

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِترتهِ بِعَدَدِ كُلِّ مَعْلُومٍ
لَكَ أَسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

Bismillā-hir Rahmā-nir Rahīm! Allāhumma ṣalli ‘alā Sayyidunā Muhammad(inw) wa Ālihi wa ‘itratihī bi‘adadi kulli ma‘lūmillaKa astaghfirullāh ḥalladhī lā ilāha illa huwal Ḥayy-ul-Qayyūm wa atoobu alayhi! Yā-Ḥayyu, yā-Qayyūm!

(In the Name of Allāh, Most Gracious, Most Merciful! O Allah the Almighty! Send Your blessings onto our Leader Muhammad (ﷺ), his followers and progeny as many times as the things You know. I seek forgiveness of Allāh the Almighty except Whom, the Living, the Lasting, there is none worthy of worship, and I attend to Him only! O the Living, O the Lasting!)

Sayyidunā Ḥadrat Uways Al-Qarni رَضِيَ اللهُ عَنْهُ، the *Shaikh ash-Shuyukh*, had this salutation (*Darūd Sharīf*) and orison (*Istaghfār*) for forgiveness by Allāh the Almighty as his routine practice (*‘amal*). The family chains of the shaikhs of the Orders of *Qadiriyyah*, *Mujaddadiyyah*, *Ghafooriyyah*, *Rahimiyyah*, *Karimiyyah* and *Anuriyyah* have inherited this composition.

The devotees of Dār-ul-Ehsān all are expected to make its recitation perseveringly mandatory upon themselves. Time permitting, recite it as many times as you can afford physically. For example, you must recite it at least eleven times after each and every daily prayer. Recite more profusely after the prayers of *‘Ishā*, *Tahajjud* and *Fajr*; one hundred, three hundred, five hundred times, or even more. Remember to recite unfailingly the number of times you have adopted.

- Abu Anees Muhammad Barkat Ali Ludhianvi قدس سره العزيز

Ta'lim Al-Dīn

تعليم الدين

(Teachings of Islām)

by

Abū Anees Muḥammad Barkat Ali Ludhianvi مدرسہ دارالاحسان

Founder of Dār-ul-Eḥsān

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Translated by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَا شَاءَ اللَّهُ لَاقِعَةٌ لِأَبَائِهِمْ يَأْتِيهِمْ يَوْمَئِذٍ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا وَحَبِيبِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَأَصْحَابِهِ وَعِمَّتِهِ يَوْمَئِذٍ
مَعْلُومٍ لَكَ وَبِعَدَدِ خَلْقِكَ وَرِضَى نَفْسِكَ وَزِينَةِ عَرْشِكَ وَمِدَادِ كَلِمَاتِكَ أَسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْكَ يَا حَيُّ يَا قَيُّومُ

Introduction

In the Name of Allāh, Most
Gracious, Most Merciful!
O ye who believe!
If any from among you
Turn back from his faith,
Soon will Allāh produce
A people whom He will love
As they will love Him, -
Lowly with the Believers,
Mighty against the Rejecters,
Fighting in the Way of Allāh,
And never afraid
Of the reproaches
Of such as find fault
That is the Grace of Allāh,
Which He will bestow
On whom He pleaseth.
And Allāh encompasseth all,
And He knoweth all things.
-(Al-Qur'an 5:57)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا
مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ
أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ط
ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ ط
وَاللَّهُ وَاسِعٌ عَلِيمٌ

The word 'Faith' in the above Verse is a translation of *Dīn*, understood to be Islam in particular. *Dīn* is in essence the pure Divine Message and guidance revealed to the Holy Prophets عليهم السلام from Ādam عَلَيْهِ السَّلَام to the seal of the Prophets, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. *Dīn* reached its completion and perfection in the blessed character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was bestowed with the Holy *Qur'ān*, the everlasting miracle testifying the Truth of *Dīn* and a constant Remembrance (*Dhikr*). It symbolizes in all its glory the heart of *Dīn* which is none other than Divine Love ('*Ishq-i-'Ilāhī*) and love for the Messenger ('*Ishq-i-Rasūl*). It is on the basis of this Love that the hearts of Sufis turn about in bewilderment and intoxication. The intensity of this Love determines their thoughts and actions however unusual they may seem to the onlooker. An example of this is when Ḥaḍrat Uwais Al-Qarni pulled out all his teeth not knowing which one of the blessed teeth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sacrificed on the Day of Uhud. Such Friends of Allah (*Awliyā'-Allāh*) are as if their existence is never separated from the presence of Allah the Almighty and His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Such people are engaged in the Constant Remembrance (*Dhikr-i-Dawām*) of Allah the Almighty and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This only serves to increase this bond of closeness (*Qurb*). There is no *Dīn* in the true sense of the word without '*Ishq* (Intense Love). '*Ishq* by its very nature brings about dependency and enslavement of the Lover ('*Āshiq*) who thus becomes a slave ('*Abd*) of the Beloved (*Ma'shūq*). In his 'Words of Wisdom' the Author, Abu Anees Muhammad Barkat 'Ali تَدِينُ الْوَالِعِزِي, a Sufi Shaykh of the twentieth century, known as Baba-Ji تَدِينُ الْوَالِعِزِي with affection by his novices, sums up *Dīn* thus: 'The *Dīn* (Faith) is the syllabus of love'. -(vol 4, p188, No.4226). It is with this aspiration that a Believer is known as a slave of Allah ('*Abdullāh*).

In the first pages of *T'alīm al-Dīn* Baba-Ji تَدِينُ الْوَالِعِزِي gives a simile of a slave and a king. The bond between the slave and the king is one of strong affection and loyalty. Just as a slave is dependent on and obedient to the king a Believer (*Mu'min*) serves Allah the Almighty in a likewise manner. He worships none but Allah the Almighty and practises the *Dīn* in such a way as to earn Divine pleasure. Worship is, therefore, characteristic of *Dīn*. Central to

the worship of Allah the Almighty is the impetus given by the strong emotion of love (*Maḥabbah*). It is intense love (*Ishq*), however, that binds a slave to the Creator such that all his actions and utterances reflect none other than his love for Allah the Almighty.

The concept of love in Sufi thought does not end there. It is also conditioned by the servant's devotion to the beloved Messenger of Allah the Almighty ﷺ. This is suggested quite clearly in many Verses of the Holy Qur'an. One such Verse directed to the Holy Prophet ﷺ is thus:

Say: 'If ye do love Allah,
Follow me: Allah will love you
And forgive you your sins;
For Allah is Oft-Forgiving,
Most Merciful.

-(Al-Qur'an 3:31)

The servant (*Abd*) demonstrates his love for Allah by the act of following the Messenger ﷺ or at least aspiring to follow him. Such a love is the root of *Dīm*. Indeed a heart devoid of this love lacks true faith. It is this kind of love that Baba-Ji قدس سره seeks to revitalize. There is also a saying of the Holy Prophet ﷺ: 'None of you will believe until I am dearer to him than his children, his parents and all mankind'. There is no-one Baba-Ji holds more dear than the Holy Prophet ﷺ and this is reflected in his writings.

There is a famous *Hadīth* that sums up the *Dīm* of Islam in a short dialogue between the Archangel Gabriel عليه السلام and the Holy Prophet ﷺ:

It is narrated on the authority of 'Umar رضوان الله عليه who said: 'One day while we were sitting with the Messenger of Allah ﷺ there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were seen on him and none of us knew him. He walked up and sat down by the Holy Prophet ﷺ. Resting his knees and placing the palms of his hands on the Holy Prophet's (ﷺ) thighs, he said, 'O Muhammad ﷺ, tell me about *Islām*.' The Messenger of Allah ﷺ said, '*Islām* is to testify that there is no god but Allah and Muhammad ﷺ is the Messenger of Allah; to perform the Prayers (*Ṣalāt*); to pay the Alms (*Zakāt*), to fast (*Ṣawm*) in Ramaḍan,

and to make the pilgrimage (*Hajj*) to the House (*Ka'bah*) in *Makkah Al-Mukarramah* if you are able to do so.' He said, 'You have spoken rightly.' We were amazed at him for first asking the Holy Prophet ﷺ and then saying that he had spoken rightly. He continued, 'Then tell me about Faith (*Īmān*).' The Holy Prophet ﷺ answered, 'It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine destiny, both the good and the evil thereof.' He said, 'You have spoken rightly.' He further asked, 'Then tell me about *Ehsān* (The Perfect Worship).' The Holy Prophet ﷺ answered, 'It is to worship Allah the Almighty as though you are seeing Him, and while you see Him not yet truly, He sees you.' He said, 'Then tell me about the Hour.' The Holy Prophet ﷺ answered, 'The one questioned about it knows no better than the questioner.' He said, 'Then tell me about its signs.' The Holy Prophet ﷺ answered, 'A time will come when children will have so little respect for their mothers. You will also see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.' Then he left in a hurry, and I stayed for a time. Then the Holy Prophet ﷺ asked, 'O 'Umar رَضِيَ اللهُ عَنْهُ, do you know who the questioner was?' I said, 'Allah the Almighty and His Messenger ﷺ know best.' He said, 'It was Gabriel عَلَيْهِ السَّلَام, who came to you to teach you your religion (*Dīn*).'" - (Muslim)

In addition to the Five Pillars of Islam as mentioned in the above *Hadīth*, *Īmān*, *Ehsān* and the Hour are also counted as important elements in the *Dīn*. Baba-Ji تَدِينُ أَبُو الْعَزِيزِ, in accord with the Sufi tradition, tends to stress *Ehsān* in particular as the most important element in the *Dīn* since without it any kind of worship is meaningless. *Ehsān* is 'to worship Allah the Almighty as though you are seeing Him, and while you see Him not yet truly, He sees you.' It is in accordance with this concept that Baba-Ji directs his teachings. The name of the institution he set up *Dar-ul-Ehsān* lit: 'The House of *Ehsān*' also alludes to this. It is a place illuminated with Constant Remembrance (*Dhikr-i-Dawām*). It is where Allah the Almighty showers His blessings and mercy and where the Unseen come to listen. This is what the novices would tell you.

Indeed Baba-Ji تَدِينُ أَبُو الْعَزِيزِ was imbued with the *Dīn* during his lifetime. He sadly passed away on the 16th of the blessed month

of Ramaḍān (26 January 1997), leaving behind him masses of mourners who had found solace, blessings and spiritual guidance in his living presence and who turned to him for advice and direction on many matters. He will be greatly missed, even though he has left behind him vast literature and publications rich in guidance for the novices. These will be protected, preserved and observed by the Seekers for generations to come.

Baba-Ji (تمتدحون العزیز) saw himself as a traveller on the Path (*Ṭarīqah*). It is with firm grounding in the requisites of the *Dīn* and the adoption of *Eḥsān* that he travelled the spiritual Path (*Ṭarīqah*). An allegorical account of his journey, in which he successfully overcomes obstacles and passes through various stages (*Manāzil*) with firm determination (*‘Azm*), is presented in ‘The Words of Wisdom V2, (Maqālāt Nos. -2129-2131).

Baba-Ji’s (تمتدحون العزیز) thoughts and actions have been observed to be in harmony with his writings and teachings. Indeed his writings reflect a deep concern for the betterment of humanity. This betterment lies in embracing the *Dīn*. He has gone to great lengths to serve this purpose which he believes is to be achieved by way of *Tablīgh-ul-Islām*, i.e. to spread the message of Islam as far and wide as possible. His sayings recorded in the many volumes of ‘The Words of Wisdom’ give some insight into his thoughts and states. Below is a selection translated by Dr Muhammad Iqbal:

“The *Imām* (Leader) of *Dīn* (Faith) is *Ishq* (Devotion) and love is the spirit. The foundation of *Dīn* is modesty and patience, the spirit. The life of *Dīn* is *‘Ilm* (Knowledge) and rise, the practice. The pillar of *Dīn* is *Ṣalāt* (Prayers) and grandeur, the *Taqwā* (Fear of Allah the Almighty). The Law of the *Dīn* is the Holy Qur’ān and friend, the *ḡihād* (Holy War). The excellence of *Dīn* is unity and perfection, the charity. The majesty of *Dīn* is justice and beauty, the trustworthiness. The purity of *Dīn* is nobleness and armour, the chivalry.

“The beginning of *Dīn* is *Sharī‘at* (Islamic Law), the pride, the *Ṭarīqat* (Islamic Mysticism); the respect, the *Ḥaqīqat* (Reality); and climax the *Ma‘rifat* (Gnosticism).”

-(vol 4, p70, No. 3745)

“The World is opposed to the *Dīn* (Faith). Just tell me what of the world did you forego for the sake of the *Dīn*? Adham renunciated the rule of forty princes.” -(vol 4, p142, No. 4061)

“Unity is the foundation of the *Dīn* (Faith). Humility is the soul of the *Dīn*. Determination is the spirit of the *Dīn*. And steadfastness is the ascension of the *Dīn*.” - (vol 4, p194, No.4239)

Baba-Ji تدریس و العزیز is a prolific writer, *Ta'lim al-Din* being among some 300 publications. These include the major work *Kitāb Al-'Amal Bis-Sunnah, Tartīb Sharīf* and the many volumes of 'The Words of Wisdom'. He is the founder of *Dar-ul-Ehsān*, an institution dedicated to the revitalization of the *Dīn*. Baba-Ji تدریس و العزیز relinquished all that he possessed of worldly wealth for this very purpose - making Islamic teachings known to the masses. Baba-Ji تدریس و العزیز is quite content to lead a simple life characteristic of Sufis. He dresses in *Khadar* (course cloth), lives in a straw hut, occupies himself in constant Remembrance (*Dhikr*), practises humbleness, eats very little himself but distributes much to others. He serves the needy from the treasury of *Dar-ul-Ehsān*. He is always grateful to Allah the Almighty and has complete reliance (*Tawakkul*) upon Him. “I live like the birds”, he says, “I never store anything for tomorrow, He provides for me like He provides for the birds.” This manner of his reminds us of a Saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

It is narrated on the authority of Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ who said, “The Messenger of Allah the Almighty said: ‘If you put your faith completely in Allah, He will arrange for your sustenance in the same way as He provides for the birds. They leave in the morning, with their stomachs empty, and return filled in the evening.’” - (Tirmidhi)

Baba-Ji's تدریس و العزیز strong inclinations towards adopting an ascetic way of life and his longing to serve Allah the Almighty was evident long before he set up the institution of *Dar-ul-Ehsān*. Part of his report when he retired from the British Army in India stated thus: “It is almost impossible to clear him of religious intoxication and hermetic life.” - (Statement of Case 5.7.1945) It was concluded that he was no longer fit to serve in the Army because of ascetic inclinations.

Baba-Ji's تدریس و العزیز teachings in the *Ta'lim al-Din* can be categorized into three distinctive parts:

- (1) *Da'wat-o-Tablīgh Al-Islām* (Invitation to and Spread of Islam)

- (2) *Dhikr-i-Dawām* (Constant Remembrance of Allah the Almighty)
- (3) *Khidmat-i-Khalq* (Selfless Service to Humanity)

The first section of the book is concerned with *Da'wat-o-Tabligh Al-Islām* (Invitation to and Spread of Islam). It is Baba-Ji's (قدس سرور) mission to spread the message of Islam as far and wide as possible. For this end he has written personal letters of invitation to contemporary world leaders and prominent individuals in the hope that they will submit and embrace Islam. In addition to that he is constantly urging his followers to practise the teachings of Islam and to inform and encourage others to do likewise. He considers it his duty to invite or awaken people, Muslims and non-Muslims alike, to Islam. For him it is purely to seek the pleasure of his Lord. Part of the aim is to eliminate ignorance among Muslims about their own religion and to introduce new Muslims to the realm of Islam so that they may taste the sweetness of the *Dīm* (Faith).

The second section which forms the greater part of the book covers *Dhikr-i-Dawām* (Constant Remembrance of Allah the Almighty). This forms the core of Baba-Ji's (قدس سرور) teachings. *Dhikr* includes within its wide scope of meanings: The Five Pillars of Islam with emphasis on the *Kalimah Tayyibah*, Salutations (*Ṣalawāt*) upon the Holy Prophet ﷺ, Supplications (*Ad'iyah*), Qur'ānic Recitation (*Qirā'at Al-Qur'ān*) and *Dhikr* proper; this comprises sessions dedicated for the sole purpose of *Dhikr* whether it be recited aloud or silently. This consists of repetitive praise of Allah the Almighty (*Tasbīḥ*) in gatherings or in seclusion. Baba-Ji (قدس سرور) called for, and in turn established regular sessions of *Dhikr* which are held at all Centres of *Dar-ul-Ehsān*. The most oft-repeated formula of *Dhikr* in this Sufi Order is probably *Ya-Hayyu ya-Qayyūm!* (O the Living, the Eternal!) as is evident from Baba-Ji's works.

The third section of the book includes Baba-Ji's address upon the establishment of *Dār-al-Shifā'* (Hospital) offering free treatment to the public without discrimination. This reflects his concern and selfless service to humanity. He has set up hospitals out of his own land which he has endowed for these purposes. A free eye camp is held every six months in which the blind have been reported to have regained their sight. Other services

include a *Madrasah* and a Library for study. There are open kitchens providing food daily (*Langar*) for those who come there.

Ta'lim al-Dīn is as Dr Munammad Iqbal has adequately summed up: "A basic manual for the Seeker (*Tālib*) on the Way (*Tarīqat*). It insists on complete practice of the *Sharī'at*, following (*Ittibā'*) of the Holy Prophet ﷺ, most suitable supererogatory prayers (*Nawāfil*) and lastly but most importantly Remembrance of Allah the Almighty (*Dhikr Allāh*). It lists several primordial formulae of Remembrance (*Dhikr*) for the devotee to recite continually, thus realising the goal of the true and eternal love (*'Ishq-i-Ḥaqīqī*)."

Baba-Ji's (مدن العزیز) message may not be an entirely new one, it ranks well within the Great Sufi Tradition. His use of symbolic language characteristic of Sufis gives his teachings a much sought after depth. He does, however, remain firmly within the *Sharī'at* framework, the importance of which he makes evident in his works. In *Ta'lim al-Dīn* his writings on the five pillars of Islam and modesty for example clearly indicate this point. Essential to his teachings and like most Sufi Traditions Baba-Ji is concerned with the inner Self. He urges his devotees to cleanse or improve their inner Self (*Nafs*) before teaching others. Of the evils that contaminate the *Nafs* backbiting is considered to be the most widespread. He repeatedly stresses the refraining from backbiting since it leads, consciously or unconsciously, to many other evils. Improvement to the Self is achieved by continuous struggle against the evil insinuations or promptings that develop within it. This struggle is often referred to as the *ḡihād-i-Akbar* (The Greater Holy War). True *Dīn* consists of a delicate balance in the struggle to improve the inner (*Bāḡin*) as well as the outer (*Zāḡir*) of a person so as to achieve a degree of harmony between them and become a better person. In this there is the *Riḡā* (Pleasure) of Allah the Almighty.

Al-Ḥamdu lil-Ḥayy-il-Qayyūm!

Sajeda Maryam Poswal
Bristol, United Kingdom

26 January 1997 CE
(16 *Ramadān Al-Mubārak* 1417 AH)

Translator's Note

It was an honour to be given the task of translating *Ta'lim al-Dīn* and having the personal approval of the late Author, Baba-Ji قدس سره العزیز himself to whom I am indebted. Only a few weeks before his demise I had the privilege of seeing him and his beloved daughter Anees Akhtar at *Camp Dar-ul-Ehsān*, Faisalabad, in person. This was before I returned to England at the beginning of Ramaḍān. It was to be my first and last meeting with him. I recall it as a very special moment in my life. I saw in him a man of humble disposition, having a radiant face, glowing with his constant occupation in *Dhikr*. Although weakened somewhat by the advance of age he appeared to have a timeless expression. The only words he spoke were: "Thank you, thank you". This was for any work I had done for *Dar-ul-Ehsan*. Though I was flattered, deep inside I felt unworthy of the gratitude thus expressed, and that too coming personally from the great Shaykh himself. I had done so very little and as for *Ta'lim al-Dīn* I took so very long to complete it. It was partly circumstances that delayed this work and I apologise deeply to Baba-Ji قدس سره العزیز for my shortcomings and to all those who waited so long to receive a copy.

I am grateful to Dr Muhammad Iqbal, *Amir*, Dār-ul-Ehsān Publications, for his support, assistance and encouragement throughout this work. I am also grateful to my revered father, Imdad Ali Ahmad Poswal, who worked day and night despite the odds to help edit, format and smooth running of the computer in addition to giving useful advice on the translation. We looked through the text many times over but despite this errors may still remain, again I apologise for these. Finally I would like to thank my mother for her care and patience.

Sajeda Maryam Poswal
Bristol United Kingdom

4 January 1998 CE
(5 Ramaḍān Al-Mubārak 1418 AH)

Ta'lim Al-Din

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh the Almighty Says:

Who is better in speech
Than one who calls (men)
To Allāh, works righteousness,
And says, "I am of those
Who bow in Islam"?

-(Hā-Mīm Al-Sajdah 41:33)

وَ مَنْ أَحْسَنُ قَوْلًا مِّمَّنْ
دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ

-(حم السجدة ٣٣)-

Ye are the best
Of Peoples evolved
For mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in Allāh.

-(Āli-'Imrān 3:110)

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ
لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

-(آل عمران ١١٠)-

Let there arise out of you
A band of people
Inviting to all that is good,
Enjoining what is right,
And forbidding what is wrong:
They are the ones
To attain felicity.

-(Āli-'Imrān 3:104)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ
إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ

-(آل عمران ١٠٤)-

Invite (all) to the Way
Of thy Lord with wisdom
And beautiful preaching;
And argue with them
In ways that are best....

-(Al-Nahl 16:125)

أَدْعُ إِلَى سَبِيلِ رَبِّكَ
بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي
هِيَ أَحْسَنُ

-(النحل ١٢٥)

Say: "If ye do love Allāh,
Follow me: Allāh will love you
And forgive you your sins;
For Allāh is Oft-Forgiving,
Most Merciful."

-(Āli-'Imrān 3:31)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ

-(آل عمران ٣١)

And those who strive
In Our (Cause) - We will
Certainly guide them
To Our Paths:
For verily Allāh
Is with those
Who do right.

-(Al-'Ankabūt 29:69)

وَالَّذِينَ جَاهَدُوا فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ
لَمَعَ الْمُحْسِنِينَ

-(العنكبوت ٦٩)

And fear tumult or oppression
Which affecteth not in
Particular (only) those of you
Who do wrong: and know that
Allāh the Almighty
Is strict in punishment.

-(Al-Anfāl 8:25)

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ
الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

-(الانفال ٢٥)

O ye who believe!
 Enter into Islām
 Wholeheartedly;
 And follow not
 The footsteps
 Of the Evil One;
 For he is to you
 An avowed enemy.

-(Al-Baqarah 2:208)

يَا أَيُّهَا الَّذِينَ آمَنُوا
 اذْخُلُوا فِي السَّلَامِ كَافَّةً وَ
 لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
 إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

-(البقرة ٢٠٨)-



Sayings of the Holy Messenger ﷺ

It is reported on the authority of Ḥaḍrat ‘Abdullāh ibn ‘Amr رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said: “Spread the message from me, even if it be a Verse (*Āyah*). Tell them the stories of the Children of Israel (*Bani Isrā’īl*). There is no sin in doing so. As for the one who knowingly spreads lies as coming from me let him take his seat in the Fire.”

-(Narrated by Bukhāri in *Ṣaḥīḥ Al-Bukhāri vol 1, p491*)

عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو قَالَ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ بَلِّغُوا عَنِّي وَلَوْ
 آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ
 وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ
 مُتَعَمِّدًا فَلْيَتَّوِّأْ مَقْعَدَهُ مِنَ
 النَّارِ

-(رواه البخارى - صحيح البخارى)

-ج ١ ص ٤٩١-

It is narrated on the authority of Ḥaḍrat Abu Hurairah رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said: “The one who guides towards righteousness gets the same amount of reward as the one who follows

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ مَنْ دَعَا إِلَى
 هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ

the guidance. Their reward will not be reduced. As for the one who incites towards error he will be sinning equivalent to the follower of error. Their sins will not be lightened.”

-(Narrated by *Muslim*)

جَرِ مِثْلُ أَجُورِ مَنْ تَبِعَهُ لَا
يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ
شَيْئاً وَمَنْ دَعَا إِلَى ضَلَالَةٍ
كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ إِثْمِ
مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ
إِثْمِهِمْ شَيْئاً

-(رواه مسلم)

It is reported on the authority of Ḥaḍrat Ḥudhaifa رَضِيَ اللهُ عَنْهُ that the Holy Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “By Him in whose grasp is my life you will either command good and forbid evil or Allāh the Almighty will come very close to punishing you. Then you will indeed pray to him but your prayers will go unanswered.”

-(Narrated by *Tirmidhi*)

عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ
أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي
بِيَدِهِ لَتَأْمُرُونَ بِالْمَعْرُوفِ وَ
لَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ
لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَاباً مِّنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ وَ
لَا يُسْتَجَابُ لَكُمْ

-(رواه الترمذی)

Ḥaḍrat Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ relates the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “He is not from among us who does not respect his elders, have mercy on the young, command righteousness and forbid

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ
عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يُوقِّرْ

evil.”

-(Narrated by Ahmad and Tirmidhi)

الْكَبِيرَ وَيَرْحَمِ الصَّغِيرَ وَ
يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ
الْمُنْكَرِ

-(رواه احمد و الترمذى)

It has been transmitted (mursalan)¹ on the authority of Ḥaḍrat Ḥasan Baṣri رَضِيَ اللهُ عَنْهُ who reported the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “He who dies in the pursuit of knowledge with the intention of reviving Islām will stand only one rank below the Holy Prophets عَلَيْهِمُ السَّلَام in Heaven.

-(Narrated by Dārini)

عَنِ الْحَسَنِ مُرْسَلًا : قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ
وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ
الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّينَ
دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ -

_(رواه الدارمى)

Ḥaḍrat Jābir رَضِيَ اللهُ عَنْهُ reports the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “Allah the Almighty revealed to the Archangel Gabriel عَلَيْهِ السَّلَام to uproot such and such a city along with its inhabitants (in retribution for their bad deeds). Gabriel عَلَيْهِ السَّلَام pleaded with Allah the Almighty: ‘O Lord! Among them lives a servant of yours who does not disobey you

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَوْحَى اللَّهُ عَزَّ وَ
جَلَّ إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ
أَنْ أَقْلِبْ مَدِينَةَ كَذَا بِأَهْلِهَا
فَقَالَ يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ
فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ

¹ Of a Prophetic tradition resting on a chain of authorities that goes no further back than the second generation after the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

even for a moment.' Allāh the Almighty commanded: 'Uproot the city including him because he remained indifferent to what was happening around him (i.e. did not guide them)."

-(Narrated by Baihaqi)

قَالَ فَقَالَ اِقْلِبْهَا عَلَيْهِ وَ
عَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرُ
فِي سَاعَةٍ قَطُّ

-(رواه البيهقي)

Ḥaḍrat Ibn 'Abbās رضي الله عنه heard the Holy Prophet صلی الله علیه و سلم praying: "O Allāh the Almighty! Have mercy on my successors." We asked him: "O Messenger of Allāh the Almighty صلی الله علیه و سلم! Who are your successors?" He replied: "Those who will come after me narrating my sayings (*Aḥādīth*) and teaching them to the people."

-(Ṭabarānī in *Al-Awsaṭ*; *Al-Tarḥīb wa Al-Tarḥīb* p110)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: أَللَّهُمَّ ارْحَمِ
خُلَفَائِي قُلْنَا يَا رَسُولَ اللَّهِ
وَمَنْ خُلَفَاؤُكَ قَالَ الَّذِينَ
يَأْتُونَ مِنْ بَعْدِي يَرَوُونَ
أَحَادِيثِي وَيُعَلِّمُونَهَا النَّاسَ

-(طبرانی فی الاوسط — الترغيب و

الترهيب ص ۱۱۰)

It is narrated on the authority of Ḥaḍrat Zaid bin Thābit رضي الله عنه that he heard the Messenger of Allāh the Almighty صلی الله علیه و سلم saying: "May Allāh the Almighty bestow his grace upon him who hears a *Ḥadīth* from us and conveys it to others. For he may convey to someone who has greater understanding of it than himself or he himself may not have grasped its understanding (at all). Three

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا
حَدِيثًا فَبَلَّغَهُ غَيْرَهُ فَرُبَّ
حَامِلٍ فِقْهِ إِلَى مَنْ هُوَ أَفْقَهُ
مِنْهُ وَرُبَّ حَامِلٍ فِقْهِ لَيْسَ

things keep a Muslim's faith intact: sincere work for the sake of Allāh the Almighty, advising those in authority and to keep with the group (at large) because the invitation to these (three) encircles all beyond them. As for the one whose intention is to gain worldly objectives, Allah the Almighty will ruin his work. He will create poverty for him before his very eyes. He will not get anything of the world except what he is destined. As for the one who strives for the Hereafter in whatever he does, Allāh the Almighty will keep his achievements intact. His heart will be enriched and the world will be compelled to fall at his feet.”

-(Narrated by *Ibn Ḥabbān*, *Al-Tarhib wa Al-Tarhīb*, vol 1, pp108-109)

Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ relates the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying: “The one who guides others is like the one who follows the guidance. Allāh the Almighty loves those who help the distressed”.

-(*Bazzār* vol1, *Al-Tarhib wa Al-Tarhīb* p120)

بَفَقِيهِ ثَلَاثٌ لَا يَفْلُ عَلَيْهِنَّ
 قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ
 لِلَّهِ وَ مَنَاصِحَةُ وِلَاةِ الْأَمْرِ
 وَ لَزُومُ الْجَمَاعَةِ فَإِن دَعَوْتَهُمْ
 مُحِيطٌ مِّنْ وَرَائِهِمْ وَ مَن
 كَانَتِ الدُّنْيَا نِيَّتَهُ فَرَقَّ اللَّهُ
 عَلَيْهِ أَمْرَهُ وَ جَعَلَ فَقْرَهُ بَيْنَ
 عَيْنَيْهِ وَ لَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا
 مَا كُتِبَ لَهُ وَ مَن كَانَتِ
 الْآخِرَةُ نِيَّتَهُ جَمَعَ اللَّهُ أَمْرَهُ
 وَ جَعَلَ غِنَاهُ فِي قَلْبِهِ وَ آتَتْهُ
 الدُّنْيَا وَ هِيَ رَاغِمَةٌ

—(رواه ابن حبان/الترغيب والترهيب

ص ١٠٨ - ١٠٩ ج ١)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
 عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ قَالَ الدَّالُّ عَلَى الْخَيْرِ
 كَفَاعِلُهُ وَاللَّهُ يُحِبُّ إِغَاثَةَ
 اللَّهْفَانِ

—(بزار ج ١ الترغيب والترهيب ص

(١٢٠

It is reported from Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When a servant of Allāh the Almighty puts on his clothes and shoes to set out in the search of knowledge (*‘Ilm*) all his sins are forgiven until he returns to his doorstep.”

-(Ṭabarāni in *Al-Awsaṭ/ Al-Tarhīb wa Al-Tarhīb vol 1, p105*)

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ
قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ مَا انْتَعَلَ عَبْدٌ قَطُّ
وَلَا تَخَفَفَ وَلَا لَبَسَ ثَوْبًا
فِي طَلَبِ عِلْمٍ إِلَّا غَفَرَ اللهُ لَهُ
ذُنُوبَهُ حَيْثُ يَخْطُؤُنَا عَتَبَةَ

دَارِهِ —

(طبرانی فی الاوسط الترغيب والترهيب)

(ج ۱ ص ۱۰۵)

It is narrated on the authority of Sumrah ibn Jundub رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “No one can surpass the charity (*Ṣadaqah*) of him who gives the gift of knowledge (*‘Ilm*) by spreading it.”

-(*Al-Tarhīb wa Al-Tarhīb p119*)

عَنْ سُمْرَةَ ابْنِ جُنْدُبٍ رَضِيَ
اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا
تَصَدَّقَ النَّاسُ بِصَدَقَةٍ مِثْلَ
عِلْمٍ يُنْشَرُ —

-(الترغيب والترهيب ص ۱۱۹)



السلام عليكم ورحمة الله وبركاته!

Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātuh!

My dear Friends,

The real meaning of the invitation to and spread of Islām (*Da‘wat-o-Tablīgh Al-Islām*) is like a slave who speaks in praise of his king reminding the rebellious subjects of his generosity and nobility. By doing this he leads the subjects towards obedience and teaches them the characteristics of loyalty. Such a slave may not be successful in attaining a high post but he is loved by the king. Any slave who is prepared to give his life for the king no doubt earns the king’s affection. Others do not win such an affection. The most beloved in his realm are those loyal slaves who call people to obey the king or sacrifice their lives for his sake.

Yā-Hayyu, yā-Qayyūm!

Or it is like a lover who is lost in his beloved's splendour singing in praise of his perfection. He sings in public making him the object of every one's admiration.

A slave is busy in the service of his master. He is not concerned with anyone else. This is a common stage of devotion.

A preacher is himself obedient and invites all others to obey Allāh the Almighty. This is the best stage of devotion.

As for the one who is prepared to sacrifice his life in this way he is indeed better than the other two. No other follower could reach such a stage. This is the ultimate sincerity.

Yā-Hayyu, yā-Qayyūm!

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي بِبَلَدِ رَسُولِكَ
- يَا حَيُّ يَا قَيُّوْمُ - آمِيْن

My Lord! Let me die a martyr in Your path. Let me die in the blessed city of Your Messenger ﷺ. *Yā-Hayyu, yā-Qayyūm! Āmīn!*

ابلاغ دعوة الاسلام الى الناس كلهم في سبيل الله تبارك وتعالى

*The spread of Islām to all people in the way of
Allāh the Almighty*

Our Mission

consists not of schools but *Dīn*.

It seeks no fame, its purpose is to convey.

It is concerned with the teachings
not with the Sheikh-Disciple relationship.

It is not a question of quantity but quality.

Our Ideal (*Naṣb-ul-‘Ain*)

is not to create sects but to bring unity among Muslims. It is not
a mockery, rather it is to honour the Muslim.

Our Faith (*Dīn*) is none other than Islām.

Our Way (*Ṭarīqat*)

is to follow the *Sunnah* of the Messenger ﷺ. We must
never step outside his *Sunnah*.

Our Community (*Millat*)

is that of Ḥaḍrat Ibrāhīm عليه السلام.

Our Work

is to spread Islām to Allāh the Almighty's people in His
Kingdom and for His sake. This has to be done right up to the
last breaths of life. We must do this with complete Trust
(*Tawakkul*) in Allāh the Almighty. We must spread Islām where
it has not reached, going there where no one has gone before.
What is decreed in Islām must not be changed or refuted in any
way. Nor should there be self-invented interpretations.

Our Habit

is not extravagance but sufficing on bare-means. It is not a disgrace but self-respect.

Our Path (*Maslak*)

is to spread the religion of Islām to humanity. We are not at all interested in the politics and government of some particular area, settlement, village, district, city or country. It is not our objective to get involved in these.

May Allāh the Almighty the Most Exalted guide us in
the way we live!

It should be like a traveller who has no home, no riches and no means of generating profit. He should eat of what Allāh the Almighty has provided him within the limits of the *Shari'ah* and be thankful. He should not store anything for anyone. Simple garments are enough to cover the body. To protect himself from the heat and cold he may live in a straw hut. The rest of the time should be spent in activating virtues in order to spread Islām. He should be engaged in no other work but this, whatever it may be! *Yā-Hayyu, yā-Qayyūm! Āmīn!*

To live in this state is real happiness and to die this way is proper martyrdom.

The practical models of morality such as truth, justice, dignity, courage, generosity and worship are all encompassed in the technical term *Tabligh* i.e. 'the Invitation to and the Spread of Islām'. It applies to every person in our *Ummah* at all times.

Though every individual in our *Ummah* is in a sense a preacher, still there is no greater happiness for those whom Allāh the Almighty has chosen to carry out this specific task. He who calls people towards Allāh the Almighty and brings about real virtues, struggles on the basis of two principles:

- (1) Improvement of the Self
- (2) Reformation of Society

Invitation to Islām (*Da'wah*) is a combination of three things:

- (1) To command what is good (*Amr bi-l Ma'rūf*)
- (2) To forbid what is evil (*Nahī 'an-il-Munkar*)
- (3) To Remember Allāh the Almighty (*Yādi-Ḥaq*)

This means that he should do as he is commanded and tell others to do the same. He should refrain from what is forbidden and prevent others from such things. He should be busy in the remembrance of Allāh the Almighty all the time whatever his state. These three things (mentioned above) are the essence of the *Sharī'ah*, the source of *Tarīqat* and the achievement of our objectives.

Society is another name for collective humanity. In this gathering individuals are affected by one another. It is characteristic of human nature to be influenced. Every individual in society is consciously or unconsciously either influencing or being influenced by his surroundings. In other words each individual is not only a Caller (i.e. to Islām: *Dā'ī*) he is also being Called (i.e. to Islām: *Mad'ū*). He is a reformer as well as one who is being reformed. By making a personal improvement he is in fact improving society as a whole. His personal reformation contributes to the well being of society while his self deterioration leads to social deprivation. Therefore, each individual is responsible for the welfare of society. The purification of the Self (*Nafs*) is also a clear indication of *Tablīgh*. This is because it has influence over the *Nafs*. *Yā-Ḥayyu, yā-Qayyūm!*

A man who goes out in the way of Allāh the Almighty, for His sake only, having no other purpose or end and seeking no fame is like a *Mujāhid* who plays with his life on the battlefield in order to sustain the honour of his king. Such a *Mujāhid* entrusts everything that belongs to him to the king. When the king becomes his trustee the *Mujāhid* is released from all needs. He is ensured care and protection from the king who looks after him. The *Mujāhid* can then fulfil his duties with complete concentration. The same is true of a *Muballigh* who goes out in the way of Allāh the Almighty. For him Allāh the Almighty is everything and he does not, therefore, need anyone else for

anything whatsoever. His success is due to Allāh the Almighty. His victory is Allāh the Almighty's victory. Those who tread on the path of Allāh the Almighty were never defeated in any field and nor will anyone ever conquer them.

The *Muballigh* who believes his Lord to be Allāh the Almighty and descends on the battlefield of *Tablīgh* remains victorious and is never defeated. This is because Allāh the Almighty is the Supreme King, the Most Wise Commander, the Most Powerful, the One and Everlasting Force. How then can anyone defeat His chosen men!

Yā-Hayyu, yā-Qayyūm!

As long as a person does not possess these qualities and does not adopt the highest form of Islamic etiquettes he remains governed by his egocentric 'Self'. If there is ever a loser then it is the egocentric 'Self'. A believer has never lost in any battle.

Before embarking on this obligatory duty of *Tablīgh* it is very important that every *Muballigh* creates these virtues within himself. At the same time he should seek repentance for those bad habits that are to be found in everyone such as lying, backbiting and breaking promises. Then having equipped himself with excellent morals he should be engaged in the *Tableigh* of Islām for the sake of Allāh the Almighty.

You should have the *Holy Qur'ān* in one hand
and

the *Sunnah* of the Messenger ﷺ
in the other

Take heed upon these words:

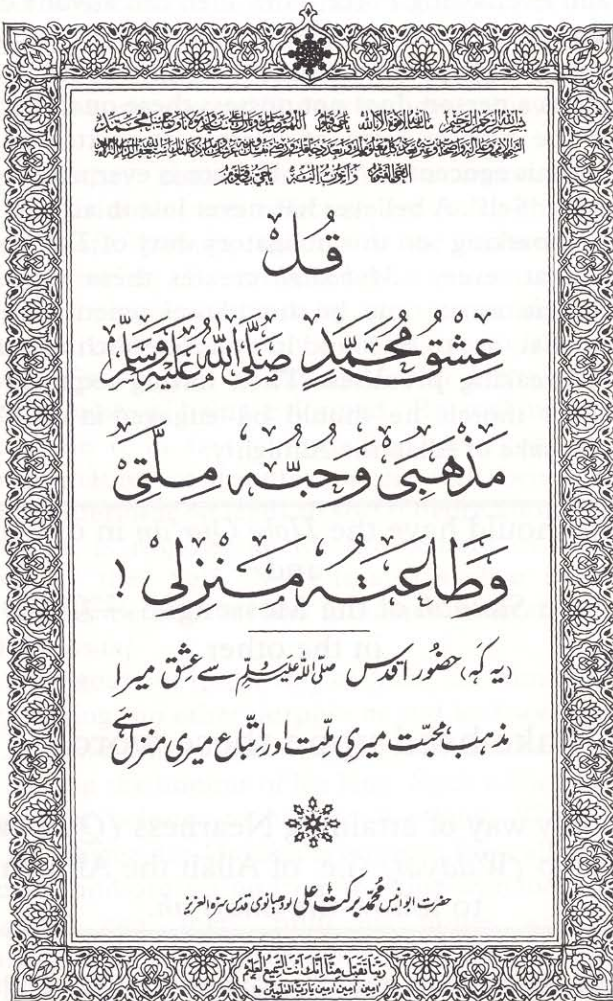
The only way of attaining Nearness (*Qurb*) and
Friendship (*Wilāyat*) (i.e. of Allāh the Almighty) is
to follow the *Sharī'ah*.

You should first follow the *Sharī'ah* yourself and then teach others to do the same. If you fail to embellish yourself with these

morals what rewards could you possibly expect for your struggles?

May Allāh the Almighty grant you the ability to practise what you know and make you constant in what you practise. May He grant you such constancy that never swerves and is never stolen from you.

Yā-Hayyu, yā-Qayyūm! Āmīn!





خُطْبَةُ حَجَّةِ الْوَدَاعِ

سَيِّدِنَا مُحَمَّدٍ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Farewell Hajj

Hajj a't-ul-Wadā'

THE SIGNIFICANCE OF THE FAREWELL

ADDRESS BY THE HOLY PROPHET

OF ISLĀM صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillā-hir Rahmā-nir Rahīm

In the Name of Allāh, the Beneficent, the Merciful

The Significance Of The Farewell Address

By

The Holy Prophet Of Islam ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزَّتِهِ بَعْدَ كُلِّ مَعْلُوْمٍ لَّكَ

اَسْتَغْفِرُ اللهَ الَّذِي لَا اِلهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

Preamble

When the head of a government department or a responsible officer of an organisation intends to move elsewhere, he gives a comprehensive account of his struggle for the guidance of those following him. He leaves certain instructions in order to point out and fix a sense of direction for his followers so that they may refrain from certain acts of commission and omission. These instructions constitute the essence and spirit of his high office.

The address delivered by our Holy Prophet ﷺ is, in a nutshell, the entire teachings of *Islām*. The revelation of the last *Āyah* (Verse) followed this address, and this historic fact denotes that the last address marked the culmination point of the *Dīn* (Faith). The address encompasses each and every problem and potential problem of this world and Hereafter. In fact, nothing is left uncommunicated. As you read through this address and ponder over it you will discover new and hitherto unexplored

facets of the Divine Wisdom guiding mankind. In effect this short address embodies the fountainhead of philosophy and wisdom.

The *Dār-ul-Ehsān* has humbly published the address in Urdu for the edification and spiritual uplift of Muslims. The present attempt to present this *Khuṭbah* (Sermon) in the English language is made available for the first time with a view to passing on the great message of the Holy Prophet ﷺ to the Muslim readers and other seekers of Divine Guidance belonging to the territories of the United Kingdom, United States of America, Canada, Australia, Nigeria, and other countries of Asia, Africa and Europe, particularly those whose vehicle of thought and communication is English. It is hoped that the readers will pick up a wealth of Divine Wisdom from this treasure which is timeless and limitless.

The Departure of the Holy Prophet ﷺ towards the Plain of 'Arafāt

The Holy Prophet ﷺ was mounting a red coloured she-camel named *Qusewa* whose nose strap was held by the respected *Bilal* رَضِيَ اللهُ عَنْهُ. And lo! this holy personage started towards the plain of 'Arafāt where 144,000 loving followers were eagerly awaiting their beloved - the Holy Prophet of Islam ﷺ.

The Holy Prophet ﷺ opened his address with these words:

يَا أَيُّهَا النَّاسُ إِنِّي لَأَرَانِي نَجْتَمِعُ فِي هَذِهِ الْمَجْلِسِ
أَبَدًا

'O people I feel we may never meet again in such a gathering.

EXPLANATIONS AND COMMENTS

The opening words of the address stunned and dumbfounded the great sea of men and women. The Holy Prophet ﷺ indicated his departure from this world. Dear reader! just imagine how they would have wailed with woe and pangs of emotion. The very elements of Nature and all living creatures,

animals, birds, flowers, every grain of sand would have sobbed and wailed and turned pale with unspeakable sorrow on hearing these words. Stretch your imagination a little further, O reader, how the forces of Nature would have reacted to this shock! The winds slowed down and stopped, the waters in the rivers groaned with pain, the eyes of Nature were wet with tears. Each living and sensitive object shuddered at the very idea of separation from their dearest one. There was an absolute silence when these words rang through the air at 'Arafāt.

The Holy Prophet ﷺ continued:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ
يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ
رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ - أَلَا فَلَا تُرْجِعُوا بَعْدِي
ضُلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ۝

'O ye believers! your blood, property and honour are forbidden for one another just as this holy city is sanctified for you on this day of this month. You are to appear before Allāh and you will have to account for your deeds before Him. I urge upon you not to go astray after my death and thereby cut one another's throats'.

EXPLANATIONS AND COMMENTS

A Muslim is strictly forbidden to shed the blood of a fellow Muslim, to usurp his property or to blemish his honour and chastity. These vices have been the only three principal causes of all riot and disorder in the world. Almost all murders are due either to usurping others' property or violating the chastity of womenfolk.

The Holy Prophet ﷺ continued:

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ وَ
دِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ ۝ وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا
دَمُ ابْنِ رَبِيعَةَ ابْنِ الْحَارِثِ كَانَ مُسْتَرَضِعًا فِي بَيْتِي سَعْدٍ
فَقَتَلَهُ هَذَا

'O ye believers! (Keep in mind) I trample upon all the past deeds committed during the pre-Islāmic period of Jāhiliyyah (ignorance). All the disputes arising out of murders committed during Jāhiliyyah stand written off and I disclaim the blood of the first murder (of a person) from my own family and declare that Hadhail who murdered Ibn Rabī'ah Ibn al-Hārith is pardoned and there is nothing against him'.

EXPLANATIONS AND COMMENTS

Customs and attitudes having no justification in an Islamic way of life spring from sheer ignorance of the *Divine Truth*. Our Holy Prophet ﷺ trampled all such customs and attitudes under his feet. We must follow the Prophet ﷺ and never allow such aberrations to rear their heads again. Loyalty demands this. The renunciation of claim for blood is an act of real gallantry. The Holy Prophet ﷺ showed us this path by forgiving the murderer of *Ibn-e-Rabī'ah*. Vengeance is not an act of valour. Truly forgiveness which wins over the heart of the wrong doer is chivalry.

The Holy Prophet ﷺ continued:

وَرَبَّالْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلَ رَبًّا أَضْعُ رَبَّنَا رَبًّا عَبَّاسَ
ابن عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ،

'The usury of the period of Jāhiliyyah is annulled. I annul the first usury of my family, namely the usury of Abbās Ibn-e-'Abdil Muṭṭalib. That usury stands completely cancelled.'

EXPLANATIONS AND COMMENTS

Hinting at the economic exploitation consequent upon usury the Holy Prophet ﷺ once remarked - not in this address: 'Believers! Abstain from usury. Neither give nor demand it. Likewise do not involve yourself in any way in the transaction of usury and, as a clerk, do not write the deed of usury.' On another occasion the Holy Prophet ﷺ observed, 'One who utilises a single *dirham* of usury knowingly commits a sin of the magnitude of thirty-six acts of adultery.'

He also stated: 'The flesh born out of ill-gotten money is liable to be thrown into *Hell*.'

Likewise, the Holy Prophet ﷺ condemned the usurer, the giver and the clerk who wrote the document of usury.

TEXT

The Holy Prophet ﷺ then said:

فَاتَّقُوا اللَّهَ فِي النَّسَاءِ فَإِنَّكُم أَخَذْتُمُوهُنَّ بِإِيمَانِ اللَّهِ
وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ أَلَّا
يُوطِينَ فُرُوشَكُمْ أَحَدًا تَكَرَّهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُو
هُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ وَ لَهُنَّ عَلَيْكُم رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ .

'O ye believers! Stand in awe of Allāh in taking care of your wives for they were solemnised as your wives in the Holy Name of Allāh and it is the Divine Word which permitted your conjugal relationship with them. You have a claim upon your wives that they do not allow anyone else on your bed, the presence of any other person would be totally disagreeable to you. But if they fail to obey, you may chastise them to the level of invisible thrashing. Your wives have a reciprocal claim upon you to receive proper food and dress and living.'

EXPLANATIONS AND COMMENTS

Abusing and chastising a wife is sternly forbidden in Islām. The noblest characteristic of a lady is modesty and if she has this, she must not be belaboured for mere impertinent talk or petty domestic foibles. A modest lady is the queen of her home. Finding faults in petty matters spoils the sweetness of home life. The *Light of Allāh the Almighty* and *His Beauty* are manifested in all things of the Universe; in a fragrant rose as well as in a dry straw of grass. No creature has been endowed with that amount of *Divine Beauty* which is manifested in women. The *Beauty of Allāh the Almighty* makes woman more charming than any other creature. All this is due to the fact that woman is the manifestation of *Allāh the Almighty*. Though all things emanate from *Allāh the Almighty*, Who is their *Creator*, yet woman is His agent and no creature was ever born without mother after the Prophet *Ādam* (عَلَيْهِ السَّلَام). This high status of woman could warrant even a separate address from the Holy Prophet ﷺ. The words of the Holy Prophet ﷺ suffice the

whole career of women. All the 124,000 Prophets (peace be upon them) were mothered by women. Woman, therefore, has a secure and established status and ought to be offered all reverence and genuine respect which the distorted and artificial man-made social system has denied her. Woman was created out of a rib of the *Prophet Ādam* (عَلَيْهِ السَّلَامُ) and a rib is always twisted in its form and is never straight. If, therefore, feminine impudence is comparable to twisted morality, shouldn't it be watched over?

TEXT

The Holy Prophet ﷺ further said:

وَقَدْ تَرَكْتُ فِيكُمْ مَّالَن تَضِلُّوْا بَعْدَهُ، اِنْ اِعْتَصَمْتُمْ بِهٖ
 كِتَابُ اللّٰهِ —

'O ye believers! Hold fast unto the legacy that I am bequesting unto you and you shall never go astray if you remain attached to it, the Holy Qur'an.'

EXPLANATIONS AND COMMENTS

The asserted legacy is Allāh the Almighty's Book the *Holy Qur'an*. It is very essential for a Muslim to acquire knowledge of all things *Halāl* (permissible) and all things *Harām* (prohibited), the do's and don'ts from the *Holy Qur'an* and to act upon these commandments.

TEXT

The Holy Prophet ﷺ continued:

يَا أَيُّهَا النَّاسُ إِنَّهُ، لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ إِلَّا
 فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَ
 آدُوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً^٤ بِمَا أَنْفُسِكُمْ وَتَحَجُّوا بَيْتَ
 رَبِّكُمْ وَأَطِيعُوا أَوْلِيَّكُمْ — تَدْخُلُوا جَنَّةَ رَبِّكُمْ
 وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ.

قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ أَدَيْتَ وَ نَصَحْتَ —

'There will be no prophet after me and no Ummah (religious community) after you. Listen! You must bow before Allāh and pray five times a day. Keep fasts during the holy month of Ramaḍān, pay Zakāt willingly, perform Hajj of Bait'ullāh (The House of Allāh) and obey the orders of your saints and you shall be rewarded with entry into Paradise. Believers! You will be questioned about me also on the Day of Judgement. Tell me what shall you answer?'

All the believers replied in unison, 'Verily we bear testimony to the fact that you have performed the true office of 'Prophethood' and instructed us to discriminate truth from untruth and right from wrong.' (They raised slogans:)

'You have communicated the message, O Messenger of Allah, you have communicated the message, O Messenger of Allah.'

And the air of 'Arafāt resounded with these slogans. The Holy Prophet ﷺ raised his forefinger, pointing it first towards the sky and then slightly bending it towards the people. And the Holy Prophet ﷺ added:

اللَّهُمَّ اشْهَدُ ۝ اللَّهُمَّ اشْهَدُ ۝

Bear Witness, O Allah the Almighty! Bear Witness, O Allah the Almighty!

EXPLANATIONS AND COMMENTS

'O Allah the Almighty! Listen to what Your worshippers are saying. Bear Witness, O Allah, to what all these people are testifying. Bear Your Personal testimony, O Allah, to what all these humans are committing.

Then continuing with his address the Holy Prophet ﷺ said:

أَلَا يُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ
بَعْضَ مَنْ يُبَلِّغُهُ، أَنْ يَكُونَ أَوْعَى لَهُ، مِنْ
بَعْضِ مَنْ سَمِعَهُ، —

'Convey the message unto those who are not present here. It is quite likely that such people (who are not present here) may excel many listeners in memorising this statement and preserving it.'

EXPLANATIONS AND COMMENTS

As soon as the Holy Prophet ﷺ finished his address Allāh the Almighty proclaimed the communication and finality of *Islām* and the Archangel Gabriel brought this Verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۝

'This moment have I perfected your religion for you and completed My Favour unto you and have chosen for you as (your) Religion, Al-Islām.' - (Al-Qur'ān 5:4)

When the address was over, one hundred camels were offered for sacrifice at *Minā*. Of these, sixty seven were sacrificed by the Holy Prophet ﷺ and thirty three by the respected 'Ali رضي الله عنه. From there the Holy Prophet ﷺ proceeded to *Makkah Al-Mukarramah* and returned to *Madīnah Al-Munawwarah* after performing *Tawāf* (circumambulation) of the Holy *Ka'bah*.

The address of *Hajja't-ul-Wadā'* was listened to by 144,000 ardent followers of the Holy Prophet ﷺ and as the address continued they felt all the more inspired and elated. It was the blessed result of the perfect vision of the Holy Prophet of Islam ﷺ that the moment he ended the address, he said to them: *'O ye who are present here communicate this message of mine to those who are not present, then continue to transmit these dictates to others for all times to come.'*

The people were so much inspired that they drew the reins of their camels at once and proceeded to all directions to sow the seeds of Divine Wisdom far and wide throughout the world. Of these 144,000 believers only a few thousand were buried in *Makkah Al-Mukarramah* or *Madīnah Al-Munawwarah* because all the others traveled throughout the world and ended as martyrs while propagating Islam - the *Dīn* of Allah the Almighty - and were buried at various other places.

With this action they opened this Farewell Chapter of the Holy Prophet's (ﷺ) Farewell Message (*O ye who are present, communicate this message to those who are not present*) and this is approved and endless obligation to the propagation of *Islām*.

The Programme for the *Muballigh*

It should always be borne in your mind that you are a *Muballigh* of Islām, the Religion of Allāh the Almighty. It is therefore imperative that all your words and actions reflect your adherence to the Holy Qur'ān and *Sunnah* with sincerity and righteousness so that you may become an example for others. Your character has to be shaped by excellent morals so that it is pleasant and welcomed by everyone. Always keep your tongue under control. It should be honest, not excessive. It should be soothing for the mind and not a nuisance. Let it be engaged in silence, not in idle talk. When your words become such that they are to the point, kind and pleasant then it is as if your tongue is Allāh the Almighty's tongue. Words spoken in this manner are bound by destiny to attain their objective and are never wasted. They are like arrows that are sure to reach their targets. Such words will never remain useless. *Mā Shā'Allāh*. Let your hands become busy in doing good deeds and let your heart be occupied by the *dhikr* of Allāh the Almighty. Let your feet cling tightly to the Right Path (*Ṣirāt Al-Mustaqīm*). Do not let them slip or stagger even for a moment. Once they are placed forward let them not retrieve. These feet should tread on the path of the Invitation to and Spread (*Da'wa-o-Tablīgh*) of Islam, the *Dīn* of Allāh the Almighty. Prevent them from going towards evil. Everything of yours should be natural, not fake. Your external features should be in complete harmony with your inner reality. You must first adopt good deeds yourself and refrain from evil then teach others to do the same. Actions are a quiet way of doing *Tablīgh*. If you are not practising yourself how can you invite others to practise?

Allāh the Almighty says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Yā ayyu-halladhīna āmanū lima taqūlūna mā lā taf'alūn.
Kabura maqtan 'indallāhi an taqūlū mā lā taf'alūn. (O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not.)

-(The Ranks (*Al-Ṣaff*) 61:2-3)

It is not so difficult to say things as it is to implement them. Our Holy Prophet ﷺ has said: “Knowledge without practise is a plague and practise without knowledge is to go astray.” Knowledge and practise are therefore inseparable obligations. Let it be borne in your mind that the best practise according to Allāh the Almighty is that which is done constantly even if it be little. There is an old saying of our’s that whether a customer comes or not, whether the goods get sold or not we will keep the shop open and never close it. It is the same with *Tablīgh*, whether anyone listens or not, whether he believes or not we will always let people hear the message of Allāh the Almighty and His Prophet ﷺ. We will continue this practise until we embrace death. We will not take any reward from anyone for this daily service. Nor do we seek any gain from the world under its pretext.

Yā-Hayyu, yā-Qayyūm!

Fix a certain amount of your free time that you may have each day to the *Tablīgh* of Islām. In the prevailing busy circumstances of to-day the best time for this is after the *Maghrib* Prayer. During this time you may interrupt people for a short while so that they can hear the most important injunctions from the Holy *Qur’ān* and *Sunnah*. They are those that apply to everyone in their daily life. Teach them how to perform daily worship.

Fix one day of the week in which you are free from work and at ease for *Tablīgh*. On that day after the *Zuhr* or *‘Aṣr* prayer go out in order to carry out your duty of *Tablīgh*. Continue this right up to the *Maghrib* or *‘Ishā* Prayer.

Set aside three days or at least one day of each month for *Tablīgh*. If you are travelling to another place for the purpose of *Tablīgh* make the appropriate provisions for the journey yourself. Look after yourself, do not expect others to serve you, rather make it your duty to serve them. If you intend to stay for a month take with you soap, needle and thread, roasted chick peas, a lump of raw cane sugar (in Western countries brown sugar or a jar of honey will suffice) and essential but simple cooking utensils etc. You are Allāh the Almighty’s guest and a host finds it unacceptable that his guest be entertained by some other host. Nor does the guest see it fit that he leave his host’s

table and eat at someone else's. For this reason, make sure that you are well prepared and have made all the necessary arrangements to meet your needs before you embark on a journey of *Tablīgh*.

Leave your home for the duration of at least one month each year for the purpose of *Tablīgh*. Spend the whole month like a *Mujāhid* on the battlefield of a Holy War. Do not let your *Nafs* tempt you to ease and comfort. May Allāh the Almighty purify your *Nafs* through this struggle. *Āmīn! Yā-Ḥayyu yā-Qayyūm.*



The Invitation to and Spread of Islām

Whether you work individually or collectively always bear these things in mind:

1. Islām is our most important necessity. If anyone does not have this then he has nothing. If, however, someone has nothing except *Dīn* then he has everything. *Dīn* compensates for that which lacks in everything else. But nothing can compensate for the lack of *Dīn*. *Dīn* belongs to Allāh the Almighty only. He is its rightful Guardian. We are fortunate that He has chosen us to serve His *Dīn*.
2. The task of *Tablīgh* does not end in one or two days. It is a continuous business. We have to carry out this task at all times whatever the circumstances until we pass away.
3. If someone taunts you, swears at you or pushes you while you are on your way, do not consider it bad. Bear it with 'Beautiful Patience' (*Ṣabrun Jamīl*), that is, as if no one had said anything to you at all. This is because you are travelling on the Path of Allāh the Almighty; He is with you. He sees and hears everything, so what concern have you with any one else? Know that He to Whom you wish to inform of your efforts has already heard you. Do not think bad of the one who prevents you from your task. Understand that just as you have made a firm resolution to carry out *Tablīgh*, the one who prevents you is also bound by habit. He does his work, you carry on with yours. Meanwhile keep on seeking forgiveness for him and yourself.
4. Unity is the basis of *Tablīgh*. For this reason do not argue with anyone over any divisive issue. Has anyone ever solved a problem by argumentation to this day? The only solution to disagreements is love, not debate. Try it if you do not believe me.
5. Do not use even the slightest words of disrespect towards those who serve *Dīn* in one way or another.
6. Appoint a leader (*Amīr*) for every journey that you undertake, whether it be long or short. Do this even when your party is made up of a few close friends or relatives. Then follow the *Amīr* in all that he instructs so long as he continues to enlighten you with the Book of Allāh the Almighty. It is

imperative that you follow your *Amīr* until you return from your journey.

7. Remember Allāh the Almighty all the time while you are on your journey. Do not become engaged in useless talk. Give priority to the Remembrance (*Dhikr*) of Allāh the Almighty above all other thoughts.
8. Refrain from joking and laughter. Spend all your time in constant *Dhikr*. Otherwise remain silent, because lengthy silence is considered to be a great worship.
9. Have complete affection for each other during your journey. Do not get upset by what may be said to you. While you are on a journey of *Tablīgh* do not become someone else's burden in any conceivable way. Spend the night in the main *Masjid* of whichever settlement you go to. Pray for all those who reside there. Do not consider yourself to be better than them. Do not become proud of any act of piety you do. As you enter the city recite Prayers of the Holy Prophet ﷺ. Then say:

“O Allāh the Almighty! We have come to these people for the sake of the *Tablīgh* of your *Dīn*, Islām. Guide us as well as them. Make our hearts overflow with the love of *Dīn*. Turn our hearts towards your *Dīn*. O Lord! People's hearts are in Your powerful grasp. You are always turning hearts towards whatever You wish. Turn our hearts towards Your Faith. O Lord! If You do not turn our hearts towards Your Faith how can we, abject and sinful as we are, come close to following You? Let Your favour descend upon us so that we may follow You and remember You constantly. *Āmīn Yā-Rabb al-‘Ālamīn!* O Allāh the Almighty! Let Mercy descend upon these people out of your Generosity and Kindness. Guide them to the right Path. *Āmīn! Yā-Ḥayyu, yā-Qayyūm!*”

10. Assist the local ‘*Ulamā*’ as much as you can. Greet them with utmost respect and love. Ask them to continue the work of *Tablīgh* in their home town after you have left the place.
11. As you pass through the streets call the people thus:



The Call

O People! Turn towards Allāh the Almighty. This world and everything that it contains is transient. It is subject to destruction. It will only last for a few days.

O people! We are not going to live here forever and nor are we to return.

Everything that belongs to the world will be left behind. We can take none of it with us.

We have come to the world in order to earn for the next (everlasting) life. Whatever we sow here we will harvest there.

O people! Fear Allāh the Almighty. Do what is commanded and shun what is forbidden. Allāh the Almighty has emphasised the importance of Prayer (*Ṣalāt*). As soon as you hear the Call to Prayer (*Adhān*) leave for the *Masjid*. Let no worldly endeavour stop you.

Give your 'Alms Tax' (*Zakāt*) wholeheartedly. Pay your due in full and make sure it reaches the needy people.

O people! Fear Allāh the Almighty. Do not take interest or charge others for it. Stay clear of transactions involving interest.

The veil is an authentic Islāmic ruling. Teach your family the importance of modesty.

O people! The creation is Allāh the Almighty's family. Be kind to the family of Allāh the Almighty. Seek the pleasure of Allāh the Almighty in the service of His creation.

Let unity, understanding, love and brotherhood flourish among the Islāmic Nation (*Millat*).

O people! Do good deeds and command others to do the same. Refrain from evil deeds and prevent others from doing them. Set out of your homes in order to carry out *Tabligh*. Yes, do go out, even if it is for a while.

O The Young People of Our Millat! Listen to the Millat's Cry!

The *Millat* is calling you: "My roots are becoming dry, my leaves and fruit have withered away. Let somebody take care of me." Is there not anyone among you who is prepared to sacrifice his life so that the *Millat* remains alive and stable. If there is not then

this life is not worth even the slightest amount. *Millat* is the key word for peace and security. It is in order to establish peace and security that Allāh the Almighty has sent man to the world. If it was only for worship then He has Angels standing side by side to worship Him. Whenever someone called the *Millat*, the *Millat* in turn called the youth. They did not come out with bows and arrows. They armed themselves with the four famous weapons of peace and security and entered the battlefield. They won and never lost.

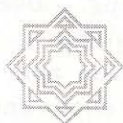


Those four weapons are:

Truth, Justice, Trust and Courage



My dear youth! If you arm yourself with these four weapons you will win any battle. No evil force can overcome any one of these four qualities. These qualities guarantee the success of nations. Whenever human beings adopt these qualities, Allāh the Almighty showers them with His mercy without delay. Whenever a nation succeeded in this world, it was due to these qualities. These qualities were your inheritance. It was you who taught the world about them. The world woke up but you fell asleep. You slept so well that not the slightest sound stirred you.



The Five Pillars of Islām

The Holy Prophet Muḥammad ﷺ said: “Islām is based on five things:

- (1) To bear witness that there is none worthy of worship except Allāh the Almighty and that Muḥammad ﷺ is His servant and Messenger.
- (2) To establish Prayer (*Ṣalāt*).
- (3) To pay the poor due (*Zakāt*).
- (4) To make the pilgrimage (*Hajj*) and
- (5) To fast during the holy month of Ramaḍān.”

-(Ibn ‘Umar, *Bukhāri, Muslim and the Mishkāt: The Book of Faith*)

Now we will briefly remind ourselves of these basic elements of the *Sharī‘ah*:

The *Kalimah Ṭayyibah*

لا اله الا الله محمد رسول الله (There is no god but Allāh the Almighty and Muḥammad ﷺ is His Messenger.)

This is called the *Kalimah Ṭayyibah*. It means that there is none worthy of worship except Allāh the Almighty. Every kind of worship whether it be exoteric or esoteric is due solely to Allāh the Almighty. Only He is worthy of it. It is not permissible to worship anyone else in any way whatsoever. And Muḥammad ﷺ, the beloved of Allāh the Almighty, is the true Holy Prophet. He ﷺ ranks the highest among the Prophets عليهم السلام and is their seal. He is the Messenger of Allāh the Almighty ﷺ to the whole world. No Prophet will come after him until the Last Day. There will be no new set of Commandments. Allāh the Almighty has completed His message to mankind through the Holy Prophet Muḥammad ﷺ. The Message is simple. It is easy to understand and implement. All we have to do is to follow it. We do not need to leave these simple ways and fall into those complexities of which Allāh the Almighty has never commanded and which mankind cannot be compelled to follow.

Ṣalāt (Prayer)

Allāh the Almighty says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ
الرَّكَعِينَ ﴿البقرة ٤٣﴾

And be steadfast in prayer (*Ṣalāt*); practise regular charity (*Zakāt*); and bow down your heads with those who bow down (in worship).

-(The Heifer (*Al-Baqarah*) 2:43)

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿النساء ١٠٣﴾

For such prayers are enjoined on Believers at stated times.

-(Women (*Al-Nisā'*) 4:103)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَانِتِينَ ﴿البقرة ٢٣٨﴾

Guard strictly your (habit) of prayers, especially the Middle Prayer; And stand before Allah in a devout (frame of mind).

-(The Heifer (*Al-Baqarah*) 2:238)

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ
﴿الإسراء ٧٨﴾

Establish regular prayers - at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

-(The Night Journey (*Al-Isrā'*) 17:78)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴿العنكبوت ٤٥﴾

.... for Prayer restrains from shameful and unjust deeds

-(The Spider (*Al-'Ankabūt*) 29:45)

Our Holy Prophet Muḥammad ﷺ has said:

1. On the Day of Judgement (*Qiyāmah*) the first thing that will be reckoned concerning man will be Prayer. His performance of Prayer will be seen. If it is sound then he will prosper. If it is faulty then he will be at a loss.

-(Anas رضي الله عنه: *Al-Tarhīb wa Al-Tarhīb*, vol 1, p246, No.32)

2. *Ṣalāt* is the key to Heaven and *wuḍū'* (ablution) is the key to *Ṣalāt*.

-(*Jābir bin 'Abdullāh* رَوَاهُ: *Mishkāt vol 1, p106, No. 270*)

3. Allāh the Almighty has made the five times daily prayer compulsory for every Muslim, male and female, who are sane in mind (*'Aqil*) and of valid age (*Bāligh*).¹

-(*'Ā'ishah* رَوَاهُ: *Kanz Al-'Ummāl, vol 4, p62, No. 1199*)

4. *Ṣalāt* is the most important pillar of Islām. Whoever establishes it has in fact established *Dīn*. Whoever neglects it, it is as if he has destroyed the whole structure of *Dīn*.

-(*'Umar* رَوَاهُ: *Munyat Al-Muṣalli (Arabic Version) p4*)

It is clear from these Holy Verses and blessed *Aḥādith* that *Ṣalāt* (Prayer) is the most important pillar of *Dīn*. The fact that the Holy Qur'ān constantly repeats Verses concerning Prayer is strong evidence for its importance. Otherwise saying it once would have been enough. Allāh the Almighty has repeated this injunction so that it is never neglected. What greater proof of its importance is there? The Holy Prophet Muḥammad ﷺ has said that when your children reach the age of seven teach them to pray. When they reach the age of ten (and are still not praying) beat them if you have to and separate their beds.

-(*'Umar bin Shu'ayb* رَوَاهُ: *Mishkāt, vol 1, p138, No. 521*)

Do you realise that no day has passed in which all the Muslims in the world have performed at least one set prayer without fail. Yet it is incumbent upon every Muslim to pray five times a day. It seems that these days people think of *Ṣalāt* as a *Fard Kifāyah* (that which suffices for performing an obligatory duty)². Such that it is sometimes thought that what is being fulfilled by one person in the house is done on behalf of all. Never mind the house! It is now thought that if a single person in the community has fulfilled this duty it is as if the whole community is exempt from it.

The most important task for you is to pray five times daily. Then teach your family to pray likewise. Stress this point to them and go as far as you can to make them perform Prayers. Do not let your efforts end there. Keep encouraging people who live in your vicinity and then the wider section of society towards Prayer. Although guidance comes only from Allāh the Almighty you should still continue with your efforts as wisely as possible. Keep at them like a police inspector chasing a fugitive until they adopt Prayer.

Yā-Hayyu, yā-Qayyūm!

The *Fajr*, *Zuhr*, *‘Aṣr*, *Maghrib* and *‘Ishā’* Prayers

All these prayers are compulsory. On a Friday the Friday Prayer (*Ṣalāt Al-Ḥum‘ah*) takes the place of *Zuhr*. Perform the prayers with punctuality. Pray collectively in a congregation (*Jamā‘at*). This is because the congregational prayer is twenty-seven times more rewarding than praying alone. Perform all parts of the Prayer properly, i.e. do sincere bowing (*Rukū‘*) and prostration (*Sujūd*).

The Friday Congregational Prayer (*Ṣalāt al-Ḥum‘ah*)

Be punctual in performing the Friday Prayer because it is obligatory. Allāh the Almighty commands: “*O ye who believe! When the call is proclaimed to prayer on Friday, (the Day of Assembly), hasten earnestly to the remembrance of Allāh, and leave off business (and traffic): that is best for you, if ye but knew!*” - (Friday (*Al-Ḥumū‘ah*) 62:9). The Messenger of Allāh the Almighty ﷺ has stated that the best day of the week is Friday. There is an hour on that day during which any prayer of a Believer is answered. Take a bath on Friday, wear good clothes, if possible apply some perfume and try to attend the Prayer before everyone else. The one who enters the *Masjid* before everyone else is granted a reward equivalent to the sacrifice of a camel in the way of Allāh the Almighty. The one who enters after him is granted a reward equivalent to that of sacrificing a cow. Those who follow them receive rewards in

descending order, such as the sacrifice of a goat and the giving of a chicken or egg in the way of Allāh the Almighty. Everyone is rewarded respectively. After you have performed your *Sunnah* Prayer sit in silence. Do not engage in useless talk or actions. Pay attention to the sermon (*Khuṭbah*). Send many sincere greetings (*Darūd* and *Salām*) to the Messenger of Allāh the Almighty ﷺ on Friday more than any other day. The special prayers for Friday can be found in '*Adhkār-o-Tasbīhāt*' (Remembrance and Praise). May Allāh the Almighty grant us the guidance and ability to carry out perpetual remembrance (*Dhikr*) of Him. *Āmīn! Yā-Ḥayyu yā-Qayyūm!*



Nafal (Supererogatory) Prayer

Apart from the *Fard* (compulsory) Prayers there are many other prayers which deserve attention. Bear in mind that *Nafal* (supererogatory) worship is *Mustahab* (Preferred). It is not *Fard* or *Wajib* (obligatory). Nevertheless if *Nafal* (supererogatory) worship is once adopted then it becomes an obligation. Whatever practice you choose to adopt be consistent. Do not miss or abandon it.

The Holy Prophet ﷺ proclaims: "Adopt only that much (supererogatory) worship you know you are capable of doing permanently. This is because Allāh the Almighty does not tire of rewarding His servants until they themselves become tired. By being tired is meant that they feel compelled to cease their good practice."

-(*Bukhāri and Muslim*)

There are numerous *Nafal* Prayers suitable for both day and night. Only a few are mentioned here so that you can adopt them according to your capabilities with the help of Allāh the Almighty.

Tahayyat Al-Wuḍū' (The Salutation of Ablution)

Whenever you purify yourselves by way of *Wuḍū'* (ablution), *Ghusl* (essential bath) or *Tayammum* (dry ablution) perform two *rak'āt Nafal* Prayer soon afterwards.

A Muslim who performs his *wuḍū'* in the best way, harmonises his inner being with his outward appearance and prays two *rak'āt Nafal* is bound to go to Heaven.

-(*'Aqaba bin 'Amir رَضِيَ اللهُ عَنْهُ*, *Mishkāt vol1, p105, No. 264*)

Tahayyat Al-Masjid (The Salutation of the Masjid)

After you have entered the *Masjid*, before you sit down pray two *rak'āt Nafal*. This prayer can be performed at any time in the day or night except at the disapproved (*Makrūh*) times for *Ṣalāt*. The *Makrūh* times are after *Fajr* until sunrise, after *'Aṣr* until sunset and at noon precisely.

Ṣalāt Al-Awwābīn (Prayer of the Oft-Returning)

Pray six or twenty *rak'āt Nafal* immediately after the *Maghrib* prayer. It is narrated that the one who prays six *rak'āt Nafal* of *Ṣalāt al-Awwābīn* earns the reward equivalent to twelve years of worship. It is also related that Allāh the Almighty bestows the one who prays twenty *rak'āt* a house in Heaven.

-(*Abu Hurairah* رَوَاهُ أَبُو هُرَيْرَةَ، *Mishkāt* vol 1, p220, 'Ā'ishah رَوَاهُ آيْشَةُ، *Mishkāt* p220, No. 1094 and 1095).

Ṣalāt Al-Tahajjud (Prayer of the Night Vigil)

This prayer consists of eight *rak'āt*. Recite the long *Surahs* that you know by heart in this prayer. If that is not possible recitation of *Sūrah Al-Ikhlāṣ* is enough. Fix the number of times it should be recited according to your capabilities. For example in each *rak'āt* it may be recited three, seven, eleven times or as much as you can recite perpetually with ease. Make this prayer a habit. The best time for this prayer is from midnight to 2.00 a.m. It can be performed until the light of dawn. Do not perform any *Nafal* prayers following the light of dawn. Only the *Fajr* prayer with its *Sunnah* should be offered at this time. This is because the reward for this prayer fills the heavens and the earth. If for some reason you miss the *Tahajjud* prayer or a regular night recitation then it may be offered before the *Zuhr* prayer at daytime. It will then be considered as if done at its appropriate time. Concentrate more on the *Tahajjud* prayer. The Holy Prophet ﷺ has instructed: "Make it incumbent upon yourselves to stand at night (i.e. in *Tahajjud* prayer). This is the way of the pious predecessors (*Salaf Ṣāliḥīn*). Nearness to Allāh the Almighty is attained in this way. It is the expiation for sins and it prevents sinful acts."

-(*Abu Umāmah* رَوَاهُ أَبُو أُمَامَةَ، *Tirmidhi*, vol 2, p34)

Ṣalāt Al-Ishrāq (Prayer of Sunrise)

After the *Fajr* prayer, if you are not especially tied up due to other work or journey, stay seated at your prayer place and continue with your regular recitations. This should be done until sunrise. When the Sun has fully risen pray two *rak'āt Nafal*. The one who prays in this manner is rewarded equivalent to the one

who performs *Hajj* and *'Umrah*. Then pray four more *rak'āt Nafal* on the same spot. The Holy Prophet ﷺ said: "Allāh the Almighty commands: 'O son of Adam, pray four *rak'āt* as the day begins and I will suffice you until the day ends.'"

-(*Abu Dardā' رَوَاهُ أَبُو دَاوُدَ* and *Abū Dharr, Mishkāt, vol 1, p24 No. 1227*).

Allāh the Almighty has formed man upon three hundred and sixty bones. As he wakes up *Ṣadaqah* is due from him for each bone. It is *Ṣadaqah* to recite any of the following:

سُبْحَانَ اللَّهِ *Subhān- Allāh* - Glory be to Allāh

الْحَمْدُ لِلَّهِ *Al-Hamdu-lillāh* - Praise be to Allāh

لَا إِلَهَ إِلَّا اللَّهُ *Lā ilāha illAllāh* - There is no god but Allāh

اللَّهُ أَكْبَرُ *Allāhu Akbar* - Allāh is the Greatest

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Lā Hawla wa lā Quwwata illā billāh-il 'Alīyy-il 'Aẓīm - There is no power and no strength except with Allāh the Exalted, the Almighty

أَسْتَغْفِرُ اللَّهَ *Astaghfir-ullāh* - I seek forgiveness from Allāh

The *Ṣalāt Al-Duḥā* suffices all the praises and prayers above.

Ṣalāt Al-Duḥā (The Forenoon Prayer)

If possible offer four, eight or twelve *rak'āt* of *Ṣalāt Al-Duḥā*. Allāh the Almighty makes a palace of gold in Heaven for the one who offers twelve *rak'āt*. On top of that he will never become needy and deprived.

Ṣalāt Al-Zawāl (The Noon Prayer)

When the day begins to decline, that is, after the complete rising of the Sun and before *Zuhr* the doors of Heaven open up. This is an extremely good time for worship. Pray four *rak'āt* at this time. It is like the *Tahajjud* Prayer for the day. At this time most people are busy in the world of work. This Prayer is performed with punctuality in this prominent order, the *Qādiriyyah*, the *Mujaddidiyyah*.

Ṣalāt Al-Tasbīḥ (The Prayer of Praise)

This prayer consists of four *rak'āt*. It does not have a set time but should be offered every day. Make it a habit to perform this prayer before the *Tahajjud* Prayer. This is a better time for it than other times. The prayer should be performed as follows:

Recite *Surah Al-Fātiḥa* and one other *Surah* in every *rak'āt*. While in the standing position recite the following *Tasbīḥ* fifteen times:

سبحان الله و الحمد لله و لا اله الا الله والله اكبر

Subḥān Allāhi wal Ḥamdulillāhi wa lā ilāha illa Allāhu wa Allāhu Akbar (Glory and praise be to Allāh! There is no god but Allāh and Allāh is the greatest.)

Now bow down for the *rukū'*. After reciting the words سبحان ربى العظيم *Subḥāna Rabbi al-'Azīm* (Glory be to Allāh the Sublime), repeat the above *Tasbīḥ* (*Subḥān-Allāhi wal-Ḥamdulillāhi...*) ten times. Then stand again saying سمع الله لمن حمده ربنا لك الحمد *Sami' Allāhu liman Ḥamidah Rabbanā laka-l Ḥamd* (Allāh the Almighty hears those who praise Him. Our Lord praise be to You). This is followed by the above *Tasbīḥ* recited ten times. Then go down in prostration (*Sajdah*). After reciting سبحان ربى الأعلى *Subḥāna Rabbi al-'Alā* (Glory to my Lord the Highest), repeat the *Tasbīḥ* ten times while prostrating. Raise your head from prostration and recite the *Tasbīḥ* ten times in the sitting position. Complete the second *Sajdah* in the same manner again reciting the *Tasbīḥ* ten times after the *Sajdah* in the sitting position. This makes the total number of *Tasbīḥ* recited seventy five times in one *rak'āt*. Thus, in four *rak'āt* you will have recited the *Tasbīḥ* three hundred times.

If Allāh the Almighty blesses you with this prayer, perform it every day. If you cannot manage to perform it every day then perform it once a week. If that is not possible then perform it once a month. If that too is not possible then perform it once a year. Try to perform this prayer at least once in your lifetime. When you carry out this prayer Allāh the Almighty will forgive all your sins, whether they are trivial or serious, concealed or self-evident, intentional or unintentional. Regular *Ṣalāt* (prayer) is excellent for attaining height of the soul.

The above mentioned prayers are authentic traditions. May Allāh the Almighty guide us towards these prayers. *Āmīn!*

Zakāt (Poor Due)

Ṣalāt is enjoined upon us. We have also been commanded to pay *Zakāt*. Just as Allāh the Almighty has repeatedly enjoined *Ṣalāt* He has repeatedly enjoined *Zakāt*. Both *Ṣalāt* and *Zakāt* have been emphasized together twenty eight times. If you possess *Niṣāb* (minimum amount of wealth liable to *Zakāt*) then *Zakāt* is compulsory in your case. This means that you possess the equivalent of two hundred dirhams of silver (52.5 *Tola* or approximately 618 grams), or twenty *mithqāl* of gold (7.5 *Tola* or roughly 88 grams). You may not possess *Niṣāb* in gold or silver but have its equivalent in cash, and a year has elapsed, i.e. you still possess this wealth despite the elapse of one whole year then it is incumbent on you to pay *Zakāt*. The amount of *Zakāt* you pay is 2.5%, i.e. one fortieth of your wealth.

If a possessor of *Niṣāb* does not fulfil his duty of paying *Zakāt* his good works are left hanging. *Zakāt* purifies possessions. It does not reduce wealth but to the contrary, it is the instrument through which wealth increases by divine blessing (*barakah*). *Zakāt* is the bridge of Islām which attaches the rich to the poor. It is the treasury of Islām that gives *Zakāt*. For those who give *Zakāt* it is a treasure of good deeds and for those on the receiving end it is a source of relief.

Zakāt on different types of wealth, such as the *Zakāt* on camels, cattle, sheep and goats, trade goods and benefits of harvest for which *Ushr* (tithe) is due along with others are described in detail in the books of *Fiqh*. The most important conditions affecting *Zakāt* are as follows:

1. It should be paid in full. Some people pay their *Zakāt* in parts. They keep a fraction of it and gradually dispose of it bit by bit when beggars call throughout the year. This is not correct practice.
2. Give it wholeheartedly. It should not be thought of as an enforced tax. After paying *Zakāt* one should not be boastful of his/her good deed. It is better to give it secretly.
3. It should be given to the deserving person. Such as the needy, an organisation from which the blessed teachings of the Holy Prophet ﷺ bursts forth like streams, the poor, newly

converted Muslims, in order to win hearts, those burdened with debt, for the sake of freeing slaves and to wayfarers.

A law abiding government may give a share of the *Zakāt* fund to appointed workers (*‘Āmilīn*). Apart from paying *Zakāt* always remember to stretch forth your hands to help those people of Allāh the Almighty who suffer from poverty, need and illness. Never tire of serving widows, orphans and the destitute. Do as much as you can for them. Many have a right to share your income. Do not take away this right from those who deserve it. Inherent in your wealth is a right for the widow, the orphan, the destitute, the oppressed, the wayfarer, those suffering from famine and poor students. Give wholeheartedly to those who have a share in the wealth that Allāh the Almighty has given you. *Mā shā’Allāh!*

Ṣawm (Fasting)

The thirty fasting days of *Ramaḍān* are *Farḍ* (compulsory). Whoever fasts during *Ramaḍān* with sincere intention and seeks only the pleasure of Allāh the Almighty all his previous sins are forgiven. Fasting is a way of removing sins and diseases. The object of fasting is not limited to refraining from eating and drinking but also refraining from those deeds that the *Sharī‘ah* regards as unlawful or abominable such as lying, backbiting and other disgraceful acts. Apart from the *Farḍ* fasts there are also many *Nafal* fasts. Among these are the ‘White Days’ (i.e. the thirteenth, fourteenth and fifteenth of every month), the *‘Āshūrah* (ninth and tenth of *Muḥarram*), the whole of the blessed month of *Rajab* or at least the first, middle or last date of that month, the Night of *Barā‘at* (fifteenth of *Sha‘bān*), the six fasts of *Shawwāl* (from the second to the seventh) and the first ten days of the holy month of *Dhul-Hijjah*.

Ḥajj (Pilgrimage)

Islām has a universal way of life, a comprehensive model of behaviour and a complete source of law. These laws are regulated for human guidance, on a social as well as an individual level. They show the ways for the complete

organisation and harmony of society through unity, sincerity and sacrifice. Islām is the religion of nature (*Dīn-i-Fiṭrat*) and social life is a human speciality, which is an essential part of his nature. It is for this reason that Islām has allocated specific conventions in various forms to regulate a healthy social life. Thus are the ways of social life crystallised. The social injunctions cover every aspect of living. In order to pray collectively five times a day as commanded Muslims have to assemble in the *Masjid*. This practise is the precursor to recognition and adoption of many good qualities such as an increased knowledge of obligatory duties, the importance of time and punctuality, equality, brotherhood, cleanliness, responsibility for social welfare and taking steps to resist social harms. Apart from these beneficial qualities there are numerous others concealed in this practice. This activity is emphasised to enable the whole population of a city to gather for the Congregational Prayer (*Ṣalāt al-Ḵumu'ah*) every Friday on a weekly basis. The scale is further enlarged to allow the two annual festive occasions (*Īdayn*) which are celebrated in communal prayer. In these prayers virtues are increased in proportion to the larger scale of the gathering. In order to create more unity and universal brotherly understanding in a congregation Allāh the Almighty has ordained *Hajj* as an obligatory act of worship for those Muslims who are able. This means it is incumbent on every Muslim who can afford the cost of travelling, has the means to support himself during the journey and is not prevented by any other matter concerning the law in which he is bound, to make the pilgrimage at least once in his lifetime. *Hajj* is the fifth pillar of Islām. If Allāh the Almighty grants you this blessed opportunity let it be a fruitful occasion. Try to strengthen the ties of brotherhood and unity so that the light of Islām reaches every corner of the globe. Do not let this blessed occasion become a mere ritual but let it become an instrument of human happiness and betterment.

Dhikr-i-Ilāhi

Reference to the Holy Qur'an:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾

(البقرة ١٥٢)

Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

-(Al-Baqarah 2:152)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

(الاحزاب ٤١-٤٢)

O ye who believe! Celebrate the praises of Allāh the Almighty, and do so often; And glorify Him morning and evening.

-(Al-Ahzāb 33:41-42)

وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

(الانفال ٤٥)

And call Allāh the Almighty in remembrance much (and often); that ye may prosper.

-(Al-Anfāl 8:45)

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

(الرعد ٢٨)

For without doubt in the remembrance of Allāh the Almighty do hearts find satisfaction.

-(Al-Ra'd 13:28)

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾

(الكهف ٢٨)

.... nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

-(Al-Kahf 18:28)

The Holy Prophet Muḥammad ﷺ declared thus:

1. Allāh the Almighty sheds His protection upon seven kinds of people. Among them is the one who when he remembers Allāh the Almighty bursts into tears out of His fear.

-(Abū Huraira رضي الله عنه, *Sahīh Al-Bukhāri*, vol 2, p959).

2. The likeness of the one who is absorbed in the remembrance of Allāh the Almighty and the one who is negligent is of the living and the dead.

-(*Abū Mūsā* رَضِيَ اللهُ عَنْهُ, *Sahīh Al-Bukhāri*, vol 2, p948).

3. It has been reported on the authority of Ḥaḍrat Abū Sa‘īd Al-Khudri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked: “On the Day of Judgement what kind of people will attain the highest positions in the presence of Allāh the Almighty?” He replied: “Those who remember Allāh the Almighty very often.” I asked: “O Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Is their rank higher than those who fight in the cause of Allāh the Almighty?” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered: “Many a remembrancer (*dhākir*) has surpassed a one who fights in the way of Allah (*Mujāhid*) even when a *Mujāhid* fights so fiercely with an idolator that his sword breaks in two and becomes red with blood.”

-(*Jāmi‘ Al-Tirmidhi*, vol 2, p174).

4. Do not talk too much of other things except Allāh the Almighty’s *dhikr*. This is because without *dhikr* Allāh hearts become hard. The farthest away from Allāh the Almighty among people are those with hardened hearts.

-(*Ibn ‘Umar* رَضِيَ اللهُ عَنْهُ, *Jāmi‘ Al-Tirmidhi*, vol 2, p63).

5. Remember Allāh the Almighty so much that they (the hypocrites) would call you ‘mad’!

-(*Mustadrik li Al-Hākim*, vol 1, p499).

6. On the Day of Resurrection Allāh the Almighty will say: “Today the assembly will soon know who the noble ones are.” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked: “O Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Who are the noble ones?” He replied: “Those who establish *dhikr* sessions in the *Masājid*.”

-(*Abū Sa‘īd* رَضِيَ اللهُ عَنْهُ, *Musnad Imām Aḥmad bin Ḥanbal*, vol 3, p78).

7. I swear by Allāh the Almighty! A group of people in this World remember Allāh the Almighty reclining on soft and delicate beddings. They will enter lofty heavens.

-(*Abū Sa‘īd* رَضِيَ اللهُ عَنْهُ, *Ḥiṣn Ḥaṣīn*, p37).

8. So long as the Name of Allāh the Almighty is being recalled in this World Resurrection will not take place.

-(*Anas* رَضِيَ اللهُ عَنْهُ, *Tirmidhi* vol 2, p16, No.74).

9. The Holy Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ interpreted Verse 124 of *Sūrah Ṭā-Hā*, “Whoever turns away from My

remembrance will indeed have a confined life and We will raise him on the Day of Resurrection blind,” thus: Ninety-nine snakes will be set on him sniping him until the Day of Judgement.

-(Abū Huraira رَوَاهُ ابْنُ كَثِيرٍ, *Tafsīr Ibn Kathīr*, vol 3, p169).

10. A gathering in which the Name of Allāh the Almighty is not glorified and salutations are not sent to the Holy Prophet ﷺ will cause its participants loss. If Allāh the Almighty so wishes He may punish them or forgive them.

-(Abū Huraira رَوَاهُ ابْنُ كَثِيرٍ, *Jāmi' Al-Tirmidhi*, vol 2, p174).

Numerous social gatherings are taking place and being dismissed every day in this World but Allāh the Almighty is not mentioned in them and nor are salutations sent to the Holy Prophet ﷺ. Such gatherings will cause regret and sorrow on the Day of Judgement. Wherever you are, try to arrange at least one session (*Majlis*) devoted to *dhikr* every week. Remember that one *Majlis-i-dhikr Allāh* is an atonement for two hundred thousand non-*dhikr* sessions. Invite everyone to the *Majlis-i-dhikr Allāh*. Do not fall apart divided. The servants of Allāh the Almighty should stick together in the praise and worship of their Creator.

The following *dhikr* may be regulated for the *Majlis*:

Sūrah Al-Fātiḥa, *Sūrah Al-Ikhlās*, any known Prophetic Salutation (*Darūd Sharīf*) and the following formulae:

لا اله الا الله ❁	الحمد لله ❁
لا حول ولا قوة الا بالله العلي العظيم ❁	الله اكبر ❁
سبحان الملك القدوس ❁	سبحان الله وبحمده ❁
يا حي ياقيوم ❁	سبحو قدوس ❁
اللهم اغفر للمؤمنين والمؤمنات ❁	سبحان ربي الأعلى ❁

*Al-Ḥamdu lillāh - Lā ilāha illa Allāh - Allāhu Akbar - Lā Hawla wa lā quwwata illā billāh*il ‘Alīyyil ‘Aẓīm - *Subḥān Allāhi wa biḤamdihī - Subḥānal-Malikil Quddūs - Subbūḥun Quddūsun - Yā Ḥayyu, yā Qayyūm - Subḥāna Rabbi al-A‘lā - Allāhumma ghfir lil Mu‘minīna wal Mu‘mināt*

(Praise be to Allāh the Almighty. There is no god but Allāh the Almighty. Allāh the Almighty is the greatest. There is no authority and power except with Allāh the Almighty, the Exalted. Glory and praise be to Allāh the Almighty. Glory to the Most Holy King. O the Living, O the Eternal. Glory be to my Lord the Most High. O Allāh the Almighty, forgive Muslim men and Muslim women.)

End the *dhikr* session with Prophetic Salutations (*Darūd Sharīf*).

You are not confined to the above mentioned *dhikr* formulae. You may adopt a way of *dhikr* that is easier for you and towards which you have been guided by Allāh the Almighty. Send the merits of that *dhikr* towards the forgiveness of the Prophet's (ﷺ) *Ummah*.

Interpretation of the Middle Prayer (*Ṣalāt Al-Wuṣṭā*):

Continuous Remembrance (*Dhikr*)

One of the interpretations (*Tafsīr*) of *Ṣalāt al-Wuṣṭā* (the Middle Prayer) is that during the time between one prayer and the next one should consider oneself still to be in the state of prayer. This time is then spent on *dhikr*. Continuous *dhikr* (*Dhikr-i-dawām*) is really Continuous Prayer (*Ṣalāt-i-dawām*). You may select from the *adhkār* (formulae of *dhikr*) mentioned in this work and especially prepared for you. Although every Muslim has the right to adopt any valid formula of *dhikr*, it is nevertheless a good practise to ask permission from the learned as this leads to blessings (*Barakah*) and constancy (*Istiqāmat*). The best *dhikr* is the *Kalimah Taḥyibah* لا اله الا الله *Lā ilāha illallāh* - There is no god but Allāh the Almighty. It is technically known as the 'denial and affirmation' (*Nafī Ithbāt*). Not every person can bear its power. In addition to this recite سبحان الله سبحان الله *Subḥān Allāh! Subḥān Allāh!* - Glory be to Allāh the Almighty! Glory be to Allāh the Almighty! ماشاء الله *Mā shā'Allāh!* - As Allāh the Almighty wills. Stand in rows crying سبحان الله سبحان الله *Subḥān Allāh! Subḥān Allāh!* Let these rows be such that could never break and could never be broken by anyone. These being connections that remain firmly intact from the earth to the heavens.

humble) your effort will come to nothing. This is because it will not stand on a firm basis. The one who does *dhikr* depicting Allāh the Almighty to be on the Throne has not recognized his Lord. Nor is his *dhikr* complete. Know that you are face-to-face with your Lord. The best *dhikr* is *Lā ilāha ill-Allāh*. Remember Allāh the Almighty with this *dhikr*. He prefers it over all other forms of *dhikr*. It is through this *dhikr* that you will obtain the pleasure (*Riḍā*) of Allāh the Almighty which you seek. This is because it has a meaning and effect like none other.

The exoteric meaning of *Lā ilāha ill-Allāh* is that there is none (worthy of worship) except Allāh the Almighty. Its esoteric meaning is that only Allāh the Almighty is truly existing and everything else is non-existent. Every being takes its existence from Allāh the Almighty. Nothing except Allāh the Almighty exists by itself. Nor does anything have any power or authority over another thing except by His command. His command is always fulfilled. This does not imply that everything is Allāh the Almighty but rather that He exists in everything. The 'things' are by themselves always weak, constrained, subjugated and powerless. Indeed everything exists and lasts only through the Light (*Nūr*) of Allāh the Almighty. Everything in the Universe has Allāh the Almighty in it, nothing remains empty of Him. Just as none of the king's slaves have any courage to even budge in the presence of their majesty, a Seeker (*Ṭālib*) who is convinced of the pervading presence of Allāh the Almighty lacks the courage to disobey Him. Everything has a twofold existence mortal (*Fāni*) and immortal (*Bāqī*). What you see of it is mortal (*Fānī*). You cannot see the Light (*Nūr*) by which everything subsists. The former is *Lā ilāha* and the latter is *ill-Allāh*. *Lā ilāha* is the negation (*Nafī*) and *ill-Allāh* is the confirmation (*Ithbāt*). *Lā ilāha* is the stage (*Maqām*) of annihilation (*Fanā'*) and *ill-Allāh* is the stage of remaining (*Baqā'*). Negate everything with *Lā ilāha* and confirm with *ill-Allāh*. Seek Allāh the Almighty in everything that is in the Universe. Everything is not Allāh the Almighty but He is in everything.

Only one Light (*Nūr*) is manifested in the withered blades of grass and the sweet scented rose. Look for the Creator in His creation. He is the Artist hidden in his masterpiece like sugar in a sugar-cane. Do not find fault in the workmanship of the supreme Artisan. Do not consider it with contempt. He has

made everything with great skill and perfection. Nothing in the Universe has any existence of its own. The one who brings everything into existence is Allāh the Almighty. *Lā ilāha* is the stage of non-existence and *ill-Allāh* is the stage of existence. Seek the existant in the non-existing. It was in the territory of your form (*Qalbūt*) that your Lord manifested Himself with His overwhelming Light. May you always prostrate before His presence. That is, may the king of peace remain a source of joy in both the body and soul of the town.¹ May you remain in prostration (*sajdah*) before the splendour of His presence.

Yā-Ḥayyu yā-Qayyūm!

Always contemplate on the following:

Whatever I say, Allāh the Almighty hears. Whatever I do, He sees. Whatever I think, He knows. Indeed in His presence your utterance is an insolent, deliberation - a hypocrisy (*naḥāq*) and your being itself idolatory (*shirk*).

Yā-Ḥayyu yā-Qayyūm!

و آخر دعوانا ان الحمد لله رب العالمين

Wa ākhiru da'wāna anil-Ḥamdu li-llāhi Rabb-il-'ālamīn

(In the end, our claim is that all praise be to Allah the Almighty,
the Lord of the Worlds!)



¹ Allegory representing the relationship between Allah the Almighty and the Believer symbolised by the king and the town.

Tilāwat-ul-Qur'ān-il-'Azīm

(Recitation of the *Holy Qur'ān*)

By reciting one letter from the Holy Qur'ān a Believer receives a reward equivalent to ten good deeds. For example if you recite 'Alif' it is as if you have done ten good deeds. If you recite *Sūrah Al-Fātiḥah* then it is equivalent to 1400 good deeds. The light that is created through the recitation of the Holy Qur'ān becomes the nourishment of Angels. Complete the whole of the Holy Qur'ān by reciting it each month in parts. Apart from this continue to recite from the *Sūrahs* that you have been recommended to recite at mornings, evenings and night. Recite as much as you are capable of reciting at set times on a continuous daily basis. Once you have chosen to recite a specific *Sūrah* do not abandon it. It is not difficult to recite the Holy Qur'ān in the morning, evening and night. It is, however, difficult to keep up the practice. It is difficult to change your normal routine to a new one. In that case make arrangements to recite these *Sūrahs* after eating supper. Put the light on and however small your house may be set a little space aside for your recitation. This would facilitate recitation. The *Sūrahs* to be recited at night can be recited any time after *Maghrib* prayer until bed time when you have the opportunity to do so. There is no restriction on reciting before or after 'Ishā prayer. If you are going out at these times and your routine might be disturbed then these *Sūrahs* can be recited after the 'Aṣr prayer before you leave. If you do not know how to read the Holy Qur'ān then learn it. Ask a friend to help you learn those *Sūrahs* by heart which should be read before you go to sleep.

The Last Two Verses of *Sūrah Al-Baqarah* (The Heifer)

The one who recites the above mentioned Verses (*Āyāt*) is like the one who stands in worship all night (*Qiyām*). He is immune from all bad things.

The Last Section (*Rukū'*) of *Sūrah Āl-i-‘Imrān* (The Family of ‘Imrān)

The one who recites the last *Rukū'* of the above *Surah* is as if he has worshipped Allāh the Almighty throughout the night.

Sūrah Banī Isrā‘īl (The Children of Israel)

The Holy Prophet Muḥammad ﷺ did not go to sleep without reciting this *Sūrah*.

Sūrah Alif Lām Mīm Al-Sajdah (The Prostration)

This *Sūrah* will intercede for its reciter in the grave and will argue with Allāh the Almighty until he is saved. In fact you (O man!) hardly ever remember death because if you did then you would never let this hope-inspiring *Sūrah* slip out of your hands at whatever cost. You would recite it or have it recited to you every day. Indeed if you did this thousands would be affected by both the reciter and the listener.

Sūrah Yā-Sīn

The one who recites this *Sūrah* at night wakes in the morning cleared of sins.

Sūrah Al-Dukhān (The Smoke)

Seventy thousand Angels pray throughout the night for the forgiveness of the one who recites this *Sūrah*.

Sūrah Al-Wāqi‘ah (The Inevitable)

The one who recites this *Sūrah* every night will never starve.

Sūrah Al-Mulk (The Dominion)

This *Sūrah* saves its reciter from the punishment of the grave. *Sūrah Yā-Sīn*, *Al-Dukhān* and *Al-Mulk* are all recited regularly in this distinguished *Silsila* (Sufi Order) without fail. May Allāh the Almighty grant you and all Muslims the will and ability to recite these *Sūrahs* on a regular basis. *Āmīn!*

Other *Sūrah*s that are to be recited at night are the following: *Al-Zumar* (Crowds), *Al-Ḥadīd* (Iron), *Al-Ḥashr* (The Mustering), *Al-Ṣaff* (The Battle Array), *Al-Ḥumu‘ah* (Friday), *Al-Taghābun* (The Mutual Loss and Gain), *Al-A‘lā* (The Most High), *Al-Inshirāḥ* (The Expansion), *Al-Qadr* (The Night of Power or Honour), *Al-Zilzāl* (The Earthquake) and *Al-Kawthar* (The Abundance).

Sleeping in the Way of the *Sunnah*

When you are ready to sleep make ablution (*wuḍū’*), pray two *Rak‘at Nafal* (supererogatory prayers) and facing the *Ka‘bah* lie on your right side placing your head on your right palm. Before sleeping recite *Sūrah Al-Fātiḥa* once, *Al-Ikhlās* once, *Āyat Al-Kursi* (The Throne Verse) upto *Khālidūn* once, the last three Verses (*Āyāt*) of *Sūrah Al-Baqarah* from *lillāhi mā fis-Samāwāti* (to end) once, *Sūrah Al-Kāfiroon* once, *Al-Ikhlās*, *Al-Falaq* and *Al-Nās* three times each. Recite *Subḥān Allāh* thirty-three times, *Al-Ḥamdu lillāh* thirty-three times, *Allāhu Akbar* thirty-four times and *Astaghfir ullah alladhi lā ilāha illa huwal-Ḥayyul-Qayyūmu wa atūbu ilaihi* (استغفر الله الذي لا إله إلا هو الحي القيوم و اتوب إليه) three times. Then keep on reciting الله (Allāh the Almighty) الله (Allāh the Almighty) until you fall asleep. You will find such tranquility in your sleep, what can I tell you! *Al-Ḥamdu lillāh!* May Allāh the Almighty transform your sleep into time spent on worship. Then wake up during the night to perform the *Tahajjud* Prayer. It is not difficult to wake up if you have slept according to the above mentioned way. From the time of *Tahajjud* to the *Al-Ḍuhā* (Forenoon) Prayer recite the following *Sūrah*s of the Holy Qur‘ān:

Sūrah Al-Fātiḥa (The Opening): It is sometimes called *Umm Al-‘Ulūm* (the Mother of Knowledge), *Sab‘un min Al-Mathāni wal-Qur‘ān-il-‘Aẓīm* (The Seven oft-repeated Verses and the great Holy Qur‘ān). Such a *Surah* is not to be found in the Torah, nor in the Psalms (*Zabūr*), nor in the Bible, and nor the Holy Qur‘ān. It has not been revealed to anyone before us. This *Sūrah* is a cure for all ailments. It opens up all kinds of succour.

Tā-Hā* and *Yā-Sīn: A thousand years before creating the World Allāh the Almighty Himself recited these two *Sūrah*s. On hearing them the Angels proclaimed: “Blessed be those people to whom this, the Holy Qur‘ān will be revealed. Good tidings to

those who will ponder over these Verses. Let the tongues that will recite them be rejoiced.” *Sūrah Yā-Sīn* is the heart of the Holy Qur’ān. The one who recites this *Sūrah* in the morning will have his needs fulfilled. To recite *Sūrah Yā-Sīn* only once is equal to reciting the whole Holy Qur’ān ten times. On the Day of Judgement after the Reckoning the Holy Qur’ān will be lifted. Then these very *Sūrahs Ṭā-Hā* and *Yā-Sīn* will become the scripture of the people of Paradise. *Al-Ḥamdulillāh!* You could say that these two *Sūrahs* are the point of the beginning and the end of the Holy Qur’ān.

Sūrah Al-Fath (The Victory): The Holy Prophet ﷺ loved this *Sūrah* over all things upon which the Sun shines.

Sūrah Al-Raḥmān (The Most Gracious): Everything has a beautiful side to it and the beauty of the Holy Qur’ān is *Sūrah Al-Raḥmān*.

Sūrah Al-Muzzammil (The Enfolded One): Recite it ten times. It is recited in this prominent order with punctuality.

Sūrah Al-A‘lā (The Most High): The Holy Prophet ﷺ loved this *Sūrah*.

Sūrah Al-‘Alaq (The Clinging Clot): This is the first *Sūrah* of the Holy Qur’ān to be revealed. Recite it once, three or eleven times.

Sūrah Al-Takāthur (The Piling Up): The recitation of this *Sūrah* brings the reward of a thousand Verses (*Āyāt*).

Sūrah Al-Kāfirūn (Those Who Reject Faith): It is equivalent in reward to reciting a quarter of the Holy Qur’ān.

Sūrah Al-Naṣr (The Help): This too is equivalent in reward to reciting a quarter of the Holy Qur’ān. Recite it twenty one times.

Sūrah Al-Ikhlāṣ (The Purity of Faith): This *Sūrah* is equivalent to reciting one third of the Holy Qur’ān. The one who recites it ten times has a palace built for him in Paradise.

Sūrah Al-Falaq (The Daybreak) and ***Al-Nās*** (Mankind): Both these *Sūrahs* protect against the evil work of *Hamzād*, devils, Jinns and other such things. These *Sūrahs* (when recited) are received by Allāh the Almighty before all others. He loves these *Sūrahs*. They are to be recited seven times or more.

Apart from the *Sūrahs* mentioned above you may also recite any of the following: *Nūḥ* (Noah), *Muddaththir* (The One Wrapped Up), *Dahr* (The Time), *Mursalāt* (Those Sent Forth),

Takwīr (The Folding up), *Infiṭār* (The Cleaving Asunder), *Inshiqāq* (The Rending Asunder), *Fajr* (The Dawn), *Fīl* (The Elephant), *Quraysh* (The Tribe of Quraysh), *Mā‘ūn* (The Neighbourly Assistance), *Kawthar* (The Abundance), and *Lahab* (The Flame).

‘*Aṣr*: At the time of ‘*Aṣr* recite *Sūrah Al-Naba*’ (*Surah* 78: The Great News), i.e., ‘*Amma yatasā’alūna*....

(عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِ الْعَظِيمِ....)

These *Adhkār* (*Dhikr* formulae) are for specific times devoted to private worship (*Awrād*). When you are not occupied with these let your body and soul engage in constant remembrance of Allāh the Almighty at all times, lying, sitting, walking and resting.

Remembrance and Praise - Following every *Ṣalāt*

So long as a person remains seated invoking ‘Allāh the Almighty’ after he has finished his prayer (*Ṣalāt*) Angels continue to pray for him. Allāh the Almighty’s mercy descends upon him. If you are tied up in your work or employed at such a place that prevents you from remaining in a quiet corner then continue your *Dhikr* standing and walking while you get on with your work. Reciting these praises is not difficult. Everyone can recite them quite easily whatever his situation. The *Adhkār* are as follows:

الله اكبر *Allāhu Akbar* (Allāh is the Greatest) — recite once

استغفر الله *Astaghfirullāh* (I seek forgiveness from Allāh the Almighty) — recite three times

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ ◊

Allāhumma antas-Salāmu wa minkas Salāmu tabārakta ya dhal Jalāli wal Ikrām

(O Allah the Almighty You are Peace and from You comes Peace. May You be praised O the One Who is full of magnificence and splendour) — recite once

-(Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا, *Mishkāt* vol 1, p190, No.888; Thoubān رَضِيَ اللهُ عَنْهُمَا, *Mishkāt* vol 1, p190, No.890)

Sūrah Al-Fātihah (The Opening, *Al-Qur'ān* 1:1-7) — recite once

Āyat Al-Kursi (The Verse of the Throne, *Al-Qur'ān* 2:255) — recite once

Āyat Al-Shahādah (The Verse of Witness, *Surah Āl-i-‘Imrān* 3:18) — recite once:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Shahida Allāhu annahu lā ilāha illā huwa wal Malāikatu wa ‘uhul ‘ilmi qā’imam bil qisṭi Lā ilāha illā huwal ‘Azīzul Ḥakīm.

(There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.)

Āyat Al-Nubuwwah (The Verse of Prophethood, *Āl-i-‘Imrān* 3:26-27) — recite once:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تَوْتَى الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكِ
مِمَّنْ تَشَاءُ وَتَعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ
النَّهَارَ فِي اللَّيْلِ وَتَخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتَخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۝

Qulil-lāhumma mālikal mulki tu’til mulka man tashā’u wa tanzi‘ul mulka mimman tashā’u wa tu’izzu man tashā’u wa tudhillu man tashā’ bi yadi kal khayr innaka ‘alā kulli shay’in qadīr Tūlijul-layla finnahāri wa tūlijun-nahāra fil-layli wa tukhrijul Ḥayya minal mayyiti wa tukhrijul mayyita minal Ḥayyi wa tarzuqu man tashā’u bighayri Ḥisāb.

(Say: “O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things Thou hast power. Thou causest the Night to gain on the Day, and thou causest the Day to gain on

the Night; Thou bringest the Living out of the Dead, and Thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure.”)

It has been narrated on the authority of Ḥaḍrat ‘Ali al-Murtaḍā كرم الله وجهه that the Holy Prophet ﷺ said: “Indeed *Sūrah Al-Fātiḥah*, *Āyat Al-Kursi*, the two Verses from *Āl-i-‘Imrān* (i.e. *Shahida-Allāhu annahū....* ... شهد الله أنه... قل اللهم مالك... *Qulil-lāhumma mālikal mulki....bi ghayri ḥisāb* (الملك... بغير حساب) are suspended from the Throne. There is no veil separating these from Allāh the Almighty. These Verses exclaimed, ‘You send us to the Earth for people who disobey You?’ Allāh the Almighty replied, ‘I have promised my servants that if any of them recite you after each prayer they will dwell in Heaven. Whatever their doings may be, I will indeed make their dwellings in *Ḥaẓīrat Al-Quds* (Paradise). I will gracefully watch over them with an eye hidden from view seventy times every day. I will fulfil seventy of their needs daily, forgiveness being the slightest among these. I will help and protect them from all enemies.”

-(*Kanz Al-‘Ummāl*, vol 1, p304-5, No.5065)

Sūrah Al-Ikhlāṣ (*Al-Qur’ān* 112:1-4) — recite ten times

Sūrah Al-Falaq (*Al-Qur’ān* 113:1-5) — recite once

Sūrah Al-Nās (*Al-Qur’ān* 114:1-6) — recite once

-(*Anas رَضِيَ اللهُ عَنْهُ*, *Mishkāṭ*, vol 1, p363, No.2040 : ‘Oqba bin ‘Amir رَضِيَ اللهُ عَنْهُ
Mishkāṭ, vol 1, p191, No.898)

سُبْحَانَ اللَّهِ *Subḥān Allāh* (Glory be to Allāh the Almighty) —
recite 33 times

الْحَمْدُ لِلَّهِ *Al-Ḥamdulillāh* (Praise be to Allāh the Almighty) —
recite 33 times

اللَّهُ أَكْبَرُ *Allāhu Akbar* (Allāh the Almighty is the Greatest) —
recite 33 times

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illa Allāhu waḥdahū lā sharīka lahū lahul mulku wa lahul ḥamdu wahuwa ‘alā kulli shay’in qadīr (There is no god except Allāh the Almighty, He is the One. He has no partner. To Him

belongs the Kingdom and all praise and He has power over all things) — recite once

The sins of him who recites the above praises are forgiven. Even if they equal the foam of the sea.

-(*Abū Huraira* رَوَى ابْنُ أَبِي شَيْبَةَ, *Mishkāt*, vol 1, p191, No. 896)

يَا حَيُّ يَا قَيُّوْمُ

Yā-Hāyyu yā-Qayyūm!

(O the Living, O the Eternal!)

The invocation *Yā-Hāyyu, yā-Qayyūm* is a Divine Name (*Ism*) from among the Most Beautiful Names of Allah the Almighty). This *Ism* is the source of sustenance and refuge for me and all these faithful here who are Seekers of the Truth. In this prominent Order these words are profusely mentioned in *wird* (litany, i.e. they are oft-repeated). The words: *Yā-Hāyyu, yā-Qayyūm* make up the *Ism-i-A‘ẓam* (the Great Name). Recite it 111 times without fail. Also recite them during *Sajdah* (prostration) several times.

As for the one who is free to occupy himself in *Dhikr* he should recite this *Ism-i-A‘ẓam* a greater number of times. For example he may recite it 300, 500, 1100, 3000, 11000 or as much as he is capable of doing with the help and guidance of Allāh the Almighty in which case he may recite it up to 100 000 times a day.

Darūd Sharīf (Prophetic Salutations)

It is mentioned in the Holy Qur’ān:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Inn-Allāha wa malā’ikatahu yuṣallūna ‘alan nabi yā ayyu halladhīna āmanū Ṣallū ‘alaihi wa sallimū taslīmā. (Allāh and His Angels send blessings on the Prophet; O ye who believe! Send ye blessings on him, and salute him with all respect.)

-(*Al-Aḥzāb* 33:56)

The Holy Prophet ﷺ said:

1. Whoever sends *darūd* (salutations) to me only once Allāh the Almighty will send His mercy upon him ten times in return.

-(Abū Huraira رَضِيَ اللهُ عَنْهُ, *Ṣaḥīḥ Muslim*, vol 1, p175)

2. When any of you sends *salām* (salutation of peace) to me Allāh the Almighty returns my *Rūḥ* (soul) to me and I return the greeting.

-(Abū Huraira رَضِيَ اللهُ عَنْهُ, *Sunan Abū Dawūd*, vol 1, p279)

3. There is a veil between each prayer and Allāh the Almighty. So long as *darūd* is not sent to the Holy Prophet ﷺ and his descendants the veil remains. As soon as a praying man sends *darūd* to the Holy Prophet ﷺ the veil is torn apart and the prayer comes to the stage of acceptance. If *darūd* is not sent the prayer returns as it went.

-(‘Ali Al-Murtaḍā رَضِيَ اللهُ عَنْهُ, *Al-Qawl Al-Badī‘*, p167)

4. Increase your *darūd* that you send upon me during the enlightened night (Thursday night) and the enlightened day (Friday).

-(‘Umar رَضِيَ اللهُ عَنْهُ, *Ḥawāhir Al-Bihār*, vol 4, p166-7)

5. Send *darūd* to all the other Prophets عليهم السلام for they too were sent to people as I am sent to you.

-(Abū Huraira رَضِيَ اللهُ عَنْهُ, *Durrat Al-Nāṣiḥīn*, vol 2, p50)

Below is our selection of *Darūd Sharīf*. Learn them by heart and recite them with punctuality. Do not let the sight of their length deter you. It is not a matter of hours but of minutes. The overwhelming blessings of these are countless.

Ṣalāt Al-Uwaisiyyah wal-Istighfār

(The Salutation of Haḍrat Uwais رَضِيَ اللهُ عَنْهُ and the Seeking of Forgiveness)

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا وَحَبِيبِنَا
 مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَاصْحَابِهِ وَعِزَّتِهِ بَعْدَ كُلِّ
 مَعْلُومٍ لَكَ وَبَعْدَ خَلْقِكَ وَرَضَى نَفْسِكَ وَزِنَةَ عَرْشِكَ وَ
 مَدَادَ كَلِمَاتِكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
 وَاتُوبُ إِلَيْهِ - يَا حَيُّ يَا قَيُّومُ ❁

Allāhumma ṣalli wa sallim wa bārik ‘alā sayyidinā wa mawlānā wa ḥabībina Muḥammadin-Nabiyyil Ummi wa ‘alā ālihi wa aṣḥābihi wa ‘itratihī bi ‘adadi kulli ma ‘lūmin laka wa bi ‘adadi khalqika wa riḍā nafsika wazinata ‘arshika wa midāda kalimātika. Astaghfirullāh alladhi lā ilāha illā huwal Ḥayyul Qayyūmu wa atūbu ilaihi. Yā-Ḥayyu yā-Qayyūm (O Allāh the Almighty! Send peace and blessings upon our leader and master, beloved Muḥammad ﷺ, the unlettered Prophet, upon his descendants and his Companions to the extent of Your knowledge, equal to the number of Your creation, as much as it pleases You, as weighty as Your Throne, equal to the ink of Your words. I seek forgiveness from Allāh the Almighty other than Whom there is no god. He is the Living, the Eternal. I turn only to Him for forgiveness.) — recite 11 or 21 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِحُرِّ أَنْوَارِكَ وَمَعْدَنِ اسْرَارِكَ وَ
 لِسَانِ حُجَّتِكَ وَعُرُوسِ مَمْلَكَتِكَ وَآمَامِ حَضْرَتِكَ وَطَرَازِ
 مَلِكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُتَلَذَّذِ بِتَوْحِيدِكَ
 إِنْسَانِ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ أَعْيَانِ
 خَلْقِكَ الْمُتَقَدِّمِ مِنْ نُورِ ضِيَاءِكَ صَلَوةً تَدُومُ بِدَوَامِكَ وَتَبْقَى
 بِقَاتِكَ لَا مَنْتَهَى لَهَا دُونَ عِلْمِكَ صَلَوةً تَرْضِيكَ وَتَرْضِيهِ
 وَتَرْضَى بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ ❁

Allāhumma ṣalli ‘alā sayyidinā Muḥammadin baḥri anwārika wa ma‘dani asrārika wa lisāni ḥujjatika wa ‘arūsi mamlukatika wa

imāmi ḥaḍratika wa ṭirāzi mulkika wa khazā'ini raḥmatika wa ṭarīqi sharī'atikal mutaladhdhidhi bi tawḥīdika insāni 'aynil wujūdi was-sababi fi kulli mawjūdin 'ayni a'yāni khalqikal mutaḡaddimi min-nūri ḡiyā'ika ṣalātan tadūmu bi dawāmika wa tabqā bi baqā'ika lā muntahā lahā dūna 'ilmika ṣalātan turḡīka wa turḡīhi wa tarḡā bihā 'anna yā rabb al-'ālamīn. (O Allāh the Almighty! Send blessings upon our master, Muḡammad ﷺ, the sea of Your lights, the mine of Your secrets, the tongue of Your proof, the prince of Your kingdom, the leader (Imām) in the grandeur of Your presence, the excellence of Your kingdom, the treasure of Your Mercy, the path of Your Sharī'at, the epicure of Your Unity, the human perfect in being, the cause of all existence, the fountain of the springs of Your creation at the fore-front of the Light of Your lights. Send blessings upon him as eternal as Your eternity that remain so long as You remain, endless blessings in the limitless expanse of Your knowledge, blessings that please You and please him and by which we too are pleased O Lord of the worlds!) — recite once

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَوةً
دَائِمَةً بِدَوَامِ مَلِكِ اللَّهِ ❀

Allāhumma ṣalli 'alā sayyidinā Muḡammadin 'adada mā fi 'ilmillāhi ṣalātan dā'imatan bidawāmi mulkillāh. (O Allāh the Almighty! Send blessings upon our master, Muḡammad ﷺ, blessings equivalent in number to what is in the knowledge of Allah the Almighty and eternal as the eternity of the kingdom of Allah the Almighty.) — recite 11 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ سَيِّدِنَا آدَمَ وَ سَيِّدِنَا نُوحٍ
وَ سَيِّدِنَا إِبْرَاهِيمَ وَ سَيِّدِنَا مُوسَى وَ سَيِّدِنَا عِيسَى وَ مَا بَيْنَهُمْ
مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ صَلَوةً اللَّهُ وَ سَلَامَهُ عَلَيْهِمْ أَجْمَعِينَ ❀

Allāhumma ṣalli 'alā sayyidinā Muḡammadin ﷺ wa sayyidina Ādama عَلَيْهِ السَّلَام wa sayyidinā Nūhin عَلَيْهِ السَّلَام wa sayyidinā Ibrāhīma عَلَيْهِ السَّلَام wa sayyidinā Mūsā عَلَيْهِ السَّلَام wa sayyidinā 'Isā عَلَيْهِ السَّلَام wa mā baynahum minan Nabīyyīna wal

mursalīna ṣalāt-ullāhi wa salāmuhu ‘alayhim aĵma‘in. (O Allāh the Almighty! Send blessings upon our master Muḥammad ﷺ, upon our leader Ādam عَلَيْهِ السَّلَام, upon our leader Nūḥ عَلَيْهِ السَّلَام, upon our leader Ibrāhīm عَلَيْهِ السَّلَام, upon our leader Mūsā عَلَيْهِ السَّلَام, upon our leader ‘Īsā عَلَيْهِ السَّلَام and upon all other Prophets عَلَيْهِمُ السَّلَام and Messengers عَلَيْهِمُ السَّلَام that came from among them. May peace and blessings of Allāh the Almighty be upon them all.) — recite three times

اللَّهُمَّ صَلِّ عَلَى بَدْرِ التَّمَامِ

اللَّهُمَّ صَلِّ عَلَى نُورِ الظَّلَامِ

اللَّهُمَّ صَلِّ عَلَى مِفْتَاحِ دَارِ السَّلَامِ

اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ فِي جَمِيعِ الأَنَامِ

Allāhumma ṣalli ‘alā badrī-tamām

Allāhumma ṣalli ‘alā nūriḡ-ḡalām

Allāhumma ṣalli ‘alā miḡtāhi dāris-salām

Allāhumma ṣalli ‘alāsh-shaġī‘i fi jamī‘-il anām

(O Allāh the Almighty! Send blessings upon the full Moon (the Holy Prophet ﷺ) in brilliance. O Allah the Almighty! Send blessings upon the light overwhelming darkness. O Allah the Almighty! Send blessings upon the key to the abode of peace. O Allah the Almighty! Send blessings upon the intercessor of all humanity.) — recite 14 times

جَزَى اللّٰهُ عَنَّا سَيِّدَنَا مُحَمَّدًا ﷺ مَا هُوَ آهْلُهُ

ġaza Allāhu ‘anna Muḥammadan ﷺ mā huwa ahluhū

(O Allāh the Almighty grant Muḥammad ﷺ on behalf of us his rightful due.)

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من قال جزى الله عنا محمداً ما هو أهله أتعب سبعين كاتباً الف صباح

(رواه الطبراني في الكبير و الأوسط)

It has been narrated on the authority of Ḥadrat Ibn ‘Abbās رضي الله عنهما that the Holy Prophet صلى الله عليه وسلم said: “The one who says: ‘*Jaza Allāhu ‘annā Muḥammadan mā huwa ahluhu*’ will have his reward tire out seventy Angels for a thousand days while writing his reward.”

-(Narrated by Ṭabarāni in *Al-Kabīr* and *Al-Awsaṭ*; Also in *Al-Targhīb wa Al-Tarhīb*, vol 2, p504, No.28)

After Fajr and ‘Aṣr

اعوذ بالله السميع العليم من الشيطان الرجيم

A‘ūdhu billāhis-samī‘il ‘alīmi minash-shayṭānir-raḡīm.

(I seek refuge in Allāh the Almighty, the Hearing, the Knowing, from the devil accursed.) — recite three times

The last three Verses of *Sūrah Al-Ḥashr* — recite three times

Seventy thousand Angels will pray for forgiveness for the one who recites these. If he happens to die on that very day or night he will become a martyr and be protected from the devil.

-(*Ma‘qal bin Yasār, Mishkāt, vol 1, p363, No.2039*)

- *Sūrah Al-Ikhlāṣ* — (3 times), *Sūrah Al-Falaq* — (3 times), *Sūrah Al-Nās* — (3 times)

These *Sūrahs* will suffice one who recites them morning and evening three times each. That is, they will drive away all evil.

-(*‘Abdullah bin Khabīb رضي الله عنه, Mishkāt, vol 1, p364, No. 2045*)

- سبحان الله *Subḥān Allāh* (Glory be to Allāh) — recite 100 times
- الحمد لله *Al-Ḥamdu lillāh* (Praise be to Allāh) — recite 100 times

- **لَا إِلَهَ إِلَّا اللَّهُ** *Lā ilāha illa Allāh* (There is no god but Allāh) — recite 100 times
- **اللَّهُ أَكْبَرُ** *Allāhu Akbar* (Allāh is the Greatest) — recite 100 times
-(‘Anr bin Shu‘ayb رَضِيَ اللَّهُ عَنْهُ, *Mishkāt*, vol 1, p389, No. 2189)
- **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** *Subhān Allāhi wa bi Ḥamdihi* (Glory and Praise belong to Allāh)

The one who recites the above words a hundred times a day will have his sins distanced from him. Even if his sins were equal to the foam of the sea. On the Day of Judgement no one will have done better deeds than this person except those who recited its equivalent or more.

-(Abū Huraira رَضِيَ اللَّهُ عَنْهُ, *Mishkāt*, vol 1, p386, No. 2173 - 2174)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Rahmānir-Rahīm

(In the Name of *Allāh* the Beneficent, the Merciful)

These words have not been revealed to any *Ummah* before us in a complete and eternal sense. Who can write of its endless blessings? The Holy Qur’ān is the microcosm of all the Heavenly Books. *Sūrah Al-Fātiḥah* is the microcosm of the Holy Qur’ān. *Bismillāhir-Rahmānir-Rahīm* is the microcosm of *Sūrah Al-Fātiḥah*. The dot beneath the letter **ب** (*bā’*) of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** (*Bismillāhir-Rahmānir-Rahīm*) is the microcosm of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** (*Bismillāhir-Rahmānir-Rahīm*). On one occasion Ḥaḍrat ‘Ali كَرَّمَ اللَّهُ وَجْهَهُ said: “I am that dot.”

When **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** (*Bismillāhir-Rahmānir-Rahīm*) was revealed the rivers rose in uproar. The winds blew towards the East. Animals focused their ears. Stones were thrown on the accursed devil. The devil threw dust on his face (in exasperation). Allāh the Almighty swore by His Glorious Majesty that any work or speech in which this Name of His is recited (i.e. saying *Bismillah*...) will be blessed. When recited upon a sick person he will recover. The one who recites it will go to Paradise. There are four springs in Paradise. Inscribed on the first is **بِسْمِ** (*Bism*), on the second is **اللَّهُ** (*Allāh*), on the third is

الرحمن (*Ar-Raḥmān*) and on the fourth الرحيم (*Ar-Raḥīm*). Rivers of various types of drink will flow from them. These will flow nearby the people of Paradise who will drink from them whenever they wish. بسم الله الرحمن الرحيم (*Bismillāhir-Raḥmānir-Raḥīm*) is indeed the light for the hearts of the Lovers, the Beloved and the Seekers. It is a refuge, a protection from all things, a torch that guides towards all stations (*manāzil*). Make it a habitual phrase in your conversations. Make it an obligation to say it before you begin any talk or work. Even while you are walking, getting up, sitting, sleeping, awaking, eating and drinking. In fact at all times when you are about to do or say something begin with بسم الله الرحمن الرحيم (*Bismillāhir-Raḥmānir-Raḥīm*). Try and see for yourself (its beneficial effects) by saying or reciting it. Whenever it is recited by someone all his problems get solved. It is recited often with vigour and punctuality within our *Sūfi* Order. For example it is recited either 111, 300, 500, 786, or 1100 times at *Fajr* and *‘Aṣr* times.

Reciting it will burn away all kinds of laziness, illness and impoverishment. It will replace these with rays of mercy and blessings. *Mā Shā’ Allāh!*

There is another group of words of similar excellence closely linked to it. They are *لا حول ولا قوة إلا بالله العلي العظيم* *Lā Ḥawla wa lā quwwata illā billāhil-‘Alīyyil-‘Aẓīm* (There is no might and no power except with Allāh, the Most Great, the Most High). These words are a treasure beneath the Throne (*‘Arsh*). The one who recites them will never go poor. There is a cure in them for 99 diseases, insanity being the least severe among these. They drive away 70 types of harm, poverty being the least harmful among them. They are a strong fortress against the Satan who will never be able to climb over it. He will be slane without the slightest use of a knife. When a servant of Allāh the Almighty recites these words Allāh the Almighty says: “My servant has spoken the truth. He has cleared himself of error and become a follower. He has entrusted all his affairs to Me.”

When the Holy Prophet ﷺ sent Ḥaḍrat ‘Ali وجهه كرم الله وجهه to the expedition at Khaybar, he advised him thus: “If you get into difficulty recite these words:

بسم الله الرحمن الرحيم ولا حول ولا قوة إلا بالله العلي العظيم
Bismillāhir-Raḥmānir-Raḥīm! Wa lā Ḥawla wa lā quwwata illā billāhil-‘Alīyyil-‘Aẓīm!

(In the Name of *Allāh* the Beneficent, the Merciful. There is no might and no power except with Allah, the Most Great, the Most High.)”

The great *Ghawth*, Sayyid Abdul Qadir Al-Jilani رَحْمَةُ اللهِ عَلَيْهِ، the beloved of Allāh the Almighty and Imām Shaikh Badr-ud-Dīn Ahmad Al-Sirhindi, the Reviver of the Second Millennium (*Mujaddid Alf Thāni*) رَحْمَةُ اللهِ عَلَيْهِ، have also reiterated the above mentioned words in the teachings of their particular order. You can recite the two sentences either together or separately. It is, however, better to recite both of them together. Recite them while concentrating on their meaning. That is, penetrate them with deep thought. This way your heart will flourish with such knowledge and understanding as are impossible to attain by any other means. *Yā-Hayyu yā-Qayyūm! Al-Hamdulillāh.*

May Allāh the Almighty bless you with the true blessings emanating from these words of praise. *Āmīn!* These very words are the source of *Ma‘rifah* (gnosis) and the greatness of *Ma‘rifah* itself. Try reciting them and see for yourself. All your doubts will be eliminated. *In Shā’ Allāh.*

After *Maghrib* and *Fajr* Prayers

- اللَّهُمَّ اجْرِنِي مِنَ النَّارِ *Allāhumma ajirni minan-Nār* (O Allāh the Almighty save me from the Hell fire) — recite 7 times.
- The one who recites this *du‘ā* (supplication) after the *Maghrib* prayer before speaking to anyone will be granted safety from the fire of Hell. If he recites it after the *Fajr* prayer and dies on the same day, refuge from the fire of Hell will be decreed for him.

-(*Hārith bin Tamīmī* رَحْمَةُ اللهِ عَلَيْهِ، *Mishkāt*, vol 1, p403, No.2270)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ذِي الشَّانِ عَظِيمِ الْبُرْهَانِ شَدِيدِ
السَّلْطَانِ مَا شَاءَ اللَّهُ كَانَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

Bismillāhir-Rahmānir-Rahīmi dhish-Sha’ni ‘Azīmīl-burhāni shad dis-Sulṭāni mā shā’-Allāhu kāna ‘A‘ūdhu billāhi minash-Shayṭān. (In the Name of Allāh the Almighty, the most Beneficent, the most Merciful, His is the greatest Glory and

mighty kingdom. Whatever He wills becomes. I seek refuge in Allāh the Almighty from the Satan) — recite once.

The one who recites this *du‘ā* (supplication) at the break of dawn and at twilight remains protected from the devil and his armies.

-(Zubair bin ‘Awām رضي الله عنه, *Kanz Al-‘Ummāl*, vol 1, p301, No.5026)



Daily Supplications

(*Ad'iyah*)

الادعية اليومية

When the *Mu'adhdhin* has called to Prayer

Recite:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَخْمُودًا الَّذِي وَعَدْتَهُ

Allāhumma Rabba hādhihid da'watit tāmmati waṣ ṣalātil qā'imati āti Muḥammadinil wasīlata wal faḍīlata wab'athhū maqāman Maḥmūdan illadhi wa'adtahu. (O Allāh the Almighty, Lord of this perfect call and this everlasting *Ṣalāh*, grant Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (the right of) intercession and honour. Raise him to the praiseworthy position which You have promised him. Surely, You do not break promises.)

It is narrated on the authority of Ḥaḍrat Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ that the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "My intercession (*shafā'at*) becomes obligatory upon him who says this prayer (as above) on hearing the *Adhān*."

-(*Tirmidhi, vol 1, p46, No.189, Tartīb Sharīf p112*)

The *Zakāt of Wuḍū'* (Ablution)

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ وَتَمَامَ الصَّلَاةِ وَ
تَمَامَ رِضْوَانِكَ وَتَمَامَ مَغْفِرَتِكَ

Bismillāhi allāhumma inni as'aluka tamāmal-wuḍū'i wa tamāmas ṣalāti wa tamāma riḍwānika wa tamāma maghfiratika.

(In the Name of Allāh the Almighty. O Allāh the Almighty! I ask of You perfection in my *wuḍū'* and in my *Ṣalāh*. I seek your complete pleasure and complete forgiveness.)

It has been narrated on the authority of Ḥaḍrat 'Ali رَضِيَ اللهُ عَنْهُ who said: "The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, 'O 'Ali رَضِيَ اللهُ عَنْهُ when you do your *wuḍū'* say '*Bismillāhi Allāhumma....*(as above), it is the *zakāt* for *wuḍū'*.'"

-(*Kanz Al-'Ummāl, vol 5, p113, No. 2366*)

Saying *Bismillāh* Before *Wuḍū'*

بِسْمِ اللَّهِ

Bismillāh (In the Name of Allāh the Almighty)

Ḥaḍrat Rabāh bin 'Abd al-Rahmān's (رَضْوَابْنِ مُحَمَّدٍ) grandmother reports from her father that he heard the Holy Prophet ﷺ saying: "One who does not say *Bismillāh* before his *wuḍū'*, it becomes null and void."

-(*Al-Tirmidhi, Ibn Mājah, Abū Dā'ūd, Al-Nasā'i* vol 1, pp6, 32, 13, 11; *Ihyā' 'Ulūm Al-Dīn* vol 1, p80)

Before *Wuḍū'*

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ

Bismillāhil-'Aẓīmi wal-Ḥamdu lillāhi 'alal-Islām. (In the Name of Allāh the Almighty and praise be to Allāh for Islām.)

Ḥaḍrat Ḥasan (رَضْوَابْنِ مُحَمَّدٍ) narrates from Ḥaḍrat 'Ali (رَضْوَابْنِ مُحَمَّدٍ) who said: "The Holy Prophet ﷺ taught me how to gain reward by doing *wuḍū'*. He said: 'When you are provided with a vessel full of water for *wuḍū'* say, *Bismillāhil-'Aẓīm*.... (as above). When you wash your private parts say:

اللَّهُمَّ حَصِّنْ فَرْجِي وَاجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنَ الَّذِينَ إِذَا بَتَلَيْتَهُمْ صَبَرُوا وَإِذَا أَعْطَيْتَهُمْ شَكَرُوا

Allāhumma ḥaṣṣin farji waj'alni minat-tawwābīna waj'alni minal muta-ṭahhirīna waj'alni min-alladhīna idh-abtalaytahum ṣabarū wa idha a'ṭaitahum shakarū. (O Allāh the Almighty! Protect my private parts and make me of those who repent and those who keep clean. Make me of those who when you try them bear in patience and when you give them they thank you.)

When you gargle your mouth say:

اللَّهُمَّ أَعْنِي عَلَى تِلَاوَةِ ذِكْرِكَ

Allāhumma 'a'inni 'alā tilāwati dhikrika (O Allāh the Almighty, help me to recite your Name).

On washing the nose say:

اللَّهُمَّ لَا تَحْرِمْنِي رَائِحَةَ الْجَنَّةِ

Allāhumma lā taḥrimni rā'ihat al-janna (O Allāh the Almighty, do not deprive me of the scent of Paradise).

As you wash your face say:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ

Allāhumma bayyid wajhi yawma tabyaddu wujūhun wa taswaddu wujūhun (O Allāh the Almighty, enlighten my face on the day when faces will be enlightened and darkened).

On washing your right arm say:

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبِنِي حِسَابًا يَسِيرًا -

Allāhumma 'aṭini kitābi biyamīni wa ḥāsibni ḥisāban yasīra (O Allāh the Almighty, place my records in my right hand and judge me lightly).

When you wash your left arm say:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي -

Allāhumma lā tuṭini kitābi bishimāli wa lā min warā'i ḡahri (O Allāh the Almighty, do not place my records in my left hand nor behind me).

As you wipe your wet hands over your head (*Masaḥ*) say:

اللَّهُمَّ عَشِّنِي بِرَحْمَتِكَ -

Allāhumma ghashshini birahmatika (O Allāh the Almighty, shower me with your mercy).

When you wipe your wet hands over your ears say:

اللَّهُمَّ اجْعَلْنِي مِمَّنْ يَسْتَمِعُ الْقَوْلَ فَيَتَّبِعُ أَحْسَنَهُ -

Allāhumma-j'alni mimman yastami'ul-qawla fayattabi'u aḥsanahū (O Allāh the Almighty, make me among those who listen to the Word and follow the best (meaning) in it).

As you wash your feet say:

اللَّهُمَّ اجْعَلْهُ سَعِيًّا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا مُتَقَبَّلًا -

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ - اللَّهُمَّ
إِنِّي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ -

Allāhumma-j‘al hū sa‘yan mashkūranw wa dhanban maghfūranw wa ‘amalan mutaqqabalan. Allāhumma-j‘alni minat-Tawwābīna waj‘alni minal-Mutaṭahhirīn. Allāhumma inni astaghfiruka wa atūbu ‘ilayka (O Allāh the Almighty! Let it be a worthwhile race with sins forgiven and works accepted. O Allāh the Almighty! Make me of those who repent often and keep themselves clean. O Allāh the Almighty! I seek your forgiveness and turn to you in repentance).

Then raise your head towards the heavens and say:

اَلْحَمْدُ لِلّٰهِ الَّذِي رَفَعَهَا بِغَيْرِ عَمَدٍ

Al-Hamdu lillāh-illadhi rafa‘ahā bighayri ‘amadin (Praise be to Allāh the Almighty Who raised it without pillars).

An Angel will stand above your head and inscribe your words on a seal. He will then rise up towards the heavens and place the seal just below the Mighty Throne. The seal will remain there until the Day of Resurrection.

-(*Kanz Al-‘Ummāl*, vol 5, p112, No. 2363)

During Wudū’

(Supplications from the traditions of the Holy Prophet ﷺ)

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَ وَسِّعْ لِيْ فِيْ دَارِيْ وَ بَارِكْ لِيْ فِيْ رِزْقِيْ

Allāhumma-aghfir li dhanbi wa wassi‘ li fi dāri wa bārik li fi rizqi. (O Allāh the Almighty, forgive me my sins, make ample provision for me in my home and bless me in my livelihood.)

Ḥaḍrat Abū Mūsā Al-Ash‘ari رَضِيَ اللهُ عَنْهُ narrates: “I came to the Holy Prophet ﷺ with water for wudū’. While he was doing his wudū’ I heard the Holy Prophet ﷺ say, ‘*Allāhumma-aghfir li dhanbi wa wassi‘ li fi dāri wa bārik li fi rizqi.*’ I asked the Holy Prophet ﷺ: ‘O the Messenger of Allāh the Almighty! You were saying this prayer (as above)?’ He replied: ‘Have I missed out something (of this world or the next)? i.e. I have asked Allāh the Almighty for everything’.”

-(*Nasā’i; Ibn Sunnī; Ḥiṣn Ḥaṣīn pp159-160*)

اَللّٰهُمَّ اصْلِحْ لِيْ دِيْنِيْ وَ وَسِّعْ لِيْ فِيْ دَارِيْ وَ بَارِكْ لِيْ فِيْ رِزْقِيْ

Allāhumma aṣliḥ lī dīni wa wassi‘ lī fī dāri wa bārik lī fī rizqi (O Allāh the Almighty, perfect for me my *Dīn*, make ample provision for me in my home and bless me in my livelihood.)

Ḥaḍrat Abū Mūsā رَضِيَ اللهُ عَنْهُ narrates: “I brought some water to the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for *wuḍū’*. He did his *wuḍū’* and prayed *Ṣalāt*. After that he said the following *du‘ā*: *Allāhumma aṣliḥ lī dīni....* (as above).”

-(*Majma‘ Al-Zawā‘id wa Manba‘ Al-Fawā‘id* vol 10, p109)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subḥānaka Allāhumma wa bi Ḥamdika astaghfiruka wa atūbu ‘ilaika. (O Allāh the Almighty! Glory and Praise be to You. I seek Your forgiveness and turn to You in repentance.)

It is narrated on the authority of Ḥaḍrat Abū Sa‘id Al-Khudri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Whoever says during his *wuḍū’* the *du‘ā*: *Subḥānaka Allāhumma wa bi Ḥamdika....* (as above), it (the wording itself or the reward for saying it) will be recorded and sealed for him to remain intact until the Day of Resurrection.

-(*Ḥiṣn Ḥaṣn* p159)

While Washing the Hands

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ - اللَّهُمَّ اجْعَلْنِي
مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنَ الَّذِينَ
إِذَا أَعْطَيْتَهُمْ شَكَرُوا وَإِذَا ابْتَلَيْتَهُمْ صَبَرُوا

Bismi ‘Aẓīmi wal-Ḥamdu lillāhi ‘alal-Islāmi Allāhumma-j‘alni minat-Tawwābīna waj‘alni minal-Mutaṭahhirīna waj‘alni min alladhīna idhā a‘ṭaytahum shakarū wa idh-abtalaytahum ṣabarū. (In the Name of Allāh the Almighty and praise be to Him for Islam. O Allāh the Almighty! Make me of those who repent often and keep themselves clean. Make me of those who are thankful when You give them and bear in patience when You try them.)

Ḥaḍrat Abū Ishāq Al-Sabī‘i reports a *Marfū‘ Ḥadīth* on the authority of Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ. He says that Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ told him: “The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has

taught me to pronounce such words during *wuḍū'* that I have not forgotten them. When water was brought to the Holy Prophet ﷺ, he would say the following words:

بِسْمِ اللَّهِ الْعَظِيمِ

Bismillāh-il-‘Aẓīmi.... (as above).

During *Istanjā* (washing of the private parts):

اللَّهُمَّ حَصِّنْ فَرْجِي

Allāhumma ḥaṣṣin farji (O Allāh the Almighty! protect my anal area — three times.

On washing the inside of his mouth:

اللَّهُمَّ أَعِنِّي عَلَى تِلَاوَةِ ذِكْرِكَ

Allāhumma ‘a‘inni ‘alā tilāwati dhikrika. (O Allāh the Almighty! Help me in reciting Your (*Dhikr*) remembrance.)

While washing the nose:

اللَّهُمَّ لَا تَحْرِمْنِي رَائِحَةَ الْجَنَّةِ

Allāhumma lā taḥrimni rā‘iḥat al-ġannah. (O Allāh the Almighty! Do not deprive me of the scent of Heaven.)

On washing his face:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهُ وَتَسْوَدُّ وُجُوهُ

Allāhumma bayyiḍ wajhi yawma tabyaddu wujūhun wa taswaddu wujūhun. (O Allāh the Almighty! Enlighten my face on the day when faces will be enlightened and darkened.)

While washing his right arm:

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا

Allāhumma ‘a‘tini kitābi bi yamīni wa ḥāsibni ḥisāban yasīran. (O Allāh the Almighty, place my records in my right hand and judge me lightly.)

On washing his left arm:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي

Allāhumma lā tu‘tini kitābi bi shimāli wa lā min warā‘i ḡahri. (O Allāh the Almighty! Do not place my records in my left hand nor behind my back.)

When wiping his wet hands over his head (*masāḥ*):

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ

Allāhumma ghashshini bi rahmatika. (O Allāh the Almighty, shower me with Your mercy.)

While wiping over his ears:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُ الْقَوْلَ فَيَتَّبِعُ أَحْسَنَهُ

Allāhumma-j'alni min alladhīna yastami'un al-qawla fa yattabi'una ahsanahū. (O Allāh the Almighty, make me among those who listen to the Word, and follow the best (meaning) in it.)

On washing both his feet:

اللَّهُمَّ اجْعَلْهُ سَعِيًّا مَشْكُورًا وَ ذَنْبًا مَغْفُورًا وَ تِجَارَةً لَنْ تَبُورَ

Allāhumma-j'al lī sa'yan mashkūran wa dhanban maghfūran wa tijāratan lan tabūr. (O Allāh the Almighty, make my efforts fruitful, forgive me my sins and let my trade suffer no loss.)

Then he would raise his head towards the heavens and say:

الْحَمْدُ لِلَّهِ الَّذِي رَفَعَهَا بِغَيْرِ عَمَدٍ

Al-Hamdu lillāh-illadhi rafa'ahā bi ghayri 'amadin. (Praise be to Allāh the Almighty, who raised it (the sky) without pillars.)

The Holy Prophet ﷺ said: "An Angel stands above his head, writes his words and seals them. He then takes the seal and places it below the Throne. That seal will remain intact until the Day of Judgement."

-(Kanz Al-'Ummāl, vol 5, p113, No.2364)

While Washing the Mouth

اللَّهُمَّ اَعْنِي عَلَى تِلَاوَةِ الْقُرْآنِ وَ ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

اللَّهُمَّ اَعْنِي عَلَى تِلَاوَةِ ذِكْرِكَ

Allāhumma 'a'inni 'alā tilāwat il-Qur'āni wa dhikrika wa shukrika wa ḥusni 'ibādatika. *Allāhumma 'a'inni 'alā tilāwati dhikrika.* (O Allāh the Almighty! Help me in reciting the Holy Qur'an, in Your remembrance, in thanking You and to worship You in the

best way. O Allāh the Almighty! Help me in reciting Your (*Dhikr*) remembrance.)

Muḥaqqiq ‘*Allāmma* Muḥammad Amīn Al-Ma‘rūf ibn ‘Ābidīn writes in his book, *Radd Al-Muḥtār ‘ala Al-Durr Al-Mukhtār* under *Al-Du‘ā’ bil-Wārid*... in which the prayers associated with every part of *wuḍū’* are listed: “After saying *Bismillāh* say the following prayer during mouth wash, *Allāhumma ‘a’inni ‘alā tilāwatil-Qur’āni*... (as above).”

-(*Radd Al-Muḥtār ‘ala Durr Al-Mukhtār*, vol 1, p90; *Kanz Al-‘Ummāl*, vol 5, p112, No.2363 & p113, No.2364)

While Washing Inside of the Nose

اللَّهُمَّ ارْحِنِي رَائِحَةَ الْجَنَّةِ وَلَا تَرِحْنِي رَائِحَةَ النَّارِ -

Allāhumma ariḥnī rā’iḥat al-jannati wa lā tariḥnī rā’iḥatan-nāri.

(O Allāh the Almighty, let me smell the scent of Paradise not the smell of Hell.)

-(*Radd Al-Muḥtār (Shāmi)*, vol 1, p90)

اللَّهُمَّ لَا تَحْرِمْنِي رَائِحَةَ الْجَنَّةِ

Allāhumma lā taḥrimni rā’iḥat al-jannati. (O Allāh the Almighty! Do not deprive me of the scent of Heaven.)

-(*Kanz Al-‘Ummāl*, vol 5, p112, No.2363)

اللَّهُمَّ ارْحِنِي رَائِحَةَ الْجَنَّةِ

Allāhumma ariḥnī rā’iḥat al-jannati. (O Allāh the Almighty! Let me smell the scent of Heaven.)

-(*Kanz Al-‘Ummāl*, vol 5, p113, No.2364)

اللَّهُمَّ لَقِّنِي حُجَّتِي وَلَا تَحْرِمْنِي رَائِحَةَ الْجَنَّةِ -

Allāhumma laqqinnī ḥujjati wa lā taḥrimni rā’iḥat al-jannati. (O Allāh the Almighty! Teach me my proof and do not deprive me of the scent of Paradise.)

Ḥaḍrat Muḥammad bin Ḥanafiyya رَضِيَ اللهُ عَنْهُ narrates: “I came in the presence of my father Ḥaḍrat ‘Alī bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ and saw a vessel full of water on his right. After saying *Bismillāh* he washed his right hand. He then did *Istanja* (washing of the private parts) saying, ‘*Allāhumma ḥaṣṣin farjī wastar ‘awratī wa lā*

tushmit biy al-'a'dā' (O Allāh the Almighty, protect my private parts, conceal that which ought to be concealed of my body and do not make my enemies powerful over me). He then washed inside of his mouth and nose and said the following: *'Allāhumma laqqinnini hujjati wa lā taḥrimni rā'iḥat al-jannati* (O Allāh the Almighty, teach me soundness in argument and do not deprive me of the scent of Paradise.)' On washing his face he said, *'Allāhumma bayyid wajhi yawma tabyadḍu wujūhun wa taswaddu wujūhun* (O Allāh the Almighty, enlighten my face on the day when faces will be enlightened and darkened). He then poured water over his right arm and said, *'Allāhumma 'a'ṭinī kitābi biyamīni wal-khulda bi shimāli* (O Allāh the Almighty, place my records in my right hand and eternity in my left).' While washing his left arm he said, *'Allāhumma lā tu'ṭinī kitābi bi shimāli wa lā taj'alhā maghlūlatan 'ilā 'unuqi* (O Allāh the Almighty, do not place my records in my left hand and do not tie them to my neck).' He then wiped his hands over his head (*masaḥ*) and said, *'Allāhumma ghashshinā bi raḥmatika fa innā nakhshā 'adhābaka Allāhumma lā tajma' bayna nawāsīnā wa aqdāmanā* (O Allāh the Almighty, shower us with your mercy for we fear your punishment. O Allāh the Almighty! Do not seize us by our foreheads and feet).' This was followed by a wiping (*masaḥ*) of his neck during which he said, *'Allāhumma najjīnā min muqaṭṭa'atin-Nirāni wa aghlālihā* (O Allāh the Almighty! Save us from the flames of the Fire and its shackles).' He then washed both his feet saying, *'Allāhumma thabbit qadamayya 'alaṣ-Ṣirāṭi yawma tazillu fihil-aqdāmu* (O Allāh the Almighty! Let my feet walk steadily on the Path on the Day when feet will stumble).' He stood up and said, *'Allāhumma kamā ṭahhartanā bil-mā'i fatahhirnā minadh-dhunūbi* (O Allāh the Almighty! Cleanse us from sin as you have cleansed us with water).' He said this *du'ā'* pointing to his hands as water dripped off from between his fingers. He turned to me and said, 'My son, do as I have done. As every drop that drips from between your fingers Allāh the Almighty will create of it an Angel who will seek mercy on your behalf until the Day of Judgement. My son, whoever does what you have seen me do will have his sins falling off him like leaves do in gale force winds.'"

-(Kanz Al-'Ummāl, vol 5, p113, No.2365)

On Washing the Face

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ وُجُوهُ وَّ تَسْوَدُّ وُجُوهُ

Allāhumma bayyid wajhi yawma tabyaddu wujūhun wa taswaddu wujūhun (O Allāh the Almighty! Enlighten my face on the day when faces will be enlightened and darkened.)

-(*Kanz Al-'Ummāl*, vol 5, p112, No.2363 & p113, No. 2364 & *ibid* No. 2365; *Radd Al-Muhtār 'ala Durr Al-Mukhtār (Shāmi)*, vol 1, p90)

While Washing the Right Hand

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَ حَاسِبِيْ حِسَابًا يَّسِيْرًا -

Allāhumma 'a'atini kitābi bi yamīni wa ḥāsibni ḥisāban yasīran (O Allāh the Almighty, place my records in my right hand and judge me lightly.)

-(*Kanz Al-'Ummāl*, vol 5, p112, No.2363 & p113, No.2364; *Radd Al-Muhtār 'ala Durr Al-Mukhtār*, vol 1, p90 ; *Imām Ghazzālī in Iḥyā' Al-'Ulūm*, p80)

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَ الْخُلْدَ بِشِمَالِيْ -

Allāhumma 'a'tini kitābi biyamīni wal khulda bi shimāli (O Allāh the Almighty! Place my records in my right hand and eternity in my left.)

-(*Kanz Al-'Ummāl*, vol 5, p113, No.2365)

While Washing the Left Hand

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ ظَهْرِيْ -

Allāhumma lā tu'tini kitābi bi shimāli wa lā min warā'i zahri (O Allāh the Almighty! Do not place my records in my left hand nor behind my back.)

-(*Kanz Al-'Ummāl*, vol 5, pp112-113, No.2363-2364 ; *Radd Al-Muhtār 'ala Durr Al-Mukhtār*, vol 1, p90)

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا تَجْعَلْهَا مَغْلُوْلَةً اِلَى عُنُقِيْ -

Allāhumma lā tu'tini kitābi bi shimāli wa lā taj'alhā maghlūlatan ilā 'unuqi (O Allāh the Almighty! Do not place my records in my left hand and do not tie them to my neck.)

-(*Kanz Al-'Ummāl*, vol 5, p113, No.2365)

While Doing *Masaḥ* of the Head

اللَّهُمَّ أَظِلَّنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ -

Allāhumma aẓillani taḥta ‘arshika yawma lā ẓilla illā ẓilla ‘arshika (O Allāh the Almighty! Grant me the shade of Your Throne on the Day when there will be no shade but of Your Throne.)

-(*Radd Al-Muḥtār ‘ala Durr Al-Mukhtār, vol 1, p90*)

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ -

Allāhumma ghashshini bi raḥmatika (O Allāh the Almighty, shower me with Your mercy.)

-(*Kanz Al-‘Ummāl, vol 5, p112-113, No.2363-2364*)

اللَّهُمَّ غَشِّنَا بِرَحْمَتِكَ فَإِنَّا نَخْشَى عَذَابَكَ - اللَّهُمَّ لَا تَجْمَعُ
بَيْنَ نَوَاصِينَا وَ أَقْدَامِنَا -

Allāhumma ghashshinā bi raḥmatika fa innā nakshā ‘adhābaka
Allāhumma lā tajma‘ bayna nawāsīnā wa aqdāminā (O Allāh the Almighty! Shower us with Your mercy for we fear Your punishment. O Allāh the Almighty! Do not seize us by our foreheads and feet.)

-(*Kanz Al-‘Ummāl, vol 5, p113, No.2365*)

While Doing *Masaḥ* of the Ears

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ -

Allāhumma-j‘alni min alladhīna yastami‘ūn al-qawla fa yattabi‘ūna
aḥsanahū (O Allāh the Almighty, make me among those who listen to the Word, and follow the best (meaning) in it.)

-(*Kanz Al-‘Ummāl, vol 5, 113, No.2364; Radd Al-Muḥtār ‘ala Durr Al-Mukhtār, vol 1, p90*)

اللَّهُمَّ اجْعَلْنِي مِمَّنْ يَسْتَمِعُ الْقَوْلَ فَيَتَّبِعُ أَحْسَنَهُ -

Allāhumma j‘alni mimman yastami‘ al-qawla fayattabi‘u aḥsanahu (O Allāh the Almighty, make me among those who listen to the Word, and follow the best (meaning) in it.)

-(*Kanz Al-‘Ummāl, vol 5, pp112-113, No.2363*)

While Doing *Masaḥ* of the Neck

اللَّهُمَّ نَجِّنَا مِنْ مُقَطَّعَاتِ النَّيِّرَانِ وَأَغْلَالِهَا -

Allāhumma najjinā min muqatta‘ātin-Nīrāni wa aghlālihā (O Allāh the Almighty! Save us from the flames of the Fire and its shackles.)

-(*Kanz Al-‘Ummāl*, vol 5, p113, No.2365)

اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ -

Allāhumma ‘a‘tiq raqbatī minan nāri (O Allāh the Almighty! Free my neck from the Fire.)

-(*Radd Al-Muḥtār ‘ala Durr Al-Mukhtār*, vol 1, p90)

On Washing the Right Foot

اللَّهُمَّ ثَبَّتْ قَدَمِي عَلَى الصِّرَاطِ الْمُسْتَقِيمِ يَوْمَ تَزِلُّ الْأَقْدَامُ -

Allāhumma thabbit qadamī ‘alaṣ-ṣirāṭil-mustaqīmi yawma tazill-ul-aqdāmu (O Allāh the Almighty, let my feet walk steadily on the Straight Path on the Day when feet will stumble.)

-(*Radd Al-Muḥtār ‘ala Durr Al-Mukhtār*, vol 1, p90 ; *Inam Ghazzālī* in his *Ihyā’ Al-‘Ulūm Al-Dīn* added ‘*Al-Mustaqīm*’ after ‘*Al-Ṣirāṭ*’)

اللَّهُمَّ ثَبَّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ -

Allāhumma thabbit qadamī ‘alaṣ-Ṣirāṭi yawma tazillu fihil aqdāmu. (O Allāh the Almighty, let my feet walk steadily on the Path on the Day when feet will stumble).

-(*Kanz Al-‘Ummāl*, vol 5, p113, No.2365)

اللَّهُمَّ اجْعَلْهُ سَعْيًا مَشْكُورًا وَ ذَنْبًا مَغْفُورًا وَ عَمَلًا مُتَقَبَّلًا - اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ - اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ -

Allāhumma-j‘alhu sa‘yan mashkūranw wa dhanban maghfūranw wa ‘amalan mutaqaqqbalan. Allāhumma-j‘alni minat-Tawwābīna waj‘alni minal-Mutaṭahhirīna. Allāhumma inni astaghfiruka wa arūbu ilayka (O Allāh the Almighty, let it be a worthwhile race with sins forgiven and works accepted. O Allāh the Almighty, make me of those who repent often and keep themselves clean.

O Allāh the Almighty, I seek Your forgiveness and turn to You in repentance.)

-(Kanz Al-'Ummāl, vol 5, pp112-113, No.2363)

On Washing the Left Foot

اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَ سَعْيِي مَشْكُورًا وَ تِجَارَتِي لَنْ تَبُورَ -

Allāhumma-j'al dhanbi maghfūran wa sa'yi mashkūran wa tijāratī lan tabūr (O Allāh the Almighty, forgive me my sins, make my efforts fruitful and let my trade not suffer.)

-(Radd Al-Muhtār 'ala Durr Al-Mukhtār, vol 1, p90)

اللَّهُمَّ اجْعَلْ لِي سَعْيًا مَشْكُورًا وَ ذَنْبًا مَغْفُورًا وَ تِجَارَةً لَنْ تَبُورَ -

Allāhumma-j'al-lī sa'yan mashkūran wa dhanban maghfūran wa tijāratī lan tabūr (O Allāh the Almighty, make my efforts fruitful, forgive me my sins and let my trade suffer no loss.)

-(Kanz Al-'Ummāl, vol 5, p113, No.2364)

Following the *Wudū'*

ارْفَعُوا النَّظَرَ إِلَى السَّمَاءِ

Irfa'un-naẓra ilas-samā' (Look up towards the heavens.)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

Ashhadu an lā ilāha illa Allāhu waḥdahū lā sharīka lahū wa ashhadu anna Muḥammadan 'abduhū wa rasūluh (I bear witness that there is no god but Allāh the Almighty alone Who has no partner. And I bear witness that Muḥammad ﷺ is His servant and Messenger.) — (recite 3 times)

It has been narrated on the authority of Ḥaḍrat 'Aqaba bin 'Āmir رَضِيَ اللهُ عَنْهُ that the Messenger of Allāh the Almighty ﷺ said: "Whoever completes his *wudū'*, and then raises his head towards the heavens saying '*Ashhadu an lā ilāha illa Allāh....* (as above)' the eight doors of Heaven will open for him. He may enter from whichever of them he wishes."

-(Ibn Abi Shaiba, vol 1, p4; Sunan Abu Dā'ūd, vol 1, p23)

It is narrated by Ḥaḍrat Anas bin Mālik رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The eight doors of heaven are flung open for the one who does his *wuḍū*’ well and recites *Ashhadu an lā ilāha illa Allāhu....* (as above). He may enter by whichever door he wishes.”

Abū al-Ḥasan bin Salama Qattān said that Ibrahīm bin Naṣr reported a similar saying from Abu Na‘im.

-(*Ibn Mājah*, p36; *Abu Dā‘ūd*, vol 1, p23; *Al-Nasā‘i*, vol 1, p19)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ -

Allāhumma-j‘alni minat-tawwābīna waj‘alni minal mutatahhirīn (O Allāh the Almighty, make me of those who repent often and keep themselves clean.)

It is narrated on the authority of Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ that the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Whoever completes his *wuḍū*’ and says ‘*Ashhadu an lā ilāha illa Allāhu waḥdahū lā sharīka lahū wa ashhadu anna Muḥammadan ‘abduhū wa rasūluh. Allāhumma-j‘alni minat-Tawwābīna waj‘alni minal-Mutatahhirīna*’, the eight doors of Heaven will be flung open for him. He may enter by whichever he wishes.

A similar account has been narrated by Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Aqaba bin ‘Āmir رَضِيَ اللهُ عَنْهُ. Ḥaḍrat Abū ‘Isā states that refutation of Zaid bin Ḥabāb was done with the *Ḥadīth* of Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ.

-(*Jāmi‘ Al-Tirmidhi*, vol 1, p9)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ -

Subḥānak-Allāhumma wa bi Ḥamdika ashhadu an lā ilāha illa anta. Astaghfiruka wa atūbu ilaika (O Allāh the Almighty glory and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and to You I repent.)

It is narrated by Ḥaḍrat Abu Sa‘īd Al-Khudri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who says after his *wuḍū*’, ‘*Subḥānaka Allāhumma wa bi Ḥamdika....* (as above)’, his words will be engraved and placed below the Throne. They will remain intact until the Day of Judgement.”

-(*Ibn Abi Shaiba*, vol 1, p3; *Ibn Sunni*, ‘*Amal Al-Yawn wa Al-Laylah*, p11, No.28; *Majma‘ Al-zawā‘id wa Manba‘ Al-fawā‘id*, vol 1, p239)

It is related from Ḥaḍrat Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who does his *wuḍū'* well and on completion says: *Subḥānak-Allāhumma wa bi Ḥamdika.....* (O Allāh the Almighty, glory and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and to You I repent), his words will be sealed and placed under the Throne. This seal will not be broken until the Day of Judgement.”

الْحَمْدُ لِلَّهِ الَّذِي رَفَعَهَا بِغَيْرِ عَمَدٍ -

Al-Ḥamdu lillāh-illadhi rafa'ahā bighairi 'amadin (Praise be to Allāh the Almighty, who raised it (the sky) without pillars.)

-(*Kanz Al-'Ummāl*, vol 5, pp112-113, No.2363-2364)

اللَّهُمَّ كَمَا طَهَّرْتَنَا بِالْمَاءِ فَطَهِّرْنَا مِنَ الذُّنُوبِ -

Allāhumma kamā ṭahhartanā bil-mā'i faṭahhirmā minadh-dhunūbi (O Allāh the Almighty, cleanse us from sin as you have cleansed us with water.

-(*Kanz Al-'Ummāl*, vol 5, p113, No.2365)

On Entering the Masjid

It is narrated on the authority of Ḥaḍrat Abū Ḥamīd رَضِيَ اللهُ عَنْهُ and Ḥaḍrat Abū Sa'īd رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When any of you enters the *Masjid* let him send salutations to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and say the following supplication:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ -

Allāhumma-ftaḥ lī abwāba raḥmatika (O Allāh the Almighty, open for me the doors of Your mercy). On going out say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ -

Allāhumma inni as'aluka min faḍlika (O Allāh the Almighty, I beg Your Gracious award.)

-(*Dārīni* (Arabic version), vol 1 p264, No.1401; *Abu Dā'ūd* (Arabic version), vol 1, p67; *Tarīb Sharīf* p18)

On Leaving the Masjid

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ -

Allāhumma-ghfir lī dhunūbi waftaḥ lī abwāba faḍlika (O Allāh the Almighty, forgive me my sins and open for me the doors of Your Grace.) — recite once

-(*Sunan Ibn Mājah*, p56; *Tartīb Sharīf* p22)

When One Searches a Lost Thing in *Masjid*

Ḥaḍrat Abu Huraira رضي الله عنه reports that he heard the Holy Prophet صلی الله علیه و آله say: “When you see a person searching for a lost thing in the *Masjid*, say to him:

لَا رَدَّهَا اللهُ عَلَيْكَ -

Lā raddaha-Allāhu ‘alaika (May Allāh the Almighty not return it to you.)”

This is because *Masājid* are not built for this purpose.

-(*Ibn Sunni*, ‘*Amal Al-Yawm wa Al-Laylah*, p42, No.151; *Tartīb Sharīf* p474)

When Someone Recites Poetry in the *Masjid*

The Holy Prophet صلی الله علیه و آله said: “If you see someone reciting poetry in the *Masjid* say to him:

فَضَّ اللهُ فَاكَ -

Faḍḍa-Allāhu fāka (May Allāh the Almighty break your mouth).”

-(*Thawbān* رضي الله عنه, *Ibn Sunni*, ‘*Amal Al-Yawm wa Al-Laylah*, pp42-43, No.153; *Tartīb Sharīf* p474).

On Leaving Your Home

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ -

Bismillāhi tawakkaltu ‘ala-Allāhi lā ḥawla wa lā quwwata illā billāh (In the Name of Allāh the Almighty upon Whom I trust. There is no power except with Allāh the Almighty.)

The Messenger of Allāh the Almighty صلی الله علیه و آله said: “When you leave your home say: ‘*Bismillāhi tawakkaltu....*’ On saying these words an Angel replies, ‘*Hadayta wa kafayta wa waqayta*, (You have been guided, saved and protected)’. Hearing this the Satan retreats. Another Satan tells him, ‘How can you overwhelm such a person who is guided, saved and protected from evil?’”

-(*Ḥaḍrat Anas* رضي الله عنه, *Abū Dā’ūd* رضي الله عنه, *Tirmidhi* رضي الله عنه .*Mishkāt vol 1*, p411, No.2315; *Tartīb Sharīf* p475).

On Coming Home

The Messenger of Allāh the Almighty ﷺ said: “When you return home say the following supplication and greet your family (i.e. say *Assalāmu ‘alaykum*):

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ
وَلَجْنَا وَيَسْمِ اللَّهُ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا — السَّلَامُ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ —

Allāhumma inni as'aluka khairal mawliji wa khairal makhraji bismillāhi walajnā wa bismillāhi kharajnā wa 'alā Allāhi rabbinnā tawakkalnā. Assalāmu 'alaykum wa raḥmat ullāhi wa barakātuhū. (O Allāh the Almighty, I ask from You the best of entrance and the best of departure. We enter and depart in the Name of Allāh the Almighty, and have trust in Allāh the Almighty. Peace, mercy and blessings of Allah the Almighty be upon you.)—
recite once

-(*Mālik Al-Ash'ari* رَوَاهُ ابْنُ أَبِي شَيْبَةَ; *Abū Dā'ūd* رَوَاهُ ابْنُ أَبِي شَيْبَةَ; *Hiṣn Ḥaṣīn* p134)

According to a narration in Bayhaqī greetings (i.e. *Salām*) should be said upon entering and leaving the house. This is why some learned men of the Faith, have said that when there is nobody in the house the following greeting is to be adopted:

السَّلَامُ عَلَيْكُمْ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -

Assalāmu 'alaykum wa 'alā 'ibād-illāhiṣ-Ṣāliḥīn (Peace be upon you and upon the pious servants of Allāh the Almighty.)

Ḥaḍrat 'Ali Muḥaddith mentions a similar saying.

-(*Hiṣn Ḥaṣīn* p134; *Tartīb Sharīf* p477)

When Going to the Lavatory

It is narrated by Ḥaḍrat 'Ali رَوَاهُ ابْنُ أَبِي شَيْبَةَ that the Holy Prophet ﷺ said: “When any of you goes to the lavatory your privacy will be protected by saying: بِسْمِ اللَّهِ *Bismillāh* (In the Name of Allāh the Almighty).”

-(*Tirmidhi (Arabic version)* vol 1, p77; *Tartīb Sharīf* pp30-31)

It is narrated on the authority of Ḥaḍrat Anas bin Mālik رضي الله عنه that whenever the Holy Prophet صلی اللہ علیہ وسلم went to the lavatory he said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ -

Allāhumma inni 'a'ūdhu bika minal-khubuthi wal-khabā'ith. (O Allāh the Almighty I seek refuge in you from all evil and impure spirits whether masculine or feminine.)

-(Tirmidhi (Urdu version), vol 1, p2, No.5; Tartīb Sharīf vol 3, p31)

When Leaving the Lavatory

Ḥaḍrat Abū Dharr رضي الله عنه narrates that the Holy Prophet صلی اللہ علیہ وسلم would say the following words on leaving the lavatory:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحُزْنَ وَالْأَذَى وَعَافَانِي -

Al-Hamdu lillāh-illadhī adhhaba 'annal-ḥuzna wal-adhā wa 'āfāni. (Praise be to Allāh the Almighty Who removed from us sadness and pain and gave us health.)

-(Ibn Sunni رضي الله عنه, 'Amal al-Yawm wa Al-Laylah, p7, No.22; Tartīb Sharīf p478)

After Istanja (Washing of Urino-Bowel Area)

اللَّهُمَّ حَصِّنْ فَرْجِي -

Allāhumma ḥaṣṣin farjī (O Allāh the Almighty protect my private parts.) — recite three times

-(Kanz Al-'Ummāl, vol 5, p113, No. 2365 Muḥammad bin Hanafīyya رضي الله عنه; Tartīb Sharīf p478)

Before Sexual Intercourse

Ḥaḍrat Ibn 'Abbās رضي الله عنه relates from the Holy Prophet صلی اللہ علیہ وسلم as saying: “If you say the following when intending sexual intercourse:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا -

Bismillāhi Allāhumma jannibnash-shaiṭāna wa jannibish-shaiṭāna mā razaqtanā. (In the Name of Allāh the Almighty. O Allāh the Almighty, keep us away from the satan and keep the satan away from what you bestow us.)”

Then if Allāh the Almighty has decreed for them a son the Satan will not inflict him.

-(*Ṣaḥīḥ Al-Bukhāri*, vol 2, p776 in which the wording is: 'jannibi-ashshaitāna' instead of 'jannibnash-shaitāna'; *Tartīb Sharīf* p478)

When Angry

Ḥaḍrat Sulaimān bin Ṣard رَضِيَ اللهُ عَنْهُ narrates: "We were in the company of the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when two people began to hurl abuse at each other. One of them was filled with anger and his face reddened while he swore. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, 'I know of such words that if he says them all his anger will disappear. They are:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

'*A'ūdhu billāhi minash-shayṭānir-rajīm* (I seek refuge in Allāh the Almighty from the accursed devil).' The Companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to that man, 'Do you not hear what the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said?' He replied, 'I am not mad.'"

-(*Sulaimān bin Ṣard رَضِيَ اللهُ عَنْهُ*, *Bukhāri, Muslim, Mishkāt*, vol 1, p407, No. 2291; *Tartīb Sharīf* p481)

On Hearing the Cock's Crow

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ -

Allāhumma inni as'aluka min faḍlika (O Allāh the Almighty, I ask You for Your Grace.)

On Hearing the Braying of a Donkey or the Barking of a Dog

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

'*A'ūdhu billāhi minash-shayṭānir-rajīm* (I seek refuge in Allāh the Almighty from satan the accursed.)

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "When you hear a cock's crow seek the Grace of Allāh the Almighty. This is because he crows upon seeing an Angel. When you hear

the braying of a donkey seek refuge in Allāh the Almighty from the devil for it brays upon seeing the devil.”

-(Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ, Bukhāri, Mishkāṭ, vol 1, p407, No. 2292, Tartīb Sharīf p482)

Before Eating

بِسْمِ اللّٰهِ

Bismillāh (In the name of Allāh the Almighty.)

Ḥaḍrat ‘Umar bin Abū Salamah رَضِيَ اللهُ عَنْهُ narrates: “I was a child in the custody of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When I ate my hands would go all over the place. Seeing this the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me: ‘My child, begin with *Bismillāh*, eat with your right hand and eat from what is nearest to you.’ I then adopted this way of eating.”

-(*Ṣaḥīḥ Al-Bukhāri*, vol 2, pp10 & 809; *Jāmi‘ Al-Tirmidhi*, vol 2, p7; *Sunan Abū Dā‘ūd*, vol 2, p174)

Ḥaḍrat Abū Na‘īm رَضِيَ اللهُ عَنْهُ narrates: “Food was brought to the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when he was accompanied by his foster child ‘Umar bin Abū Salamah. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him to begin with *Bismillāh* and to eat from in front of him.”

-(*Ṣaḥīḥ Al-Bukhāri*, vol 2, p810)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: “The devil pounces on food that does not have the Name of Allāh the Almighty invoked upon it.”

-(*Sharḥ Al-Nawāwī ‘alā Ṣaḥīḥ Muslim*, vol 2, p171)

Ḥaḍrat Ibrāhīm bin Mūsā Rāzi رَضِيَ اللهُ عَنْهُ narrates: “The Companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him, ‘O Messenger of Allāh the Almighty, we eat and yet are not satiated.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, ‘Perhaps you eat separately.’ He added, ‘Eat together saying *Bismillāh* you will be blessed.”

-(*Sunan Abū Dā‘ūd*, vol 2, p172; *Sunan Ibn Mājah*, p236)

بِسْمِ اللّٰهِ وَبَرَكَاتِهِ

Bismillāhi wa barakat-illāh (In the Name of Allāh the Almighty for His blessing.)

Ḥaḍrat Ibn ‘Abbās رضي الله عنهما narrates: “Ḥaḍrat Abū Bakr رضي الله عنه left his house at noon. When Ḥaḍrat ‘Umar رضي الله عنه heard of this, he too left his house and met up with him. He asked, ‘Abu Bakr! why have you left your house at this time of the day?’ He replied, ‘By Allāh the Almighty I have left my house due to the pangs of hunger I feel in my stomach.’ Ḥaḍrat ‘Umar رضي الله عنه claimed, ‘By Allāh the Almighty, I too have come because of this.’ The two of them were in conversation when the Messenger of Allāh the Almighty صل الله عليه وسلم appeared before them. He صل الله عليه وسلم asked them, ‘Why have you both left your houses at this hour?’ They replied, ‘Because of extreme hunger.’ The Holy Prophet صل الله عليه وسلم said, ‘I swear by the One Who has my life in His grasp I too have come for this reason.’ They walked on until they reached the house of Ḥaḍrat Abū Ayyūb Al-Anṣārī رضي الله عنه. At one time Ḥaḍrat Abū Ayyūb رضي الله عنه had invited the Holy Prophet صل الله عليه وسلم to dinner or milk but on that day the Holy Prophet صل الله عليه وسلم became late for some reason and was unable to attend. Abū Ayyūb had, therefore, let his family eat the food. When the Holy Prophet صل الله عليه وسلم and his Companions reached his door Ḥaḍrat Abū Ayyūb رضي الله عنه had gone to do work in his garden so his wife answered the door. She welcomed them. The Holy Prophet صل الله عليه وسلم asked, ‘Where is Abū Ayyūb?’ She replied, ‘He will come immediately.’ The Holy Prophet صل الله عليه وسلم had turned to go when Ḥaḍrat Abū Ayyūb saw him and came running to meet him. He greeted them saying, ‘O Messenger of Allāh the Almighty! You and your friends are welcome here. How is it that you come at this time of the day?’ He then broke off a bunch of dates. The Holy Prophet صل الله عليه وسلم asked as to what he intended to do with them. He replied, ‘I want you to taste these kind of dates. I will also sacrifice an animal to eat with it.’ The Holy Prophet صل الله عليه وسلم told him not to sacrifice an animal that gave milk. He sacrificed a goat or a sheep and told his wife to make a dough for the bread while he cooked the meat. He cooked half of the goat and grilled the other half. When the food was ready he spread it out in front of the Holy Prophet صل الله عليه وسلم and his Companions رضي الله عنهم. Taking some meat and placing it on a piece of bread the Holy Prophet صل الله عليه وسلم said to Ḥaḍrat Abū Ayyūb رضي الله عنه, ‘Take this and give it to Ḥaḍrat Fātima رضي الله عنها, she has not eaten a meal

like this for many days.’ When they had eaten the Holy Prophet ﷺ said, ‘Bread, meat, *busr*, *tamr* and *ruṭab* (these are names of dates)!’ His eyes were full of tears as he continued, ‘These are among the favours of Allāh the Almighty about which you will be asked on the Day of Judgement.’ These words fell hard upon the Companions رضى الله عنهم. The Holy Prophet ﷺ went on, ‘When you receive such good things, say, بِسْمِ اللّٰهِ وَبِرَكَّةِ اللّٰهِ، *Bismillāhi wa barakat-illāh* (In the Name of Allāh the Almighty for His blessing)’ before you eat them. When you have eaten your full say, الْحَمْدُ لِلّٰهِ الَّذِي اشبعنا و اروانا وانعم و افضل، *Al-Hamdu lillāh illadhi ashba’anā wa arwānā wa an‘ama wa afdala* (Praise be to Allāh the Almighty Who satiated us, quenched our thirst and gave us plenty of good things).’ This prayer will compensate for the good done to you.’ It was in the Holy Prophet's (ﷺ) manner that he loved to repay any good done to him so he invited Abū Ayyūb to his house for the following day. Abū Ayyūb رَضِيَ اللّٰهُ عَنْهُ did not hear the invitation so Ḥaḍrat ‘Umar رَضِيَ اللّٰهُ عَنْهُ said to him, ‘Abū Ayyūb! The Holy Prophet ﷺ has invited you to his place tomorrow.’ Ḥaḍrat Abū Ayyūb رَضِيَ اللّٰهُ عَنْهُ arrived the following day and the Holy Prophet ﷺ gave him a slave girl saying, ‘Abū Ayyūb treat her with kindness for we have always seen good in her.’ When Ḥaḍrat Abū Ayyūb رَضِيَ اللّٰهُ عَنْهُ came home he thought, ‘According to the teachings of the Holy Prophet ﷺ I see no better alternative than to free her.’ He released her at once.”

This narrative has been related from ‘Abdullāh bin Kisān only by Faḍl bin Mūsā.

-(*Ḥiṣn Ḥaṣīn* p255 According to the narration of Abū Huraira the *du‘ā*’ is worded thus: بِسْمِ اللّٰهِ وَ عَلَى بَرَكَاتِهِ اللّٰهُ *Bismillāhi wa ‘alā barakāt-illāh* (In the Name of Allāh the Almighty for his blessings)).

-(*Ṭabarāni, Al-Mu‘jam Al-Ṣaghīr, vol 1, pp67-69*)

When Eating with a Leper or Other Infected Person

بِسْمِ اللّٰهِ ثِقَةً بِاللّٰهِ وَ تَوَكُّلاً عَلَيْهِ -

Bismillāhi thiqatan billāhi wa tawakkulan ‘alayhi (In the Name of Allāh the Almighty relying on Him and putting trust in Him.)

It is narrated on the authority of Ḥaḍrat Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you eat with a leper or another infected person say, ... بِسْمِ اللّٰهِ *Bismillāhi*”

-(Ibn Sunnī, ‘Amal Al-Yawm wa Al-Laylah, pp148-9, No.457; Al-Mustadrik li Al-Hākīm, vol 3, pp136-7)

When Food is Placed in Front of You

اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ بِسْمِ اللّٰهِ -

Allāhumma bārik lanā fimā razaqtanā waqinā ‘adhāban-nāri
Bismillāh (O Allāh the Almighty bless our food and save us from the punishment of Hell. In the Name of Allāh the Almighty.)

‘Amr bin Shu‘aib relates from his father who narrates from his grandfather Ḥaḍrat ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ that whenever food was presented to the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ he used to pray: “*Allāhumma bārik lanā....* .”

-(Ibn Sunnī, ‘Amal Al-Yawm wa Al-Laylah, pp146-7, No.451)

When Food is Placed

بِسْمِ اللّٰهِ

Bismillāh (In the Name of Allāh the Almighty)

When Food is being Removed after Eating

الْحَمْدُ لِلّٰهِ

Al-Ḥamdulillāh (Praise be to Allāh the Almighty)

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When food is placed in front of a person, his sins are forgiven before it is removed so long as he said *Bismillāh* when it was being placed and *Al-Ḥamdulillāh* on its removal.”

-(Kanz Al-‘Ummāl, vol 8, p3, No.34)

It is narrated on the authority of Ḥaḍrat Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A table that is characterised by four things is complete: *Bismillāh* is being said before eating, *Al-Ḥamdulillāh* is said after eating, that there are many hands (i.e. many people) and it is of *Ḥalāl* (lawful) origin.”

-(Kanz Al-‘Ummāl, vol 8, p7, No.142)

When Eating or Drinking Something

بِسْمِ اللَّهِ وَ بِاللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
يَا حَيُّ يَا قَيُّوْمُ -

Bismillāhi wa billāh-illadhi lā yadurru ma‘a ismihi shay‘un fil-‘ardi wa lā fis-samā‘i Yā-Ḥayyu yā-Qayyūm. (In the Name of Allāh the Almighty alone by the mention of Whose Name nothing is harmed in the Earth or in the Heavens. O the Living, O the Eternal!)

It is narrated on the authority of Ḥaḍrat Anas رضي الله عنه that the Messenger of Allāh the Almighty صلی الله علیه و سلم said, “When you eat or drink something say *Bismillāhi wa billāh-illadhi*.... .

“Understand well that you will never fall ill because of it even if your food contained poison.”

This has been narrated by Daylami.

-(*Kanz Al-‘Ummāl*, vol 8, p5, No.693)

If you forget to say *Bismillāh* before eating then the following *Sūrah* may be recited after eating:

Sūrah Al-Ikhlāṣ (i.e. *Qul huw-Allāhu Aḥad*....)

It is narrated on the authority of Ḥaḍrat Abū Jābir رضي الله عنه that the Messenger of Allāh the Almighty صلی الله علیه و سلم said, “One who has forgotten to say *Bismillāh* before eating should recite *Sūrah Al-Ikhlāṣ* (i.e. *Qul huw-Allāhu Aḥad*....) after eating.”

-(*Ibn Sunni*, ‘*Amal Al-Yawm wa Al-Laylah*, p148, No.454)

After Eating

اللَّهُمَّ أَطْعَمْتَ وَسَقَيْتَ وَأَغْنَيْتَ وَأَقْنَعْتَ وَ هَدَيْتَ وَأَحْيَيْتَ فَلَكَ الْحَمْدُ
عَلَى مَا أَعْطَيْتَ -

Allāhumma aṭ‘amta wa saqayta wa aghnayta wa aqna‘ta wa hadayta wa ahyayta falakal ḥamdu ‘alā mā a‘ṭayta (O Allāh the Almighty, You have given us food and drink, made us wealthy

and content, guided and given us life. Praise be to You for all You have given.)

It is related by Ḥaḍrat ‘Abd al-Raḥmān bin Jubair رَضِيَ اللهُ عَنْهُ that a man who served the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for eight years said, “When food was placed in front of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would say, ‘Bismillāh’. When he finished eating he would say, ‘Allāhumma aṭ‘amta wa saqayta....’”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p149, No.459)

اللَّهُمَّ لَكَ الْحَمْدُ أَطَعَمْتَ وَاسْقَيْتَ وَاشْبَعْتَ وَارْوَيْتَ لَكَ الْحَمْدُ غَيْرَ
مَكْفُورٍ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنكَ رَبَّنَا -

Allāhumma lakal-ḥamdu aṭ‘amta wa saqayta wa ashba‘ta wa arwayta lakal-ḥamdu ghaira makfūrin wa lā muwadda‘in wa lā mustaghnan ‘anka rabbanā (O Allāh the Almighty, praise be to You. You have given to eat, to drink, satiated hunger and quenched thirst. Praise belongs to You without denial, such praise that is endless and always dependent on You O Lord!)

Ḥārith bin Ḥārith Ghāmīdi رَضِيَ اللهُ عَنْهُ narrates, “I have heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: ‘Allāhumma lakal-ḥamdu aṭ‘amta wa saqayta wa ashba‘ta.... after he had eaten.’”

-(Kanz Al-‘Ummāl, vol 8, p47, No.1009)

الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا وَهَدَانَا وَالَّذِي اشْبَعَنَا وَارْوَانَا وَكُلَّ الْإِحْسَانَ
- أَتَانَا -

Al-Ḥamdulillāh-illadhi manna ‘alainā wa hadānā walladhi ashba‘anā wa arwānā wa kullal-iḥsāna atānā. (Praise be to Allāh the Almighty Who has bestowed graciously upon us, guided us, satiated us, quenched our thirst and bestowed upon us all kinds of favours.)

Ḥaḍrat ‘Amr bin Shu‘aib relates from his father who narrates from his grandfather, Ḥaḍrat ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ that when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished eating he would pray thus: “*Al-Ḥamdu lillāh illadhi manna ‘alainā....*”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p149, No.460)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي فَأَشْبَعَنِي وَسَقَانِي فَأَرَوَانِي -

Al-Hamdu lillāh illadhi aṭ‘amani fa ashba‘ani wa saqāni fa arwāni. (Praise be to Allāh the Almighty Who gave me to eat to the full and gave me to drink so as to quench my thirst.)

It is narrated on the authority of Ḥaḍrat ‘Abdullāh bin Qais رَضِيَ اللهُ عَنْهُ that the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who has eaten his fill, drank to his heart’s content and said, ‘*Al-Hamdulillāh-illadhi aṭ‘amani fa ashba‘ani wa saqāni fa arwāni*, escapes from sin as if born anew.”

-(Ibn Sunni, ‘*Amal Al-Yawm wa Al-Laylah*, p151, No.467)

On forgetting *Bismillah* before eating say the following after you have eaten:

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ -

Bismillāhi awwalahu wa ākhirahu (In the Name of Allāh the Almighty at the beginning and at the end.)

It is narrated on the authority of Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When any of you begins to eat let him say: *Bismillāh*. If he forgets to say it then let him say: *Bismillāhi awwalahū wa ākhirahū* when he remembers. (i.e. I eat in the Name of Allāh the Almighty in the beginning as well as at the end).”

-(Abū Dā’ūd, vol 2, p173; *Tirmidhi*, vol 2, p 7; Ibn Sunni, ‘*Amal Al-Yawm wa Al-Laylah*, p148, No.455)

After Having Eaten

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَرَوَانَا وَانْعَمَ عَلَيْنَا وَأَفْضَلَ -

Al-Hamdu lillāh-illadhi huwa ashba‘anā wa arwānā wa an‘ama ‘alainā wa afḍala (Praise be to Allāh the Almighty Who satiated us, quenched our thirst and bestowed graciously upon us.)

In the *Ḥaḍīth* that gives an account of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ḥaḍrat Abū Bakr رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ who were given fresh dates and meat to eat, and cool water to drink by Abu Al-Haitham. He said, “Indeed you will be asked

about these favours on the Day of Judgement.” These words came as a shock to the Companions رضى الله عنهم so the Holy Prophet ﷺ continued: “When you receive such good things say, ‘*Bismillāhi wa barakat-illāh* (In the Name of Allāh the Almighty for His blessing) before you eat them.’ When you have eaten your full say, ‘*Al-Ḥamdu lillāh- illadhi ashba‘anā wa arwānā wa an‘ama wa afdala* (Praise be to Allāh the Almighty Who satiated us, quenched our thirst and gave us plenty of good things).’ Saying this will recompense the good done to you.”

-(*Hākin* in his *Mustadrik* refers to this narration as coming from *Abū Huraira* رَوَاهُ أَبُو هُرَيْرَةَ; *Al-Ḥiṣn Al-Ḥaṣīn*, p255)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا -

Al-Ḥamdu lillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi ghaira makfiyyin wa lā muwadda‘in wa lā mustaghnan ‘anhu rabbanā. (Much praise be to Allāh the Almighty, praise that is sincere and blessed coming not from a limited few, having no end and for which the need is always felt O Lord!)

Ḥaḍrat Abū Umāma رَوَاهُ أَبُو أُمَامَةَ narrates that whenever the Holy Prophet ﷺ wrapped up the table cloth after eating he would say: “*Al-Ḥamdu lillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi ghaira makfiyyin wa lā muwadda‘in wa lā mustaghnan ‘anhu rabbanā.*”

-(*Ṣaḥīḥ Bukhārī*, vol 2, p 820; *Jāmi’ Al-Tirmidhi*, vol 2, p 183; *Sunan Ibn Mājah*, p 236; *Sunan Abū Dā‘ūd*, vol 2, p 182)

اللَّهُمَّ أَنْتَ أَطْعَمْتَنَا وَسَقَيْتَنَا وَارْوَيْتَنَا فَلَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنَى عَنْكَ -

Allāhumma anta aṭ‘amtanā wa saqaytanā wa arwaytanā falak al-Ḥamdu ghaira mukaffin wa lā muwadda‘in wa lā mustaghnan ‘anka. (O Allāh the Almighty, You gave us to eat, drink and quench our thirst. All praise belongs to You, praise that is never sufficient, never ending and never makes us free from Your need.)

This was related by Ṭabarāni in his *Kabīr* as a narration from Ḥaḍrat Abū Umāmah رَوَاهُ أَبُو أُمَامَةَ.

-(*Kanz Al-‘Ummāl*, p7, No.143)

الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَارْوَانَا غَيْرَ مَكْفِيٍّ وَلَا مَكْفُورٍ - لَكَ الْحَمْدُ رَبَّنَا
غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا -

Al-Hamdu lillāh-illadhi kafānā wa arwānā ghaira makfiyyin wa lā makfūrin. Lakal-Ḥamdu rabbanā ghaira makfiyyin wa lā muwadda'in wa lā mustaghnan 'anhu rabbanā. (Praise be to Allāh the Almighty Who sufficed us and quenched our thirst. His praise is unlimited and undeniable. O Lord! To You belong all praise, unlimited, eternal and absolute.)

It is narrated by Ḥaḍrat Abū Umāmah رَضِيَ اللَّهُ عَنْهُ that when the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished eating and the food was being removed he would first pray, “*Al-Hamdu lillāh-illadhi kafānā wa arwānā ghaira makfiyyin wa lā makfūrin*” and then “*Lakal-Ḥamdu rabbanā ghaira makfiyyin wa lā muwadda'in wa lā mustaghnan 'anhu rabbanā.*”

-(Bukhārī, vol 3, p820)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ -

Al-Ḥamdu lillāh-illadhī aṭ'amanā wa saqānā wa ja'alanā min al-Muslimīn (Praise be to Allāh the Almighty Who gave us to eat, drink and made us Muslims.)

Ḥaḍrat Abū Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates that whenever the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished eating he would say: “*Al-Ḥamdu lillāh-illadhī aṭ'amanā wa saqānā wa ja'alanā min al-Muslimīn.*”

-(Abu Dā'ūd, vol 2, p182; Ibn Mājah, p236; Tirmidhi, vol 2, p184)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا -

Al-Ḥamdu lillāh-illadhī aṭ'ama wa saqā wa sawwaghahu wa ja'alahū makhraja (Praise be to Allāh the Almighty who gave to eat and drink, made it easy to digest and provided an outlet for it.)

Ḥaḍrat Abū Ayyūb Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates that when the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished eating he would say: “Praise be to Allāh the Almighty Who gave to eat and drink, made it easy to digest and provided an outlet for it.”

-(Abu Dā'ūd, vol 2, p182)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

Al-Ḥamdu lillāh-illadhi at‘amani hādhaṭ-ṭ‘āma wa razaqanīhi min ghairi ḥawlin minni wa lā quwwatin (Praise be to Allāh the Almighty Who gave me this food to eat and provided well for me without any effort or power on my part.)

Ḥaḍrat Anas رضي الله عنه relates from his father that the Holy Prophet صل الله عليه وسلم said: “The one who having eaten says, ‘*Al-Ḥamdu lillāh-illadhi at‘amani hādhaṭ-ṭ‘āma wa razaqanīhi min ghairi ḥawlin minni wa lā quwwatin*’, Allāh the Almighty will forgive him his previous sins.”

- (Ibn Sunnī, ‘*Amal Al-Yawm wa Al-Laylah*’, pp149-150, No.461; Tirmidhi, vol 2, p184; Ibn Māja, p236; Mustadrik li Al-Ḥākim, vol 1, p507)

After Drinking Milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ اطْعِمْنَا خَيْرًا مِنْهُ -

Allāhumma bārik lanā fihi wa at‘imnā khairan minhu (O Allāh the Almighty! Bless it for us and give us (even) better things to eat.)

Ḥaḍrat Ibn ‘Abbās رضي الله عنه narrates: “Ḥaḍrat Khālid رضي الله عنه and I went with the Messenger of Allāh the Almighty صل الله عليه وسلم to the house of Ḥaḍrat Maymūna رضي الله عنها. She brought us a bowl of milk. The Holy Prophet صل الله عليه وسلم drank from the bowl. At the time I was on the Holy Prophet's صل الله عليه وسلم right hand side while Ḥaḍrat Khālid رضي الله عنه was on his left. The Holy Prophet صل الله عليه وسلم said to me, ‘You have the right to drink after me but if you wish you may offer it to Khālid.’ I replied, ‘O Messenger of Allāh the Almighty صل الله عليه وسلم, I do not wish to part with what you hand over to me.’ The Holy Prophet صل الله عليه وسلم said, ‘When Allāh the Almighty gives you food to eat, say: ‘O Allāh the Almighty, bless it for us and give us (even) better things to eat.’ When Allāh the Almighty gives you milk to drink, say: ‘O Allāh the Almighty, bless it and increase it for us.’ He added, ‘No food is a sufficient diet in itself except milk.’”

The above *Ḥaḍīth* is sound (*Ḥasan*). Some have related it from ‘Ali ibn Zayd. They say that it was related to Ḥarmala. Others say that the narrator is Ḥaḍrat ‘Umar ibn Ḥarmala along with Dā‘ūd but this is not accurate.

- (Tirmidhi, vol 2, p183; Abu Dā‘ūd, vol 2, p183)

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ

Allāhumma bārik lanā fīhi wa zidnā minhu (O Allāh the Almighty! Bless and increase it for us.)

Ḥaḍrat Ibn ‘Abbās رضي الله عنه narrates: “I was at Maymūna’s رضي الله عنها house when the Holy Prophet صلی الله علیه و آله arrived accompanied by Ḥaḍrat Khālīd bin Walīd رضي الله عنه. Two grilled *guh* (type of lizard) on sticks were placed in front of them. The Holy Prophet صلی الله علیه و آله spat at the sight of them. Ḥaḍrat Khālīd رضي الله عنه asked the Holy Prophet صلی الله علیه و آله, ‘Do you dislike them O Messenger of Allāh the Almighty صلی الله علیه و آله?’ The Holy Prophet صلی الله علیه و آله said, ‘Yes.’ Then milk was brought for him. He drank the milk and said, ‘When you eat some food say, ‘*Allāhumma bārik lanā fīhi wa aṭ‘imnā khayran minhu*, (O Allāh the Almighty, bless it for us and give us better than it to eat).’ When you drink milk say, ‘*Allāhumma bārik lanā fīhi wa zidnā minhu*, (O Allāh the Almighty bless it and increase it for us).’ This is because there is no other food apart from milk that is a wholesome food as well as a drink.”

According to Abū Dā‘ūd these are Musaddid’s words.

-(*Abū Dā‘ūd*, vol 2, p168; *Tirmidhi*, vol 2, p183)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Ḥamdu lillāhi rabbil ‘ālamīn (Praise be to Allāh the Almighty Lord of the Worlds.)

It is narrated on the authority of Ḥaḍrat Anas bin Mālik رضي الله عنه that the Messenger of Allāh the Almighty صلی الله علیه و آله said: “Allāh the Almighty is pleased with His servant when he thanks Him after eating (i.e. He thanks Allāh the Almighty after eating breakfast, lunch, dinner and eating or drinking at any other time).”

-(*Ṣaḥīḥ Muslim*, vol 2, p352)

While Washing Hands After Eating

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ مَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا وَسَقَانَا وَكُلَّ
بِلَاءٍ حَسَنٍ أَبْلَانَا - الْحَمْدُ لِلَّهِ غَيْرِ مُودَعٍ وَلَا مُكَافَأٍ وَلَا مَكْفُورٍ وَلَا
مُسْتَغْنَى عَنْهُ - الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنَ الطَّعَامِ وَسَقَى مِنَ الشَّرْبِ وَ

كَسَى مِنَ الْعُرَى وَ هَدَى مِنَ الضَّلَالَةِ وَ بَصَّرَ مِنَ الْعُمَايَةِ وَ فَضَّلَ عَلَي كَثِيرٍ
مِمَّنْ خَلَقَ تَفْضِيلًا - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Al-ḥamdu lillāh-illadhi yuṭ‘imu wa lā yuṭ‘amu manna ‘alaynā fahadānā wa aṭ‘amanā wa saqānā wa kulla balā’in ḥaṣanin ablānā. Al-ḥamdu lillāhi ghaira muwadda‘in wa lā mukāfan wa lā makfūrin wa lā mustaghnan ‘anhu. Al-ḥamdu lillāh-illadhi aṭ‘ama minat ṭa‘āmi wa saqā minash-sharabi wa kasā minal-‘uryi wa hadā minat ḍalālati wa baṣṣara minal ‘umāyati wa faḍḍala ‘alā kathīrin mimman khalāqa tafḍīla. Al-ḥamdu lillāhi rabbil-‘Ālamīn!

(Praise be to Allāh the Almighty Who gives to eat and is not fed. He has favoured, guided, nourished and given us to drink. He has made us succeed in every trial. Praise be to Allāh the Almighty without limit, praise that is beyond our capacity, undeniable and never freeing us of its need. Praise be to Allāh the Almighty Who gave us food to eat, refreshing drinks to drink, clothes to cover our nudity, guided us out of darkness, gave us sight after blindness and bestowed graciously to much of His creation. Praise be to Allāh the Almighty, Lord of the Worlds.)

Ḥaḍrat Abu Huraira رضي الله عنه narrates: “One of the Anṣār (i.e. of the people of Qubā) invited the Holy Prophet صلی الله علیه و آله to dinner. We went with the Holy Prophet صلی الله علیه و آله. When he finished eating and washed his hands he said, ‘*Al-ḥamdu lillāh-illadhi yuṭ‘imu wa lā yuṭ‘amu....* .’”

This *Ḥadīth* is authentic according to Imām Muslim though not related by him.

-*(Mustadrik li Al-Hākim, vol 1, p546; Ibn Ḥabbān p329, No.1352, in Ibn Ḥabbān ‘baṣṣara minal ‘imāyah’ appears as ‘baṣṣara minal ‘umyīn’).*

اللَّهُمَّ اشْبَعْتَ وَارْوَيْتَ فَهَيَّنَّا وَرَزَقْتَنَا فَأَكْثَرْتَ وَاطْبَتَ فَرْدَنَا -

Allāhumma ashba‘ta wa arwaita fahanni’nā wa razaqtanā fa aktharta wa aṭabta fa zidnā (O Allāh the Almighty! You have satiated us and quenched our thirst, so make it (i.e. the food) wholesome for us. You have provided for us in plenty and made it good, so increase it for us.)

Ibn Abi Shaiba relates *Mauqūfan* from Ḥaḍrat Sa‘īd bin Jābir رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to pray, “*Allāhumma ashba‘ta wa arwayta....*” when washing his hands after eating.

-(*Ḥiṣn Ḥaṣm*, p259)

Prayer for the Host

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ فَاعْفِرْ لَهُمْ فَارْحَمَهُمْ -

Allāhumma bārik lahum fimā razaqtahum faghfir lahum farhamhum (O Allāh the Almighty, bless them in what You provide for them, forgive and have mercy on them.)

Ḥaḍrat ‘Abdullāh bin Busr رَضِيَ اللهُ عَنْهُ narrates: “The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to my father's place. We placed lunch before him including *waṭba* (a dish made of dates, cheese and butter) which he ate. It was followed by dried dates. When he ate these he placed the date-stones between his fingers (i.e. the first and middle fingers). Shu‘ba commented on this thus: ‘I think what is meant by this *Ḥadīth* whereby the date-stones are inserted between the fingers is that the date-stones were to be kept separate from the dates.’ Then a drink was brought. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ drank from it and passed it to the one sitting on his right. On leaving my father grasped the reins of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) riding beast and implored, ‘Please pray for us.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed, ‘O Allāh the Almighty, bless them in what You provide for them, forgive and have mercy on them.’”

-(*Ṣaḥīḥ Al-Muṣlim*, vol 2, p180)

اللَّهُمَّ اطْعِمِ مَنْ اطْعَمَنِي وَاسْقِ مَنْ سَقَانِي -

Allāhumma aṭ‘im man aṭ‘amani wasqi man saqāni (O Allāh the Almighty! Give him to eat and drink the one who gives me to eat and drink.)

Ḥaḍrat Miqdād رَضِيَ اللهُ عَنْهُ narrates: “My two companions and myself arrived in a state of extreme hunger such that we were losing our hearing and sight. We were presenting ourselves from one Companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to another out of painful hunger but none of them took us in. In the end we went to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who took us to his place. He had three goats. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Milk them and we

will all drink from that milk.' Every time we milked them we would drink our share from it and leave the Holy Prophet's (ﷺ) share aside. The Holy Prophet ﷺ would arrive late at night and greet us with a voice so gentle that it could only be heard by those awake and not by those asleep. He would then go to the Masjid to pray before coming to drink his milk. One night the devil got the better of me. I had drunk my share of the milk but the devil whispered, 'Muhammad ﷺ goes to the Anṣār who give him gifts and he gets whatever he needs. What need would the Holy Prophet ﷺ have of this mouthful of milk?' So I went over and drank the milk. When the milk had gone down and I realised that there was no way of replacing it, the devil filled me with guilt. He taunted me, 'May you perish at what you have done. You have drunk what belonged to the Holy Prophet ﷺ. Now he will come and not find his share of the milk. He will pray against you and both your World and Hereafter will be ruined.' I had a thin blanket over me. When I covered my feet with it, my head would become bare and when I pulled it over my head it would slip off my feet. I could not sleep. My companions were asleep as they had not done what I did. At last the Holy Prophet ﷺ arrived and greeted us as usual. He went to the Masjid to pray like he normally did. He returned for the milk and found that there was none. He then raised his head towards the heavens. I thought now he was praying against me and I will be perished. Instead the Holy Prophet ﷺ was saying, 'O Allāh the Almighty, give him to eat and drink the one who gives me to eat and drink.' At this I arose, secured my clothing, took a knife and went towards the goats to sacrifice the healthiest of them for the Holy Prophet ﷺ. When I saw it, I noted its udders were full of milk. I looked at the others and they too had their udders full. I took a container that the household did not normally use for the purpose of milking. I milked a goat. It gave so much milk that the container soon became full to the brim and almost overflowed. I took the milk to the Holy Prophet ﷺ to drink. He asked, 'Did you drink your share of the milk or not?' I said, 'O Messenger of Allāh the Almighty ﷺ! Please drink the milk.' He drank from it and handed it over to me to drink. I insisted, 'Please drink more.' He drank a bit more and handed it

to me. When I was content that the Holy Prophet ﷺ had drunk his full and that I would be blessed with his prayer, I jumped with joy. At this the Holy Prophet ﷺ said, 'Miqdād, you have done some mischief, tell me what it was.' I told him what I had done with the milk and what state I had been in because of it. The Holy Prophet ﷺ said, 'The milk that came to us extraordinarily was mercy from Allāh the Almighty. Why did you not tell me beforehand so that we could have awakened our companions to taste some of it?' I replied, 'By Him Who sent you with the Truth I do not care right now having received the mercy of Allah the Almighty and that too in your presence to have to share with others! (i.e. I cherish this special moment)'"

-(Muslim, vol 2, p184)

When You See a Muslim Brother Laughing

The Messenger of Allāh the Almighty ﷺ said: "When you see your Muslim brother laughing say:

أَضْحَكَ اللَّهُ سِنَّكَ

Adḥak-Allāhu sinnak (May Allāh the Almighty keep you laughing)."

-(Ḥaḍrat 'Umar رضي الله عنه, Bukhāri, Muslim, Nasā'i; Ḥiṣn Ḥaṣin p.352; Tartūb Sharīf p491)

When You Look into a Mirror

The Messenger of Allāh the Almighty ﷺ said: "When you see your face in the mirror say:

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allāhumma anta ḥassanta khalqī faḥassin khuluqī (O Allāh the Almighty! You have made me beautiful in form make me beautiful in manners too)."

-(Ḥaḍrat Ibn Mas'ūd رضي الله عنه, Ibn Ḥabbān, 'Ā'isha رضي الله عنها, Dārīnī; Ḥiṣn Ḥaṣin p346; Tartūb Sharīf, p491)

When You See the New Moon

It is narrated on the authority of Ḥaḍrat Ibn 'Umar رضي الله عنه that whenever the Holy Prophet ﷺ saw the new Moon, he would say the following:

اللَّهُ أَكْبَرُ - اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْاَمْنِ وَالْاَيْمَانِ وَ السَّلَامَةِ وَالْاِسْلَامِ وَ
التَّوْفِيقِ لِمَا تُحِبُّ رَبُّنَا وَ تَرْضَى - رَبُّنَا وَ رَبُّكَ اللهُ -

Allāhu Akbar Allāhumma ahillahu ‘alainā bil amni wal aimāni was-salāmati wal-islāmi wat-tawfiqi limā tuḥibbu rabbunā wa tarḏā! Rabbunā wa Rabbuk-Allāh (Allāh the Almighty is the Greatest. O Allāh the Almighty, let the crescent appear to us with peace and safety bringing us success in that which pleases You. Our Lord and your (i.e. the Moon's) Lord is Allāh the Almighty.)

-(Sunan Dārini, vol 1, p336, No.694, Tartīb Sharīf p58, vol 3)

Whenever You Raise Your Head Towards the Sky

It is narrated on the authority of Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا that whenever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ raised his head towards the sky he would say:

يَا مُصَرِّفَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى طَاعَتِكَ

Yā Muṣarrif al-qulūbi thabbit qalbi ‘alā ṭā’atika (O the One Who turns the hearts, Make my heart firm in following You.)

-(Ibn Sunni, ‘Anal Al-Yawm wa Al-Laylah, p82, No.305, Tartīb Sharīf, p495)

When Laylat Al-Qadr is Perceived

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma innaka ‘afuwun tuḥibbul-‘afwa fa’fu ‘anni (O Allāh the Almighty! You are most forgiving and love to forgive so forgive me.)

Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا narrates: “I asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that if it appeared to me that a certain night is the Night of Power (*Laylat-ul-Qadr*) how should I pray? The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, ‘Say: *Allāhumma innaka ‘afuwun tuḥibbul ‘afwa fa’fu ‘anni.*’”

This Ḥaḍīth is sound (*Ḥasan Ṣaḥīḥ*).

-(Ĵāmi‘ Al-Tirmidhi, vol 2, p190, Ibn Mājah p274)

In the Holy Month of Ramaḍān there is a night full of blessings. Worship done during that night is better than that done in a thousand months. It is called *Laylat-ul-Qadr*. The one who is deprived of worship during that night is consequently deprived of many blessings. No decisive saying of the Holy Prophet ﷺ has been related to us concerning the exact specification of this blessed night. We are only told that it comes in the latter part of Ramaḍān and is one of the odd nights. It is related in Bukhāri that it often comes on either the twenty first, or the twenty third, or the twenty fifth or the twenty seventh night of that month annually. The great sign of this night is that on the same morning the sun shines moderately. The Angel Gabriel ﷺ descends during that night with a company of the Angels of Nearness (*Muqarrabīn*). They pray for the forgiveness of those Muslims who worship during that night. Allāh the Almighty accepts their pleading and forgives all their previous sins in the light of the blessings of that night.

When You Sneeze

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Al-Hamdu lillāhi ‘alā kulli ḥāl (Praise be to Allāh the Almighty in every condition.)

Ḥaḍrat Nāfi‘ رَضِيَ اللَّهُ عَنْهُ narrates that someone sneezed in the presence of Ḥaḍrat Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ and said: “الحمد لله والسلام على” *Al-Hamdu lillāhi wa salāmu ‘alā rasūlillāh* ﷺ.” Ḥaḍrat Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ said, “I too say *Al-Hamdu lillāhi wa salāmu ‘alā rasūlillāh* ﷺ, but that's not how the Holy Prophet ﷺ told us. He taught us to say, ‘*Al-Hamdu lillāhi ‘alā kulli ḥāl.*’”

This Ḥaḍīth is ‘rare’ (*Gharīb*) and only cited by Ziyād Ibn Rabī‘.

-(*Yāmi‘ Al-Tirmidhi*, vol 2, p98)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَ

يَرْضَى -

Al-Hamdu lillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi mubārakan ‘alayhi kamā yuḥibbu rabbunā wa yardā.

(Praise be to Allāh the Almighty, praise that is plentiful, good, full of blessings and as it pleases our Lord.)

Ḥaḍrat Rafā‘ah رَضِيَ اللَّهُ عَنْهُ narrates: “I was praying behind the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when I sneezed. Upon this I recited, *الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ... الخ* *Al-Ḥamdu lillāhi ḥamdan kathīran ṭayyiban mubārakan fihi....!* After completing the Prayer the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, ‘Who spoke in his Prayer?’ No one answered. He repeated the question and again nobody answered. When he asked for the third time Ḥaḍrat Rafā‘ah bin Rāfi‘ bin ‘Afrā’ رَضِيَ اللَّهُ عَنْهُ said, ‘O Messenger of Allāh the Almighty it was me.’ The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, ‘Tell me what was it that you said?’ I told him, *الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ... الخ* *Al-Ḥamdu lillāhi ḥamdan kathīran ṭayyiban mubārakan fihi....*’ The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asserted, ‘I swear by Him in Whose grasp is my life that more than thirty Angels came running. Each one of them longed to take this prayer to the Heavens.’”

This account has also been narrated by Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ, Ḥaḍrat Wā‘il bin Ḥajar رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat ‘Āmir bin Rabi‘ah رَضِيَ اللَّهُ عَنْهُ. According to Abū ‘Īsā the Ḥadīth of Rāfi‘ is sound (*Ḥasan*). Some ‘*Ulamā*’ (the learned men of Faith) consider this situation to have occurred during a *Nafal* (Supererogatory) Prayer. The reason for this is that many *Tābi‘ūn* (Followers of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from among the early generation who had direct contact with the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have stated that whenever you sneeze during a *Fard* (obligatory) act keep the praise of Allāh the Almighty in the heart without being excessive.

-(*Jāmi‘ Al-Tirmidhi, vol 1, p54*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Ḥamdulillāhi Rabbil-‘Ālamīn (Praise be to Allāh the Almighty Lord of the Worlds.)

Ḥaḍrat Sālim bin ‘Ubayd رَضِيَ اللَّهُ عَنْهُ narrates: “I went with some people on a journey. One person sneezed and said, ‘*Assalāmu ‘alaykum* (Peace be upon you).’ I replied, ‘*Alayka wa ‘alā ummika* (upon you and your mother).’ He did not like that so I told him, ‘It does not come from me but is said in accordance with the Holy Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commands.’ A man once sneezed in the Holy Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presence. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered his *salām* (greeting) as I have done

and instructed him to say, ‘*Al-Hamdu lillāhi Rabbil-‘Ālamīn* (Praise be to Allāh the Almighty Lord of the Worlds)’ instead. The reply should then be, ‘*Yarḥamuk-Allāh* (May Allāh the Almighty have mercy on you).’ The one who sneezed should say in return, ‘*Yaghfir-ullāhu lī wa lakum* (May Allāh the Almighty forgive me and you).’”

The ‘*Ulamā*’ have difference of opinion regarding the narration coming from Maṣūūr (in the chain of narrators). They do, however, quote someone else between Hilāl bin Yassāf and Sālim in the chain.

-(*Jāmi‘ Al-Tirmidhi*, vol 2, p98; *Sunan Abū Dā‘ūd*, vol 2, p330)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

Al-Hamdulillāhi Rabbil ‘Ālamīna ‘alā kulli ḥāl (Praise be to Allāh the Almighty Lord of the Worlds in every condition.)

It is narrated on the authority of Ḥaḍrat ‘*Ali* رَضِيَ اللهُ عَنْهُ *Mawqūfan* that the person who says, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ *Al-Hamdulillāhi Rabbil-‘ālamīna ‘alā kulli ḥāl* every time he sneezes will never suffer from the pain of aching teeth and ears so long as he is alive.

-(*Ḥiṣn Ḥaṣīn*, p349)

When You Hear Someone Sneeze

يُرْحَمُكَ اللَّهُ

Yarḥamuk-Allāh (May Allāh the Almighty have mercy upon you!)

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who hears a sneeze should say, ‘*يُرْحَمُكَ اللَّهُ* *Yarḥamuk-Allāh* (May Allāh the Almighty have mercy upon you).’”

-(*Ḥaḍrat Abū Huraira* رَضِيَ اللهُ عَنْهُ, *Bukhāri*, *Abu Dā‘ūd*, *Nasā‘i*, *Ḥaḍrat Abū Ayyūb* رَضِيَ اللهُ عَنْهُ, *Tirmidhi*, *Ḥaḍrat ‘Ali* رَضِيَ اللهُ عَنْهُ, *Ibn Mājah*, *Ḥiṣn Ḥaṣīn*, p350, p359; *Tartīb Sharīf* p397)

If the Sneezing Person is from the People of the Book (i.e. a Jew or a Christian)

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “If the sneezing person is from the People of the Book (i.e. a Jew or a Christian) then let the hearer say:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِالْكُم

Yahdikum-ullāhu wa yuṣliḥu bālakum (May Allāh the Almighty guide you and grant you well-being.)”

-(Ḥaḍrat Abu Mūsā Ash‘ari رَضِيَ اللهُ عَنْهُ, Tirmidhi, Abu Dā‘ūd, Hākim, Ḥiṣn Ḥaṣn pp349-350; Tartīb Sharīf p497)

In Reply to ‘*Yarḥamuk-Allāh*’ يَرْحَمُكَ اللَّهُ

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِالْكُم

Yahdikum-ullāhu wa yuṣliḥu bālakum (May Allāh the Almighty guide you and grant you well-being.)

The Holy Prophet ﷺ said: “Let the one who sneezed return his prayer by saying, ‘*Yahdikum-ullāhu wa yuṣliḥu bālakum*.’”

-(Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ, Bukhāri, Abū Dā‘ūd, Nasā‘i, Hākim, Ḥaḍrat Abū Ayyūb رَضِيَ اللهُ عَنْهُ; Ḥiṣn Ḥaṣn pp349-350; Tartīb Sharīf p497)

On Feeling Abrupt Irritation in Your Ears

The Holy Prophet ﷺ said: “When you feel abrupt irritation in your ears, remember the Holy Prophet ﷺ and offer salutations (*Darūd Sharīf*) to him:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَي سَيِّدِنَا وَمَوْلَانَا وَحَبِيبِنَا
مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَعِترته بَعْدَدِ كُلِّ
مَعْلُومٍ لَكَ وَبَعْدَدِ خَلْقِكَ وَرِضَىٰ نَفْسِكَ وَزِنَةَ عَرْشِكَ وَ
مِدَادَ كَلِمَاتِكَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَآتُوبُ إِلَيْهِ يَا حَيُّ يَا قَيُّومُ - ذَكَرَ اللَّهُ بِخَيْرٍ مِّنْ ذَكَرْنِي -

Allāhumma ṣalli wa sallim wa bārik ‘alā sayyidinā wa mawlānā wa ḥabibinā Muḥammadin-Nabiyyil-‘ummiy wa ‘alā ālihi wa aṣḥābihi wa ‘itratihī bi‘adadi kullī ma‘lūmin laka wa bi‘adadi khalqika wa riḍā nafsika wazinata ‘arshika wa midāda kalimātika. Astaghfir-ullāh alladhi lā ilāha illā huwal-Ḥayyul-Qayyūmu wa atūbu ilayhi! Yā-Ḥayyu yā -Qayyūm! Dhakar-Allāhu bi-khairin

man dhakarani (O Allāh the Almighty, send peace, blessings and mercy upon our beloved master Muhammad ﷺ, the unlettered Prophet. And likewise send blessings to his progeny, his Companions رضى الله عنهم and descendents equivalent to all that You know, amounting to the number of things You have created, equivalent to all that pleases You, equivalent to the weight of Your Throne and amounting to the ink of Your words. I seek forgiveness from Allāh the Almighty beside Whom there is no god but only Him, the Living, the Eternal, and I turn only to Him. O the Living, O the Eternal! Allāh the Almighty remembers him well whoever remembers me (i.e. the Holy Prophet ﷺ).”

I have written the *Darūd Sharīf* (Prophetic salutation) and *Istighfār* that has come from my own family tradition of *Fuqarā’* as a fulfilment of this *Ḥadīth* followed by *dhakar-Allāhu bi khairin man dhakarani*.)

-(*Abu Rāfi’; Al-Qutbi; Tabarāni; Ibn Sunni; Ḥiṣn Ḥaṣm pp349-350; Tartīb Sharīf p498*)

On Hearing Good News

The Holy Prophet ﷺ said: “When you hear good news say:

الْحَمْدُ لِلَّهِ - اللَّهُ أَكْبَرُ

‘*Al-Ḥamdu lillāh! Allāhu Akbar!* (Praise be to Allāh the Almighty. Allāh the Almighty is the Greatest.)”

-(*Ḥaḍrat Abū Sa‘īd رَضِيَ اللهُ عَنْهُ, Bukhāri, Muslim, Ḥiṣn Ḥaṣm, pp349-350; Tartīb Sharīf, p499*)

The Holy Prophet ﷺ said: “When any of you hears good news, let him prostrate himself before Allāh the Almighty in thanks.”

-(*Ḥaḍrat ‘Abd Al-Raḥmān bin ‘Awf رَضِيَ اللهُ عَنْهُ, Hākīm, Aḥmad, Ḥiṣn Ḥaṣm pp349-351; Tartīb Sharīf p499*)

اللَّهُمَّ بَارِكْ لَنَا فِيهِ

Allāhumma bārik lanā fīhi (O Allāh the Almighty! bless us with respect to it.)

The Holy Prophet ﷺ said: “When you see goodness in either your own self and belongings or in some one else and his belongings, pray for blessings.”

(The above mentioned *du‘ā* is not a *Ḥadīth* in the literal sense but a prayer that conforms to and conveys the meaning of a *Ḥadīth*).

-(Ḥaḍrat ‘Amīr bin Rabī‘ah رَوَاهُ أَبُو عَبْدِ اللَّهِ، Nasā‘i, Ibn Mājah, Hākim; Ḥiṣn Ḥaṣīn pp349-351; *Tarīb Sharīf* p499)

When You Wish for Abundance in Your Possessions, Recite the Following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Allāhumma ṣalli ‘alā Muḥammadin ‘abdika wa rasūlika wa ṣalli ‘alal-mu’minīna wal-mu’mināti wal-muslimīna wal-muslimāt (O Allāh the Almighty send blessings upon Muḥammad ﷺ, Your servant and Messenger. Likewise send blessings to the Faithful men and women and the Muslims whether they are male or female.)

Ḥaḍrat Abū Sa‘īd Al-Khudri رَوَاهُ أَبُو عَبْدِ اللَّهِ relates from the Holy Prophet ﷺ as saying: “He who earns through lawful means and then eats from it himself as well as feeding others, it becomes for him a form of *zakāt* which he has paid off. As for the Muslim who cannot afford *ṣadaqa* let him pray thus: “اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ *Allāhumma ṣalli ‘alā Muḥammadin ‘abdika....*” These words will take the place of *zakāt* for him. A believer reaches Heaven long before he has taken in all these good words.”

This *Ḥadīth* is sound of *Isnād* (chain of authorities) but is not mentioned in Bukhāri or Muslim.

-(*Mustadrik li Al-Ḥākim*, vol 4, pp129-130, *Tarīb Sharīf* p500)

When You See a Pleasant Thing

The Holy Prophet ﷺ said: “When you see a pleasant thing say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Al-Hamdu lillāh-illadhi bini‘matihi tatimmuṣ-ṣāliḥāt (Praise be to Allāh the Almighty by the blessings of Whom all good things occur.)”

“When you see an unpleasant thing say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Al-Hamdu lillāhi ‘alā kulli ḥāl (Praise be to Allāh the Almighty in all circumstances.)”

-(Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا, Ibn Mājah; Hākim; Ibn Sunni, Ḥiṣn Ḥaṣn p354; Tartīb Sharīf p500)

When You Are Blessed with Something

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When Allāh the Almighty sends a blessing to His servant out of kindness and he in turn expresses his gratitude by saying thus:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Hamdu lillāhi rabbil-‘ālamīn (Praise be to Allāh the Almighty, Lord of the Worlds!), he is given a better blessing than the one he has already received (i.e. he will be rewarded for expressing his thanks).”

-(Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ, Ibn Sunni, Ḥiṣn Ḥaṣn p354; Tartīb Sharīf p500)

When You Are in Debt

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When any of you are in debt pray thus:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allāhumma akfīni biḥalālīka ‘an ḥarāmīka wa aghnīni bifadlīka ‘amman siwāka (O Allāh the Almighty suffice me with what you have made lawful against that which you have made unlawful. Enrich me with Your favour over those other than You.)

-(Ḥaḍrat ‘Alī رَضِيَ اللهُ عَنْهُ, Tirmidhi, Hākim; Ḥiṣn Ḥaṣn p355; Tartīb Sharīf p501)

When the Debtor Has Repaid You

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When the debtor repays all that he owed you, say to him:

أَوْفَيْتَنِي أَوْفَى اللَّهِ بِكَ

Awfaiṭani awfa-Allāhu bika (You have repaid me; may Allāh the Almighty repay (i.e. reward) you.)”

-(Ḥaḍrat Abu Huraira رَضِيَ اللهُ عَنْهُ, Bukhāri, Muslim, Tirmidhi, Nasā'i, Ibn Mājah; Ḥiṣn Ḥaṣīn p354; Tartīb Sharīf p803)

When You Have Temptations

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When any of you have temptations, let him pray the following *du‘ā*’ and refrain from the temptations:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

’*A‘ūdhu billāhi minash-shaiṭānir-rajīm!* (I seek refuge in Allāh the Almighty from satan, the accursed.)

-(Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ, Bukhāri, Muslim, Abū Dā‘ūd, Nasā'i; Ḥiṣn Ḥaṣīn p357; Tartīb Sharīf p504)

When Temptations Occur During Acts of Worship (i.e. Ablution, Prayer, *Dhikr* etc.)

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “If you have temptations during acts of worship, then they are coming from the satan who is called *khannās*. In this case you should pray the following *du‘ā*’ three times and express distaste towards your left:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

’*A‘ūdhu billāhi minash-shaiṭānir-rajīm* (I seek refuge in Allāh the Almighty from satan, the accursed.)

-(Ḥaḍrat ‘Uthmān bin Abi Al-‘Āṣ رَضِيَ اللهُ عَنْهُ, Muslim, Ibn Abi Shaiba, Ḥiṣn Ḥaṣīn p357; Tartīb Sharīf p505)

On Attending a Session or Leaving It

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh! (Peace, blessings and mercy of Allāh the Almighty be upon you!)

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “He who attends a gathering let him greet it with *salām* (as mentioned

above). If he wishes to be seated let him take his place. When he wishes to leave, let him leave with the same greeting.”

-(Abū Huraira, Abū Dā'ūd, Tirmidhi, Nasā'ī; Ḥiṣn Ḥaṣīn p359-360; Tartīb Sharīf p505)

When You Leave a Session

The Messenger of Allāh the Almighty ﷺ said: “The atonement for any possible lapses in the gathering is to say the following words before you leave:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subhān-Allāhi wa biḥamdihī Subhānak-Allāhumma wa biḥamdika Ashhadu an lā ilāha illā anta Astaghfiruka wa atūbu ilaik (Glory and Praise be to Allāh the Almighty. All Praise and Glory be to You, O Allāh the Almighty. I bear witness that there is no god but You. I seek Your forgiveness and turn only to You.)” — recite three times

Abū Dā'ūd and Ibn Ḥibān have mentioned it to be recited three times.

-(Ḥaḍrat Abū Huraira رَضِيَ اللَّهُ عَنْهُ, Abu Daūd, Tirmidhi, Nasā'ī, Ibn Ḥabbān, Ibn Abi Shaiba, Ḥaḍrat 'Ā'isha رَضِيَ اللَّهُ عَنْهَا, Hākīm, Ḥaḍrat Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا, Ṭabarānī; Ḥiṣn Ḥaṣīn pp359-360; Tartīb Sharīf p505)

When You Go to the Bazaar

The Messenger of Allāh the Almighty ﷺ said: “He who goes to the Bazaar and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ - وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Lā ilāha illallāhu waḥdahū lā sharīka lahū laḥul-mulku wa laḥul-ḥamdu yuḥyi wa yumītu wa huwa Ḥayyun lā yamūtu biyadihil-khairu wa huwa 'alā kulli shai'in qadīr (There is no god but Allāh the Almighty, the One Who has no partner. To Him belongs the kingdom and praise. He brings life and causes death while He Himself is eternal and immortal. All goodness is in His hands. He has power over everything.)

“Allāh the Almighty inscribes 100,000 virtues as coming from him, forgives him the same number of sins, raises his rank that very number of times and builds a house for him in Paradise.”

-(*Tirmidhi, Ibn Sunni, Ibn Mājah, Aḥmad, Hākim, ‘Umar, Ḥiṣn Ḥaṣīn p361; Tartīb Sharīf p508*)

When You Return from the Bazaar

The Messenger of Allāh the Almighty ﷺ said: “O merchants! Are you unable to recite only ten Verses of the *Holy Qur’ān* when you return from the Bazaar? Allāh the Almighty will inscribe one virtue for every Verse you recite.”

-(*Ḥaḍrat Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, Tabarāni, Ḥiṣn Ḥaṣīn p361; Tartīb Sharīf p510*)

When You See New Fruit

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ narrates: “I saw that when new fruit was presented to the Holy Prophet ﷺ he would touch it with his eyes and mouth saying:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَارِنَا آخِرَهُ

Allāhumma kamā araitana awwalahu fa arinā ākhirahu (O Allāh the Almighty! Show us the latter part of this fruit as You have shown us its beginning.) He would then hand it to a child who happened to be with him.”

-(*‘Amal Al-Yawm wa Al-Laylah, Ibn Sunni, p76, No.280; Tartīb Sharīf p510*)

When You See Someone in Distress

The Messenger of Allāh the Almighty ﷺ said: “The one who sees someone else in distress and says:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

Al-Ḥamdu lillāh illadhi ‘āfāni mimm-abtalāka bihi wa faḍḍalani ‘alā kathīrin mimman khalaqa tafḍīla (Praise be to Allāh the Almighty Who has kept me safe from the kind of misfortune you are suffering and has favoured me above many of His creatures.) He will never suffer that misfortune as long as he lives.”

-(*Tirmidhi citing a Ḥaḍīth Mawqūf (i.e. having an interrupted chain of authorities) from Ḥaḍrat Abū Ja’far Muḥammad bin ‘Alī رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Ibn*

When You Lose a Thing or When a Slave or Domestic Animal Runs Away

The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When you lose something or when a slave or animal that belongs to you runs away pray thus:

اللَّهُمَّ رَادَّ الضَّالَّةِ وَهَادِيَ الضَّالَّةِ أَنْتَ تَهْدِي مِنَ الضَّالَّةِ أَرُدُّ عَلَى
صَالَتِي بِقُدْرَتِكَ وَ سُلْطَانِكَ فَإِنَّهَا مِنْ عَطَائِكَ وَفَضْلِكَ

Allāhumma rād ḍāllati wa hādīy-ḍḍalālati anta tahdi minad-ḍalālati urdud ‘alayya ḍāllati bi qudratika wa sulṭānika fa innahā min ‘aṭā’ika wa faḍlik (O Allāh the Almighty the Returner of lost things and the Guide for those who go astray. You guide out of darkness. Return to me what I have lost with Your immense power and authority. It was indeed a gift from You out of Your bounty.)”

-(Ḥaḍrat Ibn ‘Umar رَضِيَ اللهُ عَنْهُ, Ṭabarāni, Ḥiṣn Ḥaṣīn pp362-363; *Tartīb Sharīf* p511)

When You Take Something as a Bad Omen

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Do not take things as bad omens and if someone does let him say the following prayer as an expiation:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

Allāhumma lā khaira illā khayruka wa lā ṭaira illā ṭairuka wa lā ilāha ghairuka (O Allāh the Almighty, there is no good except that which comes from You. There is no fortune except from You and there is no other god but You.)”

-(Ḥaḍrat ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ, Aḥmad; Ṭabarāni; Ḥiṣn Ḥaṣīn p364; *Tartīb Sharīf* p512)

When Someone is Struck by the Evil Eye

Ḥaḍrat ‘Āmir bin Rabī‘ah رَضِيَ اللهُ عَنْهُ said: “Ḥaḍrat Sahl bin Ḥanīf رَضِيَ اللهُ عَنْهُ and myself went looking for a hidden spot when we

reached a secluded stream. Both of us were very careful about guarding our privacy so we disappeared from each other's view. After having relieved himself and when there was no longer any need for privacy he took off his woollen over-garment at which point I glanced at him. I liked his figure and he got struck with my evil eye. He shook and fell. When I spoke to him he did not reply. I then went to the Holy Prophet ﷺ and explained what happened. He said, 'Come with me.' He raised his garments to his blessed knees and went into the water such that I began to marvel at the whiteness of his legs. The Holy Prophet ﷺ gently rubbed Sahl's chest and said:

بِسْمِ اللَّهِ الْأَلْهُمَّ اذْهَبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

Bismillāhi Allāhumma-dhhab ḥarrahā wa bardahā wa waṣabahā
(In the Name of Allāh the Almighty! O Allāh the Almighty! Remove its heat, cold and pain from us).

"He ﷺ continued, 'Qum bi idhnillāh (Raise with Divine sanction).' At this he got up and the Holy Prophet ﷺ stated, 'When you see something that pleases you in yourself, your property or your brother pray for blessings because the evil eye is a reality that occurs.'"

-(*Nasā'i, Ḥiṣṣ Ḥaṣīn p243; Mustadrik li Al-Ḥākim, vol 4, pp215-216; Tarīb Sharīf, vol 3, pp94-95*)

When Someone Becomes Ill Mannered

Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ narrates the Holy Prophet ﷺ as saying: "When your slave, domestic animal, or child becomes bad mannered, recite the following Verse of the *Holy Qur'an* into his ears:

أَفْغَيِّرَ دِينَ اللَّهِ يَبْغُونَ وَالَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَ
إِلَيْهِ يُرْجَعُونَ

Afaghaira dīn-illāhi yabghūna walahū aslama man fis-samāwāti wal-arḍi ṭaw'an wa karhan wa ilayhi yurja'un (Do they seek for other than the Religion of God?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.)"

-(*Kanz al-'Ummāl, vol 8, p44, No.964; Tarīb Sharīf vol 3, p96*)

When You See Something On Fire

Ḥaḍrat ‘Amr bin Shu‘ayb narrates from his father who heard it from his father رَوَاهُ أَبُو بَكْرٍ that the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “When you see something on fire recite *Takbīr* i.e. say:

الله أكبر

Allāhu Akbar! (Allāh the Almighty is the Greatest!)

This recitation puts out fire.”

-(‘*Amal Al-Yawm wa Al-Laylah, Ibn Sunni, p97, No.289; Tartīb Sharīf vol 3, p97*)

On Seeing a Shooting Star

Ḥaḍrat ‘Abdullāh رَوَاهُ أَبُو بَكْرٍ narrates: “We were told (by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that when we see a shooting star we should not follow it with our eyes but recite the following instead:

مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Mā shā’ Allāhu lā quwwata illā billāh! (As Allāh the Almighty wills, there is no power except with Allāh the Almighty.)”

-(*Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p210, No.247; Tartīb Sharīf, vol 3, p99*)

When You Look at the Roof Tops

Ḥaḍrat ‘Ā’isha رَوَاهُ أَبُو بَكْرٍ narrates: “Whenever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ looked towards the roof top, he would recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subḥānak-Allāhumma wa biḥamdika astaghfiruka wa atūbu ilaik (O Allāh the Almighty! Glory and Praise belong to You. I seek Your forgiveness and turn only to You.)”

Ḥaḍrat ‘Ā’isha رَوَاهُ أَبُو بَكْرٍ said: “I asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about this and he told me he had been commanded to recite as he did.

-(*Al-Awsaṭ, Tabarāni, Majma‘ Al-Zawā’id wa Mamba‘ Al-Fawā’id vol 10, p142; Tartīb Sharīf pp99-100*)



When You See a Bad Dream

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ narrates the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “When you see a bad dream spit to your left hand side three times and pray the following:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَمَلِ الشَّيْطَانِ وَ سَيِّئَاتِ الْأَحْلَامِ

Allāhumma innī a‘ūdhu bika min ‘amalish-shayṭāni wa sayyi’ātil-aḥlām (O Allāh the Almighty, I seek refuge in You from the evil of satan and bad dreams.) Then nothing (horrible) will happen to you.”

-(*Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p247, No.766; Tartīb Sharīf, vol 3, p100*)

Praying For Rain

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيًّا مُرِيعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ

Allāhumma-sqinā ghaythan mughūthan mariyyan murī‘an nāfi‘an ghaira ḍārrin ‘ājilan ghayra ājilin.

(O Allāh the Almighty, send us rain in abundance sooner rather than later so that it will relieve us by being productive, beneficial and not harmful.)

Ḥaḍrat Jābir رَضِيَ اللهُ عَنْهُ narrates: “People came weeping and wailing (because of drought) to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He prayed thus: اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا *Allāhumma asqinā ghaythan mughūthan....* (O Allāh the Almighty, send us rain in abundance sooner rather than later so that it will relieve us by being productive, beneficial and not harmful).”

Ḥaḍrat Jābir رَضِيَ اللهُ عَنْهُ states: “Thick clouds gathered above them at these words.”

-(*Sunan Abi Dā‘ūd, vol 1, p165; Tartīb Sharīf vol 3, p108*)

When You See Rain

Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا narrates: “When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw rain, he prayed thus:

اللَّهُمَّ صَيِّبًا نَافِعًا

Allāhumma ṣayyiban nāfi‘an (O Allāh the Almighty, make it good and beneficial.)

-(*Ṣaḥīḥ Bukhārī vol 1, p140; Tartīb Sharīf vol 3, p112*)

When You Hear Thunder and Lightning

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذَلِكَ

Allāhumma lā taqtulnā bighaḍabika wa lā tuhliknā bi ‘adhābika wa ‘āfinā qabla dhālik (O Allāh the Almighty, do not kill us with Your anger, do not destroy us with Your punishment but forgive us before all this.)

Ḥaḍrat ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ narrates from his father that when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard thunder and lightning, he prayed thus: “... اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ... *Allāhumma lā taqtulnā bighaḍabika...* (O Allāh the Almighty do not kill us with Your anger, do not destroy us with Your punishment but forgive us before all this).”

-(*Mustadrik li Al-Hākīm, vol 4, p286; Tartīb Sharīf, vol 3, p116*)

At the Arrival of a Storm

(Face towards it while seated) and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَ خَيْرِ مَا فِيهَا وَ خَيْرِ مَا أُرْسِلَتْ بِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا وَ شَرِّ مَا أُرْسِلَتْ بِهِ

Allāhumma inni as’aluka min khayrihā wa khayrimā fihā wa khayrimā ursilat bihi wa ‘a’ūdhu bika min sharrihā wa sharrimā fihā wa sharrimā ursilat bihi (O Allāh the Almighty, I ask You of its goodness, the best that is in it and the best that it brings. I seek refuge in You from its evil whether in it or brought by it.)

Ḥaḍrat ‘Ā’isha رَضِيَ اللهُ عَنْهَا narrates: “The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say the following words at the arrival of a storm: اللَّهُمَّ إِنِّي أَسْأَلُكَ... الخ *Allāhumma inni as’aluka min khairihā...* (as above).”

Ubai bin Ka’b has also narrated on this topic. It is a sound *Ḥadīth*.

-(*Ṣaḥīḥ Muslim, vol 1, p294; Tartīb Sharīf, vol 3, p117*)

During the Extremities of Heat and Cold

لَا إِلَهَ إِلَّا اللَّهُ مَا أَشَدَّ حَرًّا هَذَا الْيَوْمَ - اللَّهُمَّ اجْرِنِي مِنْ حَرِّ جَهَنَّمَ -

Lā ilāha ill-Allāhu mā ashadda ḥarra hādih-al-yawm. Allāhumma ajirni min ḥarri jahannam (There is no god but Allāh the

Almighty. How hot it is today! O Allāh the Almighty save me from the heat of the fire of Hell.)

لَا إِلَهَ إِلَّا اللَّهُ مَا أَشَدَّ بَرْدَ هَذَا الْيَوْمِ - اللَّهُمَّ اجْرِنِي مِنْ زَمْهَرِيرِ جَهَنَّمَ -

Lā ilāha illa-Allāhu mā ashadda barda hādh-al-yawm
Allāhumma ajirni min zamharīri jahannam. (There is no god but Allāh the Almighty. How cold it is today! O Allāh the Almighty save me from the freezing of Hell.)

Ḥaḍrat Abū Sa‘id Al-Khudri رَضِيَ اللهُ عَنْهُ or Ḥaḍrat Ibn Hujaira al-Akbar رَضِيَ اللهُ عَنْهُ either both or one of them have related a *Ḥaḍīth* on the authority of Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ who narrates the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “When the day is extremely hot and a servant says, ‘*Lā ilāha illa-Allāhu mā ashadda ḥarra hādh-al-yawm...* (as above)’ Allāh the Almighty informs Hell, ‘One of my servants has sought refuge from your heat so be his witness. I have given him that refuge.’ When the day is extremely cold and a servant says, ‘*Lā ilāha illa- Allāhu mā ashadda barda hādh-al-yawm....* (as above)’ Allāh the Almighty informs Hell, ‘One of my servants has sought refuge from your coldness so be his witness. I have given him that refuge.’”

At this the Companions رَضِيَ اللهُ عَنْهُمْ enquired: “O Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! What is meant by the coldness of Hell?” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them: “It is a dwelling of intense cold for infidels in which their bodies will crack due to freezing.”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p100, No.301; Tartīb Sharīf, vol 3, p121)

On Wearing New Clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

Al-ḥamdu lillāh-illadhi kasāni hādhath-thawba wa razaqānīhi min ghayri ḥawlin minni wa lā quwwah (Praise be to Allāh the Almighty who dressed me in these clothes bestowing them upon me without any effort or struggle on my part.)

Ḥaḍrat Sahl bin Mu‘adh bin Anas رَضِيَ اللهُ عَنْهُ narrates from his father that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who says, ‘*Alḥamdu lillāh-illadhi kasāni...*’ after wearing his clothes will have his previous sins wiped out.”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p90, No.266; Tartīb Sharīf, p131)

When Getting Undressed

Ḥaḍrat Anas bin Mālik رَضِيَ اللهُ عَنْهُ narrates the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: “When getting undressed to say:

بِسْمِ اللّٰهِ

Bismillāh (In the Name of Allah the Almighty) draws a veil between the eyes of *jinn* and the private parts of humans.”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p91, No.269; Tartīb Sharīf, vol 3, p133)

When Getting Undressed For a Bath

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The veil between the eyes of *jinn* and the private parts of human beings is that when a Muslim gets undressed (for a bath or to sleep) he says:

بِسْمِ اللّٰهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Bismillāh-illadhi lā ilāha illā huwa (In the Name of Allāh the Almighty. There is no god but Him.)”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, p91, No.268; Tartīb Sharīf, vol 3, p137)

When Shaking Hands With a Muslim Brother

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The two servants, who love each other for the sake of Allāh the Almighty, shake hands when they meet and both recite *darūd sharīf* (Prophetic Salutation) will not separate until Allāh the Almighty has forgiven their past sins.

“The *darūd sharīf*:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

Allāhumma ṣalli ‘alā sayyidinā Muḥammadi-(nin)-Nabiyyil-Ummī wa ‘alā ālihi wa aṣḥābihi wa sallim (O Allāh the Almighty, send peace and blessings upon our master Muḥammad, the unlettered Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and upon his descendents and Companions.”

-(Ibn Sunni, ‘Amal Al-Yawm wa Al-Laylah, pp67-68, No.190; Tartīb Sharīf, vol 3, p141)

When Someone Shows Kindness

It is narrated on the authority of Ḥaḍrat Usāma bin Zayd رضي الله عنه that the Messenger of Allāh the Almighty صلی الله علیه وسلم said: “When someone shows a kindness or does you a favour and you thank him by saying:

جَزَاكَ اللهُ خَيْرًا

Jazāk-Allāhu khairan (May Allāh the Almighty reward you well.) By saying this you have praised him and returned his favour.”

-(Ibn Sunni, *‘Amal Al-Yawm wa Al-Laylah*, p91, No.270; *Tartīb Sharīf*, vol 3, pp145-146)

When You Suffer From Disease or Calamity

Ḥaḍrat Abū Huraira رضي الله عنه narrates: “I went out with the Holy Prophet صلی الله علیه وسلم with my hand in his or his hand in mine and reached a man in a ruined state. The Holy Prophet صلی الله علیه وسلم asked, ‘How is it that you are in this state of weakness?’ He replied, ‘Due to suffering illness.’ The Holy Prophet صلی الله علیه وسلم said, ‘Shall I not tell you of such words that will take away your pain and suffering?’ At this I (Ḥaḍrat Abū Huraira رضي الله عنه) exclaimed, ‘O Messenger of Allāh the Almighty صلی الله علیه وسلم! Will you not teach me them too?’ The Holy Prophet صلی الله علیه وسلم taught thus:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَّلِيٌّ مِّنَ الدُّنْيَا وَكَبْرُهُ تَكْبِيرًا -

Tawakkaltu ‘alal-Ḥayy-illadhi lā yamūtu wal-Ḥamdu lillāh-illadhi lam yattakhidh waladan wa lam yakun lahū sharīkun fil-mulki wa lam yakun lahū waliyyun min-adhdhulli wa kabbirhu takbīra (I put my trust in Allāh the Almighty Who never dies. Praise be to Allāh the Almighty Who does not beget, has no partner in His realm and nor does He require solace. Praise Him in His greatness.)”

Ḥaḍrat Abū Huraira رضي الله عنه narrates: “Some time later the Holy Prophet صلی الله علیه وسلم passed by the same man now in a better condition. The Holy Prophet صلی الله علیه وسلم asked him, ‘How are you?’ He replied, ‘O Messenger of Allāh the Almighty صلی الله علیه وسلم

ever since you taught me those words I have never ceased to recite them.”

-(*Mustadrik li Al-Hākim*, vol 1, p509; *Tartīb Sharīf*, vol 3, p150)

When Suffering Pain in Parts of Body

Ḥaḍrat ‘Uthmān bin Abul-‘Āṣ رَضِيَ اللهُ عَنْهُ narrates: “The Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited me while I was in pain. The pain was so intense that I kept thinking to myself, I will die now. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Massage the area with your right hand seven times saying:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ مِنْ شَرِّ مَا أَجِدُ

‘A‘ūdhu bi‘izzat-illāhi wa qudratihi wa sulṭānihi min sharri mā ajidu (I seek refuge in the honour, prestige and power of Allāh the Almighty from the evil of my suffering) — seven times”

Ḥaḍrat ‘Uthmān رَضِيَ اللهُ عَنْهُ narrates: “I did exactly that and Allāh the Almighty removed my pain. After that I always told my family and acquaintances of this practice.”

This is an authentic Ḥadīth.

-(*Tirmidhi*, vol 2, p29; *Tartīb Sharīf*, vol 3, p152)

The Amulet (*Ta‘wīdh*) For Protection Against Fever

Ḥaḍrat Yūnus bin Ḥabāb رَضِيَ اللهُ عَنْهُ narrates: “I asked Ḥaḍrat Abū Ja‘far Muḥammad bin ‘Alī رَضِيَ اللهُ عَنْهُ about the permission to possess amulets (*Ta‘āwīdh*). He said, ‘Yes you have permission so long as they are derived from the Book of Allāh the Almighty or from the words of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’ He said that I may use them to seek cure from fever. He told me to write the following words on them:

يَا نَارَ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ - وَارَادُوا بِهِ كَيْدًا فَجَعَلْنَا لَهُمُ
الْآخِسْرِينَ - اَللّٰهُمَّ رَبَّ جِبْرِيلَ وَ مِيكَائيلَ وَ اسْرَافِيْلَ اشْفِ صَاحِبَ هَذَا
الْكِتَابِ -

Yā nāru kūni bardan wa salāman ‘alā Ibrāhīma wa arādu bihi kaydan faja‘alnāhumul-akhsarīn. Allāhumma rabba jibrīla wa

Mikā'ila wa Isrāfila ishfi ṣāḥiba hādhal-kitāb (O fire become cool and peaceful for Abraham عَلَيْهِ السَّلَام. They sought to scheme against him so We have made them the losers. O Allāh the Almighty, the Lord of *Jibrīl* عَلَيْهِ السَّلَام, *Mikā'il* عَلَيْهِ السَّلَام and *Isrāfil* عَلَيْهِ السَّلَام cure the holder of this writing.)

This has been narrated by Jarir.

-(*Kanz Al-'Ummāl*, vol 5, p194, No.3925; *Tarīb Sharīf*, vol 3, p159)

The Supplication (*Du'ā'*) at Times of Adversity

It is narrated on the authority of Ḥaḍrat Asmā' bint 'Umais رَضِيَ اللهُ عَنْهَا that the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Shall I not tell you of words that you may say in adversity (so as to lead to well being). They are:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allāhu Allāhu rabbi lā ushriku bihi shai'an (Allāh the Almighty, Allāh the Almighty, is my Lord! I do not attribute anything to be equal to Him.)

-(*Sunan Ibn Mājah*, p277; *Tarīb Sharīf*, vol 3, p198)

When You Fear a King or a Tyrant

It is narrated by Ḥaḍrat Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا via a 'stopped' (*mawqūfan*) chain of authorities that if you fear a king or a tyrant say:

اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَ
أَحْذَرُ أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُمْسِكُ السَّمَاءَ أَنْ
تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ فَلَانَ وَجُنُودِهِ وَ
اتَّبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ اللَّهُمَّ كُنْ لِي جَارًا مِّنْ
شَرِّهِمْ جَلًّا تَأْوُكُ وَعَزًّا جَارُكَ وَلَا إِلَهَ غَيْرُكَ —

Allāhu Akbar Allāhu a'azzu min khalqihī jamī'an Allāhu a'azzu mimma akhāfu wa aḥḍharu a'ūdhu billāh-illadhi lā ilāha illā hurwal-mumsikus-samā'u an taqa'a 'alal arḍi illā bi'idhnihi min sharri 'abdika fulānin wa junūdihi wa atbā'ihī wa ashya'ihī minal-jinni

wal-insi Allāhumma kun li jāran min sharrihim Jalla thanā'uka wa 'azza jāruka wa lā ilāha ghairuk! (Allāh the Almighty is the greatest, Allāh the Almighty is the most powerful of all His creation. He is more powerful than that which I fear. I seek refuge in Allāh the Almighty beside Whom there is no other god. He keeps the sky intact so that it does not fall upon the earth except by His permission. I seek refuge in Him from the evil of such and such a man, his army, followers and entourage whether they be humans or *Jinn*. O Allāh the Almighty, be my source of refuge against their evil. Exalted is Your praise and strong is your asylum seeker. There is no god but You.)

-(*Ḥaḍrat Ibn Abi Shaiba رَوَاهُ ابْنُ أَبِي شَيْبَةَ*, *Mardawiyya*, *Ṭabarāni*, *Ḥiṣn Ḥaṣin* p223; *Tarīb Sharīf*, vol 3, p211)

The Supplication (*Du'ā'*) of Need (*Ḥājat*)

It is narrated on the authority of Ḥaḍrat 'Abdullāh bin Awfā رَوَاهُ ابْنُ أَوْفَى that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "If you need something from Allāh the Almighty or someone else do a thorough ablution and pray two *rak'āt*. Then glorify and praise Allāh the Almighty followed by *darūd sharīf* (salutations to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). After this say:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ — سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
 الْعَظِيمِ — الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ — أَسْأَلُكَ مُوجِبَاتِ
 رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَ
 الْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ آثِمٍ — لَا تَدْعُ لِي ذَنْبًا
 إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا
 قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ —

Lā ilāha illā Allāh-ul Ḥalīm-ul Karīm. Subhān-Allāhi Rabbil-'arshil-'aẓīm. Al-ḥamdu lillāhi Rabbil-'ālamīn. As'aluka mūjibāti raḥmatika w 'azā'ima maghfiratika wal-'iṣmata min kulli dhanbin wal-ghanīmata min kulli birrin was-salāmata min kulli ithmīn. Lā tada' lī dhanban illā ghafartahu wa lā hamman illā farrajtahu wa lā ḥājatan hiya laka riḍan illā qaḍaitahā yā arḥam-arrāhimīn (There is no

god but Allāh the Almighty, the Gentle and Generous. Glory be to Allāh the Almighty, the Lord of the Great Throne. Praise be to Allāh the Almighty the Lord of the Worlds. I ask from You the causes of Your mercy, the means to Your forgiveness, protection from all sins, benefit from all virtues and safety from all harm. Do not let me sin without forgiving me, nor leave me in despair without comfort and do not leave me in need of something without fulfilling it. O the most Merciful of the merciful.)

-(*Jānu' Al-Tirmidhi*, vol 1, p63; *Tarīb Sharīf*, vol 3, p348)

For the One Affected by Evil Spirits

Ḥaḍrat Ya'la bin Marrah رَضِيَ اللهُ عَنْهُ narrates: “A woman once brought her son to the Holy Prophet ﷺ telling him that her son was possessed by evil spirits. The Holy Prophet ﷺ spat on his face and said:

بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ إِخْسَاءُ عَدُوِّ اللَّهِ

Bismillāhi Muḥammadun rasūl-ullāhi ikhsa' 'aduwwullāh (In the Name of Allāh the Almighty, Muḥammad is the Messenger of Allāh the Almighty; go away O enemy of Allāh the Almighty).

“After this nothing of the like ever inflicted him.”

-(*Ibn Sunnī*, *'Amal Al-Yawm wa Al-Laylah*, p204, No. 627; *Tarīb Sharīf*, vol 3, p239)



دَعَوَات

(Da'wāt)

Supplications

مقاليـد السموت والارض

Maqālīd-us-Samarwāti Wal-Arḍ

(Keys to the Heavens and the Earth)

'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ narrates: "I asked the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the 'Keys to the Heavens and the Earth'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'O 'Uthmān (رَضِيَ اللهُ عَنْهُ)! You have asked about that which no one has done before you. The Keys to the Heavens and the Earth are:

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَاسْتَغْفِرُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Lā ilāha illallāhu wallāhu akbaru wa subhān-Allāhi wal-ḥamdu lillāhi wastaghfirullāh-alladhi lā ilāha illa huwal-awwalu wal-ākhiru waḡ-ḡāhiru wal-bāṭinu yuḡyī wa yumītu wa huwa Ḥayyun lā yamūtu biyadihil-khayru wa huwa 'alā kulli shay'in qadīr! (There is none worthy of worship except Allāh the Almighty. Allāh the Almighty is the Greatest and most Glorified. All praise belongs to Him. I seek the forgiveness of Allāh the Almighty save Whom there is no deity. He is the First and the Last, the Apparent and the Hidden. He brings life and causes death while He Himself is ever living, immortal. All good is in His hands and He has power over all things.)'

"The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued: 'O 'Uthmān (رَضِيَ اللهُ عَنْهُ). The one who recites these words a hundred times will receive ten benefits:

1. He will be forgiven all his previous sins.
2. He will be saved from the Fire of Hell.
3. Two Angels will be appointed for him to guard him against afflictions.

4. He is given a treasure in reward.
5. He will receive the reward equivalent to the one who releases a hundred slaves from the children of *Sayyidunā Ismā'īl* عَلَيْهِ السَّلَامُ.
6. He will receive a reward equivalent in worth to him who has read the *Holy Qur'ān*, the *Torah*, the *Bible* and the *Psalms*.
7. A house will be built for him in Heaven.
8. He will be married to a *Hūr al-'Ayn* (a beautiful heavenly maiden) in Heaven.
9. He will be blessed with a crown of honour.
10. His intercession will be accepted regarding seventy members of his family.

“O ‘Uthmān رَضِيَ اللَّهُ عَنْهُ! If you have the ability to persist with these words so that no day passes without them you will become one of the successful. You will excel those who came before you and those coming after you.”

-(*Ibn Mardūwiyah, Abū Ya'la, Ibn Abi 'Āṣim, Kanẓ Al-'Ummāl, vol 1, p 262, No. 4592*)



دُعَاءُ كَثِيرِ الْبَرَكَاتِ

Du'ā Kathīr Al-Barkat

(The Prayer of Abundant Blessings)

At *Fajr* and *'Aṣr* times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ عَلَى نَفْسِي وَ دِينِي بِسْمِ اللَّهِ عَلَى أَهْلِي وَمَالِي
 وَوَلَدِي بِسْمِ اللَّهِ عَلَى مَا أَعْطَانِي اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ
 شَيْئًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ وَأَعْظَمُ

مِمَّا أَحَافُ وَأَحْذَرُ عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ كُلِّ شَيْطَانٍ مَرِيدٍ
 وَمِنْ كُلِّ جَبَّارٍ عَنِيدٍ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
 هُوَ — عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ — إِنَّ وَلِيَّ اللَّهِ
 الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ —

Bismillāh-irrahmān-irrahīm!

Bismillāhi 'alā nafsi wa dīni Bismillāhi 'alā ahlī wa māli wa waladi
Bismillāhi 'alā mā a'ṭāniy Allāhu Allāhu rabbi lā ushriku bihi
shai'an Allāhu Akbaru Allāhu Akbaru Allāhu Akbaru wa a'azzu
wa ajallu wa a'zamu mim mā akhāfu wa aḥdharu 'azza jāruka wa
jalla thanā'uka wa lā ilāha ghayruka Allāhumma innī a'ūdhubika
min sharri nafsi wa min kulli shayṭānin marīdin wa min kulli
jabbārin 'anīdin fa'in tawallow faqul ḥasbiy-Allāhu lā ilāha illā
huwa 'alayhi tawakkaltu wahuwa rabbul 'arshil 'aẓīm. Inna
waliyyi-Allāh-ulladhi nazzalal-kitāba wa huwa yatawallas-ṣāliḥīn.

(In the Name of Allāh the Almighty, the most Beneficent, the most Merciful. I invoke the Name of Allāh the Almighty upon my self and my *Dīn*. In the Name of Allāh the Almighty upon my family, my property and my children. In the Name of Allāh the Almighty upon what He has given me. Allāh the Almighty is my Lord. I do not attribute to Him any partner. Allāh the Almighty is the Greatest! Allāh the Almighty is the greatest! Allāh the Almighty is the Greatest, the most Mighty, Supreme and above anything that I fear. Your refuge is indeed great. Your praise is indeed splendid! There is no god but You. O Allāh the Almighty, I seek refuge in You from the evil of my self, from every rebellious Satan and from every stubborn tyrant. If they turn away say, 'Allāh the Almighty is sufficient for me. There is no god but He. I put my trust in Him. He is the Lord of the grand Throne. Indeed my friend is Allāh the Almighty Who has sent the Scriptures. He befriends the pious people.')

This *du'ā'* was said by Ḥaḍrat Anas bin Mālik رضي الله عنه who was a humble servant of the Holy Prophet صلی الله علیه و سلم. He served the Holy Prophet صلی الله علیه و سلم for a period of ten years. At the request of his mother the Holy Prophet صلی الله علیه و سلم honoured him

exclusively by bestowing upon him the *du'ā'* for both the World and Hereafter. From the blessings of this *du'ā'* Allāh the Almighty granted him abundance of life, property and offspring. He lived for more than a hundred years. He had about a hundred offspring. He had seventy three grandsons and sons and the rest were daughters and granddaughters. His garden flourished twice annually. These are among the blessings of worldly life. What can we say of the blessings of the Hereafter (which are far better)!

Shaikh Jalāl al-Din Suyuṭī رحمته الله عليه is one of the most prominent scholars of *Ḥadīth*. In his work, *Jam' Al-Ḥawāmi'*, he records a *Ḥadīth* narrated by Abu al-Shaikh in the 'Book of Reward' and by Ibn 'Asākir رحمته الله عليه in the 'Book of History'. It is that one day Ḥaḍrat Anas رضي الله عنه was sitting in the presence of Ḥajjāj bin Yūsuf Thaḳfī. Ḥajjāj said to Ḥaḍrat Anas رضي الله عنه: "Do you know that your Companion (i.e. the Holy Prophet صلی الله علیه و آله وسلم) possessed such steeds and many other means of affluence?" Ḥaḍrat Anas رضي الله عنه answered: "By Allāh the Almighty! Indeed I have seen far better things belonging to the Holy Prophet صلی الله علیه و آله وسلم than these. I have also heard him saying, 'Men keep three types of horses. The first kind are those that are used in the path of Allāh the Almighty during holy battles (*jihād*) as guards against enemies. On the Day of Judgement the excreta, flesh, skin and blood of these horses will be weighed on the scales. The second type are those that are kept for livelihood (i.e. for the purposes of travel and trade). The third type are kept merely for show so that people would express their admiration by saying that so and so has so many horses. The person who keeps a horse for this intention will find his place in Hell.' O Ḥajjāj! Your horses are of the latter type." Ḥajjāj was dismayed by this comment and said: "O Anas رضي الله عنه! If you had not served the Messenger of Allāh the Almighty صلی الله علیه و آله وسلم and the letter from the Commander of the Faithful 'Abdul Malik bin Marwān had not contained recommendations in your favour advising me to give you full protection, I would have done whatever I liked with you." Ḥaḍrat Anas رضي الله عنه replied: "No, By Allāh the Almighty you can never do anything to me. You cannot look at me with evil eyes. Indeed, I have learnt a few words from the Messenger of Allāh the Almighty صلی الله علیه و آله وسلم. I am always in the protection of

these words and through them I am never afraid of the oppression of kings or the evil of the devil.” Ḥajjāj was overwhelmed with awe at his words. He raised his head after a while and said: “O Abū Ḥamza! Teach me those words.” Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ replied: “By Allāh the Almighty I will never teach you those words because you are not worthy of them.”

When it was time for Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ to leave, his servant Ḥaḍrat Abān رَضِيَ اللهُ عَنْهُ came up to him and called him. Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ asked: “What do you want?” He answered: “Those words that Ḥajjāj sought to learn from you and you did not tell him.” Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ said: “Yes, I will teach you those words because you are worthy of them. I served the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years and he left the world while he was happy with me. O Abān! You too have served me for ten years and I am about to leave this world while I am pleased with you. Recite these words morning and evening. Allāh the Almighty will protect you from all inflictions.”

-(*Tarīb Sharīf*, vol 2, p61)

سَيِّدُ الْاِسْتِغْفَارِ

Sayyid al-Istighfār

(Seeking the Highest Forgiveness)

After *Fajr* and *‘Asr* prayers:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ أَنَا
عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*Allāhumma anta rabbi lā ilāha illā anta khalāqtani wa anā
‘abduka wa anā ‘alā ‘ahdika wa wa‘dika mastata‘tu a‘ūdhu bika*

min sharri mā ṣana‘tu abū‘u laka bini‘matika ‘alayya wa abū‘u bidhanbi faghfirli fa innahū lā yaghfirudh-dhunūba illā anta.

(O Allāh the Almighty! You are my Lord, there is no god but You. You created me and I am Your slave. I am subject to your authority and covenant. As far as I am able I seek refuge in You from the evil that I have done. I turn to You by the favours You have bestowed upon me. I confess my sins. Forgive me as there is none other than You Who forgives sins.)

The Holy Prophet ﷺ said: “The best way to seek forgiveness (*Istighfār*) is for you to say thus: **اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ . . . الخ** *Allāhumma anta rabbi lā ilāha illā anta.....* (as above).”

He continued: “The one who recites these words during the day, has a complete understanding of their meaning and then dies on the same day enters Heaven before that very evening. The one who recites these words during the night, comprehends their meaning with absolute certainty and dies before the day breaks enters Heaven.”

-(*Shaddād bin Aws* رَضِيَ اللهُ عَنْهُ، *Bukhāri: Mishkāṭ Sharīf, vol 1, pp 392-393, No.2312 ; Tartīb Sharīf, vol 2, pp 59 - 60*)

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ السُّبْحَانَكَ تَبَارَكْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allāhumma lā ilāha illā antal-ḥalīmul-karīmu subḥānaka tabārakta rabbal-‘arshil-‘aẓīm (O Allāh the Almighty! There is no god but You, the Kind and the Generous. Glory and Praise be to You, the Lord of the great Throne.)

It is narrated on the authority of Ḥaḍrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُ that the Holy Prophet ﷺ said: “O ‘Ali رَضِيَ اللهُ عَنْهُ! I shall teach you such a supplication by means of which you will be forgiven your sins even if they amounted to the number of ants. The supplication (*du‘ā*) is: **اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ . . . الخ** *Allāhumma lā ilāha illā anta....* (as above).”

-(*Ṭabarāni, Chap10, p180, Majma‘ Al-Zawā‘id wa Manba‘ Al-Fawā‘id*)

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ◊ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ
السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ ◊

Lā ilāha illallāhu Al-ḥalīm ul-karīm subḥān-Allāhi rabbas-samāwātis-sab‘i wa rabbil-‘arshil-‘aẓīm (There is no god but Allāh the Almighty, the Kind and the Generous. Glory be to Allāh the Almighty, Lord of the seven heavens and the mighty Throne.) —recite three times

It is narrated via an incomplete chain of authorities (*mursalan*) by Ḥaḍrat Zuhri رَضِيَ اللهُ عَنْهُ that the Holy Prophet ﷺ said: “The one who recites: *لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ... الخ*... (as above) three times is like the one who stayed up all night in worship on the blessed Night of Power (*Laylat-ul-Qadr*).”

-(*Ibn ‘Asākir, Kanz Al-‘Ummāl, vol 1, p204, No.3879*)

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ ◊ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْكَرِيمِ ◊ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ◊ اللَّهُمَّ اغْفِرْ لِي
وَارْحَمْنِي وَتَجَاوَزْ عَنِّي وَاعْفُ عَنِّي فَإِنَّكَ غَفُورٌ
الرَّحِيمُ ◊

Lā ilāha illa Allāh ul-‘aliyy ul-‘aẓīm. Subḥān-Allāhi rabb il-‘arsh il-karīm. Alḥamdu lillāhi rabbil-‘ālamīn. Allāhumma aghfir lī warḥamni wa tajāwaz ‘anni wa fu ‘anni fa innaka ghafūrur-raḥīm (There is no god but Allāh the Almighty, the most High and Sublime. Glory be to Allāh the Almighty, the Lord of the noble Throne. Praise be to Allāh the Almighty the Lord of the Worlds. O Allāh the Almighty, forgive me, have mercy on me and overlook my sins for You are the most Forgiving, the most Merciful.)

It is narrated *Mursalan* by Ḥaḍrat Abū Ja‘far Muḥammad bin ‘Alī bin Ḥusayn رَضِيَ اللهُ عَنْهُ that the Holy Prophet ﷺ said: “These words bring relief, i.e. profusion, they are: *لَا إِلَهَ إِلَّا اللَّهُ... الخ* *Lā ilāha illa-Allāh ul-‘aliyy ul-‘aẓīm... (as above).*”

-(*Ibn Abi Shaiba, Kanz Al-‘Ummāl, vol 1, p300, No.5024*)

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ الْكَرِيمُ ❁ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ
 الْعَظِيمُ ❁ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ
 الْكَرِيمِ ❁ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁

Lā ilāha illalallāh ul-‘aliyy ul-ḥalīm ul-karīm. Lā ilāha illa Allāhul-‘aliyyul-‘aẓīm. Subḥān-Allāhi rabbis-samāwātis sab‘i wa rabbil-‘arsh il-karīm. Wal-ḥamdu lillāhi rabbil-‘ālamīn.

(There is no god but Allāh the Almighty, the most High, Kind, and Generous. There is no god but Allāh the Almighty, the most High and Mighty. Glory be to Allāh the Almighty, Lord of the seven Heavens and the noble Throne. Praise be to Allāh the Almighty Lord of the Worlds.)

Ḥaḍrat ‘Alī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ narrates: “The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught me these words for the forgiveness of sins whether they amount to the foam of the sea or swarms of ants. They are: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ الْكَرِيمُ *Lā ilāha illa Allāhul ‘aliyyul-ḥalīm ul-karīm.... (as above).”*

-(Aḥmad mentions this in his *Musnad*, Ibn Abi Al-Dunya in *Al-Du‘ā’* and Ibn Abi ‘Āsim in his Book of *Sunnah*. It has been narrated by Ibn Jarīr, *Kanz Al-Ummāl*, vol 1, p298, No.5003)

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ❁ سُبْحَانَ ذِي الْعِزَّةِ وَ
 الْجَبْرُوتِ — سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ❁ سُبُوحُ
 قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ❁

Subḥāna dhil-mulki wal-malakūt. Subḥāna dhil-‘izzati wal-jabarūt. Subḥānal ḥayy-illadhi lā yamūt. Subbūhun quddūsun rabbul malā’ikati war-rūḥ. (Glory be to Him to Whom belongs the kingship and the kingdom. Glory be to the One of honour and power. Glory be to the Living, the Immortal. He is the Glorious and the most Holy, the Lord of Angels and souls.)

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Allāh the Almighty has created a river of light (*Nūr*). Around this river are many Angels of light

standing on adjacent mountains also created from light. They carry in their hands pots made of light and praise Allāh the Almighty thus: *Subhāna dhil-mulki wal-malakūt...* (as above).

“The one who recites this once daily, or once monthly, or once annually, or at least once in his lifetime Allāh the Almighty forgives him all his sins, past and present. They may be equivalent to the foam of the sea or the sand in a vast expanse of desert. He will be forgiven even if he is guilty of running away from a holy battle (*Fihād*).”

-(*Daylami, Kanz Al-'Ummāl, vol 1, p202, No.3852*)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ❁

Lā ilāha illa-Allāhu waḥdahu lā sharīka lahu ilāhan wāḥidan ṣamadān lam yalid wa lam yūlad wa lam yakun lahu kufuwan Aḥad (There is no god but Allāh the Almighty. He is the One Who has no partner. He is the One God, the Eternal Who does not beget nor was He begotten. There is none equal to Him.) — recite 11 times

Ḥadīrat Ibn Abi Awfa and Jābir رضي الله عنهما narrate that the Messenger of Allāh the Almighty صلوات الله وسلامه عليه said: “For him who recites *Lā ilāha illa-Allāhu waḥdahu lā sharīka lahu...* (as above) eleven times Allāh the Almighty records 20,000 good deeds. As for the one who recites it more than that he will receive more reward accordingly.”

-(*Ṭabarāni mentions this in his Kabīr relating from Ibn Abi Awfa رضي الله عنهما; Abu Tamūn in his Ḥilya and Ibn 'Asākir relates from Jābir رضي الله عنهما, Kanz Al-'Ummāl, vol 1, p204, No.3886*)

سُبْحَانَ الْقَائِمِ الدَّائِمِ ❁ سُبْحَانَ الْحَيِّ الْقَيُّومِ ❁ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ❁ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ❁

سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ﴿٦﴾ سُبْحَانَ الْعَلِيِّ
 الْأَعْلَى ﴿٧﴾ سُبْحَانَهُ وَتَعَالَى ﴿٨﴾

*Subhānal qā'imid- ā'im. Subhānal hayyil qayyūm. Subhānal-
 hayy illadhi lā yamūt. Subhān-Allāh il-'aẓimi wa biḥamdihī.
 Subbūhun quddūsun rabbul malā'ikati war-rūḥ. Subhānal
 'aliyyil-a'lā. Subhānahu wa ta'ālā.* (Glory be to the
 Everlasting. Glory be to the Living, the Eternal. Glory be to the
 Living, the Immortal. Glory and praise be to Allāh the Almighty
 Who is Great. Most Glorious and Holy is He the Lord of Angels
 and souls. Glory be to the most High, the Exalted One.)

Abān relates from Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ that the Holy Prophet
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whoever recites سُبْحَانَ الْقَائِمِ الدَّائِمِ *Subhānal qā'imid
 dā'im*....(as above) every day he will see his dwelling in Heaven
 before he dies or it will be shown to someone else (as belonging
 to him)."

This has been related by Ibn 'Asākir and Ibn Shāhīn in his *Targhīb*.
 -(*Kanz Al-'Ummāl*, vol 1, p205, No.3898)

الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ ﴿١﴾ وَالْحَمْدُ لِلَّهِ
 الَّذِي ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ ﴿٢﴾ وَالْحَمْدُ لِلَّهِ الَّذِي خَضَعَ كُلُّ
 شَيْءٍ لِمَلِكِهِ ﴿٣﴾ وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ
 لِقُدْرَتِهِ ﴿٤﴾

*Alhamdu lillāh-illadhi tawāḍa'a kullu shay'n li 'aẓmatihī.
 Wal-ḥamdulillāh-illadhi dhalla kullu shay'in li 'izzatihī.
 Wal-ḥamdulillāh-illadhi khaḍa'a kullu shay'in limilkihi.
 Wal-ḥamdu lillāh-illadhī-taslama kulla shay'in li
 qudratihī.* (Praise be to Allāh the Almighty before Whose
 Majesty everything is humbled. Praise be to Allāh the Almighty
 before Whose Excellency everything is lowered. Praise be to
 Allāh the Almighty before Whose Dominion everything
 surrenders. Praise be to Allāh the Almighty to Whose Power
 everything submits.)

Ḥaḍrat Ibn 'Umar رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whoever says الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ... الخ *Alhamdu*

lillāh-illadhi tawāḍa‘a kullu shay’in li ‘azmatihī... (as above) and seeks mercy and blessings from Allāh the Almighty by means of it, Allāh the Almighty records for him a thousand good deeds. He is raised by a thousand stages and seventy thousand Angels are appointed for his forgiveness until the Day of Judgement.”

This has been related by ‘Asākir and Ṭabarāni in his *Kabīr*.

-(*Kanz Al-‘Ummāl*, vol 1, p205, No.3891)

On the Blessed Friday

- *Sūrah Hūd* — recite once.

-(*Ḥaḍrat Ka‘b* رَضِيَ اللهُ عَنْهُ, *Mishkāṭ Sharīf*, vol 1, p365, No.2056)

- *Sūrah al-Kahf* — recite once.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The one who recites *Sūrah Al-Kahf* on a Friday will be enlightened from that Friday to the next.

-(*Ḥaḍrat Abu Sa‘īd Al-Khudri* رَضِيَ اللهُ عَنْهُ *Ḥiṣn Ḥaṣīn* pp454-5)

The one who recites it on Thursday night is enlightened by light equivalent to the light glowing between him and the *Ka‘bah*. -(*ibid*).

- *Sūrah Al-Ikhlāṣ*, *Sūrah Al-Falaq* and *Sūrah Al-Nās* — recite 7 times each after the Friday Prayer.

Allāh the Almighty protects the one who recites these *Sūrahs* from all bad things from that Friday to the next.

(*Ḥaḍrat ‘Ā’ishah* رَضِيَ اللهُ عَنْهَا *Ibn Sunnī*, ‘*Amal Al-Yawm wa Al-Laylah*, p101, No.375)

- سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Subhān Allāhil ‘Aẓīmi wa biḥamdihi (Glory and Praise be to Allah the Sublime) — recite 100 times after the Friday Prayer.

The one who recites this on Friday after ‘*Asr* Prayer prior to leaving his place of prayer, will be forgiven a thousand of his sins. His parents will be forgiven 24,000 sins.

-(*Ḥaḍrat Ibn ‘Abbās* رَضِيَ اللهُ عَنْهُ, *Ibn Sunnī*, ‘*Amal Al-Yawm wa Al-Laylah*, p101, No.377)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ • يَا حَيُّ يَا قَيُّوْمُ •
 اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَىٰ آلِهِ وَسَلَّمَ
 تَسْلِيْمًا

Bismillāh-irrahmān-irrahīm

(In the Name of Allāh, the Most Merciful, the Beneficent)

Mā shā'Allāhu lā quwwata illā billāh.

Yā-Ḥayyu yā-Qayyūm!

(As Allāh the Almighty so desires there is no Power except with
 Allāh the Almighty! O the Living, O the Eternal!)

Allāhumma ṣalli 'alā sayyidinā Muḥammadin (n) Nabiyyil

Ummiyyi wa 'alā ālihi wa sallim tastīma.

(O Allāh the Almighty, send blessings and peace upon our leader
 Muḥammad ﷺ, the unlettered Prophet and upon his
 descendents.)

Time is Valuable

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ •

Iqtaraba lin-nāsi ḥisābuhum wa hum fi ghaflatin mu'riḍūn.

(Closer and closer to mankind comes their reckoning: yet they
 heed not and they turn away.)

-(*Al-Qur'ān*, 21:1)

- ⊙ Time is a valuable possession of a believer.
- ⊙ This 'time' is very precious so do not waste it.
- ⊙ Always remain involved in useful tasks.

Ask yourself:

- ⊙ What should I be doing right now?
- ⊙ Am I doing exactly what I should be doing at this moment?
- ⊙ Am I wasting my time?

© Is doing work better than talking?

The Messenger of Allāh the Almighty ﷺ said: “A man who can remain silent (and keep up his habit) is better off than someone doing sixty years of worship.”

-(‘Inrān bin Haṣṣīn رَضِيَ اللهُ عَنْهُ, Baihaqi)

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ that the Holy Prophet ﷺ said: “Abū Dharr! Shall I tell you something that is very light and swift but very heavy on the scales of good deeds?” Abū Dharr answered: “Yes, please do.” The Holy Prophet ﷺ said: “Lengthy silence and good manners. By Him in whose grasp lies my life there is nothing more rational for mankind than these two qualities.”

-(Baihaqi, Mishkāṭ Sharīf (Urdū Translation), vol 2, p488, No. 4651)

The Five Foundations of the Islamic Ṭarīqat:

1. *Dhikr* — Remembrance
2. *Fikr* — Contemplation
3. *Murāqabah* — Vigilance
4. *Mushāhadah* — Contemplative Witnessing
5. *Faiḍ* — Divine Bestowal

عَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ أَنَّهُ قَالَ آتَيْتَ النَّبِيَّ وَهُوَ يَقْرَأُ
 ﴿الْهَكْمُ التَّكَاتُرُ﴾ قَالَ يَقُولُ ابْنُ آدَمَ مَا لِي مَا لِي وَهَلْ
 لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفَيْتَ وَمَا
 بَسْتَ فَأَبْلَيْتَ وَتَصَدَّقْتَ فَأَمْضَيْتَ

(رواه مسلم، رياض الصالحين ص ٢٧١)

It is narrated by Ḥaḍrat ‘Abdullāh bin Ash-Shikhkhīr رَضِيَ اللهُ عَنْهُ that he went to the Holy Prophet ﷺ while he was reciting *Sūrah Al-Takāthur*. He ﷺ then said: “The son of Ādam says, ‘My property, my possessions.’ Do you, O son of Ādam, (in reality) possess anything except that which you eat and so consume, or that which you wear and so wear out, or that which you give in charity and thus earn for yourself a treasure trove in the next world?”

- ⊙ Our purpose is Allāh the Almighty.
- ⊙ Our desire is Allāh the Almighty.
- ⊙ Our god is Allāh the Almighty — He is Omnipresent.
- ⊙ Our leader of knowledge (*'Ilm*) and gnosis (*'Irfān*) is the Messenger of Allāh the Almighty ﷺ.
- ⊙ Our thoroughfare is the *Sharī'ah*.
- ⊙ Our transport is Longing (*Shawq*).
- ⊙ Our weapon is Knowledge (*'Ilm*).
- ⊙ Our shield is Patience (*Ṣabr*).
- ⊙ The root of our faith is sound reason.
- ⊙ Our assets are good deeds.
- ⊙ Our clothing is of *Taqwā* (Divine awe).
- ⊙ Our *'Amāmah* (Turban) is etiquette.
- ⊙ *Dhikr* and *Fikr* are our sustenance.
- ⊙ Extreme simplicity (*Faqr*) is our pride (*Fakhr*).
- ⊙ Our earnings are the *Da'wah* and *Tablīgh* (Invitation to and Spread) of Islām.
- ⊙ Our emotion is of Love (*Maḥabbah*).
- ⊙ Gnosis (*Ma'rifat*) is our capital.
- ⊙ Trust in Allāh the Almighty (*Tawakkul*) is our treasure.
- ⊙ The apple of my eye is Prayer and our manners are a reflection of our personality.
- ⊙ *Kirāman Kātibīn* are both our trustworthy companions and witnesses.

Some Important Guidelines

Pardah (The Veil)¹ is an authentic injunction in Islam. Teach your family of its importance. Encourage your neighbours to adopt *Pardah*. Most break-ups are due to lack of *Pardah*. Tell everyone about the importance of it. For a woman to leave her house wearing perfume, to display her beauty to those not liable to see it (*Ghayr Maḥram*) and for a man to befriend a woman who is unlawful to him and *vice versa* either secretly or openly in an intimate way or to form a powerful relationship with each other by other such means is unlawful (*Harām*).

¹ In accord with the teachings of the *Holy Qur'ān*, *Sunnah* and authentic scholarly expositions derived from them. See the *Holy Qur'ān*, *Sūrah Al-Nūr* and its exegesis (*Tafsīr*).

Practise that of which you have knowledge. Stay away from those things that you have been forbidden to partake in. When you abstain from those things advise others to do the same. Likewise do what you are commanded and encourage others to follow suit. When you make a promise do not break it. Do not ever lie. When a person lies *Kirāman Kātibīn* run a mile from the smell of lies. Do not backbite any of your Muslim brethren. Do not hear backbiting and do not let others in your presence backbite. Backbiting is like devouring your dead brother's flesh. So refrain from backbiting, do not even hear it! Do not let it take place in your company. Backbiters will not enter Paradise. Do not envy anyone. Jealousy burns away good deeds as fire burns dry wood. Respect the elderly. Obey them and do not speak against them. Do not irritate them. Do as they tell you; do not disobey them unless they are clearly going against the *Holy Qur'an* and the *Sunnah* of the Holy Prophet ﷺ. Take care to be courteous in all your dealings. Do not support those who are undeserving, nor oppress anyone in any way. Help every oppressed person. The creation is the family of Allāh the Almighty so treat it with kindness. Remember well that kindness is rewarded by kindness and that those who show kindness are Allāh the Almighty's friends. Teach your children good manners. Never harm any of your Muslim brethren. Do not be derogative and do not put them in difficulty. Do not speak unkindly and do not disclose confidential matters. If you see a fault in someone, disguise it. Let your resentment of your Muslim brother not exceed three days. Greet everyone (i.e. say *Salām*) and return the greeting in good faith. When someone invites you, accept the invitation. If someone is ill, go and visit him. If someone dies, go to the funeral. If someone has wronged you, bear it with patience; do not retaliate! Forgive! After all retaliation is not really a form of chivalry. Forgiveness is indeed a form of chivalry. Give good advice to everyone. Do not betray anyone's trust. Do not deceive anyone. Do not cheat anyone; nor fall into some misunderstanding regarding him. Do not exaggerate anyone's situation. Nor boast of your *Taqwā* (fear of Allāh the Almighty). When you sin, seek repentance immediately. Do not become stubborn. Instead do your ablution (*Wuḍū'*), pray two *rak'āt nāfilah* (supererogatory prayer). Praise Allāh the Almighty

with all His Glory. Send *Darūd* (praise) and *Salām* (salutations) to the Holy Prophet ﷺ. Confess your sin and then ask for repentance. Indeed, Allāh the Almighty forgives those who seek forgiveness. He is the Most Forgiving and Most Merciful. Do not consider any sin as trivial.

Live on the Earth as though you were a traveller. A traveller has nothing except the essentials, clothes he is dressed in and a small bundle which he can easily carry. We are not going to live here forever. Nor will we return to this place. Life is only a breath's span. Whether it be one breath or millions do not waste it. Spend it in constant *Dhikr* and obedience (*Iṭā'at*). Do not waste it. The light that emanates from invoking Allāh the Almighty is extinguished by gibberish and profane talk. Give priority to *Dhikr Allāh* over all other thoughts.

- ⊙ Be moderate in your *A'māl* (supererogatory worship). You may worship a little but continue daily. Do not give it up. To abandon an act of worship is to make it worthless.
- ⊙ The wearing of gold, silk and bright colours are forbidden (*Ḥarām*) for men. Do not wear a gold ring. If you see another man wearing it advise him to remove it.
- ⊙ Do not eat in utensils made of gold or silver.
- ⊙ Do not display pictures of living creatures on your walls.
- ⊙ Do not play cards and chess, nor engage in gambling.
- ⊙ Do not drink alcohol; nor serve it and do not bring it for anyone.
- ⊙ Do not take interest; nor give it. Do not get involved in its dealings. Do not eat from the one who takes interest.
- ⊙ Do not accept bribes, nor give them or allow them to take place. Do not get involved in such dealings.
- ⊙ Your neighbours have many rights. None of them should suffer any hardship from you. Consider their honour to be your honour. Make sure your neighbour never goes to bed on an empty stomach.
- ⊙ Treat your close relatives with kindness and affection.
- ⊙ Respect your father's friends as much as you respect him. Never be disrespectful.
- ⊙ Treat your maternal aunt as you would treat your mother. Think of her as your mother and treat your paternal uncle as you would treat your father.

- ⊙ At the time of inflation do not hold back the harvest in anticipation of greater profits.
- ⊙ Treat all your fellow Muslims in the world as your brothers.
- ⊙ Give to your brother what you would like for yourself.
- ⊙ Be concerned about the welfare of the helpless, orphans, widows and the needy.
- ⊙ Seek the pleasure (*Riḍā*) of the Creator in the service of His creation.
- ⊙ Do not consider anybody inferior. Never take away anyone's rights and do not hurt anyone's feelings.
- ⊙ Give reassurance to broken hearts.
- ⊙ Seek the company of elders who have experience in *Dīn* and join in sessions of *Dhikr*. Value the time you spend in their company. Remain in constant intoxication with regard to your love for the Holy Prophet ﷺ. *Mā shā' Allāh!* This is the beginning of your life of elevation and esteem that is worthy of envy. It will end well too.
- ⊙ Do not consider yourself deprived. A Muslim is never deprived. The deprived is he who is deprived of reward.
- ⊙ Take care never to utter these words: "Our prayers never get answered." Allāh the Almighty the most High, full of Splendour and Generosity, answers everyone who prays to Him.
- ⊙ Do not attribute to yourselves any pessimistic terms such as: wounded, unlucky, of futile wishes, stagnant and suffering etc. Use nice terms instead such as: optimistic, fortunate, very generous, very beautiful, kind, happy and lucky etc.
- ⊙ Before going to sleep at night make sure all your dishes are washed and covered.
- ⊙ Extinguish all signs of fire in the house.
- ⊙ If you are a leader take care of everyone under your command. Treat them with compassion.
- ⊙ If you are a shareholder with someone or a partner in business seek the best for him outwardly and inwardly.
- ⊙ If you are a merchant do not lie with respect to your merchandise. Do not deceive or become fraudulent.
- ⊙ If you own domestic animals give them their due rights. Feed them well and make sure they are well looked after.
- ⊙ Be kind to all living things.

- ⊙ Be kind to your neighbours, relatives, local people, fellow citizens and all others you may come across as they are related to you as fellow human beings.
- ⊙ Do not think badly of anyone. Do not have grudges against anyone and do not be stingy. Do not slander anyone. These are the lethal weapons of the devil.
- ⊙ If you suffer from any kind of hardship, illness, depression, anxiety or other calamity think of it as the result of your own bad deeds. Do not blame others. Say that this hardship, illness, depression, anxiety, calamity and misfortune are the cause of my own sins. They are not caused by anyone else. Seek forgiveness again and again. Indeed seeking forgiveness is the sole cure for all these.
- ⊙ When you get someone to do work for you pay him before his sweat has dried. He should return home in the evening with his pay after doing a days work.
- ⊙ Do not lock birds of flight and those belonging to the wild in cages. Release them. Let them go wherever they wish. Even if hunting is lawful do not go around all day in search of them with dogs and rifles in hand.
- ⊙ Every religion has its best quality. The best quality of our religion, Islam, is modesty. Never bathe naked. Even when you have a bath do not remove all your clothing. Your thighs are private parts (*'Awwrah*) so do not show them to anyone nor look at someone else's. Keep up this modesty even in the presence of the dead.
- ⊙ Do not make animals fight each other for sheer enjoyment.
- ⊙ The most important ritual to be observed at a wedding is the *Nikāḥ* (official wedding) ceremony and the leave-taking. Do not adhere to any other ritual whatsoever apart from these.
- ⊙ To eat simple food, dress in simple clothing, to live in a hut of hay, to detach yourself from worldly desires and spend day and night busy in the remembrance of Allāh the Almighty is not monastic life but Islam itself.
- ⊙ *Yā-Ḥayyu yā-Qayyūm!* May Allāh the Almighty forgive you your sins out of His infinite Kindness and Generosity! *Āmīn!* May He not bind you by dependence on others! *Āmīn!* Let Him guide you further and further towards goodness. Let Him distance you from evil! *Āmīn!* May you have good offspring! *Āmīn!* May you be relieved from all difficulties!

Āmīn! May you be blessed with love for Allāh the Almighty and His Messenger ﷺ who is most generous, most beautiful, good and pure! *Āmīn!* May the end turn out well! May you be relieved from the agony of death! *Āmīn!* May you be saved from the punishment of the grave! *Āmīn!* May you dwell in Heaven! *Āmīn!* *Yā-Ḥayyu yā-Qayyūm!*

- ⊙ Do not drink water standing. Drink in three breaths. Do not eat lying down. Do not eat while you are roaming in the bazaars and streets. As for the water of the holy *Zam-Zam* well, drink it standing up.
- ⊙ Do not laugh boisterously. Do not smack your hands together. Do not mimic anyone nor ridicule him.
- ⊙ Do not summon anyone in gatherings to whisper in his ears. This leads to bad assumptions.
- ⊙ Do not talk about depressing things while eating.
- ⊙ Do not go to sleep at night on an empty stomach. This hastens old age.
- ⊙ Do not drink from utensils used for ablution.
- ⊙ Do not sit at entrances so as to block them.
- ⊙ Do not eat directly from cooking pots.
- ⊙ Do not use scissors to remove pubic hair.
- ⊙ Wear your turban (*‘Amāmah*) sitting down.
- ⊙ Begin wearing your clothes and shoes from your right hand side and begin removing them from your left hand side.

Our claim (*Mudda‘ā*) is to follow the *Sunnah* of the Messenger of Allāh the Almighty ﷺ. We have no purpose or claim other than this. So wherever you find a pure *Sunnah* of the Holy Prophet ﷺ take it and tell me about it. That way I can also follow it. In these matters concerning the *Dīn* never let ‘I’ (egocentric self) roam anywhere near your heart. Wherever is a session concerning *Dīn* go to it and return with some blessings (*Faiḍ*). Take heed never to become disrespectful in any kind of gathering. Go wearing an *‘Amāmah* of respect to every session. Do not confront anyone in disrespect and do not behave in an odd manner.

Yā-Ḥayyu yā-Qayyūm!



Du'ā-Al-Barkat

دُعَاءُ الْبَرَكَاتِ

*(Al-Barkat's
SUPPLICATION)*

دُعَاءُ الْبِرْكَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ رِسَالَةِ حَبِيبِكَ الْأَقْدَسِ
حَضْرَةِ مُحَمَّدِنِ الْمُصْطَفَى أَحْمَدِنِ الْمُجْتَبَى تَاجِ
الْمَدِينَةِ فَرِحَ قُلُوبِ الْعَارِفِينَ حَبِيبِ خَالِقِ الْكَوْنِ
مَوْلَى الْحَزَنِينَ حَضْرَةِ الْأَقْدَسِ وَالْأَكْمَلِ وَالْأَجْمَلِ
وَالْأَطْيَبِ وَالْأَطْهَرِ طَاهٍ وَبِئْسَ الْمُزْمَلِ الْمَدَّثِرِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ سَرْمَدِيَّةً أَنْ تَجِيءَ الرَّفْعَةُ الْإِسْلَامِيَّةُ
الْمَاضِيَّةُ الذَّهَبِيَّةُ وَتُجِيءَ بِشَوْكَةِ الشَّبَابِ فِي هَذِهِ
الدُّنْيَا ۞ اللَّهُمَّ لَيْسَ هَذَا الدُّعَاءُ دُعَائِي بَلْ دُعَاءُ
جَمِيعِ مَنْ سَكَنَ الدُّنْيَا مِنَ الْمُسْلِمِينَ الْمَلْهُوفِينَ يَا حَيُّ
يَا قَيُّوْمُ ط اللَّهُمَّ اسْمِعْ هَذَا الدُّعَاءَ وَاسْتَجِبْ اللَّهُ أَكْبَرُ
الْأَكْبَرُ ط اللَّهُمَّ أَلْفَ مَنْ قَطَنَ مِنْ دُنْيَاكَ جَمِيعِ
الْمُسْلِمِينَ عَلَيَّ مَرَكَزٍ وَوَاحِدٍ الْمُسَمَّى الْمُصْطَلَحِ
بِإِسْلَامِ سِتَانِ ط اللَّهُمَّ أُمَّةَ حَبِيبِكَ الْأَقْدَسِ تَحْتَ
حُكْمِكَ حَاكِمِينَ عَلَيَّ الْعَالَمِينَ وَتَكُونُ هَذِهِ
السَّلْطَنَةُ سَرْمَدِيَّةً أَبَدِيَّةً يَا حَيُّ يَا قَيُّوْمُ - آمِينَ

Du'ā -Al-Barkat

(Al-Barkat's SUPPLICATION)

Bismillāhir Raḥmā-nir Raḥīm! Yā-Hayyu yā-Qayyūm! Allāhumma inni as'aluka biḥurmati risālati Ḥabībika Al-Aqdas Ḥaḍrati Muḥammad(in) Al-Muṣṭafā Aḥmad(in) Al-Mujtabā Tāj-il-Madīnati Farḥi Qulūbi-il-'Arifina Ḥabībi Khaliq Al-Kawni Mawla Al-Ḥaznīna Ḥaḍrati Al-Aqdasī wal-Akmali wal-Ajmali wal-Aṭyabi wal-Aṭhari Ṭā-Ḥā wa Yā-Sīn Al-Muzzammili Al-Muddaththiri Ṣallallāhu 'alayhi wa sallama Sarmadiyyatan an taji'a ar-Rif'atu al-Islamiyyatu al-māḍiyyatu-zzahbiyyatu wa tuji'u bishow kati-shshabābi fī hādhihi al-dunyā. Allāhumma laisa hadhaddu 'ā'ū Du'ā'ī bal du'ā'u jamī'i man sakanad-dunyā minal muslimīna al-malhūfīna Yā-Hayyu yā-Qayyūm. Allāhumma Isma' hādhattu 'ā wastajib Allāhu Akbar-ul-Akbar. Allāhumma Allif man qaṭana min dunyāka jamī'al Muslimīna 'alā markazinw-wāhidin(in) al-musammā almuṣṭalaḥu bi Islāmistān. Allāhumma Ummata Ḥabībika al-Aqdasī taḥta Ḥukmika Ḥākīmīna 'alal 'ālamīna wa takūnu hādhi hī-ssalṭanatu sarmadiyyatan abadiyyatan! Yā-Hayyu yā-Qayyūm! Āmīn.

(O Allāh the Almighty! I beseech You to return fully once more the excellence of the Golden Era of the Faith of Islam to this World for the sake of the everlasting Prophethood and Messengership of Your exalted beloved Ḥaḍarat Muḥammad Muṣāṭafā Aḥmad Mujtabā, the Sultan of Madīnah, the pleasure of the hearts of the Gnostics, the succor to the afflicted, the holy, the perfect, the beautiful, the sacred, the pure, Ṭā-Ḥā, Yā-sīn Al-Muzzammil (the Folded in Garments), Al-Muddaththir (the One Wrapped Up) ﷺ O Allāh the Almighty! This is not my prayer only, but that of every well-wisher, the inhabitant, of Your World. O the Living, O the Lasting! O Allāh the Almighty! Please listen to and fulfil this prayer! Allāh the Almighty is Great, the Greatest of all. O Allāh the Almighty! Help all the inhabitants of the World unite at one centre, equistemologically

called *Islāmistān!* O Allāh the Almighty! Subservient to Your Rule, may the *Ummah* of Your exalted beloved rule the whole World and may this rule be eternal and everlasting, O the Living, O the Lasting! *Āmīn!*)

وَ آخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Wa ākhiru da‘wānā anil-ḥamdu lillāhi rabbil-‘ālamīn
(We end our message with Praise to Allāh the Almighty Lord of the Worlds).

وَ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

آمین - آمین - آمین

Waṣṣalātu wassalāmu ‘alā rasūlihil-karīm. Walḥamdu lillāhi rabbil-‘ālamīn.
Āmīn! Āmīn! Āmīn!

(Allāh the Almighty’s blessings and peace be on His bountiful Messenger ﷺ and praise be to Allāh the Almighty, the Lord of the Universe.

Āmīn! Āmīn! Āmīn!

- Abū Anees Muhammad Barkat Ali Ludhianvi رَحْمَةُ اللهِ عَلَيْكَ

The Address

by

Abū Anees

Muḥammad Barkat 'Alī Ludhianvī مَدَنِيُّ الْعَرَبِيَّةِ

at

the inauguration of

Dār-ul-Ḥikmat

known as

Dār-al-Shifā'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ما شاء الله لا قوة إلا بالله

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزَّتِهِ بَعْدَ كُلِّ مَعْلُومٍ لَكَ اسْتَغْفِرُ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ - يَا حَيُّ يَا قَيُّومُ -

Bismillāh-irrahmān-irrahīm

Mā shā' Allāhu lā quwwata illā billāh.

*Allāhumma ṣalli 'alā sayyidinā Muḥammadin wa ālihi wa 'itratihi
bi'adadi kulli ma'lūmin laka. Astaghfirullāh alladhi lā ilāha illā huw
al-Ḥayyul Qayyūmu wa atūbu ilaihi. Yā-Ḥayyu yā-Qayyūm!*

(In the Name of Allah the Beneficent, the Merciful. As Allah the Almighty so desires. There is no power except with Allah the Almighty. O Allah the Almighty! Send blessings upon our leader Muhammad ﷺ, upon his progeny and his near ones equal in number to all that You know. I seek the forgiveness of Allah the Almighty. There is no other god but Him, the Living, the Eternal, and I turn to Him (in repentance). O the Living, O the Eternal!)

Distinguished Chairman, Honourable Members and My dear Guests!

Assalāmu 'alaykum wa raḥmatullāhi wa barakātuh! (Greetings of peace, mercy and blessings of Allāh the Almighty to you all!)

When I encountered the prominent figure of Ḥaḍrat Makhdūm 'Alauddīn 'Alī Aḥmad Ṣābir Kalyari تدریس و العزیز about thirty three years ago, I said to him: "I have renounced the world and what it contains. I have decided instead to spend the rest of my life in working for the sake of Allāh the Almighty." I resolved to do three things:

- ⊙ Constant *dhikr* of Allāh the Almighty the most High
- ⊙ The invitation to and spread of Islam
- ⊙ Selfless service to humanity

I then vowed never to accept anything from this world in whatever colour it may present itself as long as I live. I took this

vow retreating from the world in weariness and turning to Allāh the Almighty. I am withdrawing from the world not for a few minutes but for good. I will never come close to it again until death overwhelms me. I will live in the world as a traveller. A traveller possesses nothing except a few essentials and the clothing he wears. He has what he can carry easily. He does not have anything in excess of this. I will also try to count myself as those who are dead in their graves. The dead have no aspirations except to live again in the world in order to worship Allāh the Almighty. I was totally unaware of the extent of this stage. Nevertheless, I kept emphasising my vow praying thus: “O Allāh the Almighty, you may record this resolution of mine wherever You wish. It is that I will never make any property for myself in any corner of the world. I will never rest until I have properly distributed all that you have given to me out of Your Grace and Majesty. O Allāh the Almighty, I swear by You that Your sinful servant is living in this world of Yours for Your sake only. Nothing that belongs to the world is of any value to me whether it be attractive or highly valued. In all honesty everything other than You is useless and worthless. يا حي يا قيوم لا اله الا انت يا ارحم الراحمين - يا حي يا قيوم لا اله الا انت يا ارحم الراحمين آمين *Yā-Ḥayyu yā-Qayyūm Lā ilāha illā anta yā arḥamar-rāḥimīn! Yā-Ḥayyu yā-Qayyūm Lā ilāha illā anta yā arḥamar-rāḥimīn! Āmīn.* (O the Living, O the Eternal, there is no god but You, O the Most Merciful of the merciful. O the Living, O the Eternal, there is no god but You, O the Most Merciful of the merciful! Āmīn.”

“I am unaware of the touchstone for Your acceptance of worship. Therefore grant me the will to serve Your creation in such a way as is acceptable to You in Your court of splendour. Āmīn. *Yā-Ḥayyu yā-Qayyūm!* It was on the basis of these words and in the presence of our dear master Makhdūm ‘Alāuddīn ‘Alī Aḥmad Ṣābir Kalyari تدرن الو العزيز that this *Dār-ul-Ḥikmat* also known as *Dār-al-Shifā’* (Hospital) was set up. From that day onwards I have persevered by the grace of Allāh the Almighty according to my vow. That is, I will never make any property for myself in any corner of the world and will distribute all that You give me (O Allāh the Almighty) before I sleep at night.”

“In this bazaar of the world nothing of the world and its attractions have tempted Your humble servant nor have they

turned his attention towards them. I am in that very state in which I entered this bazaar of the world. A third of a Century has passed me by. Times kept changing over and over again. It changed from colour to colour and yet it is thanks to You, O Allāh the Almighty, that Your servant changed neither his state nor his vow. He is in the same state as he was when he entered this valley. *Al-Ḥamdu lil-Ḥayyil-Qayyūm fallāhu khairur-Rāziqīn!* (Praise be to the Living, the Eternal Allāh, the Best of Nourishers)”

This *Dār-ul-Ḥikmat* has been set up by absolute trust in Allāh the Almighty. It is being established for the welfare of humanity and is being run on total reliance (*tawakkul*) upon Allāh the Almighty. It needs no assistance from any governmental or non-governmental organisation. In other words it does not receive any kind of grant at all. The sole source of income comes from the gifts of those who believe in the cause of *Dār-ul-Ḥikmat*. It owns no property, has no permanent income and no capital whatsoever. It, therefore, has no bank account. I receive the funds from my friends personally and record them in the *Dār-ul-Ḥikmat* cash book. When I need to pay someone from it I hand it to him myself and record it in the cash book. My friends never request any kind of receipt from me. Whatever they give me it is with the knowledge that they are giving for the sake of Allāh the Almighty to a responsible person. This is sufficient for them. In the same way when I myself give something to someone in need I do it for the sake of Allāh the Almighty and in His presence. My distribution of the funds from my friends with my own hands is such a receipt as never goes wrong. *In shā' Allāh!*

Numerous of the everyday transactions are carried out for which producing receipts is not only irksome but also unnecessary. For instance, you might find in our accounts that assistance was given on occasion to twenty odd widows and their children for their upbringing. These widows are all illiterate, blind and distressed that asking them to produce a receipt for any payments is very embarrassing. After all, receipts do not always prove a person's integrity. We can get all sorts of receipts from almost any kind of place at any time.

We have also declared with complete faith and belief in the sovereignty of Allāh the Almighty that we will never request

anything from anyone to run the *Dār-ul-Ḥikmat* except from Allāh the Almighty. My sincere friends, faithful followers and beloved ones are among these. A third of a century has elapsed in this manner. Never has Allāh the Almighty put us in a situation of need. It was never acceptable to the pride of Allāh the Almighty that this *Dār-ul-Ḥikmat* should seek after others for any of its needs. We are very thankful to Allāh the Almighty that He has out of His infinite generosity never let us become needy of others. He has always fulfilled our needs with utmost compassion. *Al-Ḥamdu lillāh!*

In this *Dār-ul-Ḥikmat* known as *Dār-al-Shifā'* all are treated equally whether they be believers or non-believers, from the East or the West, rich or poor, regardless of race, colour, religion, nationality, beliefs and policies. None is favoured above others. All are treated with human dignity and respect. Impartiality and non-discrimination are the two distinguishing marks of this *Dār-ul-Ḥikmat*. On the way to *Dār-ul-Eḥsān* the following is inscribed on a billboard:

“Anyone can come to this *Dār-ul-Ḥikmat* known as *Dār-al-Shifā'* at any time whenever he wishes without fees, tips, or exchanges. He will receive free medical treatment, even if the wayfarer is a wondering gypsy, covered in filth on a cold Winter midnight.”

It is considered important that these golden rules of the *Dār-ul-Ḥikmat* should be established in writing so that nobody can subsequently change them according to will. The doctors of *Dār-ul-Ḥikmat* and its servants are all equally subject to these rules. These rules are enforced. It is essential for everyone to obey them. This is the touchstone which has to be upheld whatever happens. No one is allowed to break or cut across these rules in any way whatsoever. *Wa mā 'alainā ill-al-balāgh* (Our duty is only to convey).

People come and go day and night. When I have the ability to serve them I always do. I do not return anyone empty handed. I thank Allāh the Almighty the most Glorious, the most High that He has given this poor feeble servant of His the will to serve the sick and the needy among His creation.

Alḥamdu lil-Ḥayy-il-Qayyūm fallāhu khairur-rāziqīn! (Praise be to the Living, the Eternal Allah, the Best of nourishers).

Apart from injections and well known foreign medicines we do not buy any medicines from the bazaar. We prepare our own remedies. We never add any unnatural ingredient to our medicines. It is thanks to Allāh the Almighty the most Compassionate that our present work is sufficient on the basis of a few practitioners. To prepare medicines and to take care of patients we select some of those who attend daily from among the faithful volunteers. They work all day and in the evening hand over their tasks to another group of volunteers who work evening and night shifts. New volunteers arrive the next morning and continue with the work. Thus in the running of *Dār-ul-Ḥikmat* a new team is ever present with fresh zeal. This is not an exaggeration but an example of such determination of human enthusiasm that can never fall. It is a high that never sinks low. It is vigour that never cools down. Its strength is such that it would break the ties of the skies and the earth. *Mā shā' Allāhu lā quwwata illā billāh -- lā quwwata illā billāh-- lā quwwata illā billāh.* (As Allāh the Almighty so desires there is no Power except with Allāh the Almighty, there is no Power except with Allāh the Almighty, there is no Power except with Allāh the Almighty.)

If we had to sell ourselves in a bazaar of the world for the sake of saving its integrity in the event that humanity should fall low I swear by Allāh the Almighty that my friends and myself would be ready to do that. *In shā' Allāhu ta'āla al-'azīz* (If Allāh the Almighty, the Sublime so desires).

This *Dār-ul-Ḥikmat* though not regarded very highly by people today is only a small organisation. If Allāh the Almighty so wills it will never allow any narration from the *Salaf al-Ṣāliḥīn* (the pious of the past) to fall. It will advance to its destination with firm determination and to the best of its ability. The sole purpose of *Dār-ul-Ḥikmat* is selfless service to humanity. If it is true that the *Dār-ul-Ḥikmat* is directing its work towards supporting dying humanity, then its popularity will increase with time. *In shā' Allāh*, it will never lag behind any similar organisation in any developments. *In shā' Allāhu al-'azīz, wa mā tawfiqi illā billāh* (If Allāh the Almighty so desires, my success is nothing but from Allāh the Almighty)

I request those who are present to pray for the mercy of Allāh the Almighty to descend upon this *Dār-ul-Ḥikmat* known as *Dār-al-Shifā'*. *Āmīn!* May He shower His blessings upon it! *Āmīn!* May He give us the strength, ability and the will to fulfil this sacred duty with utmost effort and sincerity! *Āmīn!* Give us all the will to successfully carry out continuous and selfless service to humanity with full enthusiasm and satisfaction! *Āmīn!* May the sick who arrive at this place leave in good health! If you come in staggering may you return jumping in joy! If you arrive crying may you leave in laughter! If you come in distress may you leave in happiness! If you come in hopelessness may you leave full of hope! If you come empty handed may you return with gifts! If you come without faith may you return in good faith! Indeed to guide those who have gone astray is the greatest of services to humanity! *Āmīn!*

It is thanks to Allāh the Almighty Who is most Kind that He has bestowed upon this *Dār-ul-Ḥikmat* known as *Dār-al-Shifā'* an especially distinguished status, such that it never holds any funds or other savings in reserve. It neither owes anyone anything nor does anyone owe to it anything. Each day goes by in this manner such that in the evenings there is not even a little money left for tomorrow. This is the extent of the trust (*Tawakkul*) of *Dār-ul-Ḥikmat* that is bestowed upon it of which we can never thank enough. *Al-Hamdulillāh!*

O Allāh the Almighty with Your infinite Grace and Generosity may this distinguished status of excellence never fail! May it last intact until the Day of Resurrection!

Yā-Ḥayyu yā-Qayyūm! Lā ilāha illā anta yā arḥamar-rāḥimīn.
(O the Living O the Lasting! There is none except You, O the Merciful of the merciful!)

Abū Anees Muḥammad Barkat 'Ali Ludhianvi تدریس و العزیز
Dār- ul-Ehsān Pakistan

11 *Rabī' al-Ākhir* 1397 A.H.
(31 March 1977)

Declaration of Interest

My dear friends!

I tell you with conviction that I have not built any property or anything else from the gains of Dār-ul Ehsān. I have used the land I inherited from my late father to build:

- ⊙ A *Qur'ān* Athenaeum
- ⊙ A Study
- ⊙ A *Dār-al-Hikmat* known as *Dār-al-Shifā'* (a free Hospital)

These I have left as a Waqf (Trust) for public benefit. The distinguished quality of this voluntary hospital is that we treat each patient whether he is a minister or a prince absolutely free. Anyone can come whenever he wishes to seek medical attention. It may be on a cold Winter midnight and he may be a passer-by covered in filth.

Apart from this I have no other land in any corner of the world. I have no other property. I have no savings in any bank. I do not even have any petty cash. I do not possess gold, silver, diamonds or any other precious stones. I have no cattle, no horses, no camels, no sheep and no goats. I do not own a cycle, a scooter, a car or a television. My pocket is always penniless.

I never rest until I have distributed all that Allāh the Almighty has given me. As I have mentioned earlier I spend the day in this manner so that by nightfall I have left no money for tomorrow.

Our livelihood is like that of the birds. They leave their nests in the morning hungry and return in the evening satiated.

Al-Hamdu lil-Hayyil Qayyūm! Fallāhu Khairur-Rāziqīn!

(Praise be to the Living, the Eternal Allah Who is the Best of nourishers)

Executed on the blessed day of Friday, 10 *Shawwāl* 1400 AH (21 August 1980) by Abu Anees Muhammad Barkat Ali Ludhianvi مدرسہ العزیز

Appendix 1
The Holy Order:
Shajrah-i-Tayyibah

شجرہ طیبہ

قَادِرِيَّةٌ مُجَدَّادِيَّةٌ عَفْوَرِيَّةٌ رَجْمِيَّةٌ
كَبِيْرِيَّةٌ اَمْرِيَّةٌ بَرَكْتِيَّةٌ

یا رجیحاً رحم کر مجھ پر زُحْرُمْتُ مُصْطَفٰیؑ
اور حسن بصریؒ خیر التابعین کے فیض سے
خواجہ داؤد طائیؒ حضرت معروفؒ کرخ
خواجہ عبداللہ سرسی قطبیؒ اور حضرت جنیدؒ
حُبِّ اِیْمَانِی عطا کر اور رہ توحیدِ نیر
بوالفرح طرطوسیؒ کی برکت سے فرحتِ قیوم
دو جہاں کی دے سعادت از طفیلِ بوسعیدؒ
از طفیلِ بندۂ رزاقؒ دے روزی حلال
عبدالوہابؒ اور بہاء الدینؒ اور سعیدؒ
دینداری کو مری دے روشنی آفاق میں
دے گدائی اپنے گھر کی اے غنی بے نیاز
بوکن اور شمس دین عارف کی برکت الہ
فضل کر مجھ پر طفیلِ شاہ گداحانؒ کے
دے کمال اور بادشاہی دین کی مالک سر
خواجہ احمد مجدّد کے لئے اے ذی الکرم
ادمیت مجھ کو دے از برکتِ آدم شریفؒ

ہم زُحْرُمْتُ شہ مرداں علی المرضیؒ اللہ
اور حبیبِ عجمیؒ کی برکت سے خدیادکشا
ہر و شاہ دیں کی برکت سے غفورِ غفرط
بندۂ حق شیخ شبلیؒ کی دُعا سے یا خُدا
عبدالواحدؒ کے سبب سے یا اَخَذِ کھلا سدا
بوکن ہنکاریؒ کی حُرْمَت سے دے حنہ مرا
مُحٰی دیں محبوبِ سُبْحٰنِیؒ کی حُرْمَت سے حیا
شرف دے برکت سے شرف الدینؒ کی امانت
ان کی عزت سے کریما عقیل کابل کر عطا
از طفیلِ شمس دین صحرائیؒ با صدق و صفا
از سعی شاہ گدار حنؒ امام تقیبا !
اہل عرفاں میں جگہ دے مجھ کو تو روز جزا
وز طفیلِ آلِ فضیلِ صاحبؒ جو دوسنا
از طفیلِ شاہ کمالؒ و شاہ سکندرؒ با وفا
ہر ولایت اور مقام اور حال کر مجھ کو عطا!
اور محبت دے نبیؐ کی از حبیبِ کبریا!

از طفیل شاہباز و مومنین لگری ولی
 دے مجھے صدیقیت کا مرتبہ اے صدقا
 حفظ دے شرعی حدودوں کا مجھے یا حافظا
 مجھ کو بھی مقبول کرنا از کرم حضرت شعیبؑ
 سیدی عبدالرحیم اہل حکومت میں رحیم
 سیدی عبدالکریم اہل حکومت میں کریم
 یا کریم! از طفیل سیدی میر احسن
 بو انیس شیخ عالم با واجی برکت علیؑ
 یا الہی شاہ برکت کی ولایت کے طفیل
 و ز طفیل جملہ متاں متے عرفاں بدہ
 من کمینہ را یکے جرعہ جام و لکشا!

یٰحٰی یٰاَقِیُّوْمُ! فَتَقَبَّلْ! اٰمِیْنُ

فیضان فیض
 حضرت بو انیس محمد برکت علیؑ کو ذوق نوری تشریح العزیز
 بانی دارالاحسان

The Holy Order: Shajrah-i-Tayyibah

Qadariyyah, Mujaddadiyyah, Ghafooriyyah, Rahimiyyah,
Karimiyyah, Amiriyyah, Barkatiyyah

O Lord, grant me mercy for the honour of al-Mustafa ﷺ,
As well as for the honour of the King of the brave 'Alī ul-Murtaḍā: كرم الله وجهه
And, O Lord, enliven my heart for the grace of Ḥasan ul-Baṣrī,
The noblest amidst the Ṭabī'in and for the blessings of Ḥabīb al-'Ajmi.
O the Forgiver, forgive my omissions for the blessings of the two,
Darwood Tai' and Ma'roof al-Karkhī, and for them grant remission too.
For the supplication of Khawāja 'Abdullah Sari as-Saqati,
Ḥaḍrat Junayd' and the truthful servant Shaykhī ash-Shūblī,
O Lord, grant love for the "Belief" as well as the, "Path" of Tawḥeed;
O Lord, guide us on the "Path" always for the sake of Your beloved 'Abdul Wāḥid'.
For the blessing of Abu al-Farah al-Tartoosi" grant happiness everlasting.
For the honour of Abu al-Ḥasan Hankāri", grant me goodness all surpassing.
Grant honour in both the Worlds because of Abu Sa'eed',
And humility for the honour of the Allah's beloved, the Reviver" of the Creed.
O my Lord, grant the Ḥalāl living for the sake of 'Abdur-Razāque", the servant,
And excellence for the blessing of Sharaf-ud-Din", the commandant.
O the Gracious, grant perfect understanding for the honour
of 'Abdul Waḥḥāb", Baha-ud-Din" and Sayyid 'Aqīl", and to them Your favour.
On behalf of Shams-ud-Din" enlighten my faith in the firmaments
Who is the desert-dweller, the honest one and of good intents.
Grant the mendicity at Your house, O the Gracious and the Independent,
For the efforts of Shah Gada Rahman", the leader of the pious and consistent.
For the blessing of Abu'l Ḥasan" and Shams-ud-Din", the blessed of ascension,
O Allah, grant me a place amidst the knowledgeable on the Day of Resurrection.
Shower Your graces upon me for the sake of Shah Gada Rahman"
As well as for the sake of Faḍyl", given to charity and everything human.
Grant me, O my Master, the perfection and the rule of the Deen too
For the sake of Shah Kamāl" and Shah Sikānder", the faithful two.
Grant me, O Most Exalted, the depth, the stage and the state
For the sake of Khawāja Badar-ud-Din Ahmad as-Sarḥīndī", the great.
For the blessings of Adam Sharif", render me humane,
And love for the Holy Messenger because of Ḥabīb Kibriya", the sane.
Because of Shah Bāz" and Momin Gagri", the Awliyā,

Grant me as well the Faith of the Awliyā.

O the Truthful, grant me the grandeur of the Şiddique رَوَّابِيَّةٌ

For the grace of the leader of mystics Bishwani Şiddique.

O the Guardian, grant me the safeguard of the limits of the Şari'at

For the efforts of Hāfiẓ Muhammad*, the perfect, the pious patriot.

Accept me as well for the grace of Hadrat Shu'aib*

And for the grace of Abdul Ghafoor*, the World Qutub.

Appoint me leader to the pious for my guide Abdul Raḥim*

Who is in the World most humble and in the synod a Raḥim.

Appoint me leader to the pious, for my guide Abdul Karim*

Who is in the World most humble and in the synod a Karim.

Because of Sayyid Amir ul-Hasan*, grant O the Merciful,

The dress of truth and piety, the insignia of Faq'r in full.

That Bawa-Ji Abu Anees Muhammad Barkat Ali* رَحْمَةُ اللهِ عَلَيْكَ Shaikh Al-Alim of all

Imbued Faq'r, self-denial and silence with patience and submission in full

Grant me reflection, ministrations and spread of Din O the Almighty Lord,

For the sake of Shaikh Barkat's stage, as well as Your remembrance of his sort!

And because of the mystics all, the Gnostics intoxicated,

Grant me, the insignificant, a draught of the drink, hearty and spirited.

Āmen! Āmen! Āmen!

Yā-Hayyu yā-Qayyum!

Mian Muhammad Shafi Gondal 'Afi 'Anhu

Rector

Camp Dār-ul-Eḥsān

Faisalabad

Pakistan

اللَّهُ

Appendix 2

The Holy Prophet ﷺ and the Holy Shaykhs

1. As a great grandson of Prophet Ishmael عليه السلام the Holy Prophet Muhammad ﷺ was born on the morning of 22 April 571 CE to Abdullāh, the son of Abdul Muṭṭalib, the head of the Quraish tribe in Makkah al-Mukarramah. For his truthfulness and praiseworthy conduct, he commanded the respect and honour of his people, and earned the title of *al-Amīn* (the trusted one). At forty, he had from Allah the Almighty the first of a series of revelations which, during the next twenty three years, culminated into *Al-Qur'ān*, the last and final Divine message to the whole of mankind, wherein he has been addressed with titles such as Ṭā-Hā, Hā-Mīm, Yā-Sīn and the most befitting and unique appellation of *Raḥmat-unlil-‘Ālameen* (Mercy to the Worlds). Knowledgeable of the apparent and the hidden, he is the cherished exemplar and mentor of every Muslim, especially the *Ahl-e-Sulūk* thus helping them with realisation of the Ultimate Reality. The leader and last of the line of prophets, Muhammad *Muṣṭafā Ahmad Muḥtabā* ﷺ passed away on 12 Rabi ul-Awwal 11 AH (632 CE) in *Madīnah al-Munawwarah* where his tomb in *Masjid-un-Nabi* is annually visited by millions of people from all over the World.

2. *Imam al-Mashāriq wal'-Maghaghārib* Ḥaḍrat 'Ali al-Murtaḍā رضي الله عنه bin Abi Ṭalib (d. 20 Ramaḍān al-Mubarak 40 AH/661 CE) was the Fourth Caliph in succession to the Muslim Empire founded by the Holy Prophet ﷺ, whose cousin/son-in-law he was. In his sayings (*al-Ḥadīth*), the Holy Prophet ﷺ has said: "I am the city of knowledge and 'Ali is its gateway." He is well known for ascetic practices and held as the beacon light of *Faq'r* by the *fuqarā'* (pl. for *faqī'r*). His shrine in Najaf (Iraq) is a

centre of attraction for the seekers of truth and *Nahj al-Balāgha*, the collection of his sayings, is the sufic text for novices.

3. *Ḥaḍrat Khawaja Ḥasan al-Baṣri* رَضِيَ اللهُ عَنْهُ (Iraq) was born in Madinah al-Munawwarah, brought up and lived in Baṣra until he died on 5 *Rajab* 110 AH/728 CE where he was also buried. He is accredited with founding of *'Ilm al-Qulūb* (Science of Heart). He led an austere life and often said: "The lightly burdened shall be saved and the heavily laden shall perish."

4. *Ḥaḍrat Khawaja Ḥabib al-Ajmi Abu Muhammad* رَضِيَ اللهُ عَنْهُ (d. 3 *Rabi' al-Thani* 156 AH; buried in Baghdad) was a native of Persia and hence titled *al-Ajmi*; had only a working command of Arabic but excelled in mystical stages for 'his heart was not sallied by hypocrisy and was well-pleased with Allah the Almighty'

5. *Ḥaḍrat Khawaja Dawood Tai' bin Ayaḍ Abu Ali al-Tamimi* رَضِيَ اللهُ عَنْهُ (d. 27 *Rabi' ul-Thani* 265 AH; buried in Baghdad) acquired learning from *Imam Abu Hanāifa bin Thabit al-Kharraz*, the well-known legalist in Islamic Jurisprudence, whom he asked, 'What shall I do now?' The Imam replied: "Practice what you have learnt, for theory without practice is like a body without a spirit."

6. *Ḥaḍrat Kawaja Ma'roof al-Karkbi* رَضِيَ اللهُ عَنْهُ (d. 20 *Muharram al-Harām* 200 AH/815 CE; buried in Baghdad), a great sufi mentor of the early ninth Century, avoided hairsplitting discussions of the jurists and once commented: "When God loves His servant, He opens the door of actions (ie, religious practices) and closes the door of theological disputations."

7. *Ḥaḍrat Kawaja Abdullāh Sari as-Saqāṭi* رَضِيَ اللهُ عَنْهُ (d. 6 *Ramadan al-Mubarak* 253 AH/867 CE; buried in Baghdad), enjoyed high spiritual rank, discussed mystical states (*aḥwāl*) and stood for the efficacy of 'real mutual love between man and Allāh the Almighty.'

8. *Ḥaḍrat Khawaja Abu al-'Alam Junayd al-Baghdadi* رَضِيَ اللهُ عَنْهُ (d. 27 *Rajab* 298 AH/910 CE; buried in Baghdad), developed

further his uncle *as-Saqati's* discourses about *Tawheed*, now preserved in *Nafhāt al-Uns*. A sufi of a high caliber, Junayd wrote many books e.g., *Kitāb al-Fanā* and *Kitāb Daw'a'al Awāh* and had founded after him the Junaydiyyah Order which insists on more sobriety (*sah'w*) and less rapture (*ghalaba*).

9. *Ḥaḍrat Shaykh Abu Bakar Muhammad Ja'far bin Yunus ash-Shibli* رَضِيَ اللهُ عَنْهُ (d. 27 *Dhi al-Ḥajjah* 334 AH/945 CE: buried in Baghdad) was a government official till he had an inner conversion and became an abstracted mystic, who survived *Ḥusayn Ibn Manṣūr al-Ḥallāj* by twenty three years. Ash-Shibli was equally absorbed in love of Allāh the Almighty demonstrably when he reproached someone whose beloved had died thus: "O fool, why do you love someone who can die." -*Tadhkirāt ul-Awliyā'* by *Fariduddin Aṭṭār*.

10. *Ḥaḍrat Abdul Waḥd bin Abdul Azīz al-Tamīmī* رَضِيَ اللهُ عَنْهُ (d. 26 *Jamadi ul-Thani* 445 AH; buried in Baghdad).

11. *Ḥaḍrat 'Alā-ud-Dīn Abu al-Farah Ṭarṭoosī* رَضِيَ اللهُ عَنْهُ (d. 2 *Sha'bān* 447 AH; buried near *Imam Aḥmad bin Ḥanbal* in Ṭarṭoos in Spain).

12. *Ḥaḍrat Shaykh Abu'l Ḥasan bin Yusuf Quraishi Hankārī* رَضِيَ اللهُ عَنْهُ (d. 3 *Muḥarram al-Ḥarām* 486 AH; buried in *Ḥankarā*, Tunisia).

13. *Khawaja Abu Sa'eed Mubarak bin Alvi Makhzoomi* رَضِيَ اللهُ عَنْهُ (d. 7 *Sha'ban* 513 AH; buried in Baghdad).

14. *Ḥaḍrat Ghawth ul-A'zam Shaykh Muḥiyyud-dīn Abdul Qādir al-Fīlanī* رَضِيَ اللهُ عَنْهُ (d. after 'Isha on Saturday 11 *Rabi ul-Thani* 561 AH/1166 CE at the age of ninety one years, seven months and nine days) was born in Gilan in Iran, hence *al-Fīlani*, in 470 AH/1077 CE and educated in Baghdad (Iraq), wandered as an ascetic in the deserts of Iraq for 25 years and emerged as a renowned preacher of Baghdad and laid the foundations of *Qādirīyyah Order*. He wrote many legalistic treatises, the Divine Questionnaire called *al-Ghawthiyyah* or *al-Mirajīyyah* being widely read by *Qādiris* for ecstatic experience. There are many

Qadirites who have been exalted saints of their time. His tomb in Baghdad is visited by pilgrims from far and wide.

15. *Ḥaḍrat Shaykh Saif-ud-Din Abdul Razzāque bin Ḥaḍrat Gawth al-A'zam* رَضِيَ اللهُ عَنْهُ (d. 6 Shawal al-Mukarram 603 AH; buried in Baghdad).

16. *Ḥaḍrat Sharaf-ud-Din Naqsh'bandi* رَضِيَ اللهُ عَنْهُ (d. 27 Ṣafar al-Muzaffar 573 AH; buried in Baghdad).

17. *Ḥaḍrat Abdul Wahbāb* رَضِيَ اللهُ عَنْهُ (d. 18 Sha'bān al-Mu'azzam).

18. *Khawaja Bahā-ud-Din Naq'shbandi* رَضِيَ اللهُ عَنْهُ (d. 3 Rabi ul-Awwal 791 AH/1390 CE; buried in Qasr-i-'Abdan, Bukhara) founded *Naq'shbandiyyah Order* that is built around eight well-known principles the first one being *hosh bar dam* (awareness in breathing), *Dhik'rullāh* in silence and no music or *samā'*. The Order has flourished well in the sub-Continent and have many famous and exalted spiritual guides e.g., *Mujaddid Alif Thani* and *Khawaja Mir Dard* (1721-1785 CE).

19. *Ḥaḍrat Sayyid Aqil* رَضِيَ اللهُ عَنْهُ (d. 21 Ṣafar al-Muzaffar 1007 AH; buried in Sahrā-i-Kabul Zai Khail).

20. *Ḥaḍrat Shams-ud-Din Sahrāi* رَضِيَ اللهُ عَنْهُ (d. 23 Rajab 1069 AH; buried in Sahrā-i-Kabul Zai Khail).

21. *Ḥaḍrat Shah Gadā Raḥmān The First* رَضِيَ اللهُ عَنْهُ (d. 9 Rajab 1105 AH; buried in Multan, Pakistan).

22. *Ḥaḍrat Khawaja Abu'l Ḥasan Fadyl* رَضِيَ اللهُ عَنْهُ (d. 4 Dhi al-Ḥajjah 1112 AH; buried in Kabul).

23. *Ḥaḍrat Shams-ud-Din Arif* رَضِيَ اللهُ عَنْهُ (d. 951 AH; buried in Gulshina-i-Arab).

24. *Ḥaḍrat Shah Gadā Raḥmān The Second* رَضِيَ اللهُ عَنْهُ (d. 1035 AH).

25. *Ḥaḍrat Shah Fudyl* رَضِيَ اللهُ عَنْهُ.

26. *Ḥaḍrat Shah Kamāl Keithley alias the Jogi* رَضِيَ اللهُ عَنْهُ (d. 19 *Jamadi ul-Thani* 981 AH; buried in Keithley in Ruhtak, India) received his cloak of *Faqr* from the *Ghawth ul-A'zam* via his son *Abdul Razzaque* and eventually passed it on to the *Mujaddid Alif Thani* down through *Ḥaḍrat Shah Sikander Keithley al-Qadiri*. For his knowledge and mystical commands, Muslims and Hindus all revered *Shah Kamal*.

27. *Ḥaḍrat Shah Sikander Keithley al-Qadiri* رَضِيَ اللهُ عَنْهُ (d. 11 *Rajab* 1023 AH; buried in Keithley), as a young boy, remained in the company of pious people. Once he wore *Shah Kamal's* turban and held in authority his walking stick whilst he was busy performing the ablution. The story has it that seeing this 'he hugged the boy in affection and proclaimed him as his would-be-successor'. *Shah Sikander* commanded great respect all over the sub-Continent where, with his help, many *Qādirīyah Zāwīyahs* were set up.

28. *Ḥaḍrat Khawaja Shaykh Badar-ud-Din Ahmad as-Sarhindi* رَضِيَ اللهُ عَنْهُ (d. 28 *Safar* 1034 AH/1624 CE; buried in Sarhind Sharīf, India) was an acknowledged *Naq'shbandīyah* reformer at the advent of the Second Millenium of the Islamic Calendar hence known as *Mujaddid Alif Thani* and also *Imam-i-Rabbāni* (the divinely inspired Leader), was *Shah Sikander's* disciple, a great exponent of *Waḥdat ush-Shuhūd* (Unity of Vision) vis-a-viz *Ibn al-Arabi's Waḥdat ul-Wajūd* (Unity in 'Being') and fought against the Moghul Emperor Akbar's *Din-i-Ilāhī* commonly known in the West as Synchronism of Religions. His teaching is preserved in his epistles which have been compiled in *Hirz al-Inayat* by *Muhammad al-Hifzi*.

29. *Ḥaḍrat Sayyid Adam Binori* رَضِيَ اللهُ عَنْهُ (d. 23 *Shawal* 1053 AH; buried in *Madinah al-Munawwarah*) belonged to the descendants of the Holy Prophet ﷺ who settled in Rome and then migrated to Sarhind in India. He served in the army for a while where he came across many exalted mystics till he finally embraced the *Imam-i-Rabbani*, benefited spiritually and succeeded him.

30. *Ḥaḍrat Shaykh Habib Sahib Peshawari* رَضِيَ اللهُ عَنْهُ (d. 13 Safar 1093 AH; buried in Peshawar, Pakistan).

31. *Ḥaḍrat Shaykh Shahbaz Sahib* رَضِيَ اللهُ عَنْهُ (d. 2 Sha'ban 1144 AH; buried in Peshawar, Pakistan).

32. *Ḥaḍrat Hafiz Muhammad Momin Sahib Mashu Ghaghar* رَضِيَ اللهُ عَنْهُ (d. 16 Sha'ban 1184 AH; buried in the district of Peshawar, Pakistan).

33. *Ḥaḍrat Ṣiddique Bishwani* رَضِيَ اللهُ عَنْهُ (d. 17 Safar 1198 AH; buried in Bunair, Sawat in Pakistan).

34. *Hafiz Muhammad Ba Kamal Hafiz Muhammad Shah* رَضِيَ اللهُ عَنْهُ (d. 26 Rabi ul-Thani; buried in the village 'Umar Zai, Peshawar).

35. *Ḥaḍrat Hafiz Khawaja Muhammad Shu'aib Tor Dher Sahib* رَضِيَ اللهُ عَنْهُ (d. 16 Rajab 1238 AH; buried in Mardan, NWFP, Pakistan).

36. *Ḥaḍrat Akhwand Abdul Ghafoor Saidu Baba Sahib* رَضِيَ اللهُ عَنْهُ (d. 8 Muḥarram ul-Ḥaram 1295 AH; buried in Sawat, Pakistan).

37. *Ḥaḍrat Shah Abdul Rahim* رَضِيَ اللهُ عَنْهُ (d. 21 Rabi ul-Awwal 1303 AH; buried in Dunbiwallah, Saharanpur, India).

38. *Ḥaḍrat Sarkar Qari Shah Abdul Karim* رَضِيَ اللهُ عَنْهُ (buried in Nasirpar Kalan, District Sargodha, Pakistan).

39. *Ḥaḍrat Makhdoom ul-Mulk Shah Ḥakim Amir ul-Ḥasan* رَضِيَ اللهُ عَنْهُ (d. 22 Ramadan ul-Mubarak 1367 AH; buried in Saharanpur), an eminent and contemporary sufi master, wielded great spiritual excellence and practiced *Tibb-i-Nabvi* (The Holy Prophet's (ﷺ) Medicine) as his selfless service to the Almighty Allah's ailing creatures. He is the *Peer-i-Tareeqat/Shaykh* par excellence of *Ḥaḍrat Abu Anees Muhammad Barkat Ali Ludhianvi* رَضِيَ اللهُ عَنْهُ.

40. *Ḥaḍrat Abu Anees Muhammad Barkat Ali Ludhianvi* رَضِيَ اللهُ عَنْهُ Born to a farming family in the town of Berhami in the District

of Ludhiana (India) on 29 *Rabi al-Ākhir* 1329 AH (27 April 1911 CE), served as an army officer for 15 years. Because of his inextricable devotion to the Faith of Islam he was honourably boarded out in 1945 when 26 big nations including India were at war. Later he migrated during the partition of the sub-Continent in 1947 CE to Pakistan where he moved around but finally built a *katch'cha* mosque and a few thatched huts, the place now known as *Dār-ul-Ehsān*, and lived there with his wife and children until the end of 1984. Then he moved along forty miles and resided on the bank of a canal near Faisalabad.

The *Dār-ul-Ehsān* is growing steadily. It has a huge mosque, an expansive library, a school-seminary and a well-equipped hospital all set aside for free use by everyone.

Devoted as he has been to Islamic righteousness and the shunning of evil throughout his life, 'he is', to quote *Dr Hakim Ghulam Moin-ud-Deen Chisti*, an American convert to Islam and *Shaykh-ul-Chishtiyyah* of America, 'truly the embodiment of the heart and soul of the *Deen* of Islam, and all people should strive to emulate him as he is one who comes so close to fulfilling the *Sunnah* of our beloved Prophet ﷺ.' To the seekers of Truth following some 14 Orders in Islamic Mysticism he imparted knowledge that he had acquired during a half of a century through his own inner search, communication with Muslim divines, dead and alive, and from Nature.

Besides 'these lessons of reality' enshrined in his monologues, these volumes, as an orientalist aptly sums it up, the author has to date written and published some 300 books, all on different aspects of Islam. The books which run into thousands of pages are supplied free of charge for the benefit of the *Ummah* of the Holy Prophet Muhammad ﷺ.

His Army Commandant Brigadier WLD Veitch has, in his confidential report, described the author thus: "It is not an exaggeration to say that I have never met a man in India to touch him. He is as keen as mustard. He works as a clock works in the office as well as on the columns." Having reached the highest wrung of the ladder of *Taşawwuf*, Abu Anees Muhammad Barkat Ali رحمته الله عليه died on 16 *Ramaḍān al-Mubārak* 1417 AH/26 January 1997, buried at Camp *Dār-ul-Ehsān*, which *Zawiyyah* is managed by a board of trustees headed by Mian Muhammad Shafi Gondal.

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رَبَّنَا اقْبَلْنَا بِرَبِّكَ إِنَّا كُنَّا مِنَ الْعَالَمِينَ

سُبْحَانَكَ رَبَّنَا الْعِزَّةِ مَا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ الْعَلِيِّ

آمِينَ

What is Dār-ul-Ehsān?

Dār-ul-Ehsān, literally meaning 'the House of Blessing', is a voluntary Islamic institute situated in the District of Faisalabad, Pakistan. It has been defined as an 'abode of benefactors who worship Allāh the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *D'awah-o-Tableegh al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* (Tradition) of the Holy Prophet, Muhammad ﷺ, the fountain-head of Islam.

People throughout the World from all walks of life, those who practise a little to those who practise their religion profusely, visit the institute. In this way they satisfy their religious aspirations.

Sessions of incessant *Dhik'r* (remembrance of Allāh the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and repository for the worn out copies of the *Holy Qur'ān* have been built, a school for destitute and orphans and a well-staffed hospital have been established, administering their services free of charge.

Abu Anees Muhammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dār-ul-Ehsān*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in Arabic, Chinese, Persian and English. *Kitāb-ul-'Amal Bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (Holy Succession), *Makshoofāt-e-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Asmā-un-Nabi-al-Karīm* (the Bounteous Names of the Holy Prophet ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dār-ul-Ehsān*, has been published regularly for the benefit of the Muslim Community until his demise in 1997. It has included research articles, translations and commentaries on the *Holy Qur'ān* and the *Hadīth*, medical cures prescribed by the Holy Prophet ﷺ and *Abu Anees Muhammad Barkat Ali's* own words of guidance and insight.

- Muhammad Iqbal

Selected
Publications By
Abu Anees
Muhammad
Barkat Ali
Ludhianvi

The books which run into thousands of pages are supplied free of charge for the benefit of the *Ummah* (the Muslim Nation) of the Holy Prophet Muhammad ﷺ.

Dār-ul-Ehsān Publications is a voluntary organisation have published some of the author's work in English. A few titles are listed here for reference:

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2. *Makshoofāt-e-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing), Volumes I-V
3. *Makshoofāt-e-Manāzal-e-Ehsān Al-Ma'roof Maqālat-e-Hikmat* (Manifestations of the Stages of Blessing - The Words of Wisdom): Volumes I-XXX, English edition in Volumes I-VII & XX-XXI
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