-Nabi صلی الله علیه وآله وسلم

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صلی الله علیه وآله وسلم has said, ‘Without doubt, the closest person to me on the Day of Judgment will be the one who recited the most Šalāt upon me.’ (Sunan-ut-Tirmizī, pp. 27, vol. 2, Ḥadīth 484)
Dear Islamic brothers! It is a great bounty of Allah عَزَّوَجَلَّ that He has granted us a tremendous gift in the form of the Holy month of Ramaḍān, whose every moment is full of mercy. The reward of good deeds is multiplied many times in this month. The reward for a Nafl (supererogatory) act is made equivalent to that of a Farḍ one, while the reward for a Farḍ act is multiplied 70 times.

In this month, even the sleep of a fasting person is considered an act of worship. The angels who hold the Divine Throne say ‘Āmīn’ for the Du’ā of the fasting people. According to a Ḥadīth, the fish in the oceans ask for forgiveness until Iftār for the one who fasts in Ramaḍān. (At-Targhib wat-Tarhib, pp. 55, vol. 2, Ḥadīth 6)

The Palace with a Gate of Gold

Sayyidunā Abū Sa’īd Khudrī رضي الله عنه narrates that the Holy Prophet صل الله عليه وسلم said, ‘On the first night of Ramaḍān, the portals of the skies and the Heavens are opened, and they remain open until the last night (of the month). So if anyone offers Šalāh in any night of this month, Allah عَزَّوَجَلَّ will reward him with 1,500 virtues for every Sajdaḥ (prostration) and make a palace of red rubies for him that will have 60,000 gates. The gates will have door-sections of gold that will be embroidered with red rubies. Thus, the one who fasts on the first day of Ramaḍān will be forgiven for his sins until the last day of the month and 70,000 angels will ask for his forgiveness from morning till evening. Each time he prostrates during the day or at night, he is bestowed with such a tree in Heaven that a horse rider can travel in its shadow for 500 years.’ (Shu’ab-ul-Īmān, pp. 314, vol. 3, Ḥadīth 3635)
Dear Islamic brothers! What an enormous favour the Magnificent Rab has bestowed upon us by granting us this blessed month by virtue of His Beloved and Blessed Rasūl. It is the month in which all the portals of Heaven are opened and the reward for good deeds is greatly enhanced. According to the foregoing ḥadīth, the one who performs Ṣalāh in any of the nights of Ramaḍān will be granted the reward of 1,500 good deeds for every Sajda that he performs. Further, there will be a magnificent Heavenly palace as well.

This blessed ḥadīth also contains a glad tidings that 70,000 angels make Du’ā for the forgiveness of the fasting Muslims from morning till evening.

Dear Islamic brothers! The mindset of attaining the blessings of Ramaḍān is developed by adopting the company of the devotees of the Prophet who are associated with Dawat-e-Islami, a global non-political religious movement of the Qurān and Sunnah. Otherwise, bad company leads many people to committing sins even in this auspicious month. Let me tell you about a singer who was at one time drowning in the ocean of sins but was later rescued by virtue of the Madani environment of Dawat-e-Islami.

I was an Artist

An Islamic brother of Orangi Town (Bāb-ul-Madīnāh, Karachi) states: Unfortunately, I was a musical artist and I was ruining
my life in musical concerts. I was so heedless that I would neither offer Șalâh nor would I feel guilty about my sins.

Fortunately, making individual effort, a responsible Islamic brother convinced me to attend the 3 day Sunnah-Inspiring Ijtima’a’ held in 1424 A.H., 2003 in Șahr-e-Madînah near the Toll Plaza, Super Highway, Bāb-ul-Madînah, Karachi. On the last day, we all attended a very passionate and heart-rending Du’ā that made me feel guilty about my evil deeds. I could not control my emotions and burst into tears, which softened my heart.

الْحَمْدُ لِلَّهِ عَزّوَجَلّ! I joined Dawat-e-Islami, repented of attending musical concerts and began to travel with Madani Qâfilahs. On 25th December 2004, as I was about to leave home to travel with a Madani Qâfila, I received a phone call from my younger sister who was very sad. She gave me the news of her new born blind baby girl and told me that the doctors said her baby would never be able to see. As she was talking, she could not hold herself back and began to cry. I encouraged her by saying that I would pray for her baby in the Madani Qâfila, إن شاء الله عز وجل.

During the Madani Qâfila, I made supplications myself and asked the Prophet’s devotees of the Madani Qâfila to pray as well. It was my second day back from the Madani Qâfila when I received another phone call from my sister but this time she sounded extremely happy; she told me that the doctor’s of her baby Maḥak had got her eye-sight back! Amazed, the doctors remarked that they don’t know as to how it happened because they didn’t have any cure for the problem.
At present, I am blessed with the opportunity to carry out the Madani activities of Dawat-e-Islami as a member of the ‘Alaqai Mushawarat in Bab-ul-Madinah, Karachi.

Dear Islamic brothers! Did you see how great the Madani environment of Dawat-e-Islami is? Many people who were previously wicked and impious are now leading their lives following the Sunnah of beloved Rasul owing to the blessing of joining the Madani environment of Dawat-e-Islami. The aforementioned event also highlights the significance of travelling with Madani Qasilah. Like the troubles and problems of some people are solved due to travelling in Madani Qasilahs, similarly the troubles and difficulties of the afterlife will also be relieved by virtue of the intercession of the Beloved and Blessed Prophet.

Five Special Blessings

Sayyidunā Jābir bin ‘Abdullaĥ narrates that the Beloved and Blessed Prophet has stated, ‘In Ramaḍān, my Ummah has been gifted five such things which were not given to any other Prophet before me:

1. On the first night of Ramaḍān, Allah focuses with special mercy upon them and the one upon whom Allah focuses special mercy will never be tortured.

2. In the evening, the smell emanating from their mouths (due to hunger) is better than the scent of musk in the court of Allah.
3. Angels pray for their forgiveness every night and every day.

4. Allah ﷺ orders Heaven to be adorned for His (righteous) people and says, ‘Soon they will get rid of the grief of the world and find solace in My house and My benevolence.’

5. On the last night of Ramaḍān, Allah ﷺ forgives them all. Standing up, a person asked, ‘Yā Rasūlallāĥ ﷺ Is that Laīla-tul-Qadr?’ He ﷺ replied, ‘No. Do you not see that a labourer is given his wages when he finishes his job!’ (At-Targhib wat-Tarhib, pp. 56, vol. 2, Ḥadīš 7)

**Expiation for Minor Sins**

Sayyidunā Abū Ḥuraīràḥ ﷺ narrates that the Prophet of Raḥmaḥ, the Intercessor of Ummah ﷺ said, ‘The five daily Ṣalāḥ and Ṣalā-tul-Jumu’āh compensate for sins till the next Friday, and Ramaḍān compensates for sins until the next Ramaḍān, provided that the major sins are avoided.’ (Saḥîḥ Muslim, pp. 144, Ḥadīš 233)

**Method of Repentance**

Ramaḍān is such a blessed month in which rain of mercy showers upon us and it is a means for forgiveness of our minor sins. Major sins are forgiven on repentance. The way to repent from major sin is to mention the sin one has committed and then feel resentment for it in one’s heart and firmly vow not to commit it again. Let us say, for instance,
that someone lied. He should say, ‘Yā Allah! I repent of the lie that I have committed and I will not tell a lie again.’ Whilst repenting, he must despise the act of lying and be sincere when he says the words ‘I will not lie again’ otherwise his repentance will not be valid. If the right of somebody was violated, then it is necessary to seek forgiveness from him in addition to repentance.

Sixty Thousand Forgiven Every Night

Sayyidunā ‘Abdullaĥ Ibn Mas’ūd narrates that the Beloved and Blessed Prophet has stated, ‘In every night of Ramadān, an announcement is made in the skies till dawn, ‘O seeker of goodness! Complete it (i.e. come towards obedience of Allah) and rejoice, and O evil one! Give up your evil and take some lesson. Is there any seeker of forgiveness; that he may be granted what he seeks? Is there anyone who repents; that his repentance may be accepted? Is there anyone making Du’ā; that his Du’ā may be accepted? Is there anyone who seeks anything; that he may be given what he wishes for?’ Allah frees sixty thousand sinners from Hell each evening of Ramadān at the time of sunset, and on the day of Eid He forgives as many people as the total number of those freed throughout the month.’ (Ad-Dur-rul-Manšīr, pp. 446, vol. 1)
O lovers of Madīnaĥ! The advent of Ramaḑān is an enormous favour bestowed upon us. The portals of mercy are opened by the grace of Allah عَزَّوَجَلَّ and innumerable people are forgiven. If only we sinners would also be freed from the fire by virtue of Ramaḑān and the Holy Prophet صلى الله عليه وسلم!

صلُّوا عَلَى الْحَيْبَب صلى الله تعالى عَلَى مُحَمَّد

**One Million Sinners Freed from Hell Every Day**

Whilst mentioning the favours, bounties, mercy and forgiveness from Allah عَزَّوَجَلَّ, one day the Beloved and Blessed Prophet صلى الله عليه وسلم said, ‘On the first night of Ramaḑān, Allah عَزَّوَجَلَّ focuses a glance at His creation and if Allah عَزَّوَجَلَّ glances at any of His servants He عَزَّوَجَلَّ will never torment him. He عَزَّوَجَلَّ frees one million (sinners) from Hell every day, and on the 29th night He عَزَّوَجَلَّ sets free as many as were freed throughout the month.

On the night of Eid-ul-Fiตร, the angels rejoice and Allah عَزَّوَجَلَّ invokes the Divine Manifestation of His Nūr and says to them, ‘O group of angels! What is the reward for a labourer that has completed his work?’ They reply that he be given his complete recompense. Allah عَزَّوَجَلَّ then says, ‘Be witness that I have forgiven all of them.’ *(Kanz-ul-‘Ummāl, pp. 219, vol. 8, Ḥadiș 23702)*

**Forgiveness for One Million in Every Moment of Friday**

Sayyidunā ‘Abdullaĥ Ibn ‘Abbās رضِيَ اللَّهُ عَنْهُما narrates that the Beloved and Blessed Prophet صلى الله عليه وسلم said, ‘In Ramaḑān,
every day at the time of sunset, Allah عَزَّوُجَلَّ frees one million such sinners from Hell for whom Hell had become Wājib due to their sins, and, in every moment of Friday (i.e. from sunset of Thursday to the sunset of Friday), He عَزَّوُجَلَّ frees one million such sinners from Hell who had deserved damnation.’ (Kanz-ul-'Ummāl, pp. 223, vol. 8, Ḥadiṭh 23716)

Dear Islamic brothers! The foregoing Ḥadiṣ contains a blessed account of great bounties and rewards from Allah عَزَّوُجَلَّ! Every day in Ramaḍān one million sinners that had deserved Hell are forgiven, and one million sinners are set free from the punishment of Hell in every single moment on Friday, and then in the last night of Ramaḍān, sinners are freed equal to the total number of the people freed from the punishment of fire throughout the month.

May Allah عَزَّوُجَلَّ also include us in those fortunate forgiven ones!

آمِينَ يَجَابَ النَّبِيُّ الَّذِيْنَ يَأْتِيُونَ اللَّهَ تَقَالَ عَلَيْهِ وَلَيْسَ مَثَلُهُمْ صَلَّوُا عَلَى الْحَيِيْبَ صَلَّى اللَّهُ تَقَالَ عَلَى مُحَمَّدَ

Spend More

Sayyidunā Ḍamūrah Ḥ shall the name of God be praised ٌ عَلَى الْحَيِيْبَ narrates that the Beloved and Blessed Prophet صلّى الله تعالى ﷺ said, ‘Spend more (money etc.) on your family in Ramaḍān because spending in Ramaḍān عَزَّوُجَلَّ is like spending in the path of Allah عَزَّوُجَلَّ.’ (Al-Jami’-uṣ-Ṣaghīr, pp. 162, Ḥadiṭh 2716)
Dear Islamic brothers! The books of Ḥadīṣ are full of narrations regarding the virtues of the month of Ramaḍān. The blessings and mercies of Ramaḍān-ul-Mubārak are so great that the Noble and Beloved Prophet ﷺ has stated, ‘If people know what Ramaḍān is, then my Ummaĥ would wish for prolonging of Ramaḍān throughout the year.’ *(Ṣaḥīḥ ibn Khuzaymā, pp. 190, vol. 3, Ḥadīth 1886)*

**Madīnah:** For learning details regarding excellence of Ramaḍān, please refer to the chapter ‘Blessings of Ramaḍān’ in *Faizān-e-Sunnat*.

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**Shawwāl-ul-Mukarram**

### 3 Virtues of Fasting 6 Days in Shawwāl

#### Pure From Sins Like a New Born Baby

Sayyidunā ‘Abdullāh bin ‘Umar رحمن الله تعالى علیه وسلّم narrates that the Noble Prophet ﷺ said, ‘Whoever keeps the fasts of Ramaḍān and then fasts for six days in Shawwāl will be cleansed from sins as if he was born from his mother’s womb today.’ *(Majma’-uz-Zawāid, pp. 425, vol. 3, Ḥadīth 5102)*

#### As If Fasted for Entire Lifetime

Sayyidunā Abū Ayyūb رحمن الله تعالى علیه وسلّم narrates the following statement of the Holy Prophet ﷺ: ‘Whoever fasts in Ramaḍān and then fasts six days in Shawwāl, it is as if he fasted for entire life.’ *(Ṣaḥīḥ Muslim, pp. 592, Ḥadīth 1164)*
As If Fasted the Entire Year

Sayyidunā Šaubān narrates that the Prophet of mankind, the peace of our heart and mind, the most generous and kind said, ‘The one fasting six days after Eid-ul-Fiṭr (in Shawwāl) has fasted the entire year because whoever brings one good deed will get ten in return.’ *(Sunan Ibn Mājah, pp. 333, vol. 2, Ḥadīš 1715)*

Žul-Ḥijja-tul-Ḥarām

Excellence of First Ten Days

According to some blessed Aḥādīš, the first 10 days of Žul-Ḥijja-tul-Ḥarām are the best of days leaving that of Ramaḍān.

Four Narrations Regarding ‘Asharaḥ Żul-Ḥijjaḥ

The Best Days for Performing Good Deeds

The Prophet of Raḥmaḥ, the Intercessor of Ummah, the Owner of Jannāḥ said: ‘There is no deed, performed any other day, which Allah likes more than the deed performed during these ten days.’ The blessed companions asked, ‘Yā Rasūlallāḥ not even Jihad?’ He replied, ‘And not even Jihad, except the person who leaves his home with his life and money and does not bring anything back.’ (In other words, only the Mujāḥid who succeeds in sacrificing his life and money in the path of Allah can excel). *(Ṣaḥīḥ Bukhārī, pp. 333, vol. 1, Ḥadīš 969)*
As Excellent As Laīla-tul-Qadr

It is mentioned in a blessed Ḥadīṣ that Allah * سبحانه وتعالى* likes to be worshipped during the (first) ten days of Żul-Ḥijjah more than any other day. The fast of any one of these days is equivalent to a year’s fasts and the night Śalāḥ during any one of these nights is equivalent to that of Laīla-tul-Qadr. (*Sunan-ut-Tirmīzī, pp. 192, vol. 2, Ḥadīṣ 758*)

Fast of ‘Arafaḥ

Sayyidunā Abū Qatādaĥ رضي الله تعالى عنه narrates the following fragrant statement of the Holy Prophet * صلى الله عليه وسلم* , ‘I have presumption from Allah * سبحانه وتعالى* that the fast of ‘Arafaḥ (9th Żul-Ḥijjah) removes the sins of the previous year and the next year.’ (*Sahīh Muslim, pp. 590, Ḥadīṣ 196*)

One Fast Equivalent to One Thousand Fasts

Sayyidatunā ‘Āishaĥ حمیزة بنت خالد narrated that Rasūlullāĥ ﷺ said, ‘The fast on the day of ‘Arafaḥ (9th Żul-Ḥijjah) is equivalent to one thousand fasts.’ (*Shu’ab-ul-Īmān, pp. 357, vol. 3, Ḥadīṣ 3764*)

However, this fast is Makrūḥ for the one who is in the plains of ‘Arafāt to perform Ḥajj as Sayyidunā Ibn Khuzaymaĥ رضي الله تعالى عنه narrates with reference to Sayyidunā Abū Ḥurairāĥ رضي الله تعالى عنه that the Holy Prophet * صلى الله عليه وسلم* prohibited (Ḥajj-pilgrims) to fast on the day of ‘Arafaḥ (9th Żul-Ḥijjah) in the plains of ‘Arafāt. (*Sahiḥ ibn Khuzaymā, pp. 292, vol. 3, Ḥadīṣ 2101*)
Recovery from Jaundice

In order to obtain the blessings of fasting and acquire knowledge of Shari’a, please join the Madani environment of Dawat-e-Islami, a global non-political religious movement of the Qur’an and Sunnah.

So as to improve your character, please buy a Madani In’amāt booklet from Maktaba-tul-Madinah, fill it in daily and hand it in to the relevant responsible Islamic brother of Dawat-e-Islami in your area. Travel with Madani Qāfilaḥs as well in the company of devotees of Prophet to learn Sunnah of the Holy Prophet ﷺ.

There are great blessings of travelling with Madani Qāfilaḥ. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement: (Probably) In 1994, my wife suffered from jaundice; she was in serious condition and was under medical treatment in her parental house in Bāb-ul-Madinah, Karachi.

As I was already aware of the blessings of the Madani Qāfilaḥ, I travelled with a Madani Qāfilaḥ for sixty three days. During the Qāfilaḥ, I visited Bāb-ul-Madinah, Karachi. Upon phoning, I was informed that she was still in serious condition and her bilirubin had increased to an alarming level. There was no improvement in her condition in spite of being administered twenty five drips of glucose. I tried to comfort her saying that she would recover due to the blessings of Madani Qāfilaḥ, إن شاء الله عز وجل. I remained in contact with her (during the Madani Qāfilaḥ).
Her condition began to improve day by day. I was to travel out of Bāb-ul-Madīnaĥ after five days; when I phoned to ask about her health I was given the good news that, the bilirubin report had been normal and the doctor also expressed satisfaction. I glorified Allah and happily travelled further with the Madanī Qāfilah in the company of devotees of Prophet.

**Better than One Year’s Worship**

Sayyidunā Sulaymān Dārānī has stated, ‘Abandoning a desire from the desires of Nafs is more beneficial to the heart than fasting and remaining awake (in worship) for the entire year.’

*(Jazb-ul-Qulāb, pp. 336, vol. 2)*
Excellence of Ṣalāt-‘ Alan-Нabi

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet Ṣallallahu ‘alayhi wa sallam has stated:

من صلى على واحده صلى الله عليه وسلما عشر صلوات وخطب عنه عشرون خطب ورفعته له عشرون درجات

Meaning: ‘Whoever recites Ṣalāt upon me once, Allah Ṣallallahu ‘alayhi wa sallam bestows 10 mercies on him, 10 of his sins are forgiven, and his rank is raised by 10 degrees.’

(Mishkāt-ul-Ma’ābīh, pp. 189, vol. 1, Ḥadīth 922)

25 Madanî Pearls Regarding Dates

1. The Noble Prophet Ṣallallahu ‘alayhi wa sallam has said, ‘Ajwâḥ (the name of the best type of date in Madina-tul-Munawwarah)
of ‘Āliyaĥ (the name of a place in Madīna-tul-Munawwarah towards Masjid al-Qubâ) carries cure for all ailments.’

According to a narration, ‘Eating seven ‘Ajwaĥ dates daily for seven days protects against leprosy.’ (‘Umdat-ul-Qārī, pp. 446, vol. 14)

2. The Beloved and Blessed Prophet صلى الله تعالى عليه وسلم said, ‘The ‘Ajwaĥ date is from Heaven; it contains cure for poison.’ (Sunan-ut-Tirmīzī, pp. 446, vol. 4, Ḥadīṣ 2073)

According to a narration in Bukhārī, if anyone eats seven ‘Ajwaĥ dates in the morning (before eating anything else), then on that day magic and poison will not be able to harm that person. (Ṣaḥīḥ Bukhārī, pp. 540, vol. 3, Ḥadīṣ 5445)

Can Everyone Use the Remedies Mentioned in the Ḥadīṣ?
One should not try the treatments and remedies mentioned in the blessed Aḥādīṣ on his own. There is no doubt that the blessed sayings of the Holy Prophet صلى الله تعالى عليه وسلم are the truth and nothing but the truth, but it is possible that the treatment the Holy Prophet صلى الله تعالى عليه وسلم prescribed had been exclusively for certain times, seasons or for certain people depending on their particular physical instinct and state, just as Muftī Aḥmad Yār Khān عليه وسلم has stated in commentary of the Ḥadīṣ [meaning, ‘The black seed is a cure for every disease except death.’ ‘By every disease’ it means cure for every disease related to phlegm or bodily fluids. Since Kalaunjī (the black seed) is warm and dry in nature therefore it will be beneficial for those who suffer from diseases which are related to cold and secretions.’

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Ahead, he writes further, ‘Here it implies the common
diseases found in Arabia; the black seed is beneficial for the
general diseases found in Arabia. One should remember that
the remedies mentioned in Ahādīṣ should be used with the
consultation of a professional doctor. Do not use the medication
prescribed for the people of Arabia at your own because our
physical nature is different from that of the Arabs.’ (Mirāḥ, vol.6,
pp.216, 217)

Along with this, it must be noted that none of the cures
mentioned in this book should be carried out without prior
consultation with a doctor, even if the cure is specifically for
the illness you are suffering from. The basic reason for this is
that different people have different natures; the same medicine
can cure one person but it may be lethal for another. Therefore,
your own particular doctor who is acquainted with your specific
nature is in a better position to decide which cure is appropriate
for you and which is not. This is because it is one thing to
describe the method of cure in a book and a completely different
thing to cure a particular ill person.

3. Sayyidunā Abū Ḥuraīrah has stated, ‘Dates
protect against appendicitis.’ (Kanz-ul-'Ummāl, pp. 12, vol. 10,
Hadīṣ 28191)

4. The Beloved Rasūl of Allah has stated,
‘Eating dates in the morning before eating anything else
kills the worms of the stomach.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 398,
Hadīṣ 6394)

5. Sayyidunā Rabi’ bin Khašīm says, ‘In my view,
dates and honey are the best cures for a pregnant woman
and a sick man respectively.’ (Ad-Dur-rul-Manšūr, pp. 505, vol. 5)
6. Sayyidī Muhammad Aḥmad Žāḥībī رحماتهِ اللّٰهُ عَلَيْه says, ‘If a pregnant woman is given dates to eat, she will give birth to a baby-boy who will be handsome, tolerant and compassionate.’

7. Dates are very beneficial to the one who has become weak due to hunger because they are full of nutrients and revive energy rapidly. This is the wisdom of doing Ifṭār with dates.

8. Doing Ifṭār with chilled water may cause gastric problems and swelling of the liver. Eating dates before drinking cold water reduces this risk, but remember! Drinking extremely chilled water is always harmful.

9. Eating dates with melon or cucumber, or dates with watermelon is a Sunnah. There are many Madani pearls of wisdom in this also. The fact that it is a Sunnah is enough for us to act upon it. According to doctors, it removes physical and sexual weakness, and thinness. In a blessed Ḥadīš the Holy Prophet صلى الله عليه و سلم has also stated, ‘Eat butter with dates and eat fresh and old dates together because, when the devil sees someone eating fresh and old dates together, he regrets that man has become strong by eating fresh dates with old ones. (Sunan Ibn Mājah, pp. 39, vol. 4, Ḥadīš 3330)

10. Dates are a cure for chronic constipation.

11. Dates are beneficial for asthma and other diseases related to heart, kidney, gall bladder, bladder and intestine. They treat phlegm and dried mouth, strengthen a man’s virility and vitalize urinary system.
12. Eating dates grinded with their seeds is beneficial in cardiac diseases and cataract.

13. Drinking date-soaked water cures liver problems. This water is also effective for treating diarrhoea. (Leave the dates in water to soak at night and then drink in the morning before eating anything else but don’t place it in a cooler).

14. Dates boiled in milk constitute a highly nutritional diet. This is very useful in overcoming the weakness that exists after recovery from illness.

15. Wounds heal quickly by eating dates.

16. Dates are an effective medicine for jaundice.

17. Fresh and fully ripe dates cure bile problems and acidity.

18. Burn the date-seeds and grind them to prepare tooth powder. Its usage makes the teeth shiny and removes bad odours of the mouth.

19. Applying the powder of burnt date-seeds onto wounds stops bleeding and helps the wounds heal up.

20. Burning date seeds in fire and then inhaling the smoke dries the warts of piles.

21. Using burnt date tree roots or leaves as a tooth powder is beneficial in treating toothache. Boiling the roots or leaves in water and rinsing the mouth with it is also effective for treating toothache.

22. If eating dates causes any side effect to someone, he should eat them with pomegranate juice, poppy seeds or black pepper seeds.
23. Eating half ripe and old dates together is harmful. Similarly, eating dates with grapes, currants, raisins or figs, or eating a large quantity of dates immediately after recovering from an illness in weakness or eating dates whilst suffering from an eye infection are all harmful.

24. Do not eat more than 60 grams of dates at a time. When eating old dates one should open them up and check them for small red insects and clean them. It is Makrûh to eat dates which are suspected to have insects inside without cleaning them. (‘Ūnul Ma‘būd, pp. 246, vol. 10) Sellers often rub mustard oil on dates to make them look shiny so it is better to soak them in water for a few minutes to remove any fly droppings and dirt and then wash them before eating. Fresh ripe tree dates are more beneficial.

25. Do not throw away the seeds of dates brought from Madīnah-tul-Munawwarah. Instead, keep them in a respectful place or put them into a river. Further, one can gain their blessings by cutting them into tiny pieces and eating like nuts. No matter which part of the world any thing comes from, when it enters the atmosphere of Madīnah-tul-Munawwarah it gets affiliated with Madīnah and therefore it becomes an object of respect for devotees. (Faizān-e-Sunnat, Bāb: Faizān-e-Ramaḍān, pp. 1018, vol. 1)

30 Mistakes Highlighted

1. To remain happy in the thought that youth and good health will last forever.
2. Screaming and shouting impatiently when struck with calamities.

3. To regard your intellect as greater than that of everyone else.

4. To regard your enemy as weak.

5. To regard an illness as unimportant and not to seek treatment in the early stages.

6. To always act according to one’s own opinion and to discard the suggestions of others.

7. To fall for the flattery of an evil doer, despite having experienced his misconduct several times.

8. To remain contented being jobless and not to search for a job.

9. To tell a secret to another person, and then to emphasise that it must be kept secret.

10. To spend more than one’s income.

11. Not to help others when they are in difficulty, and then to expect help from them.

12. To adopt a good or bad opinion of a person after meeting him just once or twice.

13. Not to serve your parents, and to expect your children to serve you.

14. To leave any work partially done, with the thought that it can be completed at another time.

15. To behave badly with everyone and then to expect goodness from people.
16. To keep the company of deviants.

17. Paying no attention when someone advises for an act of piety.

18. Not to take care as regards to Ḥarām and Ḥalāl and to put others on the same path.

19. To increase trading by lying, taking false oath, or by deceiving others.

20. Not to regard knowledge of religion and piety as virtue.

21. To consider yourself better than others.

22. To push away poor and destitute people from your door.

23. To talk more than necessary.

24. To keep discord with neighbours.

25. To consider friendship of rulers and rich people.

26. To interfere into someone’s private matters for no reason.

27. To talk without thinking.

28. To remain a guest of someone for more than 3 days.

29. To disclose the secret of your home to outsiders.

30. To talk about your problems and worries in front of everyone. (Jannatā Zaīwar, p. 557)

49 Extremely Useful Madanī Pearls

1. At night, when closing the door, look around carefully in the house to make sure that no strangers, cats, or dogs are
anywhere inside the house. If you make this your habit, there will be no harm.

2. Keep the house and everything in it clean and tidy, and keep everything in its place.

3. All the members of the family should decide placement of household items at specified locations with mutual consent. After that everybody should place back the things at their particular location after use so that others should not need to look for or ask for it.

4. Wash all the utensils in the house and place them upside down in a rack or on a shelf. Then, when you wish to use a utensil, do not use it without washing it again.

5. Never put away a used utensil, or one that has food or medicine still in it. Germs spread in used utensils, or ones which have remains of food or medicine in them, and there is a risk of development of different types of diseases in them.

6. Never eat or drink anything in the dark without looking into it.

7. Do not place any couch, chair, any utensil, or any object in the pathway of the house or courtyard. It is quite possible that somebody who is used to walking the same path could trip over being unaware of it and he may get seriously injured.

8. Never drink directly from a jug or a ewer, because firstly this is not a good manner and secondly there is a danger that there may be an insect etc. present in the jug or ewer which might go into the stomach with the water.
9. Set a day for the thorough cleaning of the house e.g. weekly or every 10th day.

10. To stay sitting or lying down asleep all day and all night is very harmful for health. Islamic brothers should walk around for some time in clean and open air, and Islamic sisters should carry out some kind of tiring activity at home in order to remain fit and healthy.

11. If there is a group of people sitting in a certain place, refrain from spitting, coughing out phlegm, or blowing out your nose there, because this is against good manners and can cause other people to be repulsed.

12. Do not clean your nose with your sleeve, shawl, or the edge of your clothing, and do not wipe your hands or mouth with these things, because this is unclean behaviour and is against good manners.

13. Dust off your bed sheets and clothes, and shake your shoes before use, because it is quite possible that a venomous creature may be inside, and you could get stung by it.

14. Whenever playing with, or comforting an infant, never throw the child up in the air, because, Allah forbid, if your hands were to slip, the child’s life might be put in danger.

15. Do not sit in the middle of a doorway because this may cause difficulty for those who are coming and going, and you could also be disturbed in turn.

16. If somebody has pimples or blisters, pain or disease of a private part of the body, do not ask him where it is, because this may cause embarrassment for him.
17. Do not leave the bathroom whilst still fastening your lower garment, rather ensure that you fasten it when still inside.

18. Whenever somebody asks you something, answer him before doing anything else.

19. When answering somebody, speak clearly and in a loud enough voice for him to hear and understand you properly.

20. If you need to tell somebody a secret thing about another person, and if that person is in the same gathering, then do not repeatedly gesture towards that person with your eyes and hands, because this could needlessly create several suspicions in that person’s mind.

21. If you are going to give somebody something, give it from hand to hand, or present it in a container or utensil. Do not throw anything from a distance because it may not reach the other person’s hand, and may fall and break or be ruined.

22. If you are to fan anybody, keep in mind not to allow the fan to touch any part of the person’s head, face or body. Also, do not wave the fan so fast that it causes you or anybody to become anxious.

23. Do not leave dirty clothes which are to go to the laundry all over the house or strewn over the floor. Instead, keep a simple box in a corner of the house and place all the dirty clothes in it.

24. From time to time dry your woollen clothes and books in the sunlight so that insects do not eat into the clothes and books.
25. Do not shake off dusty or dirty things where somebody is sitting.

26. Do not tell of any sad, worrying, painful news or news of any illness until it has been definitely confirmed.

27. Do not leave any food or drink uncovered. Always cover them up to prevent flies from getting to them.

28. Do not run or walk briskly with your head lifted because this could cause you to trip over, or collide with someone.

29. Whilst walking, lift the whole foot and place the whole foot down again. To walk on the toes or heels or to drag the feet when walking is against good manners.

30. Do not sew clothing whilst wearing it.

31. Do not blindly trust anyone until you have examined him thoroughly. In particular, in several cities there are women who say they are ʿHajjan ʿṢāḥibah and they have the holy cloth of the Kaʿbah. They give Taʿwīz (amulets). They get into people’s houses and even talk about Allah ʿazza wa jall and his Beloved Prophet صل الله عليه وسلم to win their hearts.

Beware of these women and do not let them come into your home; rather turn them away at the door. Many such women have stolen from homes and some of them are informants for thieves. They enter the home and look at the situation of the house, and then report back to the thieves and robbers about the internal details of the house.

32. Wherever possible, do not take any items on credit and if you have to take anything on credit, make sure you write down the price of the item and the date, and then ensure
that you pay the money as soon as you have it. Do not depend on remembering about it by heart.

33. Wherever possible, be extremely careful in spending money; in fact make sure you save at least some of the money which you get for spending.

34. Never talk about your family conflicts or disagreements in front of women who go into many homes, such as washer-women, maids, etc. because many such women go around spreading private information about people to others.

35. If anybody knocks at your door claiming to be the friend or relative of one of the members of the household, never let him enter the house nor take any of their items into the house, nor hand over any expensive items to them.

36. Out of affection, do not give your children food when they are not hungry and do not forcefully feed them more food than they desire, as these acts may cause children to fall ill and then you and the child both will have to face trouble.

37. Ensure that you pay careful attention to putting appropriate clothes on your children according to the weather type, as they can become ill if affected by the heat or the cold.

38. Make your children learn their father and mother’s full names, as well as their grandparents’ names and their address and ask them from time to time so that they may memorize these details. The benefit of this is that if, Allah forbid, they were to get lost and someone were to ask their father’s name or where they live, then they would
be able to reply and somebody would get them back to you or call you to get them. If the child does not know these things, then they will just say that they are ‘Dad’s child’ or ‘Mum’s child’ without informing the questioner as to whom their father or mother actually is.

39. Islamic sisters should not go out leaving small children alone in the house. It has happened that a woman left some food in front of a child and then went out. A number of crows came and snatched the food that was in front of the child, and then poked the child with their beaks in the eye until the child’s eye was cut open. Similarly, it has occurred that a cat found a child alone and scratched the child until the child died.

40. Do not insist too much on making someone stay at your home or on serving him food. On some occasions this can cause worry or difficulties for the guest. So ask yourself: What is the benefit of such affection which could lead to hatred or enmity?

41. Do not pass any heavy or dangerous thing from over the top of a person, because, Allah forbid, if that thing slips from your hands and onto the person, then you can imagine how dangerous that would be.

42. When punishing a child or a student, do not hit them with anything made from clay or wood, and do not kick or punch them. Allah forbid, if they get injury at some sensitive area, an emergency may occur.

43. If you go to somebody’s house as a guest and if you have already eaten, then as per situation, inform them soon after entering that you have already eaten. This is because,
out of courtesy, they will start preparing food for you without asking you first. When the food is presented in front of you and you say that you have already eaten, just imagine what they would feel.

44. If you have buried any cash or jewellery in your home then make sure you inform someone in your family or friends whom you trust, because if you were to suddenly pass away, that cash or jewellery would remain in the ground forever. (In the same way, it is good to take someone into confidence about any other hidden assets, possessions, or important documents).

45. Do not leave the house leaving a fire/lamp/stove burning. Make sure you put the fire out before leaving the house.

46. Do not eat so much that even space for digestive tablet is not left over in the stomach.

47. As far as possible, do not stay in a house alone at night as in case of any emergency who will help. If it is inevitable then that is another matter, but wherever possible do not sleep alone in the house.

48. Do not be arrogant about your talent or abilities.

49. In difficult times no one stays with you, therefore trust only in Allah عزّوجلّ.

(Jannatī Zaīwarz pp. 558z Mulakhkhasan)

16 Domestic Cures and Useful Madani Pearls

1. If pouches carrying parsley are tied to the foot side of the bed, إنَّضَاءُاللَّهَ عَزّوجَلّ the bugs will flee from the bed.
2. If a mosquito net is not available, or if mosquitoes are causing major problems during the summer, scatter basil leaves over the bed; إن شاء الله عز وجل the mosquitoes will flee.

3. When hammering nails into wood, if there is a risk of the shearing of wood then firstly hammer it into soap and then into the wood; إن شاء الله عز وجل the wood will not shear.

4. If you drink the juice of a thin-skinned lime a few times during the day, إن شاء الله عز وجل you will not be attacked by malaria.

5. For prevention of sunstroke, keep an onion in your pocket when travelling in extreme heat.

6. To prevent attack of cholera, use vinegar, limes, and onions excessively.

7. To reduce cooking time of vegetables and to produce yeast in dough in less time, firstly dry the skin of a melon thoroughly and grind it into a thin powder. Then add this powder to the vegetables to cook them quickly and add it to the flour to turn it into yeast quickly.

8. Rubbing olive oil onto the teeth strengthens the gums and strengthens the unstable teeth.

9. If you have hiccups, they can be stopped by eating cloves.

10. If someone has lice in hair, mix extract of mint into soapy water and rinse/wash the head thoroughly with it. By doing this 2 or 3 times, إن شاء الله عز وجل all the lice will die.

11. By rubbing a slice of lemon on the face for some days and then washing with soapy water, moles/ pimples of the face can be removed.
12. If tiredness is felt in legs due to walking, immerse legs in warm water containing salt for some time. By doing this, the tiredness will be removed.

13. If lemon is heated in hot sand or put into a hot pot on surface of rice for some time, it becomes easy to squeeze it and more juice will be recovered.

14. If one is burnt by fire, immediately apply ink or water of quicklime or apply oil of a fig tree or solution of white sugar on the affected area.

15. If someone is bitten by a snake or any other venomous creature, immediately tie a strong piece of string just above where the bite was and do not let such a person sleep. After carrying out this first aid, immediately refer to a doctor.

16. If somebody consumes arsenic (a deadly poison), opium, or stramonium/stinkweed (a plant which has intoxicating seeds), take 23 grams of fennel seeds (fennel is the name of a fragrant plant) and boil them in half litre of water and add 250 grams of butter and 12 grams of salt. Then give this to the patient to drink at a tepid temperature and make him vomit. When the patient has vomited profusely, give him milk to drink, and if this causes further vomiting then this is very good. Furthermore, do not allow the patient to sleep – the patient will regain his health. (Jannati Zaïwar, p. 565)
Methods to Get Rid of Snakes, Scorpions, Leeches and Ants

Snakes: Take 250 grams of Sal ammoniac and dissolve it in 5 litres of water. Then sprinkle it in every single corner, and every nook and cranny of the home. If there is a snake in the house, it will run away, and from time to time continue to sprinkle this water, then اَن شَاء اللَّه عَزّوَجَلَّ snakes will not enter into that home.

A second method is to put mustard seeds in every corner, nook and cranny of the home – اَن شَاء اللَّه عَزّوَجَلَّ the snake will die immediately. If you sprinkle mustard seeds around yourself before going to sleep, اَن شَاء اللَّه عَزّوَجَلَّ snakes will not be able to come near you.

Scorpions: If the juice of a radish is poured onto a scorpion, اَن شَاء اللَّه عَزّوَجَلَّ the scorpion will die, and if you place some pieces of radish in the hole where the scorpion is, then the scorpion will not be able to leave the hole, rather it will die inside that hole.

Another method is to put the roots of a special type of grass [Chiřchištā] on the bed sheets; due to its effect, scorpion will not be able to get onto the bed. If bitten by a scorpion, apply opopanax oil or rub the roots of the above grass on affected area اَن شَاء اللَّه عَزّوَجَلَّ the poison will not affect.

Leeches: If a leech has stuck to somebody or gets into his ear, put sugar onto it – its feet will leave the skin. Also if the juice of an onion is put onto it, it will not only detach from the body but will also die. If it has caused some injury, then fry an onion on a pan and put onto the wound; it will be healed.
Fleas (a winged poisonous insect, which causes itching if it bites): Take the fruit or roots of a colocynth and soak it into water, and then sprinkle the water across the entire house – إن شاء الله غَرَّةُ الذَّلِيلَ، the fleas will escape from that home.

Ants: These flee away due to bad smell of Asafoetida (the foul-smelling resin of a tree).

Bookworms and Cloth Worms: Place absinthe wormwood (the name of a chemical), or mint, or lemon skin, or leaves of neem in the books or clothes – إن شاء الله غَرَّةُ الذَّلِيلَ – the books and clothes will remain protected from the worms. (Jannatī Zaīwarz, p. 567)

15 Precautions & Cures during Pregnancy Period

1. During the period of pregnancy, the woman should be careful not to take heavy diets which cause constipation. If she feels any type of heaviness in the stomach, then she should not eat bread or rice for one or two times, but rather just put butter into the soup and drink it or take a few Munaqqā (large raisins) or pickles of Ĥař (a herbal medicine).

2. A pregnant woman should not put her feet with pressure on ground when walking, nor should she walk briskly. In the same way she should not suddenly come down with jerk to a lower place from a higher position, and she should not run up the stairs, but rather walk up slowly. In other words, she should take care that the belly shouldn’t move too much and it isn’t subjected to any sudden jerks and she should not lift heavy things. She should not do any arduous work, nor become angry or sad, nor take laxatives, nor smell too much perfume.
3. A pregnant woman should keep habit of walking around, because by staying sitting or lying down all the time, laziness and flatulence may occur. Her stomach may get disturbed and she may suffer constipation.

4. A pregnant woman should avoid relation with her husband; this caution is necessary especially before the 4th month (to pregnancy) and after the 7th month.

5. If a pregnant woman begins to vomit, she should take mint sauce, or lemon having thin peel.

6. If during the pregnancy, vaginal bleeding starts, consume tablet of Kahrbā (a herbal medicine) and refer to a female doctor immediately.

7. If the woman has history of miscarriage, she should take extra precaution up to the 4th month and after the 7th month. She should totally abstain from foods which are warm in nature and it is better for her to keep wear a sarong. She should not lift any weight. She should not do any strenuous work and if there are any signs of miscarriage (such as water or blood being released), then she should consult a female doctor immediately.

8. If, Allah forbid, the pregnant woman has the habit of eating clay (some women eat clay from Multan with great zeal, and this is harmful), it is necessary for her to give up this habit. If there is an excessive desire to eat clay, then she may consume starch tablets or bamboo sugar (a white substance which is extracted from the bulbous roots of bamboo); the habit of eating clay will be broken.
9. If the pregnant woman loses her appetite, then she should abstain from sweet foods, and foods with excessive butter and oil. Instead of these, she should consume plain foods. In case of gastric troubles, use Namak Sulaymānī or Jawārish Kamūnī (both these are herbal medicines).

10. Some pregnant women suffer swelling on their feet – this is nothing to worry about and it is not harmful; after delivery this will recede by self. *(Jannatī Zaīwar, p. 568)*

11. When the 9th month of pregnancy begins, it is necessary to take extreme precaution. It is time to provide strength to the pregnant woman, so take these measures. Every day grind 11 almonds with crystallized sugar and lick the resulting substance. Take two coconuts and some sugar and grind them to a powder using a pestle and consume 23 grams of this powder every day. Drink as much cow’s milk as can be digested, and also consume butter and similar foods. These measures will ease delivery.

12. When the time of delivery is approached and the labour pains begin, there is ease in delivery if a magnet is placed in the left hand, and roots of Mongay (a red-coloured stone found in the sea which resembles thin branches; it can be purchased from a herbalist and is referred to with the name ‘Shākh-e-Marjān’ ['branch of the coral]) are tied around the left thigh.

13. At the time of the delivery, call for a skilled midwife or lady doctor. The mother and child can often be harmed by the mistakes of unskilled midwives.
14. After the delivery, it is beneficial to perform massage of oil on the body of the mother. It is an old tradition and is extremely beneficial indeed.

15. If a woman is weak in lactation but she can easily digest milk, she should drink milk every day. In addition to this, chicken soup and carrot’s confectionery are excellent foods. Also, grind few grams of Kalaunji (Nigella Sativa) with equal quantity of red Taudari (a type of seed that can be purchased from a herbalist), mix in milk and make her drink.

(Jannatī Zaīwar, p. 570)

16 Madani Pearls for Caring the Infants

Dear Islamic brothers! In order to protect children from diseases, cautionary measures taken during the period of their infancy can prove to be very beneficial. In this respect, here are 16 Madani pearls carrying such cautions:

1. Reciting یَا بِنُرَ seven times (with Ṣalāt-ʿAlan-Nabī once before and after it) and performing Dam on newly born baby (instantly after birth) will protect the baby from afflictions until puberty.

2. Bathing a new born baby firstly with tepid water mixed with salt and then with ordinary water (not hot) will protect it from spots and boils.

3. Bathing children for some days with water containing salt is very beneficial to their health.
4. Massaging babies with mustard oil after bathing them will be very effective for their health.

5. Making babies lick a little honey two or three times a day before feeding them milk is quite beneficial.

6. Keep the baby’s head raised at all times even when rocking it in your arms and laying it to sleep; lowering the babies head and raising its feet is harmful.

7. Keeping in extremely bright light will weaken the eyesight of a new born baby.

8. When the baby’s gums become strong and it cuts teeth, rub the baby’s gums with chicken fat.

9. Rub honey onto the babies gums once or twice a day. Rubbing oil onto its head and neck is also beneficial.

10. When the period of suckling the baby is going to end and the child begins to eat, never let him/her chew hard foods, instead give the child soft and easily digestible foods.

11. Feed the child cow milk or goat milk.

12. If possible, feed the child healthy foods because, if he survived, the energy that he gains at this age will help him throughout his life.

13. Children should not be fed again and again; do not give the next food before the digestion of the food given earlier completes.

14. It is of vital importance to prevent children from eating sweets and Mīṭhāī (Asian sweets) as these are very injurious to their health.
15. Dry fruits and fresh fruits are very beneficial for children.

16. The earlier you get a baby boy circumcised the better it is because he will feel less pain and the wound will heal much quicker.

5 Madanī Cures for Fever

(Reclining in Paradise, upon thrones) they will neither see the hot sunshine in it, nor the bitter cold.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 29, Sūrah ad-Dāhur, verse 13)

1. Recite this blessed verse 7 times, with ِSalāt-‘Alān-Nabī once before and once after it, and then perform Dam – إن شاء الله عزوجل significant reduction in the severity of the fever will be felt, and the patient will be soothed.

2. Sayyidunā Imām Ja’far Ṣādiq has stated, ‘Recite Sūrah al-Fātiḥah 40 times, with ِSalāt-‘Alān-Nabī once before and once after it, and then perform Dam on water and sprinkle it on the face of the person suffering from fever – إن شاء الله عزوجل he will be relieved.

3. When the Beloved and Blessed Prophet ﷺ had a fever, Sayyidunā Jibrāil ﷺ recited the following Du’ā and performed Dam:
Translation: In the name of Allah َّنَّحْبُوُيَّسِفَيِّكَ بِسْمِ اللَّهِ أَرَقَبَىَكَ عَزَّوَجَلَلََوَ عَيْنِ حَاسِدِ ﯽُسَفِّفَيِّكَ بِسْمِ اللَّهِ أَرَقَبَىَكَ مَنْ كَأْسَيْنَتُكَ مَنْ كَأْسَيْنَتُكَ نَقَسِينَ أَوْ َّنَّحْبُوُيَّسِفَيِّكَ بِسْمِ اللَّهِ أَرَقَبَىَكَ

In the name of Allah َّنَّحْبُوُيَّسِفَيِّكَ I perform Dam on you for each and every illness which is causing you trouble, and from the evil of others, and from the evil eye of the jealous. May Allah َّنَّحْبُوُيَّسِفَيِّكَ bless you with cure. I perform Dam on you in the name of Allah َّنَّحْبُوُيَّسِفَيِّكَ.

(Šahih Muslim, pp. 1202, ᢪadīš 2186)

4. Recite Du‘ā in Arabic (without translation), with Šalât-‘Alan-Nabī once before and once after, and perform Dam on the person who is suffering from fever. The ill person should invoke َّنَّحْبُوُيَّسِفَيِّكَ abundantly.

5. It is narrated in a blessed ᢪadīš, ‘When anyone amongst you suffer fever, sprinkle cold water on him every morning for 3 days.’ (Al-Mustadrak, pp. 282, vol. 5, ᢪadīš 7515)

5 Madani Cures for Aches of Half of the Head

1. If somebody has an ache of half of the head, recite Sūraḥ al-Ikhlâṣ once (with Šalât-‘Alan-Nabī once before and once after it) and perform Dam. Repeat Dam in this way 3 times, 7 times, or 11 times. َّنَّحْبُوُيَّسِفَيِّكَ The ache will be relieved before countdown approaches the figure of 11 times.

2. When one is suffering from pain, rub a side of dry ginger (which can be purchased from a herbalist) in some water, and rub that side dry ginger onto the forehead َّنَّحْبُوُيَّسِفَيِّكَ the ache of half head will be relieved.
3. Drinking milk mixed with pure Ghee is also beneficial.

4. Headache or an ache of half of the head can be reduced by drinking the water of coconut.

5. Put salt into a large container of warm water and place you feet inside for 12 minutes – this will provide relief (you may change the duration as per feelings of relief).

7 Madani Cures for Headaches

1. 

Their heads shall not ache with it, nor shall they lose their senses.

[Kanz-ul-Iman (Translation of Qur’an)] (Part 27, Sura al-Waqi’a, verse 19)

Recite this blessed Ayah 3 times, with Salat-‘Alan-Nabi once before and once after it, and perform Dam on the person who has a headache. He will feel relief.

2. Recite Sura al-Nas 7 times, with Salat-‘Alan-Nabi once before and once after it, and perform Dam on the head. Then ask whether the pain is still there – if it is, perform Dam in the same way again. If the pain is still present after this, repeat this method for a third time. Whether it is pain of the whole head or half of the head, and no matter how severe the pain is, the pain will be relieved in the third time.
3. Whether it is pain of the whole head or half of the head, recite Sūrah Takāšur once, with Ṣalāt-'Alan-Nabī once before and once after it, after Ṣalāh of ‘Aṣr and perform Dam – إن شاء الله غَذَّل لِلَّهِ the pain will be reduced.

4. Place a pinch of salt onto the tongue and then, after 12 minutes, drink a glass of water – no matter what type of headache it is, إن شاء الله غَذَّل the pain will be reduced. (Patients of hypertension should not follow this method, because use of salt is detrimental for them).

5. Put once spoon of turmeric powder into a cup of water and then boil it. Drinking this water or inhaling its steam will إن شاء الله غَذَّل relieve headache. (Make regular use of turmeric in curries and other foods. إن شاء الله غَذَّل the one who consumes a pinch (i.e. about 1 gram) of turmeric every day will be protected against cancer).

6. Eating fresh warm Jalaybī (an Asian confectionery) cooked in pure Ghee before sunrise will إن شاء الله غَذَّل relieve a headache.

7. If you are ever affected by a random headache, after taking meal, dissolve 2 tablets of Aspirin in water and drink it – إن شاء الله غَذَّل the pain will be relieved. (If you are to take any type of analgesic tablets, always take them after meals; it can be harmful to take them in clear stomach).

**Madani Word of Advice:** If the headache is not relieved after taking tablets or medicines, then have your eyes tested. If your eyesight is weak, then the headaches will إن شاء الله غَذَّل be relieved by adopting proper eyeglasses. If the headaches are still not cured, it will be necessary to consult a neurologist. Any carelessness in this regard can be fatal.
2 Madani Cures for Indigestion

1. Whoever has indigestion should recite this blessed Ayah, and then perform Dam on his hand and pass his hand over his stomach. He should also perform Dam onto food before eating it – the problem of indigestion will be relieved. Allah states in Sura al-Mursalat, verses 43 and 44:

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کُلُوْاٰ وَاشْرَبُواٰ وَاحْضِرُواٰ إِلَىٰ صَلَاةِ اللَّهِ وَصَلِّيْنَآ إِلَىٰ نَا
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Eat and drink with pleasure, the reward of your deeds. Certainly We award the virtuous with such reward).

[Kanz-ul-Iman (Translation of Qur'an)] (Part 29, Sura al-Mursalat, verse 43, 44)

2. Imam Kamaluddin Damayri reports from some scholars, ‘One who has eaten too much and is in danger of indigestion should recite the following whilst passing his hand over his belly:

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اللَّيْلَةُ لَيْلَةُ عِبَادَيْ يَا كَرِيشَيْ وَرَضِيَ اللَّهَ عَنْ سَيِّدِيْ
أَبِي عَبْدِ اللَّهِ الْقَرَاشِ
```

Translation: O my stomach, tonight is my night of Eid [celebration], and may Allah be pleased with our master Abū Abdullah al-Qarashī.’

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If it is daytime, recite \( \text{ارْبَيْكَ بِغَيْبٍ} \) in place of \( \text{زَيْدَ مَيْلٌ} \).

*(Hayāt-ul-Haywān-ul-Kubrā, pp. 460, vol. 1)*

**Medical Cures for Constipation**

There are several cures for indigestion including:

1. In case of constipation, miss meals one or two times. 
   \( 
   
   \begin{align*}
   
   \text{إِنْ شَآءَاللَّهُ عَزَّوَجَلَّ}
   
   \end{align*}
   
   Burden on stomach will reduce and it will get rest.

2. Take papaya fruit in sufficient quantity.

3. Swallow one or three spoonful of psyllium husk with water. 
   If relief is not obtained, increase its quantity. If constipation occurs frequently, do this treatment weekly or biweekly.

4. Take half teaspoon of powdered Ḥaṛ (a herbal medicine) with water at night. If possible, do this treatment for at least 4 months daily, \( 
   
   \begin{align*}
   
   \text{إِنْ شَآءَاللَّهُ عَزَّوَجَلَّ}
   
   \end{align*}
   
   several diseases in addition to constipation will get relief and memory will strengthen.

**Four Cures for Constipation**

In the 2\textsuperscript{nd} volume of *Qūt-ul-Qulūb* (page 365), it is stated that if defecation (excretion of faeces) takes place within 6 hours of eating or it does not take place even after 24 hours, this condition indicates an ill stomach. Arthritis (i.e. pain in joints) is caused by preventing the release of gas from stomach. If the running water of a canal is restricted, it would certainly damage the canal’s banks. Similarly, if passing of urine is delayed, it would cause damage to the body. *(Qūt-ul-Qulūb, pp. 365, vol. 2)*
One should try to keep his digestive system in order; otherwise it would be difficult to prevent obesity. Eat vegetables and fruits in abundance. Four cures for constipation are stated below:

1. Eat four or five ripened guavas along with their seeds or
2. Eat a sufficient amount of papaya. If Allah عَزَّوَجَلَّ wills, this will clean the stomach.
3. Every 4th day one should take 3 or 4 spoons of psyllium husk or a spoon of herbal digestive powder with water. If Allah عَزَّوَجَلَّ wills, this will keep the stomach clean. One should not consume psyllium husk or digestive powder every day as it then becomes ineffective.
4. If your doctor permits, take one tablet of Gramex (Metronidazole) 400 mg in the morning and one in the evening for five consecutive days every 2 or 3 months. You will find it a very efficacious medicine for constipation, indigestion and other stomach ailments. Whenever you intend to take this tablet, it is necessary to take it for five consecutive days. You may also take this tablet on an empty stomach.

A Medication for Narcolepsy

Add a spoon of honey to water (tepid water is more beneficial) and drink it on an empty stomach every morning regularly. If

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1 Narcolepsy is a medical problem in which a person undergoes extreme fatigue and suddenly feels sleepy in the daytime.
one is fasting, he should have this drink during Iftār. By doing this, ﷺ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ، he would be protected from obesity and many other diseases, especially stomach ailments. In order to make it more beneficial, squeeze a whole or half a lemon onto this drink. If a person feels sleepy while studying or attending an Ijtima’ etc., then the above mentioned medication would prove to be an effective cure for this problem.

The Best Cure for Obesity

The best means to protect oneself from obesity is to follow the remedy prescribed by the Master of all Doctors, the Noble Prophet ﷺ who has stated, ‘Hunger should be divided into three parts; one part (should be) for food, one for water and one for air.’ If one adopts this Islamic manner of eating ﷺ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ, he will never suffer from obesity, gas, flatulence, indigestion, constipation etc.

A Cure for Cough

Take 40 small raisins (or one can take up to 80, if he faces no side effect) and three almonds, recite  وكانت نعمة النبى ﷺ 11 times and perform Dam on them and then eat them daily. But do not take water after it up to 2 hours. ﷺ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ, This will greatly assist in relieving one’s cough. Existing phlegm will be excreted and its further production will cease. The amount of small raisins can be increased if necessary, but give smaller amount to the children. Continue to take this medicine until the cough is cured.
Two Spiritual Cures for Protection of Pregnancy

1. Write لَآ إِلَّا الَّهُ يَا حَيُّ يَا قَيُومُ 11 times on a bowl (or paper), pour water into it, shake the water and then make the woman drink it. إن شَآءَاللَّهُ عَذَّبِلَ This will protect the pregnancy. This spiritual treatment is also beneficial for women who are weak in lactation. It’s allowed to act upon this method only once or repeat it for several days.

2. Write يَا حَيُّ يَا قَيُومُ 111 times on a piece of paper and tie it to the stomach of the pregnant woman. Let it remain tied to her stomach until she gives birth (there’s no harm in taking it off for a short while if necessary). إن شَآءَاللَّهُ عَذَّبِلَ The pregnancy will remain safe and a healthy baby will be born.

Two Spiritual Remedies for Sciatica

Dear Islamic brothers! Sciatic pain is a pain that occurs from upper joint of thigh up to the ankle of the foot. Once started, this pain persists for years.

1. Place your hand on the painful area, recite سُورَةُ الْفَاتِرَه once and the following supplication أَلَلَّهُمَّ أَذِهِبْ عَيْنَيْ شَوْئُ مَا أُجِدْ (Yā Allah relieve me of this illness) three times (with Ṣalāt-ʿAlan-Nabī once before and after it) and then perform Dam on the area of the pain. If you want to do it for someone else, then say عَيْنَتَ (him) instead of عَيْنَتَ (me). This is to be done until the illness is cured.
2. Reciting يَا مُحِيَّيَنَّا seven times and performing Dam on oneself will cure wind problems, backache and stomach pains, sciatica or any other pain إن شَّآءُ اللَّهُ عَزَّوَجَلَّ. (This is to be done until the pain is cured).

Cure for Bad Breath

If eating anything causes bad breath, eat coriander leaves by chewing them and clean the teeth using dry or fresh rose petals. إن شَّآءُ اللَّهُ عَزَّوَجَلَّ It will be beneficial. If the bad breath is due to problems of digestive system, one should make a habit of having a light diet which will إن شَّآءُ اللَّهُ عَزَّوَجَلَّ cure many diseases including bad breath, pain in different parts of the body, constipation, acidity, warts in the mouth, frequent cough and cold, pain in the throat, gums bleeding etc. Stop eating when there is still some hunger being felt, it will prevents 80% of diseases.

(For detailed information, study the chapter ‘Excellence of Hunger’ from Faīzān-e-Sunnat). If the greed of carnal desires is cured, lot of spiritual and bodily diseases will die out.

Madanī Cure for Bad Breath

اللَّهُمَّ صَلِّ وَسُلِيمَ عَلَى النَّبِيِّ الَّذِي حَامِرٍ

If this Șalât-‘Alan-Nabī is recited 11 times in a single breath from time to time, إن شَّآءُ اللَّهُ عَزَّوَجَلَّ bad breath will be removed. A better method of reciting it in a single breath is to first inhale breath from the nostrils slowly and then storing as much air in
the lungs as possible. Then start reciting Ṣalāt-‘Alan-Nabī. By practicing it for a few times, you will succeed in reciting it 11 times in a single breath. Inhaling air through the nose in the same method and holding a deep breath for as long as possible and exhaling it from the mouth is extremely beneficial to health.

It should be done whenever one gets the chance. It should be done especially in open air a few times daily.

**Method of Discovering Bad Breath**

If there is a bad smell in the mouth, using a Miswāk and rinsing the mouth is necessary unless the smell is removed completely. There is no limit in doing this. It is necessary for cigarettes and pipe smokers to be cautious about bad breath as they are prone to suffering from it.

Likewise, extreme care is to be taken by those who eat tobacco as it forms a layer in the mouth. All of them must use a Miswāk and rinse the mouth until the smell is removed completely. The smell of mouth can be tested by taking the palm close to the mouth, breathing out three times onto the palm through mouth, and then smelling it immediately. The smell of the mouth is hardly felt. The person suffering from bad breath rarely feels his smell himself without this method. If there is bad breath, entering the Masjid is Ḥarām and joining Ṣalāh is not permissible either. *(Fatāwā Razawiyyah (Jadīd), pp. 623, vol. 1)*
Method of Cleaning the Mouth

Those who do not act upon the Sunnah of using Miswâk and picking their teeth and do not clean their teeth properly due to laziness, most of such people have the problem of bad breath. Just using a Miswâk or a toothpick carelessly as a formality is not enough, instead, each and every tiny bit of food is to be removed from teeth taking care not to hurt the gums, otherwise, these food crumbs will rot, causing bad smell.

There is another way of cleaning the teeth. After having any food and tea or when you are working while sitting, take a mouthful of water and keep moving it inside the mouth. This will clean the teeth. Normal water can also be used, but tepid and rather salty water will serve as an excellent mouthwash....

One Way of Attaining the Light of Faith in the Heart

It is mentioned in a Ḥadîsh, 'Whoever restrains his anger despite possessing the power to execute that anger, Allah will fill his heart with tranquillity and faith.' (Al-Jâmi’-us-Ṣaghîr, pp. 541, Ḥadîth 8997)
**Reward of Performing Fikr-e-Madīnah Daily**

Here is the summary of an account given by an Islamic brother.  

"I love Madanī In’āmāt and I do Fikr-e-Madīnah every day. Once I travelled with devotees of Prophet in a Sunnah-Inspiring Madanī Qāfila of Dawat-e-Islami, a global non-political movement of the Qurān and Sunnah.

Our Qāfila reached Baluchistan (Pakistan). It was in this Qāfila that Allah opened the door of mercy for this sinner. When I slept at night, I saw the beloved and blessed Prophet in dream. As I was looking at him his blessed lips began to move, and these words were uttered, ‘I will take with me into Heaven all those who carry out Fikr-e-Madīnah everyday in the Madanī Qāfila.’

 صلى الله تعالى على مُحمَّد

**The Reason for the Hardness of Heart**

Sayyidunā Sufyān Šaurī stated, ‘There are two causes of the hardness of one’s heart. The first is to eat food to a stomach full and the second is to speak in excess.’
Blessings of Conveying Šawāb

Secured from Hypocrisy and Fire (of Hell)

Hazrat Sayyiduna Imām Sakhāwī reports: The Beloved and Blessed Prophet صلى الله عليه وسلم said, ‘One who sends Šalāt once upon me, Allah عزَّ وُلَدَّ يَزَالَ عَزِيزَةً bestows him with ten blessings and the one who sends Šalāt ten times upon me, Allah عزَّ وُلَدَّ يَزَالَ عَزِيزَةً bestows him with hundred blessings, and the one who sends Šalāt a hundred times, Allah عزَّ وُلَدَّ يَزَالَ عَزِيزَةً inscribes between his eyes that he is freed from hypocrisy and the Hellfire, and he will be kept with the martyrs on the Day of Judgement.’

(Qawl-ul-Badī’, p. 233)

Dear Islamic brothers! Those whose parents or anyone of them has passed away should not be heedless of them. They should visit their parents’ graves and keep conveying Šawāb. Here are five blessed sayings of the Prophet of Raḥmah, the Intercessor of Ummah in this regard:
1. Šawāb of an Accepted Ḥajj

‘Anyone visiting the graves of one of or both of his parents with the intention of Šawāb will earn the Šawāb of an accepted Ḥajj and the one visiting their graves in frequently, angels will come to visit his grave (when he dies).’ (Kanz-ul-‘Ummāl, vol. 16, pp. 200, Ḥadīth 45536)

2. Reward of Ten Ḥajj

‘The one who performs Ḥajj on behalf of his father or mother, Ḥajj would get offered on their behalf and he himself will gain Šawāb of ten Ḥajj.’ (Dār Qutnī, pp. 329, vol. 2, Ḥadīth 2587)

Whenever someone gets the privilege of performing Nafl Ḥajj he should make the intention of performing it on behalf of his deceased parents so that they would also gain the Šawāb of Ḥajj. The one doing so will get Šawāb of ten Ḥajj. If either of the parents passed away without performing Ḥajj despite it being Farḍ, one should get the privilege of performing ‘Ḥajj Badal’ on behalf of his deceased parents. (Details of ‘Ḥajj Badal’ can be found in the book ‘Rafīq-ul-Haramayn’ published by Maktaba-tul-Madīna in Urdu as well as in English).

3. Charity on Behalf of Parents

‘Whenever anyone of you donates Nafl charity, he should do so on behalf of his parents so that they would also gain its Šawāb without any reduction in the Šawāb of the donor.’ (Shu‘ub-ul-Imān, pp. 205, vol. 6, Ḥadīth 7911)
4. A Cause of Reduction in Sustenance

‘When a person abandons making supplication for his parents, his sustenance is cut off.’ *(Kanz-ul-‘Ummāl, pp. 201, vol. 16, Ḥadīṣ 45548)*

5. Excellence of Visiting Graves on Friday

‘The one who visits the grave of either of or both of his parents on Friday and recites Sūrah Yāsīn over there will be forgiven.’ *(Ibn A’di fil Kāmil, vol. 6, pp. 260)*

Dear Islamic brothers! The mercy of Allah is enormous. The portals of His mercy and bounties are open even for the Muslims who have passed away. Here is a narration about the immense mercy of Allah. Read and rejoice!

Shrouds Torn off

Ḥaḍrat Sayyidunā Armiyā, a Prophet of Allah, once passed by the graves of some people who were being tormented; a year later, when he passed by the same graves again, he noticed that there was no punishment. He implored in the court of Allah, ‘Yā Allah! Previously, they were being punished but now their punishment has come to an end (what is the reason?)!’ A voice was heard, ‘O Armiyā! Their shrouds tore to pieces, their hair fell out and their graves were obliterated, so I had mercy on them and I have mercy on such people.’ *(Sharḥ-us-Ṣudūr, pp. 313)*
Three Virtues of Conveying Šawāb

The Blessings of Du‘ā (Supplication)

1. The Holy Prophet صلی اللهُ علیهِ وَ سلم said, ‘My Ummaĥ will enter their graves with their sins but they will come out of their graves without sins, as their sins are forgiven by virtue of the supplications of the Muslims.’ (Mu’jam Awsaţ, pp. 509, vol. 1, Hadiş 1879)

صَلَّوَا عَلَیْ الّهِ يَسْلَم

Waiting for Īṣāl Šawāb¹

2. The Beloved and Blessed Prophet صلی اللهُ علیهِ وَ سلم said, ‘The state of a deceased person in his grave is like that of a drowning man; he waits anxiously for supplication from his father, mother, brother or friend; when anyone’s supplication reaches him, he finds it better than the world & whatever is in it. Allah ﷺ bestows the Šawāb gifted by alive relatives upon the deceased like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them.’ (Shu’ab-ul-Īmān, pp. 203, vol. 6, Hadiş 7905)

صَلَّوَا عَلَیْ الّهِ يَسْلَم

Excellence of Supplicating for Forgiveness of Others

3. ‘Anyone who makes the supplication of forgiveness for all the Muslim men and women, Allah ﷺ writes a virtue

¹ The act of sending the reward of good deeds.
for him in return for each and every Muslim men and women.’ *(Majma’-uz-Zawāid, pp. 352, vol. 10, Ḥadīth 17598)*

**An Easy Way to Earn Billions of Good Deeds**

Dear Islamic brothers! Sway with delight! We have such an easy way of earning millions and billions of good deeds! Obviously, there are millions of Muslims in the world at the moment and billions of Muslims have passed away.

Therefore, if we make supplication of forgiveness for the whole Ummah, we will attain the treasure of billions of good deeds. I have written below a supplication for myself as well as for all the Muslim men and women; recite it (with Ṣalāt-ʿAlan-Nabī once before and after the supplication), we will get hoards of good deeds.

```
اللهُمَّ أعْفِنِيّ وَأَعْفِنُكَ وَكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ
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Translation: Yā Allah ʿazza wasiyyahum! Forgive me and every Muslim man and woman.

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آمِنَانِ بِحَمَادَةِ النَّبِيِّ الَّذِي أَمَانَ صَلِّ اللهُ عَلَيْهِ وَسَلَّمُ
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Recite the foregoing supplication in Arabic or English or in both languages right now and, if possible, make it your habit to recite it after five daily Ṣalāh.

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Bay-sabab bakhsh day nah pūchʿ amal
Nām Ghaffār ḥay tayrā Yā Rab ʿazza wasiyyahum
```

Forgive us without holding us accountable;
Your name is Ghaffār, Yā Rab ʿazza wasiyyahum!
Refulgent Attire

Once a saint saw his deceased brother in a dream and asked, ‘Does the supplication of the living people reach you (the dead)?’ He replied, ‘Yes. By Allah ﷺ! The supplication comes to us in the form of refulgent attire that we wear.’ (Sharhaṣ-Ṣudūr, p. 305)

Refulgent Tray

When anyone sends the Šawāb of good deeds to a deceased person, Jibrāīl ﷺ places the Šawāb in a refulgent tray and stands with it near the grave and says, ‘O dweller of this grave! Your kin has sent a gift, receive it.’ On hearing this, he becomes happy whereas his neighbours (the deceased of his neighbouring graves) feel grieved on their deprivation. (Sharhaṣ-Ṣudūr, p. 308)

Qabr mayn Āh Ghup Andhaīrā Ḥay
Faḍl say kar day chāndnā Yā Rab ﷺ

Ah! There is stark darkness in the grave;
Brighten it with Your benevolence, Yā Rab ﷺ!

Šawāb Equal to the Number of Deceased

The one who recites Sūraḥ al-Ikhlaṣ eleven times in a graveyard and sends its Šawāb to the dead, he will get the recompense equal to the number of all the dead (buried in the graveyard).

(Kashf-ul-Khifāz pp. 252, vol. 2, Ḥadiṣ 2629)
Deceased Would Intercede

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صل الله عليه وسلم said, ‘The one who passes by a cemetery and recites Sūraĥ al-Fātiĥa, Sūraĥ al-Ikhlāṣ and Sūraĥ Takāşur over there and then makes the supplication: ‘Yā Allah ﻋَﺰَّوَﺟَﻞَّ! Send the Šawāb of whatever part of Qurān I have recited to Muslim men and women’ then those buried in the cemetery will intercede for him on the Day of Judgement.’ (Sharaḥ-us Ṣudūr, p. 311)

Šawāb of Sūraĥ al-Ikhlāṣ

Ḥaḍrat Sayyidunā Ḥammād Makkī رحمه الله تعالى عليه said that one night he went to the graveyard of Makka-tul-Mukarramaḥ where he fell asleep. (In the state of dream) he saw that the deceased buried in the graves were standing in groups. Seeing them, he asked as to whether the Day of Judgement had taken place. They replied, ‘No. The thing is, a Muslim brother recited Sūraĥ al-Ikhlāṣ and sent us its Šawāb which we have been distributing among ourselves for a year.’ (Sharaḥ-us Ṣudūr, p. 312)

A Well for Umm-e-Sa’d

Sayyidunā Sa’d bin ‘Ubādaĥ asked, ‘Yā Rasūlallāĥ! My mother has passed away (I want to give some Şadaqah (charity) on behalf of her), which Şadaqah would
be the best for her?’ The Holy Prophet replied, ‘Water.’ So, Sayyidunā Sa’d got a well dug and said, ‘This is for Sa’d’s mother.’ (Sunan Abī Dāwūdz pp. 180z vol. 2, Ḥadīṣ 1681)

Dear Islamic brothers! Sayyidunā Sa’d declared that the well was dug for Sa’d’s mother, which meant that the digging of well was aimed at donating Šawāb to the mother of Sa’d.

The foregoing narration also made it clear that there is no harm for the Muslims in relating a goat or cow etc. to saints by saying sentences like, ‘This is the goat of Sayyidunā Ghauš Pāk’ as it also means that the sacrifice of this goat is aimed at just donating its Šawāb to Sayyidunā Ghauš-ul-A’ẓam.

Normally, people also relate sacrificial animals to each other; for example, if you ask a person who is wandering along with his sacrificial cow as to whose the cow is; he will reply, ‘Mine’ and it is not considered objectionable either. Therefore, if there is no objection to saying such sentences, no objection can be raised to saying ‘This is the goat of Ghauš Pāk’ as well. In fact, Allah is the real Owner of each and every thing. Moreover, whether it is the sacrificial cow or the goat of Ghauš Pāk, the name of Allah is mentioned at the time of slaughter of each sacrificial animal. May Allah remove satanic whispers!
18 Madanī Pearls of Donating Šawāb

1. One may make the Īšāl Šawāb of each and every deed such as Farṣ, Wājib, Sunnah, Nafl, Šalāh, fasting, Zakāh, Ḥajj, delivering a speech or Dars, travelling with a Madanī Qāfīlah, acting upon Madanī In‘āmāt, call towards righteousness, studying a religious book or making individual effort etc.

2. Holding gatherings for the recitation of the Holy Qurān and serving food to participants on the 3rd, 10th and 40th day of someone’s death or solemnizing his death-anniversary are all commendable deeds, as these are also means of Īšāl Šawāb.

By Shari‘ah, the absence of the proof of impermissibility about holding such rites is itself a proof of permissibility. Moreover, living people making supplication for the deceased is proven by the Holy Qurān and the whole concept of Īšāl Šawāb is based on this Qurānic proof. Therefore, verse 10 of Sūraḥ al-‘Ashr, part 28 says:

وَذَلِيكَ مَا كَانُواْ يَبْغُوُونَ رَبَّنَا إِخْرَاجَنَا وَإِخْرَاجَنَا وَلَا نَحْوَانَا

And those who came after them submit: O our Rab! Forgive us and our brothers who preceded us in the faith.

[Kanz-ul-Īmān (Translation of Qurān)] (Part 28, Sūraḥ al-Ḥashr, verse 10)

3. The expenses for the meals served on Sawyam (the 3rd day of demise), death anniversary etc. can be paid from the bequest of the deceased provided all the inheritors are
adult and they all give consent as well. If even a single heir is minor, it is strictly Ḥarām to do so. However, an adult inheritor can arrange for the meals from his own share. *(Derived from Bahār-e-Sharīʻat, vol. 1, part-IV, pp. 822)*

4. If the family of the deceased cook food on Sawyam, only the Faqīrs (destitute people) may eat from it (the rich should not). *(ibid, P853)*

5. Īsāl Šawāb may be made even to a day’s old deceased baby; Sawyam etc. may also be held.

6. Šawāb may also be offered to the living Muslims and even to those who have not yet been born.

7. Šawāb may be donated to Muslim Jinns as well.

8. Solemnizing Giyārhwīn, Rajabī (the death anniversary of Sayyidunā Imām Jaʻfar Ṣādiq on the 22nd of Rajab) etc. is permissible. It is not necessary to serve pudding in a ‘Kūndā’ (an earthenware pot used to serve) only; it may be served in other plates etc. as well. It may also be brought out of the house.

9. The meal served for sending Šawāb to the saints is called ‘Naẓr-o-Niyāz’ (in Urdu). This Niyāz (meal) is ‘Tabarruk’ (sacred) and may be consumed by the rich as well as the poor.

10. Serving the meal of Īsāl Šawāb to guests is not a condition; if the family members eat it themselves, there is no harm in doing so.

11. If one makes the intention of sending Šawāb to saints for the meal he eats each time, it would be wonderful. For
example, at the time of breakfast, he may intend, ‘*May the Šawāb of this breakfast reach the Beloved and Blessed Prophet صلى الله عليه وسلم and all other Prophets عليه السلام through him!*’

Similarly, at the time of lunch, he can make intention, ‘*May the Šawāb of this meal that I have eaten (or will eat) reach Sayyidunā Ghauš-ul-A’żam صلى الله عليه وسلم and all other saints عليه السلام!*’ Likewise, at the time of dinner, he may intend, ‘*May the Šawāb of this meal that I am about to eat reach Imām Aḥl-e-Sunnat Imām Aḥmad Razā Khān عليه السلام and all other Muslim men and women!*’

12. Whether Šawāb is donated before the meal or after the meal, it is correct both ways.

13. If possible, reserve 1% money of your total daily sale (rather than daily profit) for the Niyāz of Ghauš-ul-A’żam عليه السلام; the employees should save at least 3% of their monthly salary with the same intention. Either distribute religious books or spend this money on any virtuous act. إن شاء الله عز وجل you will see its blessings for yourself.

14. To establish a Masjid or Madrasah is Ṣadaqah Jāriyah (perpetual charity) and a best mode of Īlā Šawāb.

15. ‘*Dāstān-e-‘Ajīb’, ‘Shaḥzāday kā Sar’, ‘Das Bībiyon kī Kahānī’, and ‘Janāb-e-Sayyidah kī Kahānī’ etc. are all fabricated and false tales; never read them. A pamphlet entitled ‘Waṣiyat Nāmāh (will)’ consisting of the dream of a man called ‘Shaykh Aḥmad’ is distributed; it is also false. This pamphlet mentions the benefits of getting it
photocopied and distributed in a particular quantity and harms otherwise; do not believe it at all.

16. Even if Šawāb is donated to innumerable Muslims, it is hoped by the grace of Allah that complete Šawāb will be given to each of them. It is not that Šawāb will be divided amongst them. *(Rad-dul-Muḥtār, vol. 3, pp. 180, derived from Bahār-e-Sharī’at, vol. 1, part-IV, pp. 850)*

17. The Šawāb of the one donating Šawāb is not reduced at all; rather, it is hoped that he would get Šawāb equal to the total amount of Šawāb he donated to each and every person. For example, someone performed an act of piety for which he was given (the Šawāb of) ten good deeds which he donated to ten other deceased Muslims. Now, each of the deceased would get ten good deeds and the sender of Šawāb would get one hundred and ten. If he donated Šawāb to one thousand deceased, he would get ten thousand and ten and so forth. *(Bahār-e-Sharī’at, pp. 850, vol. 1, part-IV)*

18. Īṣāl Šawāb may be made to the Muslims only. Making Īṣāl Šawāb to a disbeliever or an apostate (Murtad) or calling them ‘Marūm’ is Kufr (blasphemy).

* صلى الله عليه وسلم * صلى الله تعالى على مُحمَّد

**Method of Īṣāl Šawāb**

The intention of the heart is sufficient for the donation of Šawāb. For instance, if you give a amount of money as charity or recite Šalāt-‘Alan-Nabī once or tell someone a Sunnah or carry
out call towards righteousness or deliver a Sunnah-inspiring speech or perform any other good deed, you should make intention in your heart like this: ‘May the Šawāb of the Sunnah that I have just told reach the Holy Prophet صل الله تعالى عليه وسلم!’ The Šawāb will then reach him. Furthermore, the Šawāb will also reach all such people for whom the intention was made.

In addition to the presence of the intention in the heart, utterance of a verbal intention is a Sunnah of the blessed companions عَشَّيْهِم الرَّضوْان as mentioned in the Ḥadīth which describes that Sayyidunā Sa’d b. Abī Waqāf had a well dug and then said, ‘This is for the mother of Sa’d.’

The Traditional Method of Īṣāl Šawāb

The Muslims’ traditional method of donating Šawāb especially when serving food is very good. The method is as follows:

Put out all the foods which have been made for Īṣāl Šawāb in front (or put out a small amount of each food), along with a glass of water. Then, reciting أَعْمَدُ ْنَا مِنَ السَّيِّئِيْنِ المَرْجُٰٰحِ, recite Sūrah Kāfirūn once:

\[
\text{بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ}
\]

\[
قُلْ يَا يَهْوَةَ الْعَظِيمِ لَا أَعْبَدُ مَا تَعْبِدُونَ لَا أَنْتُمُ وَلَا آنَّٰمَ
\]

\[
عِبَدُونَ مَا أَعْبَدُ وَلَا آتَا عَزِيدٌ مَا عَبَدَتُمْ وَلَا آنَّٰمَ
\]

\[
تَحْكُمُ ْنَصِيرُ وَلِيُّ يَتٰبِئُ
\]
Recite Sūrah al-Ikhlās 3 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هَوَّا اللَّهُ أَحَدٌ ﻣَنْ شَيْءٍ مَا خَلَقْتُ ﻣِنْ شَيْءٍ غَآسِقٌ إِذَا وَقَبَ ﻣِنْ شَيْءٍ ﻣَنْ شَيْءٍ حَآسِدٌ إِذَا حَسَدَ

Recite Sūrah Falaq once:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْقَلْبِ ﻣِنَ شَرِّهِ ﻣَنْ شَرِّ غَآسِقٍ إِذَا وَقَبَ ﻣِنْ شَرِّ إِذَا حَآسِدَ

Recite Sūrah Nās once:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﻣِنَ شَرِّ النَّاسِ ﻣِنْ شَرِّ إِذَا وَقَبَ إِذَا حَآسِدَ
Recite Sūrah al-Fāṭiḥah once:

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Recite this once:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Then, recite the following five verses:

1. وَالْهَّجُومُ إِلَيْهِ وَأَجْدَدُ لَآ إِلَهَ إِلَّا هُوَ الْحَكِيمُ الرَّجِيمُ

(Part I, Al-Baqarah: 163)
2.  إنَّ رَحْمَتَ اللَّهِ قَرِيبَ مِنَ المُحْسِنِينَ

(Part 8, Al-A’rāf: 56)

3.  وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَلَّمِيْنَ

(Part 17, Al-Anbiyā: 107)

4.  مَا كَانَ مُحَمَّدٌ أَبَا أَحْلَامٍ مِنْ رَجُالِيَّةِنَا وَلَحْيَانِ رَسُوالِ اللَّهِ

وَخَاتَمَ النَّبِيّنَ ۛ وَكَانَ اللَّهُ يَكْلِفُ شَيْءًا عَلِيمًا

(Part 22, Al-Ahzāb: 40)

5.  إِنَّ اللَّهَ وَمَلَائِكَةُهُ يُصَلُّونَ عَلَى النَّبِيِّ ۛ يَا بَنِيَّةَا الَّذِينَ آمَنُوا

صُلِّوُا عَلَيْهِ وَسَلَّوُا تَسْلِيمًا

(Part 22, Al-Ahzāb: 56)

Now recite Şalāt-‘Alan-Nabī:

صَلِّ اللَّهُ عَلَى النَّبِيِّ الْأَصِيِّبِ وَآَيَةَ اللَّهِ تَعَالَ عَلَيْهِ وَسَلَّمَ

صَلْوَةَ وَسَلَامَةً عَلَيْكَ يَا رَسُولِ اللَّهِ

سُجَّنْ رَبِّكَ الْعَزِيزَ عَمَّا يَصِفُونَ وَسَلَّمَ عَلَى الْمُرْسَلِيْنَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَلَّمِيْنَ
Now, raising his hands, the reciter of ‘Fāṭiḥah’ should loudly say ‘Al-Fāṭiḥah.’ All the attendees should recite Sūrah al-Fāṭiḥah in a low voice. Then the reciter should make the following announcement: ‘Dear Islamic brothers! Donate the Šawāb of whatever you have recited to me.’ All the attendees should say, ‘We have donated it to you.’ Now, the reciter may make Iṣāl Šawāb. Before mentioning the wording for donating Šawāb, I would mention the Sūraḥ etc. that Imām-e-Ahl-e-Sunnat A’lā  Ḥaḍrat Maulānā Shāh ʿAḥmad Razā Khān used to recite before Fāṭiḥah:

**Method of Fāṭiḥah of A’lā Ḥaḍrat**

Once:

بيسْوَانِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

أَحْمَدْ لِلَّهِ رَبِّ الْعَلَمِينَ ِ الرَّحْمَنُ الرَّحِيمُ مَلِكُ يَوْمِ الدِّينِ

إِيَّاكَ تَعْبُدُ وَ إِيَّاكَ تَسْتَعْيِنُ

إِنِّي أَضْرَابُ المَسْتَقِيمَ

الْرَّزِيعُ أَنْعَمَ عَلَيْهِمْ خَيْرًاٰ المَغْضُوبِ عَلَيْهِمْ وَ لَا الصَّالِحِينَ

Once:

اللَّهُ لا إِلَهَ إِلَّا هُوَ الَّذِي الْقَبْلَينَ لا تَأْخُذَهُ سَيِّئَةٌ وَ لا تَنْصُفُهُ نِعْمَتُهُ مَا فِي السَّمَواتِ

وَمَا فِي الْأَرْضِ مِنْ ذَلِكَ تَشْقِعُ عَنْدَهُ إِلَّا يَأْتِيهِ يَعْلَمُ مَا بَينَ أَيْنَهُمْ

وَمَا خَلَفْهُمْ وَ لَا يَجْبِطُونَ تَشْقِعًا مِّنْ يَعْلِمُهُ إِلَّا بِمَا شَاءَ وَ سَيْعُ كُرْسِيَّةُ

السَّمَوَاتِ وَ الْأَرْضِ وَ لَا يَقْدِرُ هُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ
3 Times:

![Recitation](https://example.com/recitation.png)

**Method of Supplication for Donating Šawāb**

Yā Allah! Bless us with the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have performed to date, not according to our imperfect deeds, but according to Your unlimited Mercy; and send its Šawāb on behalf of us to the court of Your Beloved Through Your Beloved Prophet صلى الله عليه وسلم, send its Šawāb to all other Prophets صلى الله عليه وسلم, all the blessed companions عليهم السلام, and all the noble saints عليهم السلام. Through Your Beloved Prophet صلى الله عليه وسلم send its Šawāb to every Muslim human and Jinn born from the age of Sayyidunā Adam عليه السلام to date as well as all those who will be born till the Day of Judgement.

During this, mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication get pleased by it). Then, finish the supplication as usual. (If a small amount of each type of food was placed in front with the water, then mix them back into the other food and water).
Blessings of Conveying Šawāb

Beware!
Whenever Niyāz or any other type of ceremony is held at your home and the time of congregational Šalāh approaches during the ceremony, take all the guests to the Masjid for Šalāh with Jamā’at making individual effort provided there is no Shar’ī prohibition.

Ceremonies should be scheduled at such a time that the time of Šalāh does not fall within the scheduled program so that the participants would not miss Jamā’at due to laziness. There will probably be no difficulty in offering Šalāh with Jamā’at if lunch is served immediately after Zuḥar Šalāh or dinner is served after ‘Ishā-Šalāh. Even then, if the time of Šalāh approaches, the host, the cook, the guest and those involved in serving the food should all offer Šalāh with Jamā’at. Missing the Jamā’at of Šalāh just for Niyāz of saints is a grave blunder.

_method of Visiting the Shrines_
One should visit the court of the saints from the direction of their feet, because if coming from the opposite side, they would have to turn their head to look back. Hence, one should present himself at the shrines of the saints from the direction of the feet of the saint facing the head and making his back face the Qiblāh. Thereafter, he should stand at a distance of at least two yards and say Salām in the following words.

أَلسَّلَامُ عَلَيْكَ بِلَيْلَةِ الْهَيْبَةِ وَرَحْمَةُ اللَّهِ وَبَرَكَانَةَ
Then, recite Sūrah al-Fātiḥah once and Sūrah Ikhlāṣ 11 times (with Ṣalāt-ʿAlan-Nabī once before and after it). Now, raise the hands and make Iṣāl Šawāb as per the aforementioned method. Mention the name of the saint as well while making Iṣāl Šawāb. Then, make supplication. It is stated in the book ‘Aḥsan-ul-Wi’ā’ that prayers (supplication) are answered in the proximity of the Beloved of Allah َعَزَّوُجَلَّ.

Ilāhī َعَزَّوُجَلَّ wāṣṭah kul Auliyā kā
Mayrā ĥar aik pūrā mudda’ā ĥo

Yā Allah َعَزَّوُجَلَّ! May each and every desire of mine be fulfilled by virtue of all of Your beloveds!

 صلى الله عليه وسلم
# Dates of ‘Urs (Solemnizing Death Anniversary) of Saints of Islam

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<td>3.</td>
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When Should One Perform Cautionary Renewal of Faith?

It is a Madani suggestion to perform cautionary repentance and renewal of faith at least once everyday (for example before sleeping). If witnesses are readily available, a husband and wife should also perform repentance and a cautionary renewal of Nikah [marriage] from time to time. Mother, father, brother, sister, children etc. – any sane, adult male or female can be a witness for Nikah. Cautionary renewal of Nikah is completely free – there is no requirement of Mahr [dowry] for this.
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Glossary

**Note:** In this glossary, only an introductory account of Islamic terms has been given. For proper and complete understanding, please consult any Sunnī scholar.

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<td>‘Aḥd Nāmah َعَهَدُ نَامَهَ</td>
<td>Statement of testimony</td>
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<tr>
<td>Āyāh ِآيَةٍ</td>
<td>Verse of the Holy Qurān</td>
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<tr>
<td>‘Amaliyāt ُعَمْلِيَّاتٍ</td>
<td>Ritual exercises or acts</td>
</tr>
<tr>
<td>Ayyām-ul-Biḍ ِآيَامُ الْبِيضٍ</td>
<td>The 13th, 14th, and 15th of every Islamic month</td>
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<tr>
<td>‘Aqīqah َعَقِيْقَةٍ</td>
<td>Ritual of animal sacrifice performed on the 7th day of the birth of a Muslim child.</td>
</tr>
<tr>
<td>Aẓkār َأَذْكَارٍ</td>
<td>Invocations made for remembrance of Allah</td>
</tr>
<tr>
<td>‘Ārif َعَارِفٍ</td>
<td>A saint possessing Gnosis of Allah</td>
</tr>
<tr>
<td>Dam َذِمَّةٍ</td>
<td>The act of blowing with mouth after having recited specific litanies</td>
</tr>
<tr>
<td>‘Āshūra َعَشْرَةٍ</td>
<td>The name of the 10th day of Muḥarram-ul-Ḥarām</td>
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<tr>
<td>Du‘ā َدُعَّا</td>
<td>Supplication in the court of Allah</td>
</tr>
<tr>
<td>Al-Asmā-ul-Ḥusnā ُ آسَمَا الْحُسْنِىٍ</td>
<td>The sacred names of Allah</td>
</tr>
<tr>
<td>Faqīḥ ِفَقِيِّهٍ</td>
<td>Expert in Islamic rulings</td>
</tr>
<tr>
<td>Awrād َأَوْرَادٍ</td>
<td>Specific invocations</td>
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<tr>
<td>Fuqāḥā ُفَقِيْهَمْ</td>
<td>Plural of Faqīḥ</td>
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<td>Arabic Term</td>
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<tr>
<td>Ḥadīth</td>
<td>Saying or tradition of the Last Prophet</td>
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<tr>
<td>Ma‘rifah</td>
<td>Spiritual knowledge</td>
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<tr>
<td>Ism-ul-A‘zam</td>
<td>The most Magnificent name of Allah</td>
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<tr>
<td>Munkar and Nakîr</td>
<td>The two interrogating angels which come in the grave</td>
</tr>
<tr>
<td>Kalima Ṭayyiba</td>
<td>One out of the six articles of faith described by Islam, testifying oneness of Allah and Prophethood of the Last Prophet Sayyidunā Muhammad</td>
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<tr>
<td>Musabbiḥat</td>
<td>The collective noun for the following 7 Sūrat of the Quran: Sūrah Asrā, Sūrah Ḥadīd, Sūrah Ḥashr, Sūrah Ṣaf, Sūrah Jumu‘ah, Surah Taḥābun, and Sūrah A‘lā.</td>
</tr>
<tr>
<td>Mustaḥab</td>
<td>The act which is liked in Shari‘ah but not doing that act is not disliked.</td>
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<tr>
<td>Na‘at</td>
<td>Poetry in praise of the Holy Prophet</td>
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<tr>
<td>Nafl</td>
<td>Supererogatory act/prayer etc.</td>
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<td>Nawāfil</td>
<td>Plural of Nafl</td>
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<td>اسم الأعظم</td>
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**Kanz-ul-Īmān**
Name of the Urdu translation of the Holy Qurān carried out by His Eminence Imām-e-Aḥl-e-Sunnat, Al-Ḥāj, Al-Ḥafiz, Al-Qārī Imām Aḥmad Razā Khan.

**Kunyah**
Patronymic appellation.

**Laīla-tul-Qadr**
A night in the year which is better than 1000 months.
Niṣf-un-Nahār [نِصْف النَّهَار]  
Mid of the day i.e. mid point of the span between sunrise & sunset

Šawāb [ثواب]  
Reward that will be awarded in Hereafter

Rak’at [زِکَّة]  
One cycle of Šalāh

Šalāh [صلاة]  
A specific method of prayer for worshipping Allah ﷺ; it is a fundamental pillar of Islām.

Šalāt-ul-Asrār [صلاة الأُسرار]  
A Nafl prayer for the acceptance of Du’ās and fulfilment of needs

Šalāt-ul-Awwābīn [صلاة الأَوْبَيْن]  
A Nafl prayer offered after Šalāt-ul-Maghrib

Šalāt-ul-Ḥājāt [صلاة الْحَاجَات]  
A Nafl prayer for the fulfilment of needs

Šalāt-ul-Layl [صلاة اللَّيْل]  
Nawāfil performed after Šalāt-ul-Ishā

Šalāt-ul-Taubah [صلاة التوبة]  
A Nafl prayer performed in order to seek repentance from sins

Šubh-e-Ṣādiq [سَبِيع صَادِق]  
The true dawn

Šurah [سورة]  
Chapter of the Holy Qurān, total 114 in number

Ta’wīż [تَعْوِیذ]  
Religious amulet containing holy verses, names of Allah ﷺ, or specific invocations/supplications.
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<td>Plural of Ta’wīż</td>
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<td>Ważīfah [وَظَيَافَ]</td>
<td>Specific litany</td>
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<td>Taĥajjud [تَهْجُدُ]</td>
<td>A type of Šalāt-ul-Layl in which one sleeps after Šalāt-ul-‘Ishā and then wakes up to perform Nawāfil.</td>
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<tr>
<td>Wuḍū’ [وُضْوءٍ]</td>
<td>Ritual ablution which is a pre-requisite for Šalāh, Ṭawāf and for touching the Holy Qurān etc.</td>
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<tr>
<td>Tasbiḥ [تَسْبِيحَ]</td>
<td>Glorification of Allah</td>
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<tr>
<td>Zam Zam [زَمْ زَمَّ]</td>
<td>A well in the holy city of Makkaḥ which emerged when Sayyidunā Ismā’īl rubbed his blessed feet in infancy</td>
</tr>
<tr>
<td>Tauba-tun-Nuṣūḥ [تَوَابًا لَلْتَصَوْحِ]</td>
<td>True and sincere repentance</td>
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<tr>
<td>Ważāif [وَظَافِ]</td>
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Four from Forty Thousand

Sayyidunā ‘Abdullaĥ Ibn Mubārak رضي الله عنه narrated that a wise man chose the following four pieces of advice from forty thousand.

1. Do not trust every woman in every matter.

2. Never rely on your wealth.

3. Do not over-burden your stomach (by overeating).

4. Do not acquire such knowledge that does not benefit you, like (information, news etc.).

(Al-Munabbiĥāt lil ‘Asqalānī, p. 47)
A’lā Ḥaḍrat and Beholding Holy Prophet

A’lā Ḥaḍrat Sayyidunā Imām Aḥmad Razā Khan (AS) was a sincere devotee of the Holy Prophet and a great Islamic scholar who possessed expertise in more than fifty branches of knowledge.

Acknowledging the great religious services of A’lā Ḥaḍrat (AS), the eminent scholars of Makkah and Madīnah gave him the title of the Mujaddid (reviver) of religion in the fourteenth century. He (AS) made a vital contribution by purifying Islamic beliefs from religious bigotry and worked tirelessly to revive Sunnah.

Furthermore, he brightened the candle of Prophet’s devotion that had become dim in people’s hearts. No doubt, he held the spiritual rank of Fanā-fir-Rasūl (AS). He (AS) was blessed with beholding the Holy Prophet (SAW) many times in his dream.

When he (AS) visited Madīnah-tul-Munawwarah for the second time, he (AS) kept reciting Ṣalāt-‘Alan-Nabi the entire night in front of the sacred Muwājahahā where an intense desire of beholding the Holy Prophet (SAW) in wakefulness.

On the first night, he (AS) was not predestined to be blessed with this privilege. On the second night, he (AS) presented himself in front of the sacred Muwājahahā where the pain of separation made him restless. He (AS) presented a Na’at. Some of the couplets of the Na’at are as follows:
In the last couplet A’lā Ḥaḍrat humbly refers himself to ‘a dog’ but I have replaced it with ‘devotee’ out of respect.

When he uttered these words in absolute humility and sadness, the Holy Prophet blessed A’lā Ḥaḍrat with his vision so that this true devotee could see him with his own eyes in wakefulness. This is the Holy Prophet’s grace which he bestows upon whomsoever he wishes.

 صلى الله تعالى على مُحمَّد صلى الله تعالى على الَّحَيِّبّ
Help from Mustafa

A young man was seen reciting only Ṣalāt-‘Alan-Nabi during Ṭawāf instead of making other supplications. Someone asked him if he did not know the supplication of Ṭawāf or if there was any other reason. He replied that he could recite other supplications but there was a particular reason for reciting Ṣalāt-‘Alan-Nabi only.

Explaining the matter in some detail, he said that he and his father left for Makka-tul-Mukarramah to perform Ḥajj. During the journey, his father fell severely ill and passed away. After a while, the face of his father turned black and his belly swelled.

Saddened by this incident, he wept and said, إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. Alas, my father has passed away in a jungle, far away from my country. When night fell, I fell asleep and had a dream in which I saw a beautiful and fragrant personality dressed in white attire. Approaching my deceased father, he stroked his refulgent hand onto the face and belly of my father. In no time, the face of my deceased father became brighter and whiter than milk and his belly also normalized.

As the saint moved to leave, I said, ‘O my lord! For the sake of the One who has sent you as a mercy for my father in this deserted place! Please, let me know who you are.’ He replied, ‘Don’t you recognize me! I am Muhammad صل الله عليه وسلم, the Prophet of Allah ﷺ. Your father was an extreme sinner, but he would recite Ṣalāt upon me in abundance. When he got into this trouble, he pleaded to me. Therefore, I have come to help him. I help every such person who recites Ṣalāt abundantly upon me in the world.’ (Raud-ur-Riyāhīn)
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The Blossoming of Sunnah

By the Grace of Allah ﷺ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtima’ commencing after Şalât-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In’āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اتّبَعُوا اللَّهَ ﺑَﺮَاءًا, you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that “I must strive to reform myself and people of the whole world ﷺ.”

In order to reform ourselves, we must act upon the Madani In’āmāt and to reform people of the entire world we must travel in the Madani Qāfilah ﷺ.