An ‘Introduction’ to

HAZRAT MOULANA ABDUL HAMID SAHEB (دا املس)
Three or four days had passed in doing various duties. I was also occupied by sometimes giving a few lessons and informal talks by request.

I had the fortune of arriving at the highly recognised, and distinguished Institute, Madrasah Arabia Islamia, in Azaadville (Johannesburg), South Africa on Tuesday, the 8th of July, 1997. As I reached South Africa, my intention was to visit this institute. However, as they were having their vacation break, I got delayed. I have heard a lot about this institute, and the respectable name of its founder and principal, Hazrat Moulana Abdul Hamid Saheb, in Pakistan. Some Ulama had especially requested that I convey their Salaams to Hazrat Moulana Abdul Hamid Saheb. I too, had a great desire to meet the aforementioned Hazrat Moulana. Anyway, when I phoned, Hazrat Moulana’s friendliness and sincerity was beyond my expectations, and Hazrat Moulana invited me to the Madrasah, and for supper. Subsequently, at about Maghrib time, as we were approaching the Masjid, from a distance, I saw a beautiful, and magnificent building which portrayed the dignity of Islam, and this, in a non-Muslim country. I saw many such institutions in South Africa, all of them are praiseworthy, and in line with religious conformity. However, this institute stands out. I performed my Maghrib Salaah in the Jaame Masjid of this institute. It was filled to capacity with students from the Madrasah, and it is a very beautiful and vast, spacious Masjid.

After performing my Maghrib Salaah, I met Hazrat Moulana Abdul Hamid Saheb, the principal, and founder of this institute, for the first time, and I expressed to Hazrat Moulana, that I desired to meet him for some time now, as I had heard a lot about him. Hazrat Moulana then replied, “After having seen me you must have regrets, as I am not in person, as what you
might have heard, or imagined me to be. I am but an ordinary
person.”¹ Hazrat Moulana’s reply has not terminated my
astonishment, and until today these words still echo in my ears.
Hazrat Moulana’s humility and self-annihilation is inherent
to such an extent, that this great servant of Allah, and Aalim
of Deen thinks nothing of himself.

I immediately replied that Hazrat Moulana in his personage
superseded whatever I heard, or imagined him to be.

“Shonidah ke bawad maawinde deedah.”²

The house is a short distance from the Masjid. Our discussion
continued while we had our meals. Hazrat Moulana with perfect
affection added that as long as I am going to be in Johannesburg,
I should be his guest. Subsequently, I accepted Hazrat Moulana’s
invitation and agreed to stay at the Madrasah for a few days.
Seeing that I have a preference to staying in a Madrasah, the
environment is familiar and intimate, and listening to the
Qur’aan Shareef, and the Hadith of Rasulullah (سلاسل)
is an added blessed opportunity.

This Madrasah is a great Deeni institution. There are more
than four hundred students studying in this Madrasah. Apart
from local students, there are the students from the west,
Africa, as well as Arabia, who are studying at this institute.
Initally, conversant study medium is English, the medium is
then later changed to Urdu. Apart from Hifzul Qur’aan Shareef,
lessons are catered for in Hadeeth Shareef right until the
final stage of Aalim graduation. There are great and reputed
Asaatiza (tutors), who are fulfilling their duties to completion
by tutoring the students in this institute. Apart from the tutoring
(Taaleem) facility, the students are guided in right living, and
social and general etiquettes, spiritual nurturing (Tarbiyat).

¹- Throughout this article, Hazrat Muhammad Hanif Saheb (اكتب), with
humility, refers to himself as Ahqar, meaning non-entity.

²- A Phaarsi quote equivalent in meaning to “Seeing is believing, hearing is
decieving”
Seeing the students, I became envious. They wore *Amaamas* which conformed to *Sunnat*. Their dressing was in line with *Shariat*. All the students were found to congregate for *Salaah* with *Jamaat* before *Takbeere Ula*. In my opinion, the *Madaaris* of Pakistan should also give *Tarbiyat* (spiritual nurturing) preference to *Taaleem* (education). These days, this aspect requires greater attention. I stayed here for four days. *Hazrat Moulana Abdul Hamid Saheb* was extremely hospitable.

*Hazrat Moulana*'s allegiance (*Bay’at*) connection is with the *Khaleefa* of *Hazrat Moulana Abrarul Haq Saheb* ( Hazrat Moulana Hakeem Muhammad Akhtar Saheb (Karachi), has also given *Khilaafat* to *Hazrat Moulana*. *Hazrat Hakeem Saheb* (*dzamalullahi wasalam*)’s grace is clearly visible in South Africa. Many leading *Ulama* are *Mureeds* and *Khulafaa* of *Hazrat Hakeem Saheb* ( Hazrat Hakeem Saheb (Karachi). In each city, the *Ulama* and people in general have a connection with *Hazrat*. It wouldn’t be untrue if it were said that at this time in South Africa, the largest gathering of adherents and associates belong to *Hazrat Hakeem Saheb*. *Hazrat Hakeem Saheb* ( Hazrat Hakeem Saheb (Karachi) is a prominent member of the advisory board of the Karachi *Madaaris*, Multan and the *Khairul Madaaris* looks upon *Moulana Akhtar Saheb* ( Hazrat Hakeem Saheb (Karachi) with great affection. *Hazrat* always cherishes us with his compassion and *Duaas*.

In my travel to South Africa, among those people who had hosted me, *Hazrat Moulana Abdul Hamid Saheb*’s name comes foremost to mind. Words do no justice in expressing my thanks to the kindness and affection he has shown me. I will never forget the hospitality and affection I got from *Hazrat Moulana*. The aforementioned *Moulana* has a temperament in which is combined knowledge and practice, he is a man of piety, humility, simplicity, good character, compassion and hospitality. *Hazrat Moulana* is a living example of sincerity, Godliness, and the simplicity of our pious predecessors. *Hazrat Moulana* has *Mureeds* also, *MASHA-ALLAH* in adequate numbers.
This servant begins with continuous Shukr (thanks & appreciation) as well as all praises to his Beloved Creator, Allah(سُمِّيْهُ وَتَعَالَى)، and abundance of Durood upon our Beloved Nabi-e-Kareem (صلى الله عليه وسلم). This Kitaab has been compiled from Majaalis that were conducted after Salaatul ‘Asr, to before Iftaari, during the blessed month of Ramzan over twelve consecutive days. I am humbled that my Beloved Peer-o Murshid, Hazrat Moulana Shah Abdul Hamid Saheb (Aaaziadi Azam Allahu Fuyudh Ahum wa Ataa Allahu Umrahum) has afforded me the opportunity of compiling this Kitaab.

The Laqab (title), “Aazaadi” is very appropriate in two aspects. Firstly, as the Sahaba (رسالى اللہ ) were given titles from where they had resided. An example of this is of Hazrat Abu Zarr Gifaari (شیخ الشمر) who came from Giffaar. Hazrat Salman Phaarsi came from Persia, hence his title “Phaarshi”. This practice continued through the history of Islam to our latter day Ulama. Hazrat Moulana Ashraf Ali Thaanwi (رسالى اللہ ) resided in Thaana Bhowan. hence Hazrat’s Laqab is “Thaanwi”. Hazrat Moulana Rashid Ahmad Gangohi resided in Gangoh, hence Hazrat’s title was “Gongohi”. Hazrat Moulana Shah Maseehullah Khan Saheb Jalalabadi resided in Jalaalabad, hence Hazrat’s title is “Jalalabadi”. Hazrat Moulana Abdul Hamid Saheb resides in Azaadville thus the title “Aazaadi” is appropriate.

Secondly, through the Fazal and Karam (bounties and generosity) of Allah(سُمِّيْهُ وَتَعَالَى), Allah(سُمِّيْهُ وَتَعَالَى) has gifted Hazrat (زوات رَحْمَتِ اللَّهِ) to us, and through Hazratwala’s guidance, assists us to be Aazaad (free). Free from the shackles of misguidance, therefore this is further appropriate for Hazratwala’s Laqab of “Aazaadi”.

Unfortunately justice has not been done to Hazratwala’s originally conveyed talks in this or any of the other Kitaabs in the series.
MAWAAIZ-E-HAMEEDIYYA, as I firmly believed that the first hand, heart-to-heart recipient of Hazratwala’s talks benefits most, and benefits best. However, undoubtedly there is yet much benefit to be derived from reading and practicing on Hazratwala’s advices reflected in this Kitaab.

All good derived is derived from the Barakat of Hazratwala, and all shortcomings must be attributed to the compiler. It is hoped that any all shortcomings be highlighted and brought to the notice of the compiler for rectification.

This servant also expresses Shukr to his Ustaad-e-Muhtaram, Hazrat Moulana Muhammed Rafeeq Motara Saheb (Darul Uloom) Madrasah Arabia Islamia (Daarul Uloom), Azaadville for all the handwritten Arabic and Urdu text written for this Kitaab. Appreciation is also expressed to all who assisted in the compilation of this Kitaab. Your rewards are from Allah (سبحانORYعلي) alone.

Boundless Shukr is also expressed to Ahmad Chacha Amejee (Dharee Chacha) for his persistance in having this book published, as Dharee Chacha insisted that the values of these Duaas be made known to as many people as possible.

(Abu Muhammad)
A LESSON FROM MY SHEIKH’S SILENCE
(A SENSE OF KNOWLEDGE)

“One day”, a Saalik relates, I performed my Zohar Salaah in a Masjid, a distance away from the Masjid I normally attended for Salaah. Upon leaving the Masjid, as I reached the door, I noticed a pair of sandals that looked identical to my Hazrat’s sandals in the shoe rack. Those acquainted with the feelings of closeness and love for their Sheikh will relate to my ecstatic feelings that not only did I have the opportunity of performing that congregational Salaah with my beloved Sheikh, but also, it was evident that he was still in the Masjid. This would afford me the opportunity of greeting, and meeting him, and also spending time in Nafl et’tikaaf, and also probably listening to a few words of advice. So, with a broad smile on my face, and an ecstatic, pounding heart, I removed my sandals, and started my way back into the Masjid proper. I had hardly taken two steps, when I stopped, turned around, wore my sandals and proceeded to the car park. You see, although it wasn’t directly said to me, but I was taught by my Hazrat’s actions, that those sandals although similar to what my Hazrat wore were not his. My Hazrat's sandals would not face the Qiblah neither the toe end, nor the heel end due to the respect my Hazrat has for the Kaabatullah, a sense of knowing.
INTRODUCTION

The wisdom as to why Duaas ‘do not get accepted’, remember, Duaas always get accepted, though we don’t see them getting accepted immediately. What is the wisdom in this?

Hazrat Moulana Qasim Nanotwi (రుటియా నానోతివి) says that many people are so sincere in making Duaa with tears, that the smoke of their sincerity, and their crying reaches the Heavens. In other words, they make a connection with Allah (سَمِّيَّةً وَعَزِيزًا) to this extent, that the fragrance of the supplication goes beyond the Arsh of Allah (سَمِّيَّةً وَعَزِيزًا). However, there is a delay in this supplication being accepted. Seeing the delay in this Duaa being accepted, the Malaika (angels) start crying profusely in the presence of Allah (سَمِّيَّةً وَعَزِيزًا) saying, “O Allah, O Thou Who accept each Duaa, and O Pure Being, Whose protection we perpetually seek, this servant who is supplicating to You is humbling himself, and is in tears, and besides Thee he has no other support. Thou givest to the strangers (non-believers). Every person who has a hope, has placed his hope in Thee. What is Thine wisdom in delaying granting him what he supplicates.”

Allah (سَمِّيَّةً وَعَزِيزًا) replies, “This delay in granting him what he supplicates is not due to his lack of appreciation. However, I am supporting and making him stronger in delaying what he requests because We love the crying of the believer. Tell this Mu’min to continue with his crying, I love to hear it. This is his great honour. I have placed some need in his life, and that has converted his unmindfulness into being aware. Had I not placed this need in his life, he would not have turned to Me. This necessity has now turned him into My ‘ally’. If his need is fulfilled immediately, he will go back to being unmindful. He will stop getting up at Tahajjud to make Duaas and he will stop crying to Me in supplication. Therefore leave him for a while. Though he is turning to Me with tears, and great sincerity and he is supplicating with a
hundred hearts while crying. His bosom is broken, his heart in a hundred pieces, and the way he is crying and humbling himself, he supposed right thing is to accept and fulfill his supplication immediately. However, I am delaying in giving him what he desires, because I enjoy his tears and humility.

An analogy of this is when a grandfather entices his grandchildren by offering them sweets. If he gives them the sweets they desire, they would take the sweets and run off to the other children and continue playing. However, if he plays around, by offering, then holding it back, they cry more, and say sweet words, and do cute actions which makes the grandfather enjoy this playful treat. Therefore, the grandfather will tease the child, and play with him, trying to keep the child close to him for as long as possible, so that he could savour the pleasure of enjoying the company of his beloved grandchild.

In the same way, when the Mu’min is crying, and talking to Allah (سِيِّدُ وَتَعَالَى), Allah (سِيِّدُ وَتَعَالَى) enjoys it, and if Allah (سِيِّدُ وَتَعَالَى) grants the Mu’min what he requires, the Mu’min will run away having got what he wanted. Allah (سِيِّدُ وَتَعَالَى) continues explaining to the angels, “...and how he tries to fool me (so to say), by saying, ‘O Allah, I will never do this wrong again,…. please forgive this Gunah (sin) of mine’, yet I know he is going to commit that Gunah (sin) again.” Like the child who tells the grandfather that he wants only one sweet, or only one Rand, yet he comes again and again for more. Then Hazrat Moulana Qasim Nanotwi Saheb (رَحْمَتُ اللَّهِ عَلَيْهِ) continues by giving the following example: Parrots and nightingales are closed in cages because they have the ability of talking and singing respectively. Therefore, they are kept close to their owners for the enjoyment they give. However, ravens, and bats are not kept in cages because their voices are not beloved to anyone.
Therefore, if it appears that Duaas are not being immediately answered, do not despair, be happy, Allah (سماطم) is enjoying your crying, and Allah (سماطم), is also enjoying all the promises that are made by you, and the way you talk to Allah (سماطم) is beloved to Him. That is why He holds you closer to Him, and when He gives, how much is given cannot be imagined.

Therefore, may Allah (سماطم) give us the Taufeeq (ability) to understand these subtleties of Tasawwuf, walking towards Allah (سماطم), may we understand, that things that cause us to become so worried, are the very things that should make us feel happy. It is our lack of understanding that causes us to get worried. We then wonder if Allah (سماطم) loves us, and if He does, why is He not answering our supplications.
Duaa is a great thing which Allah has given us. By Duaa, a person reaches great heights. Our Sheikh explains the great difference which comes into a person whose Islaah (spiritual reformation), and more than that, his Ta’aaluuq Ma’Allah (connection with Allah) is made, in poetic form which is scripted on the following page:

And your Lord says: “Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell-in humiliation!”

Some of the Wisdom within Certain Selected MASNOON DUAAS

(Note: The text contains Arabic script and English translation.)
زبایہ عشق

بہ خدا کے عاشقی کے
(نظم قیصر انوار)

زبایہ عشق

غزل میں خواہش کہیں لگے کہ

1. زبایہ عشق جب کچھ ہوئی ہے
2. ت اس زبایہ سے
3. بیان کرتے ہیں جو آہ وغفال
4. وہ پاکتی ہیں وردن اور نبی
5. محبت دل کی کبھی نہیں کبائی
6. رقتی سے معانی
7. مقبولیت اور نالہلا کہ
8. نفل پھنس بھد کے حاشیہ
9. جب کبھی دل کی کوئی جھلیت
10. تاکہ میں لے گی یہ چیز
11. دعا کرلے اوراں گا صبحات
12. کس دل میں
13. عاشقی بھی شکر
14. بھیلی ہم کا نور قمر کا
15. پھر وظر خدا کی
16. علاوت نام پاک کبیرا کی
17. پہ ولت وردن اور دل کی اخ
18. خدا نہیں ہے اس کا فاتر

Some of the Wisdom Within Certain Selected Masnoon Duaas
Dare raze shariat kholtie he,
Zubaane 'ishq jab boltie he.

Khirad mehwa-e-hairat oos zuba se,
Bayaan kartie he jo aaho fughaa se.

Jo lafzo se hoewe zaahir ma’aani,
Woh paa sakte nahie darde nihaanie.

Muhabbat dil kie kehti he kahaani,
Kahaa paa’o ge Sadra Baazegha me.

Nihaa jo gham he dil ke haashiye me,
Magar dolat yeh miltie he kahaat se.

Bataaoo me mielegie yeh jahaa se,
Yeh miltie he Khuda ke 'aashiqo se.

Yeh miltie he Khuda ke 'aashiqo se,
Duuaao se aur oon kie sohbato se.

Woh Shahe do Jahaa jis dil me aaye,
Maze dono jahaa se bar ke paaye.

Arre yaaro jo khaaliq ho shakar ka,
Jamaale shams ka noore qamar ka.

Na lazzat poochho phir zikre Khuda kie,
Haalawat Naame Paake Kibriya kie.

Yeh dolat darde ahle dil kie Akhtar,
Khuda bakhshe jise ooska muqaddar.

Transliteration:
“YEH MILTIE HE KHUDA KE 'AASHIQO SE”
(NAZM BA ’OONWAAN)
ZUBAAN-E-ISHQ

Arifbillah Hazrat-e-Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb

Some of the Wisdom Within Certain Selected Masnoon Duaas
The secrets of the doors of shariat to open do sway,
When the tongue of love has something to say.

Astonished at this tongue, is the academic brain,
Of the discourses it conveys from the heart, with pain.

Mere words conveyed are apparent with no appeal,
They convey not the pain that the heart conceals.

Languages and dictionaries merely offer words their meanings,
Love conveys stories from the heart’s crevices with feelings.

One cannot derive from academic volumes of high literacy,
The love for Him that exists in those hearts crevices of intimacy.

But wherein lies this wealth and its acquisition?
Should I direct you to where it’s found, its exact position?

It is acquired from those who hold His love, His affection,
From their companionship, and from their supplication.

The King of the universe, in whose heart He places this pain,
Pleasures greater than both worlds, this heart shall attain.

O! Friends, the Creator of Sugar’s sweetness Who bestowed,
The beauty of the sun, the effulgence of the moon He endowed.

Ask not what enjoyment of taking His Divine name does hold,
The sweetness of the attribute of His Greatness is untold.

This reward, O Akhtar, for those who attain this love, this pain,
Allah will gift with brilliance their future, a great destiny they will gain.
Expounding a bit on certain aspects of the above poem Hazratwaala continues,

بیان کرتی ہے بہو آہ و فناان سے

BAYAAN KARTIE HE JO AAHO FUGHAA SE

Of the discourses conveyed from the heart with pain

That delivers a discourse, not the tongue, but with the heart (the tongue only translates what is in the heart), with the love of Allah and whatever comes from the heart of the speaker, goes directly into the heart of the listener. Then this discourse is from heart to heart.

This is other type of knowledge which NABI-e-KAREEM (صلى الله عليه وسلم) has left for the Ummat as well. One type of knowledge is Ilm-e-Nabuwwat (علم النبوت). The knowledge, the words of Nabuwwat, and one is Noor-e-Nabuwwat (نور النبوت), and it is this Noor-e-Nabuwwat that goes from heart to heart. Many a student takes Ilm-e-Nabuwwat, but unfortunately he does not make the effort of acquiring Noor-e-Nabuwwat. Ilm-e-Nabuwwat can be acquired from the people who have the Ilm-e-Nabuwwat, similarly, Noor-e-Nabuwwat can only be acquired from the people who have Noor-e-Nabuwwat. Therefore, it is absolutely essential that a person strives to acquire Noor-e-Nabuwwat as well, and that goes, not from tongue, but from heart to heart, and this is really what a Saalik has to take from his Sheikh, the Kaifeeyat (condition) of the heart that Noor which is in the heart. So much so, that if the Mureed is in another Sheikh’s Sohbat (company), listening to another Sheikh’s Bayaan (discourse), his Tasawwur, his meditation must be that he is obtaining the Noor from his Sheikh. A person will get his Noor-e-Nabuwwat, which comes from NABI-e-KAREEM (صلى الله عليه وسلم) but there is a channel for it. The rain that comes from the rooftop, comes through the gutter, thus we have to acquire our Noor-e-Nabuwwat through this means. The crux of what is meant in this poem in relation to the topic of Duaa lies in the final line,
This is what I wanted to highlight. From *Duaas*. In this way a person is able to cover his road. It is also one great fuel that he has in order to move on this road towards Allah (سُعْدِ وَعَالِي). *Duaaa* is a great gift that Allah (سُعْدِ وَعَالِي) has given us, and we know that anyone in this world - it can be the dearest person - be it a father, husband or whoever, will say, “... ask what you want and I will fulfill your request.” How much can they give? Even if they are really sincere, but their resources will become depleted.

There is nobody in the world who has unlimited resources. Also, no matter how much of love a person has, the facet of being realistic plays a role. For example, if the head of a house, a father has passed away, the uncles or some friends will tell the sons, “... do not worry about anything, we are here to see to your well being. If there is anything you need, just let us know.” In many, many cases, upon even the first request for assistance, one would feel why did one ask them for assistance. The insult one feels, the disgrace upon asking makes one feel that assistance should never have been requested. In some cases people might assist on one or two occasions, but further than that they would apologetically decline to assist.

A husband who loves his wife immensely would tell her, “Whatever you request, make known, Allah (سُعْدِ وَعَالِي) has given me in abundance, and besides, you are my wife. I will fulfill your request.” If the wife gets the wrong understanding, and the next day she places a long list of her requests forth, like a brand new car, or extremely expensive jewellery etc. he would
have to tell her that she had misunderstood what he had meant, or if he was literary minded he would put forth the following Arabic phrase to her:

کلامُ اللَّيْلِ يَمْحَوْهُ النَّهَارَ
KALAAMUL LAIL YAMHUHUN NAHAAR

“The talk of night is rubbed out by the day”

What was said was only “pillow talk” for the night. Some excuse or the other would be made to evade the request made. However, with Allah (سَبِيلُ وَتَعَالَى), it is different. Allah (سَبِيلُ وَتَعَالَى) has commanded us to ask. That Daleel (proof) that Allah (سَبِيلُ وَتَعَالَى) is RABB is in the Aayat, “Whatever you want, ask Me.”

وَقَالَ رَبُّكُمُ أَذْعَنِي أَسْتَجِبْ لُكُمْ
WAQAALA RABBUKUM UD OONI ASTAJIB LAKUM

Allah has promised in advance....

آَسْتَجِبْ لُكُمْ
ASTAJIB LAKUM

“I will accept your duaas”

As it appears in the Hadith Shareef, a person’s Duaas are accepted until he feels and says that his Duaas are not accepted. There are different forms by which Duaas are accepted, thus one will not necessarily get what was requested. In many cases Allah (سَبِيلُ وَتَعَالَى) keeps the Duaa as a ‘storage’ for the Aakhirat, and when one would see the Duaas which were accepted and rewards which were kept in the Aakhirat, one will wish that none of the Duaas made were accepted in the form of getting what was requested in the Dunya. They should rather have been kept for the Aakhirat. Nobody’s Duaa is rejected. Sometimes it is accepted in the form by which Allah (سَبِيلُ وَتَعَالَى) gives something else in place of what was requested. What you asked for was not good for you. Your Duaa was
accepted, but you are given something else in its place. Sometimes the Duaa is accepted in the form that some Museebat (problem; calamity) is averted. The Duaa is accepted, but the person who makes the Duaa is unaware of its acceptance. Sometimes what is requested by means of Duaa is actually granted. Therefore Duaa are accepted in various ways. Our Sheikh (swt) says that when Hazrat Aadam (رضي الله عنه) erred, Allah (ﷻ) Himself, taught him the Duaa;

**DUA 1**

**DUAA REQUESTING ALLAH’S FORGIVENESS**

قَالَ لَهُمْ رَبُّكُمُ أَنُّفِسُوكُمْ وَأَنِّي لَمْ تُؤْتِيَنَّكُمْ أَمْوَالًا أَنَّى لَكُمْ فِي ذَلِكَ مِنَ الْخَيْرَاتِ

QAALA. RABBANA ZALAMNA ANFUSANAA WA ILLAM TAGHFIR LANA WATARHAMNAA LANAKUNANNA MINAL KHAASIREEN

They said: “Our Lord! We have wronged our own souls:
If Thou forgive us not and bestow not upon us
Thy Mercy, we shall certainly be lost.”

Our Sheikh (رضي الله عنه) explains, that just like a child who was being naughty, or did something wrong, perhaps the parents would punish him a little, perhaps without punishment, they tell the child, “Ask for Maaf now ... say, ‘Forgive me’.” When the parents indicate this, it means that they will accept the request for forgiveness, and they will forgive the child. When Allah (ﷻ) told us, and through Hazrat Aadam (رضي الله عنه), Allah (ﷻ) has taught the whole of mankind that whenever you will err, I have taught you the words of how to ask for forgiveness, and when you have asked Me, in accordance with how I have taught you, with those Royal words, I will accept your supplication, I will forgive you. Allah (ﷻ) has given us the guarantee of acceptance. This is the reason why
Allah (سَمِيعًا وَطَلِيعًا) has taught us the words. Our *Sheikh* (داعت بريكاتهم) says that Allah (سَمِيعًا وَطَلِيعًا),

سبَّتُ يَعْفُوَنَّ رَسُولُ ٓاَللهِ نَبِيَّALT=""

كو بَنِي مَنْ تَحْبُّ عَفْوَنَّكَ""

SAB SE PYAARE NE SAB SE PYAARE
KO SAB SE PYAARE WAZZEEFA AUR KALIMA DIYA

He who is the most loved Allah, has bestowed His most beloved Nabi-e-Kareem (صَلَّى الله عليه وسلم), the most beloved words to keep contact with Him (الله عَلِيٌّ)

ربيَّ أعفَّوْنَّ وأَحْلَمُ وأَنتَ خَيْرُ الرَّحْمِينَ

RABBIGH FIR WAR HAM WA ANTA KHAIRUR RAAHIMEEN.
(Surah Al Mu’min; Aayat.118)

So say: “O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!”

Allah (سَمِيعًا وَطَلِيعًا), has taught us to ask thus: O Allah (سَمِيعًا وَطَلِيعًا), You forgive me You have mercy You are the best of those who show mercy. Further, a *Du’aa* which appears in the *Hadith Shareef* is:

اللّهُمَّ إِنَّكَ عَفْوُنَّ كَرِيمُ تَحْبُّ العَفْوَ فَأَعْفِ عَنِّي

ALLAHUMMA INNAKA AFUWWUN KAREEMUN
TUHIBBUL AFUA FA’FUANII.

“O Allah (سَمِيعًا وَطَلِيعًا)! You are the Forgiver, You love to forgive. Therefore forgive me.”

Every person has something which he loves. Some may love to sleep. Some love food. Some love sport. Some love their car. Somebody his business, “...O Allah (سَمِيعًا وَطَلِيعًا), what You love is to forgive. When this is the case O Allah, please do the act which you love to carry out,... forgive me.” So Allah (سَمِيعًا وَطَلِيعًا), has taught us in various forms. The *Hadith* is also what Allah (سَمِيعًا وَطَلِيعًا) has taught.
Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him.

It is also from Allah (سُلُطَانُ وَعَلَمٍ) KALAAM-E-PAAK (Qur’aan Majeed) is Wahi-e-Matloo, that Wahi which we make Tilaawat of, and Hadith Shareef is Wahi-e-ghair Matloo. It is also Wahi, but not that which is recited, as we make Tilaawat of the Qur’aan Shareef. Therefore, Allah (سُلُطَانُ وَعَلَمٍ) taught us the words of requesting forgiveness, which means that Allah (سُلُطَانُ وَعَلَمٍ) wants to accept our supplication. Allah (سُلُطَانُ وَعَلَمٍ) has promised to accept.

Allah (سُلُطَانُ وَعَلَمٍ) has taught us so many Duaas in the Qur’aan Shareef. In the Hadith, NABI-E-KAREEM (صلى الله عليه وسلم) ALLAHU AKBAR! has taught us such Duaas, that a person’s mind cannot comprehend. (Hence the title of this book - “Some of the Wisdom in Selected Masnoon Duaas” - In fact it was suggested that this book be entitled, “The Wisdom in Masnoon Duaas”, but ALLAHU AKBAR! my beloved Hazrat (رضي الله عنه)’s foresight, and advice to me at that time - almost three years ago was that none can enumerate the wisdom(s) in each Masnoon Duaa, thus Hazrat (رضي الله عنه)’s advice was to entitle the book as it is entitled - compiler). One of the clear proofs of Nabuwwat - that NABI-E-KAREEM (صلى الله عليه وسلم) was Allah’s NABI - are the Duaas that NABI-E-KAREEM (صلى الله عليه وسلم) has taught us, and if we understand with the meaning of the Duaa the details, the Tashreeh, the explanation of Duaas, making Duaa will become a pleasure. Amongst these Duaas which HUZOOR (صلى الله عليه وسلم) has taught us is the Duaa:

WA MAA YANTIQU ANIL HAWAA IN HUWA ILLA WAHYU YOOHA
(Surah An-Najm; Aayat. 3 & 4)

“Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him.”
Commentary: AFWUN here, is derived from the meaning of ‘Mahwoon’, which means to ‘Rub Out’. We therefore supplicate, O Allah(سُورَةُ الْعَفْو) please rub out, not only my Gunahs, but also the evidence of my Gunahs (sins). whenever a person commits a Gunah, there are four witnesses. The first is the place, the spot on the earth, where there the Gunah is committed. That ground will give evidence on the Day of Qiyamah of the Gunah committed, as the ground keeps a record of all the Gunahs committed upon it. It would give evidence to Gunahs, more accurate than the date and time at which the Gunah was committed, in fact it will give record to the split second. Imam Ghazzali(رضي الله عنه) says, that whenever one commits Gunah at a spot on the earth, and one becomes conscious of it, one should immediately make some Neki (good deed) at that spot. At least pronounce the words of Istighfar, so that when the ground gives evidence of one Gunah, it would give evidence of one’s Neki as well.

Thus by reading the above Duaa, Allah(سُورَةُ الْعَفْو) rubs out the Gunah, washes it away, destroys it, Himself. Allah(سُورَةُ الْعَفْو) does not command the Farishtas (Angels) to destroy the
That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.

Allah will put a seal on their tongues, and the tongue won’t speak anymore. Then their hands, and legs will start speaking, and giving evidence of what transgressions this person had committed. This person will say;
“That Allah has made us speak today, Who has got the Qudrat (power) to make anything and everything speak.” On the Day of Qiyamah, the first part of the body that will speak is the right thigh. It will relate of the Gunahs it had committed. However if a person made this Duaa, and regularly, Allah accepts this Duaa then the records of these Gunahs are even wiped out as evidence from the parts of the body. The evidence then does not exist.

Then, whenever a person commits Gunahs, or even good deeds, the third witness to this is the Kiraaman kaatibeen, the deputed Farishtas (Angels), on the right and on the left. The Farishta on the right records all the good deeds, and the Farishta on the left records all the bad deeds. The Farishta on the right is the Ameer. Whenever a person commits a Gunah, the Ma’moor - the Farishta who is under the Ameer, the Farishta on the left

LIMA SHAHIDTUM ALAINA
(Surah Fussilat; Aayat 14)
“Why are you giving evidence against us?”

Why are you giving evidence against us?” When a person within the household gives evidence, what is left? If your own accountant reports you to the ‘Receiver’, how can you save yourself from the consequences? The person will continue addressing the parts of the body, “ ... and all the Gunahs I committed were for your fun and pleasure.” The parts of the body will reply,

QAAALOO ANTAQA NALLAHAUL LAZEE ANTAQA KULLA SHAY
(Surah Fussilat; Aayat 14)
They will say: “(Allah) hath given us speech, (He) Who giveth speech to everything.”

That Allah has made us speak today, Who has got the Qudrat (power) to make anything and everything speak.” On the Day of Qiyamah, the first part of the body that will speak is the right thigh. It will relate of the Gunahs it had committed.
takes permission from the Ameer to note the Gunah committed. The Ameer will instruct for the Gunah not to be recorded, lest the person would make Taubah, Istighfar, and the person is given a chance. However, when a virtuous act is committed, the Ameer says;

 وإنَّ الحَسَنَاتِ يُدْهِيهِنَّ السَّيَاتِ

INNAL HASANAAT YUDHIB NAS SAYYIAAT

“Good actions wipe out bad actions.”

The person committed a good deed thus the bad action ought not to be recorded. Or else the Ameer will instruct that perhaps the person will make Istighfar and that the Ma’moor should wait a while, until the time arrives when the shifts change.

Therefore, whenever the OO’FU appear it means “...rub out our Gunahs.” The meaning is wherever our evidence is O Allah, You destroy the evidence.

The forth record of evidence is our Naama-e-A’amaal (Record of deeds). The evidence from the ground is transferred or ‘posted’ to a ‘central records file’, where all the records of a person are in one place. As in book-keeping, transactions are posted from one book to the other, in the same way the deeds get posted. However, in the Naama-e-A’amaal, a complete record of all the deeds are kept. It is related in the Qur’aan Shareef that on the Day of Qiyamah we will be instructed,

إِفْرَأَ كُتِبَتُ كَفَّىٰ بِنَفْسِكَ أَلْيَوْمَ عَلَّيْكَ حَسِيبًا

IQRA KITAABAK KAFAA BI NAFSIKA ALYOUMA
ALAIKA HASEEEBA
(Surah Al-Isra; Ayat 14)

It will be said to him: “Read thine (own) record: sufficient is thy soul this day to make out an account against thee.”
Everyone will be given his own record of deeds ... his scroll. Now on your own you can decide where you belong. You will be able to read what you had done. That is why ...

تَمَوَّتْنَ كَمَا تَحْيِئُنَّ

TAMOOTOON KAMAA TAHYOON

“A person’s Maut (death) will come as he lived.”

وَتُحْشَرُونَ كَمَا تَمَوَّتْنَ

WA TUHSHAROON KAMAA TAMOOTOON

“... and you will be raised as your Maut had come.”

So our life in this Dunya is already evidence of what is going to happen there.

Hazrat Mufti Zainul Aabideen Saheb (DAAMAT KARKAM) says that we are walking our Pul Siraat (the bridge of Siraat) now already. This is our Pul Siraat. Then there it will just be the physical and practical Pul Siraat. Pul Siraat is our Shariat. The extent to which we are Paaband on Shariat, is the extent of the ease with which we will walk the Pul Siraat. So when a person recites the above Duaa he is asking “O Allah! You rub out my Gunahs (sins) from all four places where the evidence is kept.”

What is the Supreme or the Appeal Court. They are nothing! If a person has a case pending in any of these courts he would make Duaa that a fire should destroy the place where the records are kept, or that the person in charge of the case should die, etc, He is afraid that upon his appearance in court all the evidence is going to be presented. Here, Allah has given everyone of us the opportunity of making Duaa to Allah, that all the evidence which is kept be rubbed out, and Allah Himself will rub out and destroy the evidence. So what a Duaa we are taught.
The commentary of the above portion of the *Du'a* is derived as follows:

**ṣalāma fī al-dīn mīn al-fīnī**

**AS SALAAMATU FID DEEN MINAL FITAN**

“O Allah save us in our Deen from all Fitnah.”

*Fitnah,* here, means,

ْوَفِي الْبُدْنِ مِنْ سَيِّئِيْنَِّ الْإِسْوَامِ ْوَالْمُحَنَّةِ مِنْ كُلِّ مَعْصِيَةٍ

**WA FIL BADANE MIN SAYYEEIL ASQAAME WAL MEHNATA MIN KULLI MA'SEEYYA**

The translation of which is,

“O Allah save us as far as Deen is concerned from all Gunahs (sins).”

Whatever goes wrong in a person’s life is because of the *Gunahs* he committed. **Allah (سَمِيَّاتُ عَلَيْهِ)** says,

ْوُدُّزُوْاْ ظَاهَرُ الْإِنْفُمْ ْوَبَاطِنُهُ

**WAZARU ZAAHIRAL ITHMI WA BAATINAA**

Save yourself from outward *Gunahs* which are *Zaahir* and *Baatina*, the hidden *Gunahs* as well. When a person becomes *Nek* and pious outwardly *Shaytaans* other attacks starts on him. *Shaytaan* starts attacking his inside now, **Maasha’Allah** his whole outside appearance is according to *Sunnat*, according to *Shariat*. *Salaah* is performed on time, *Rozas* are in his life, everything which is good is in his life now, then *Shaytaan* starts attacking him inside now prompting, “... you are very pious, you are very good”, pride starts coming into the person. He starts looking down upon other people, and if a person has one iota of pride within himself, with all his *Tahajjud*, with all his *Nawaafil*, and
with all his Ibaadat, Zikrullah, Duaa and Muraaqabaah, this one iota of pride enters into a person, then he will not get the fragrance of Jannat, let alone be given access into Jannat. The fragrance of Jannat is so strong, that it reaches five hundred years journey outside Jannat.

Our Sheikh (ذامکه‌یا) says that it is therefore absolutely important for every person to have a Sheikh. If there is a threat of a bomb going off in any place, the bomb disposal squad gets called in to get rid of the bomb, or else if the bomb explodes, it would wreak havoc.

Similarly, when you have built your structure so well - by bringing good qualities in your life - Shaytaan places a bomb in the heart. Then you do not need a whole squad of people to dispose of the bomb, your Sheikh alone is enough. He will dispose of that bomb. That is why a person needs a Sheikh, and if a person, in earnestness and seriousness has taken Bay'at to a Sheikh, whatever the Sheikh will tell the Mureed will not be objected to. If someone else should tell the person that he has pride, his pride will increase. The Sheikh will see your condition, and according to your nature, he knows your ‘allergic’ and how you would react to certain treatments.

He will know how to treat you and what treatment to give you. If he scolds you directly, you might react in a worse manner. He will come in a round about way, and remedy your spiritual sickness accordingly, and to dispose of that bomb. Otherwise, a person becomes pious, and Shaytaan easily misleads the person if he does not have a Sheikh.

This, therefore implies that the person is supplicating that Allah (سیستوتوعالی) should protect him/her from all sins, i.e. sins of eyes, This, therefore implies that the person is supplicating that Allah (سیستوتوعالی) should protect him/her from all sins, i.e.
sins of eyes, the heart, which includes jealousy, thinking low of other people etc. Thus, when Allah (سَمِيَّةٌ وَعَرَافٍ) protects, being saved of these Gunahs will become easy.

It is very difficult for a person to protect himself. Further commentary on this portion of Duaa is,

\[\text{السَّلامَةُ فِي الْبَدْنِ مِنْ سَبِبِيْلِ الْاسْقَامُ} \]

AS SALAAMATU FIL BADANE MIN SAYYEIL ASQAAM

“And save us in our body of all Museebat (difficulties).”

Sayyeeil Asqaam, which means “terrible diseases” (major diseases like heart disease, cancer, and the like). Ailments like headaches, flu etc. are not meant, as they come and go. Having these minor ailments, in fact, is good. By this, one’s Gunahs are also forgiven, a person gets chance to think of Allah (سَمِيَّةٌ وَعَرَافٍ), turn to Allah (سَمِيَّةٌ وَعَرَافٍ).

وَإِذَا مَرَضْتُ فَهُوَ الْشَّفِيفُ

WAITHAA MARIDHTU FAHUWA YASHFEEN

“. . . and whenever I become ill”, Hazrat Ibraheem (عَلَيْهِ السَّلَامِ) declared, “Allah (سَمِيَّةٌ وَعَرَافٍ) cures me.”

(Surah; As-Shu’ara Aayat, 80)

But O Allah! save us from major diseases, diseases which are such that we become dependent on other people, such that we become a burden to others, our own lives become heavy upon us, O Allah! Save us from such diseases.

and,

وَالْمَيْتِيَةَ

WAL MEHNA

Protect us from great tribulations and trials in our Deen.

وَالْمُعَايَنَاتَ الدَّائِمَةَ

WAL MU’AAFAATAD DAA-IMA
Some of the Wisdom Within Certain Selected Masnoon Duaas

The meaning of which is

آَن يُعَفِّفَیْکُم مِنِ النَّاس

AY YU AAFIKA MINAN NAAS

O Allah (سَمِیْعُوَرَعْلَی) save me from people causing me difficulties. An example of this is that you are driving in your car, observing all the rules of the road. Somebody from the back drives into your vehicle, or somebody from the other lane, might have fallen asleep, or his tyre burst, and his car collided with your car. You were doing nothing wrong, but became the victim of a loss.

واَأَنْ يُعَفِّفَیْهِمْ مِنْکُم

WA AYYU AAFIHIM MINKA

and, Allah (سَمِیْعُوَرَعْلَی), protect people from me, so that I do not cause difficulty to people.

فِی الْدِّیْنِ وَالْدُنْوَا وَالْآخِرَة

FID DEENI WAD DUNYA WAL AAKHIRA.

O Allah grant me these things in all aspects, that is in my Deen, in Dunya, and in Aakhira. O Allah! Rub out all the evidence of all the Gunahs I committed. When Allah (سَمِیْعُوَرَعْلَی) has rubbed out the evidence, then on the Day of Qiyamah, there is no question that Allah (سَمِіْعُوَرَعْلَی) will ask you about that Gunah. Here is the opportunity that Allah (سَمِیْعُوَرَعْلَی) has given us. Clear your matters. Get all your files destroyed. Ask for Maafee (forgiveness), no matter what your Gunahs might have been.

When Allah (سَمِیْعُوَرَعْلَی) forgives... our Sheikh (ديوْنِیْتِعْلَی) says that one wave of Allah (سَمِیْعُوَرَعْلَی)’s Rahmat is enough to wipe out the Gunahs of the entire creation. People picnic on the beach, throwing their papers and dirt along the areas that they occupy. One wave comes and washes all that was left as residue away, and leaves the beach so beautifully clean. In the same way, no matter what your Gunahs are, you ask Allah (سَمِیْعُوَرَعْلَی) Maafee,
and in one wave of Allah (سّ)’s mercy... all your Gunahs are forgiven. The sign that your Gunahs are forgiven is that you hate yourself for your past life. “How could I be so stupid... how could I have done this?” Once this comes in you, know that your Gunahs are made Maaf, and after this, do not remember your Gunahs again. Hazrat Moulana Thaanwi (ت) says we have not been created to remember our Gunahs. We are created to remember Allah (سّ). So now engage yourself in Allah (سّ)’s remembrance.

Yes, if the time comes when you think that you are a great Buzurg, and very Nek (pious), and your needle goes into the red again, then remember your Gunahs and come back to normal again. Remember your Gunahs at such a time. When Shaytaan again attacks you, and places that bomb in your heart and causes pride to overtake you, which will destroy you if it explodes. Thus, this is one great Duua which Nabi-e-Kareem (صلى الله عليه وسلم) has taught us. Even if it was just for this one Duua we should read Durood Shareef, and make Shukr to Allah (سّ) throughout our lives for having been taught this Duua. Each Duua is such.

Another great Duua which Hazrat Nabi-e-Kareem (صلى الله عليه وسلم) has taught us is

**DUAA 3**

**DUAA REQUESTING FOR PROTECTION FROM ALLAH(سّ)’S NE’MAT(S) (BOUNTIES) BEING SNATCHED AWAY.**

اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ رَوَاءِ نَغْمَيْكَ وَتَحَوَّلِ غَافِيَتَكَ وَفَجَاءَةً نَقْمَيْكَ وَجَمِيعَ سَخْطَكَ

ALLAHUMMAA INNI A’UTHUBIKA MIN ZAWAALI NI’MATIKA WA TAHAWWULI AAFIYATIKA WA FUJAA ATI NIQMATIKA WA JAMEE’I SAKHATIKA
O Allah! I seek protection in You from any and all Your Ne’mans being snatched away from me.

We should remember that whatever Fitna or trouble occurs, or the Gunahs a person commits, Shaytaan and Nafs are the cause of placing the desire to commit the act in a person. Remember that these are two enemies that we can’t fight on our own. You can only gain protection with Allah (سبحان و تعالى)’s help.

The following Ajeeb (amazing) explanation is given with regard to Shaytaan by Hazrat Moulana Hakeem Akhtar Saheb (رامت بركا بن) , which, in fact is a Mazmoon (subject) of Mullah Ali Qari (رضا الله عليه). Most wealthy people in this Dunya, employ security means. The type of security measure employed would depend on the status, position, and wealth of the person concerned. If the security employed were a dog, for example, the breed of dog kept would be according to the wealth possessed by the master.

Based on this, a person of little wealth will have a common terrier as a watchdog, and a person having great wealth would have, for example, a Rottweiler, or Doberman. Allah is the greatest, and all wealth belongs to Allah ( سبحانه و تعالى). Therefore Allah ( سبحانه و تعالى) has the biggest dog, so to say, and that is Shaytaan.

Allah ( سبحانه و تعالى) is not so easy to attain. Therefore, in order to reach Allah ( سبحانه و تعالى), one has to get past Shaytaan.

However, when a person’s house is visited, and there is a dog guarding the premises, and the dog is taken on in an effort to push him aside to get into the house, it would be inviting trouble. There is an easier way of getting into the house without the dog posing as a danger. The owner’s attention should be attracted. Once this is accomplished, the owner will just look at the dog, or instruct the dog to go, or tie the dog, and as
dangerous as the dog might be, once its owner is present, it won’t pose a danger anymore.

Similarly, Ta’awwuz is recited, Allah (سیبیّوُنعتانِیّ)’s attention is drawn to us, and we request Allah (سیبیّوُنعتانِیّ)’s, protection from His ‘dog’ Shaytaan. We are unable to take on this ‘dog’. We should request Allah (سیبیّوُنعتانِیّ)’s protection. That is why most of the Duaas are initiated by the phrases

اللّهُمَا إِنّيَّ أَسْتَلَكَتْ

ALLAHUMMAA INNI A OOZUBIKA,

and

اللّهُمَا إِنّيَّ أَغْوَرْ ذَبِيكَ

ALLAHUMMAA INNI A OOZUBIKA,

by which we seek Allah (سیبیّوُنعتانِیّ)’s protection. Therefore we should not attempt to fight this ‘big dog’ of Allah (سیبیّوُنعتانِیّ) (Shaytaan), ourselves, he would devour us. He will tear us to pieces.

Thus, we seek protection in Allah (سیبیّوُنعتانِیّ) from the removal of any Ne’mats from us, and the greatest Ne’mat is the Ne’mat of Imaan, the Ne’mat of Islam. O Allah never let these Ne’mats be removed. Ne’mat of the eyes, Ne’mat of my children, my business, my cars, my house, all the Ne’mats Allah (سیبیّوُنعتانِیّ) has given, A person should, in fact be making the following Duaa at each moment, “O Allah, I seek Your protection, that none of the Ne’mats You have bestowed upon me be taken away from me.”

وَتَحْوَّلُ عَافیَتیَتکَ

.WA TAHAWWULI AAFIYYATIK

The word AAFIYYAT (peace) has already been discussed in the commentary of the previous Duaa, which means AAFIYYAT in body, AAFIYYAT in life, AAFIYYAT from Gunahs, AAFIYYAT in Dunya,
Some of the Wisdom Within Certain Selected Masnoon Duaas

AAFIYYAT of deen....the commentary of this is O Allah, I seek protection in You that my AAFIYYAT be changed. As generally everything is in order at home, in the business etc. Thus, in this Duaa we supplicate that all the AAFIYYAT, which is also a Ne’mat, which we experience not to be converted. There is a difference between ZAWAAL-E-NE’MAT and TAHAWWAL-E-AAFIYYAT. The difference, which Mullah Ali Qari ( Fuseen ) has explained, is that though the two sentences and the two Duaas are very similar, in ZAWAAL-E-NE’MATIK, the meaning is that protection is sought in Allah ( سلام علیه) from any Ne’mat being taken away, but no problem takes its place, and TAHUWWAL-E-AAFIYYATIK means that protection is sought in Allah ( سلام علیه) from a Ne’mat being taken away, and that a problem, a difficulty is also experienced together with the loss of the Ne’mat. For example, with regard to ZAWAALE NE’MATIK, If one is driving a car, and the car gets stuck. Here a Ne’mat is taken away. One’s transport, one’s ease, comfort has been taken away. Once the car is repaired one would be back on one’s way. However, with TAHAWWALI AAFIYYAT, an apt example would be that one drives into another car, causing an accident, one’s own car would not be mobile. and one had to carry the burden of someone else’s vehicles immobility and repair as well, thus one has an extra ‘headache’ as well. Therefore by making this Duaa, one requests for the protection of a Ne’mat being taken away, and it should not happen that one would do something from which should stem additional problems.

WA FUJAA ATI NIQMATIK

One aspect here is Ne’mat with a ‘noon’and an ‘ain’, and another aspect is Niqmat with a ‘Noon’ and a ‘Qaaf’. Ne’mat is a mercy of Allah ( سلام علیه). Niqmat is an Azaab from Allah ( سلام علیه), and an Azaab of Allah ( سلام علیه) which comes suddenly. In some instances one can see the Azaab of Allah ( سلام علیه), Niqmat coming. If a person has Deen in his life, he
will notice that things are not going right. Upon reflection he will contemplate “... why am I not getting my Takbeere Ulaa for Fajr Salaah’? or “... why am I not getting my Salaah with Jamaat?” This person will see that problems are coming into his life. It isn’t just that he is sleeping late and that he is tired, there is a definite lack of urge in making Ibaadat. If Taubah, Istighfaar is not made, and attempts are not made to correct his life, it will be like dirt in a fuel line that would cause a vehicle to occasionally get stuck here and there.

However, it will eventually get stuck at a crucial time, probably in a dangerous place, without being able to start again. Therefore this should be fixed immediately. Similarly, when a person notices that problems are becoming prevalent in his life, and these problems first appear in a person’s Deeni life, then they come into our Dunyawi life. It is only when these problems come into our Dunya, that we start wondering what had happened. Allah ( سبحانه وتعالی) gives us enough warnings.

This Duaa pleads to Allah ( سبحانه وتعالی) to protect us from His sudden Azaab. Without warning everything just explodes into problems, everything around just becomes dark, and there are sudden problems. Problems like losing one’s family, losing one’s children, losing one’s business, losing one’s job, one becomes extremely ill, in hospital, and no one comes to visit one, nobody even asks your condition. This Duaa pleads for FUJAA ATI NIQMATIK, protection from the Azaab (punishment of Allah ( سبحانه وتعالی)).

And save me from all those things that displease You O Allah! An example of this is when Hazrat Sufyaan-e-Thauri (رضي الله عنه) once related to his friends that he committed a Gunah on account of which, for five months Allah ( سبحانه وتعالی) deprived
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him of Tahajjud Salaah. Everyone pondered what this Gunah was that this great Imaam had committed for Allah (سبحان وتعالى) to have punished him in this way. He related that his Gunah was that he saw somebody crying, and in his heart he thought that this person was pretending to cry, he was not genuine, not sincere in the shedding of his tears, he was just crying as a show for people to see.

Thus, these are the sort of things that displease Allah (سبحان وتعالى). We don’t realise this as a means of Allah’s displeasure. Let alone us thinking bad of people, it is a pleasure and a joy for us in our times to make Gheebat (backbite) about others. If we know of anyone’s fault, we magnify it before letting others know about it, and if there isn’t a fault we make false accusations about others. When just the thought by Sufyaan Thauri of a person not being genuine had caused the loss of five months of Tahajjud Salaah, then we should understand why there is no Deen in our lives, why there isn’t Salaah, Roza. Where or when will Nawaafil, Duuaa, crying in the Duuaa, Zuhad, and Taqwa come in our lives when we are involved in much worse. Therefore by reciting WA JAMEE’I SAKHATIK we ask that Allah (سبحان وتعالى) save us from all things that displease Him. When Allah (سبحان وتعالى) is displeased, ALLAHU AKBAR! When a person starts asking people, then Allah (سبحان وتعالى) closes the door of Duuaa on that person. Thus he does not get the Taufeeq to ask from Allah (سبحان وتعالى) anymore. When a person inclines to Dunya, and he accumulates Dunya more than what he requires, then Allah (سبحان وتعالى) takes away the enjoyment of Ibaadat from that person. Now that person wonders why he doesn’t enjoy his Ibaadat anymore, and he looks upon others, who enjoy Ibaadat, running and making Ibaadat, sacrificing, as mad. This person has been deprived because he has made Dunya his object. Therefore everything that displeases Allah (سبحان وتعالى) will display itself by us getting further from Allah.
(سے و تعالی) (سے و تعالی). So the Duaa is, “O Allah (سے و تعالی) save me from all those things by which Your displeasure, unhappiness and wrath is incurred.”

Another Duaa taught to us by HUZOOR NABI-E-KAREEM (صلى الله عليه وسلم), is the Duaa

**DUA 4**

**DUA FOR SEEKING PROTECTION FROM DIFFICULTY, WRETCHEDNESS, BAD TAQDEER (PREDESTINATION), AND TAUNTING OF THE ENEMIES.**

اللہ م عینی اہوؤبیک میں جہید اللالہ و یودکی

الشقاتو وسیؤم الفصای وشمانتی الاغدا

ALLAAHUMMA INNI A OOZUBIKA MIN JAHDIL BALAA WA DARKISH SHAQAA WA SOO IL QADHAA WA SHAMAATATIL A'ADAA

I seek refuge in Allah from severe calamities, and from the grips of ill hope, and evil destiny, and from the taunting of the enemies.

In the **Tashreeh** (commentary) of the first line, ALLAAHUMMA INNI A OOZUBIKA MIN JAHDIL BALAA, the word ‘BALAA’ is used in urdu and gujerati as well. The meaning of the word ‘BALAA’ is *Museebat, Takleef*, (hardship). JAHDE BALAA means very severe hardship. *Hazrat Ibne Abbaas* (رضي الله عنه) gives an example of what a big hardship is.

The example is

QATHRATUL EYAAL WAQILLATUL MAAL.

That is, a person who has many children and no money. For example he has twelve or fourteen children, and each of them have a different need simultaneously. In the morning each
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one of them have a need to have breakfast, and he has nothing to give them, as he is poor. Somehow he might manage to give them breakfast, and before he knows, it is time for lunch, and he has to look for something to feed his wife and children again.

Then one day the one child is in need of a pair of shoes, the other child needs medical attention, and children don’t know that there isn’t anything to provide, and they cry for what they want, so what hardship would the father go through trying to fulfill their needs. Therefore the Duaa is a plea to Allah (سِيّدُۢ وُلُّٰكَ) to save one from such calamity.

Another example of ‘JAHDE BALAA’ is given by Hazrat Moulana Hakeem Akhtar Saheb which goes as follows; Once in a hospital in Karachi, a person had such stomach pain, that he was bellowing like a cow. Who knows how many millions of kinds of hardship a person could encounter in one’s lifetime. Therefore by making this Duaa, one makes a plea to Allah (سِيّدُۢ وُلُّٰكَ) to save one from these kinds of hardships.

واَدِرْكِ الْشَّقَآءٍ

WA DARKISH SHAQAA

Shaqaa is Shaqaawat, ‘wretchedness’ that one’s heart becomes black. ‘DARKO’ means that such wretchedness reaches my heart. What is this wretchedness? An example of this is given by Hazrat Ibne Mas’ood (رَضِيَ اللهُ عنْهُ), who states that person commits such a Gunah (sin) after which the doors of Taubah close on that person. Now the Taufeeq of Taubah is taken away from that person, such is the extent of Gunah that this person had committed.

Our Sheikh, Hazrat Moulana Hakeem Akhtar Saheb (رَضِيَ اللهُ عنْهُ) gives an example that when Hazrat was in Nazimabad, a suburb of Karachi, there was a person who was very educated in the
secular field. He had studied in the United States, where he had obtained many degrees, and he knew many languages too. However, his condition was such, that he would interfere with any woman he laid his eyes on, and he would criticise, insult, and disrespect the Ulama he came into contact with. His condition became such towards the end of his life, that he lost his mental capabilities, and he used to drink the dirty water that flowed in the gutters. Hazrat took pity on him, and because he wouldn’t listen to any Aalim, Hazrat sent a friend of his to explain to him that the end of his life was near, and that he should make Taubah.

The reply of this ‘educated’ person is a great eye-opener to us all. He replied, “I am a very learned person, I have so many degrees, I am a linguist, I know so many languages, but that word which you have asked me to say (Taubah) doesn’t want to come onto my tongue. Yet every other word comes onto my tongue with ease.

According to Shari’at Taubah is not just saying ‘Taubah’. There are four conditions to Taubah, but even just the word wouldn’t come onto his tongue. Therefore, there are certain Gunahs one commits through which Allah(سُمَّيْتُوْرَتَعَالِی) removes the Taufeeq of making Taubah after they are committed. Therefore one should be very particular and careful of one’s actions. Of the Gunahs that are very dangerous, one is the disrespect, and insulting of Ulama, Buzurgaane Deen, of Auliya. It is clear in a Hadith Shareef, a Hadith-e-Qudsi,

من عادٍ مِّنِّي وَلِيًا فَقَدْ أَذَّنَّهُ بالحَرُّبِ

MAN AAZAA LI WALIYAN FAQAD
AAZANTUHU BIL HARB

Anyone who hurts a Wali of Mine,
I declare war upon him.
When Allah (سیبگٰی و تعلیمی) Himself declares war, what will be left of a person? It is like the island of Seychelles declaring war on the United States of America. Our response to a declaration of this nature would be, “...are their heads right?” However to Allah, what is America? ...Nothing ...not even equivalent to the wing of a mosquito. A war against Allah (سیبگٰی و تعلیمی) ...against such a Power! What will be left of a person?

It is advisable for Buzurgaane Deen, Ulama, and pious, religious people that when they are wronged, to take a bit of ‘retaliatory action’ themselves, for if they themselves do not take ‘retaliatory action’, then Allah (سیبگٰی و تعلیمی), Himself takes action on their behalf, and Allah (سیبگٰی و تعلیمی)’s action in terms of revenge is very, very severe.

One Buzurg, walking with his Khaadim, apporached a well to draw water. Present at the well was a woman, who started speaking ill of the Buzurg. The Buzurg instructed his Khaadim to slap the woman. The Khaadim, knowing the Buzurg’s cool temperament, and that he was always very kind and very soft, and not comprehending the reason for this unusual instruction, did not respond. Then suddenly the woman fell down, dead. The Buzurg became angry with his Khaadim, and expressed that he had instructed that the Khaadim take some retaliatory action. Now that he didn’t take the retaliatory step, Allah (سیبگٰی و تعلیمی) had taken it on his behalf.

Therefore the insulting of and abusing of Buzurgs, Aalims, and pious is a very dangerous act. Hazrat Sheikh, Moulana Zakariyyah (رررررررررررررر) has written that Allah (سیبگٰی و تعلیمی)’s punishment is of two types. One is a light punishment, and one is a very severe punishment. A light punishment is like for example, when a person becomes blind, or paralysed, etc. For us this would sound as a severe punishment, but Hazrat says that this is a light punishment. Light, because in most cases after such a
punishment, a person would make **Taubah**.

A severe punishment is when Allah (سُلَيْمُوتَالله) increases a person in his health, wealth, and general prosperity. We would envisage this as a great *Ne'mat*, one wouldn’t come close to thinking of this as a punishment, let alone a severe punishment. However, the increase in health, helps to take him further from Allah (سُلَيْمُوتَالله). His increase in health makes him commit more *Gunahs*. The thought of *Taubah* and **Istighfaar** doesn’t dawn in his mind at all. Then when Allah (سُلَيْمُوتَالله) ‘tightens the noose’, when his *Gunahs* increase to such a great level, then his punishment is much worse. This **Dunya**(s) punishment is small, **Aakhirat**’s punishment is heavy.

Once Allah (سُلَيْمُوتَالله) enquired from **Malakal Maut** (the Angel of death), if he had ever felt surprised at the time of removing the soul of any person. His replied, ‘Yes, O Allah! On two occasions. One was when I was instructed to remove the *Rooh* of a disbeliever. He was on his death bed, and his desire was to eat a certain type of fish before his end. This fish was not found in the waters near where he lived, and it had to be obtained from the waters of a far off land.

However Allah (سُلَيْمُوتَالله), You and made the arrangement that the fish be caught, transported, prepared, and that he had the enjoyment of eating the fish before his soul was removed. On the other occasion, a believer, a **Mu’min** was in the throes of death. He wanted water due to the difficulties of **Sakraat**, ‘the pangs of death’ and the water was right at his bedside. He stretched out to take hold of the glass, but the glass got knocked over, and all the water fell out, and he passed away without having a sip of the water.”

Allah (سُلَيْمُوتَالله) then explained that the non believer had one **Neki**, one good deed left at the time just before his death. Even non believers accumulate good deeds in this **Dunya** by
looking after the destitute, the needy, animals, humanitarian work etc. they get the Thawaab, but in Dunya. Therefore he had one Thawaab left, and that I gave to him in Dunya. However, with regard to the Mu’min, he had one Gunah left, and one Gunah of the Hereafter is terribly severe, so therefore meted out his punishment in this Dunya by not affording him the opportunity of partaking of a sip of water, washing off the sin in this Dunya, and saving him from a more painful punishment in the Hereafter.

Therefore the punishment of the Hereafter is extremely severe, and Allah (سُلَيْمَانُ عَلَيْهِ السَّلَامِ) by taking away a person’s eyesight as a form of punishment, would cause a person to suffer, but how much of his Gunahs are washed away? And when a person is increased in Dunya, and he uses it in wrong ways, this is a severe punishment. Such Gunahs in most cases are not regarded as a punishment. Allah (سُلَيْمَانُ عَلَيْهِ السَّلَامِ) says in the Qur’aan Shareef:

فَالَمَّا نَسَوْا مَا ذَكَرْنَاهُمْ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَحُوا بِمَا أَوْثَنُوا أَخْذَتْهُمْ بَعْثَةً

Falammaa nasoo maa zukkiru bihi fatahna alaheim abwaaba kulli shay hatta ithaa farluh bimaa ootoo akhaznaahum bakhtatah

But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, all of a sudden, We called them to account, when lo! they were plunged in despair!

(Surah: Al An’Aam Ayat 44)

When these people forgot, they did not pay any attention to nor take heed of that which We reminded them of over and over again. We opened the doors of everything of this Dunya to them. Then suddenly they became very proud. We caught them then suddenly, and took them to task.
There was no car in the house, now there are two or three cars. There was no income, now they have five or ten shops. We opened everything their health we improved. Then suddenly they became very proud. We caught them suddenly, and took them to task.

An analogy of this is that a mouse is troubling the housewife, nibbling at the potatoes one day, having a meal of the mealie meal next, chewing the housewife’s scarf on another day. Now her tolerance has reached a low, the mouse is now getting totally out of hand. So she buys some cheese, or some ghee roti and that too, of a good quality. She then places the cheese at the mouth of the mouse hole. So the mouse thinks that these people are very happy with him. They have given him so much of Ne’mat (bounties), such as nice, juicy piece of top quality cheese, and right at the door of his house. When he goes to eat the cheese, the trap slams on him so suddenly and so quickly, and it’s life is taken. The housewife gave the mouse the ghee roti and the cheese, not because she was happy, On the other hand, the parrot that she is happy with, also gets ghee roti.

Therefore ghee roti can come for both parties. For one it is a Ne’mat and for one it is a Niqmat, it is an Azaab from Allah. If one’s Dunya is increasing, and one checks oneself, and one is within the limits and confines of Shariat, there is nothing Haraam, within Halaal all these Ne’mats are coming, then it is a Ne’mat.

And if one checks oneself and if one sees that whatever is coming is coming from bribery, interest, extortion, and one’s Dunya is increasing, then realise that this is not a Ne’mat from Allah, it is Niqmat, and Allah (صلى وفرَّح) is giving it so that Allah (صلى وفرَّح) will take you to task sometime.
One other **Gunah** (sin) is the taking of interest. Giving of interest is also **Haraam**. People buy things on hire purchase (HP). They pay interest on their purchases. This is also **Haraam**. The act is **Haraam**, though their money is not ‘polluted’, they are involved in a **Haraam** act. However, taking interest is even worse. Because one is involved in a **Haraam** act, and one’s income, one’s eating is also **Haraam**. This is also a terrible **Gunah**, of which, in the Qur’aan Shareef, Allah (سُرْحَانَهُ) has declared war on those who take interest. Interest comes in various forms, though many different names have been given to it, for example, insurance. When it comes to the name insurance, a person quietly, without anyone knowing, accepts the money. This is **Haraam**.

In terms of **Haraam**, a person went to **Hazrat Mufti Mahmood Saheb** (رضي الله عنه), and complained that he had been robbed of his money. He also admitted that among the money that was taken was **Haraam** money. **Hazrat Mufti Saheb** (رضي الله عنه) said that the person should make **Shukr** that the thieves had only taken the money. **Haraam** is such that it would take the **Halaal**, as well as one’s life. Therefore that which is **Haraam** is very dangerous.

A man from one of our country towns, who was elderly and of a ‘backward’ nature, the word ‘backward’ here is used to explain a deeni type of person, because these days this is how **Deeni** type of people are branded, had never taken out insurance on any of his vehicles. When his son entered the business, they bought a Bakkie, and the son insured the vehicle. The father said to the son that this bakkie will now definitely be stolen. It wasn’t two weeks later that the Bakkie was stolen. The father then said that none of his vehicles over a number of years were ever insured, nor did they get stolen.

There are two occurrences that took place, which are very similar.
One was during the time of the *Sahabah* (رسُوْلِ اللَّهِ ﷺ), and one during more recent times in *Gangoh*, India. The incident related here took place in *Gangoh*, when the British were ruling. The British ruler over the province was sitting in his office doing his work, and one *Chapraasi* (a messenger) came running into his office, shouting that his (the British ruler’s) house was on fire. In the villages the houses were clustered, built of mud, and had thatched roofs. The officer did not pay any attention to the messenger. This officer, a white Christian did not even flinch at the news the messenger gave him. Upon much insistence, his reaction to the messenger was that his house could never burn.

Upon further insistence, the officer agreed to accompany the messenger to his house, and with complete confidence and calmness, strolling casually, they approached the officer’s house when they noticed that all the houses around the officer’s house were on fire, but his house was not on fire. Upon questioning him about this strange event, and the level of his comfort, confidence and his calm response, he replied that he gives *Zakaat* as Muslims are supposed to give, after that no Harm would come to any of his properties. *Zakaat* is the purifier of the balance of one’s wealth. *Hazrat Sheikh* (راویِ کاalamِ) writes, that a non-Muslim can have so much of confidence in one command given to us Muslims, yet we don’t have it. Allah (سبِّعُونُوَاللَّهِ) says in the *Quraan Shareef*,

{يَمْحَقُّ اللَّهُ الرِّبَا وَيُرِبِّي الصَّدَقَاتِ

YAM HAQULLAAHULLAHUR RIBA WA YOORBIS SADAQAAT

Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

*(Surah: Al Baqara; Ayat 276)*

Allah will destroy from the roots all *RIBA* (interest) and Allah will increase that given in *SADAQAH* all the time.
Our brother, Ayyoob Chothia of Azaadville related this incident that took place at the Markaz in Mayfair not too long ago. It was the duty of the brothers of Azaadville to stay the night at Baitun Noor (the Markaz). There were three cars parked outside the Markaz. The next morning they found that two of the cars were burgled. The cars were burgled and their windows broken and the radios were stolen. Bhai Ayyoob relates that of the three cars, the one that would draw most attention was his, and the car which had the best radio was his, but his car was not touched. It emerged that both the other cars were insured, and one of the cars belonged to a Mufti. Therefore the Nahoosat (the evil) of interest, of Haraam will always have an effect. Allah (سُلَم) says:

آَحْسَبَ الْنَّاسُ أَن يُشْرَكُوا أَن يُقُولُواَ
أَمَانًا وَهُمْ لَا يُفْسَدُونَ

AHASIBAN NAASU AY YUTRAKU AY YAOQOLOU
AAMANNAA WAHUM LAAM YUFTANOON

Do men think that they will be left alone on saying, “We believe”, and that they will not be tested?

(Surah: Al Ankaboot; Ayat 2)

What? ... do the people think that they just say, “We bring Imaan and they won’t be tested?”

How is a person going to be tested if he has insurance? Tested you will be when you don’t have insurance. Allah (سُلَم) will bring those days as well. When you lose something you will feel its loss, and that is where the real test is, but when one has insurance, and a loss occurs, one hardly feels the loss, as the item-and more than is value-will be replaced depending on the dishonesty of the claimant. A lady in this vicinity, whose house was burgled recently was very happy. She quipped, “Awe to handoo nawoo malhe” (Now we will get everything
new). They stole all her old things and the insurance will replace them with new things.

Though now and then Allah (سвятый и Всеизвестный) will sometimes test the faithful, but generally Allah’s great protection comes when there is no involvement in interest, insurance, and Haraam.

Another Gunah (sin) by which a person suffers the consequences in this Dunya, a severe Gunah, and the Taufeeq of Taubah is taken away, is the disrespect of parents. The Hadith Shareef states that when people disrespect their parents, Allah (سвятый и Всеизвестный) sends His Azaab in this Dunya. Before Maut, the Azaab will be tasted. The Qur’aan Shareef went to the extent of saying

فَلَا تَقُولُ لَهُمَا أَفِ

FALAA TAQULLAHUMAA OOF

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

Don’t even say to your parents any word that will hurt their feelings. The word OOF is used here because it is used in the Arabic custom. If it were said in our tongue the word AGH would be used, or any similar word, to the parents, the Qur’aan has even made this Haraam. Don’t use these words on your parents. The rights of parents are extremely great.

A person came from Khuraasaaan, which is very far from Makkah Shareef, carrying his aged mother on his back all the way, made her Haj, and her Tawaaf to completion, then he asked Huzaoor Nabi-e-Kareem (صلی‌الله علیه وآله وسلم), “Have I fulfilled the rights of my mother?” Nabi-e-Kareem (صلی‌الله علیه وآله وسلم) replied that he hadn’t even fulfilled the right of one drop of milk that she had given him to drink. Therefore the rights of parents are very important.
Unfortunately, we are living in this western society, and schools, really, are the places where they kidnap our children mentally. We still have to slave for them. We have to feed them, clothe them, and look after them, but they are no more ours. From their insides they are the west’s.

They live for the west. The values of the west are their values. They don’t have time to accompany parents in visiting the family. What the west has put out for them, that is what their lives have become. Their life is to go with other children for excursions, to play sports with other children. The friends are more important. This is one major sign of Qiyamat, when friends are more important than family. Only that father and mother is good, who give them permission to do as they please, and who give the money to carry out their whims and fancies. When the parents prohibit them from what is envisaged as wrong, then the parents are not good for them.

With the various media, the television, radio programmes, magazines billboards, schools etc., they take the child from the inside. The heart and mind is theirs, the body is left to you to look after. When you want them to go to Madrasah after standard five they retort that you are very old fashioned, and very backward. They say that you should ‘move with the times.’ Madrasah to them is a waste of time ‘NA OZUBILLAH’ this is how their minds have become. Then they lose respect for their uncles, aunts, Ulama, the Moulanas, the Imaam, then finally they lose respect for you. This is only when your eyes open to what is happening.

This is the kind of protection a person seeks when making the Duaa

وَدْرُكَ الْشَّقَاةَ

WA DARKISH SHAQAA
Requesting Allah (سُلَيْمَان وَعَلَي) protection from these Gunahs from which the Taufeeq of Taubah is taken away from a person. Gunahs like disrespect to the pious, indulging in interest, insurance, disrespect to parents, and the like. These Gunahs cause the heart to become black, and when the heart becomes black, the condition becomes such that whenever talks of Deen will take place, the person will fall asleep. However, automatically, just let that subject change, and you talk of politics, sports, and even that person who does not know much about the topic, will contribute. He will be wide awake.

If someone goes to him for a contribution towards a Madrasah or a Masjid, he will mumble that this is all a waste of time, and he doesn’t have money. However, if he is told about some lottery, or that his friends are going to some night club and the tickets cost so much, he will oblige with a payment long in advance. For Deen he hasn’t got the money, but when a wedding takes place in the family, then money is spent for every Riwaaj (custom) that is contrary to Shar’iat, and he has got money for it. When the heart becomes black, then it opens for all the wrong things. Therefore this Duaa asks for protection from a heart that gets blackened.

وَسُوَءُ القَصَامَ

WA SOO IL QADHAA

QADHAA means Taqdeer, SOO means bad. Therefore WA SOO IL QADHAA means that one asks for protection from a bad destiny. Who knows what the next moment holds for us. The next phone call received can reveal some grievous news. One’s life can be changed forever. The next knock on the door, We don’t know what the next moment holds for us. Therefore. O Allah! if anything bad is written in my Taqdeer, then save me from it. Here, there is a general common belief, that Taqdeer cannot be changed. This means that we as Makhlooq, as Insaan, cannot change Taqdeer.
This does not mean Allah can’t change Taqdeer. If Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ) cannot change Taqdeer, then, NA oozubillah, Taqdeer is above Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ), and then Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ) is not Allah. Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ) is above Taqdeer. Anything that is written in Taqdeer can be changed by Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ). And this is the meaning of the Hadith, that nothing can change Taqdeer but Du'aa. Which means that if we make Du'aa to Allah (سُلَيْمَانُ وَعَلَيْهِ السَّلَامُ), Allah will change Taqdeer. This Du'aa, itself, taught by Nabi-e-Kareem (صلى الله عليه وسلم), is to teach us to supplicate O Allah! If anything bad is written in our Taqdeer, You change it for me. What a valuable Du'aa this taught by is. Today one is a millionaire, tomorrow one is bankrupt. Today a person is healthy, tomorrow he is struck by a deadly disease. Today a person is depend upon for assistance, tomorrow he is dependant on assistance.

O Allah (سبحان و تعالى) save me from the laughing of the enemy. Generally a person has enemies, who are jealous of him, and they are waiting for that occasion so that something should go wrong in his life, his house, his institution, his business, his dear ones etc. and they go around talking of what had gone wrong, and people enjoy doing this.

There are a few more points to understand in this regard. One must realise that AA'DAA, enemies, every person has, and there is nothing wrong in having enemies. Many a person supplicates that he should not have any enemies in this world, or in his life. Buzurgs say that the worst day in a person’s life is the day when he does not have an enemy. What does this mean? Take for example, a wall. Nobody makes enmity with a wall, nobody is jealous of a wall. Nobody is the enemy of a donkey, because these things don’t have any Kamaal, any achievement, or perfection, any beauty or goodness in them.
The moment, a person has any achievement, then there are people who become jealous. This is natural. Besides, Allah (سُمَّيَّةَ وَعَلَى) says in the Qur’aan Shareef

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عِدَوًا

WA KAZHALKA JA’ALNA LIKULLI NABIYYIN ADOOWA

Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

Allah (سُمَّيَّةَ وَعَلَى) says,: For every Nabi We made enemies. This was not due to the ‘cause and effect’ principal, but in terms of TAKWEENI TOR PAR (by the laws of Allah (سُمَّيَّةَ وَعَلَى), which is absolute, and which governs everything).

So when the Ambiya (عليهم السلام) had enemies, why are we afraid of enemies? And Allah (سُمَّيَّةَ وَعَلَى) Himself has the worst of enemies. The atheists who disbelieve in Allah (سُمَّيَّةَ وَعَلَى), who swear Allah. People like Firoun came, who were totally dependant on Allah (سُمَّيَّةَ وَعَلَى), every moment enjoying millions of His bounties, but they turn and renegade against Allah (سُمَّيَّةَ وَعَلَى). Therefore it is not bad to have enemies. But what you have to save yourself from, is their evil. Hazrat Moulana In’aamul Hassan Saheb’s famous Duaas were;

اِللهُ! افْعَلْنِيَّ كَفِيرًةً نَفْتَنِي

“AI ALLAH HAR FITTEEN KE FITNE SE BACHAA.”

“O Allah save me from the Fitna of every Fitteen.”

The Fifteen will remain, but save me from the Fitna he wants to cause.

بِرَضْحِنَّا كَفِيرًةً نَفْتَنِي

“HAR DUSHMAN KE DUSHMANI SE BACHAA,
HAR HAASID KE HASAD SE BACHAA”,

Some of the Wisdom Within Certain Selected Masnoon Duaas
Some of the Wisdom Within Certain Selected Masnoon Duaas

and this is in the Qur’aan Shareef;

وَمِنْ شَرِّ حَاشِيدٍ إِذًا حَسَدَ

WA MIN SHARRI HAASIDIN IZHAH HASAD

“And from the mischief of the envious one as he practises envy.

O Allah! Please save me from the evil of the HAASID (envious person) when he makes HASAD (envious) to me. The HAASID will remain, let him burn to death in his HASAD, no problem with that, but when he wants to Harm me, save me from that Harm he wants to cause.

Therefore, WA SHAMAATATIL AADA A WA SHAMAATATIL AADA A WA SHAMAATATIL AADA A WA SHAMAATATIL AADA A WA SHAMAATATIL AADA A

O Allah don’t give the enemy an opportunity to laugh at me. In other words, O Allah (سُلْطَانُ وَكَرَّاءِلَلَّهُ) save us from something that should go wrong in our houses. What a beautiful Duara, we should make a point of reading this Duara daily for our protection.

Another Duara taught to us by NABI-E-KAREEM (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

**DUARA 5**

**A DUARA REQUESTING ALLAH (**سُلْطَانُ وَكَرَّاءِلَلَّهُ**)’S PARDON**

مَمْ إِنْكَ عِفْوٌ كَرِيمٌ تُحِبُّ الْعِفْوَ فَاعْفُ عَنّيٌ

ALLAHUMMAA INNAAKA AFUWWOON KAREEMUN TUHIBBUL AFUWOO FA’FUANNI

This is a Duara that was given to Hazrat Ayesha (رضيالله عنها), upon her enquiry from NABI-E-KAREEM (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that if she were to find LAILATUL QADR, what Duara should be recited. HUZUOR (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied that the above Duara should be read in abundance. The Duara is;
The forgiveness of Allah (سُبْحَانَهُ وَتَعَالَى) is so great, that on the Day of Qiyamah, Shaitaan will also get the hope of attaining the forgiveness of Allah (سُبْحَانَهُ وَتَعَالَى). So much will be Allah (سُبْحَانَهُ وَتَعَالَى)’s mercy on the Day of Qiyamah. On the Day of Qiyamah, Allah (سُبْحَانَهُ وَتَعَالَى) will take certain people’s cases ‘in camera’, so that nobody else would know of the sins and faltering of that person. Allah (سُبْحَانَهُ وَتَعَالَى) will then highlight all the minor sins of that person. This person will have no Alibi, or excuse, and will admit to his sins, and after admitting to his sins, he begs Allah (سُبْحَانَهُ وَتَعَالَى) to forgive him, to have mercy on him. Allah (سُبْحَانَهُ وَتَعَالَى)’s reply will be that all his sins have been forgiven, and not only have his sins been forgiven, but all his sins would be converted to good deeds.

After having experienced Allah (سُبْحَانَهُ وَتَعَالَى)’s mercy, the person will quickly add that he had not only committed these minor sins, but he has many major sins that were committed as well.

In this Dunya, the incident is famous of the person who killed ninety nine people, and then went to a Padre (priest) and asked him HAL LEE MIN TAUBATIN? Is there any Taubah for me? The Padre asked, “Ninety nine murders?….. where can there be Taubah for you?” He was a person of such a nature, that he thought, “Why should I leave my score at ninety nine. I might as well score my century”, and he murdered the Padre too.

However, that was a bad act he pursued, but again Allah (سُبْحَانَهُ وَتَعَالَى) placed into his heart the feeling that he should pursue the route to attaining Allah (سُبْحَانَهُ وَتَعَالَى)’s forgiveness, that he should make Taubah.
This feeling, whenever it comes to a person’s heart, a desire to make Taubah, regard it as a great guest of Allah (سیگدعالی). One should receive this ‘guest’ as best one can. Do not delay in making Taubah. It is a great gift from Allah. Many people ask that they want the Jazb, want to be drawn by Allah (سیگدعالی) towards Him. Those occasions, when they occur, are the times when Allah’s Jazb is at hand. Allah (سیگدعالی) has placed in your heart the desire to make Taubah, it is a chance to make use of, to change your life. Allah (سیگدعالی) affords each one of us this opportunity. It is we who don’t allow ourselves to get drawn towards Allah (سیگدعالی).

Hazrat Maalik Ibne Dinaar (رضی الله عنه), was a great Buzurg. Before he was drawn by the Jazb of Allah (سیگدعالی), he was an alcoholic, addicted to his bottle, and his glass. Allah (سیگدعالی) blessed him with a wonderful little daughter whom he doted upon. Whenever he wanted to drink, his daughter would come and throw out the contents of the glass. A person who loved his tonic so much would get angered by this action, however Maalik Ibne Dinaar loved his daughter so much that he didn’t mind. However, his daughter passed away at the age of two, and this had a very great effect on him. He then had a dream in which he saw himself on the Day of Qiyamah, where all the people are going towards Allah (سیگدعالی), and he was among the people. But there was a huge snake behind him chasing him, and he was trying to get away from this snake.

He was aged, and weak, and he had no strength. So, on his way, he asked somebody to help him. The person from who he requested assistance told him that he, too, was quite frail, but pointing in a certain direction, he instructed Maalik Ibne Dinaar to go in that direction. After following the direction, he came to a place where he saw the fire of Jahannam blazing. The black smoke rising high, but the snake was still continuously behind him, chasing him. As he ran away, he saw the same old
man again. He said, “Please help me, I’m in a terrible condition, and I need help. I am in this distressful state.” The old man replied that he was too weak to help him, but he advised that the Amanat of the Muslims are kept in a certain direction, and he requested Maalik Ibne Dinaar to go there, as there may be a chance of something that was held in trust for him. When he got there, he saw a number of beautiful chambers, and he saw his daughter coming out from one of these chambers, his daughter was his Amanat and as she was coming out of this chamber, she was reciting the Aayat of the Quraan-e-Paak to him,


ALAM YA’NI LILLAZHEENA AAMANOO AN TAKHSH’AA QULOBUHUM LIZIKRILLAAH

Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.

What! Has the time not yet come for the believing people that their hearts melt and become soft for Allah’s remembrance - to turn to Allah?

WALLAH! When one understands when reading this Aayat when making Tilaawat, it takes one’s heart out. Maalik Ibne Dinaar in his dream made Taubah, and the snake then vanished. Then he asked her, the symbolism of the big snake that was following him. She replied it was his Bad Aa’maal. Then he enquired the symbolism of the old man, and she replied that he was symbolic of his good deeds, his good Aa’maal, but they were so few, and so weak, that is why they appeared in the form of an old man, though very handsome. Then Maalik Ibne Dinaar changed his life.
Therefore occasions of this nature come to everyone. The occasion of making Taubah. Aayat after Aayat of the Qur’aan Shareef are sufficient cause and explanation for one to make Taubah.

Coming back to the meaning of the above Duaa, Allah (سَبِيلُوَعَلَى) is that Being Who is Forgiveness Himself. Allah (سَبِيلُوَعَلَى) places into the hearts of His Bandaa to make Taubah (بَلَغْرُفَيْنَّهَا) ask for forgiveness, and Allah (سَبِيلُوَعَلَى) WILL forgive. Allah (سَبِيلُوَعَلَى) is ready, and waiting. All we need to do, irrespective of the sin committed, is to make Taubah. Which husband, which wife is so forgiving? Which husband would forgive his wife if she was disloyal to him? Which father will be so forgiving to his son? We are disloyal to Allah (سَبِيلُوَعَلَى) in the presence of Allah (سَبِيلُوَعَلَى), after Allah (سَبِيلُوَعَلَى) has created us, after partaking to the limits, sustenance from Allah (سَبِيلُوَعَلَى), but just ask for forgiveness, and you’re forgiven. Allah (سَبِيلُوَعَلَى) is the Being who is AFUWWUN (forgiving). When reciting this Duaa, don’t let it be a mere formality from force of habit that it gets recited. Ponder over the meaning of what is read. The Duaa further refers to Allah (سَبِيلُوَعَلَى) as

کَرَمُّ

KAREEMUN

“Allah Ta’ala is Kareem.”

KAREEM is that Being,

1. الْدِّيْ يُؤْتِيُّ بِدُوْنِ سَوْالٍ 
   ... ALLAZHEE YU’TEE BI DOONI SU’AAL ... , and

2. الْدِّيْ يُؤْتِيُّ فَوْقَ مَا تَمَانُى بِهِ
   ALLAZHEE YU’T FOWQA MAA TAMANNAA BI, ... , and
Who gives us without us asking, and the Being Who gives us more than what we expect. Hazrat Moosa (swt) went to fetch fire from the mountain, and Allah (swt) gave him Paighambarie (prophethood). This is how much Allah (swt) gives, and when Allah (swt) gives, Allah (swt) doesn’t have to ‘budget’, implying that NA-OOZOBILLAH, Allah (swt) would be scared that all His forgiveness will get exhausted. This is the greatness of the Being from Who we ask.

O Allah! You love to forgive, so forgive me. Therefore, quickly, do that which You love, forgive me. Every being has to fulfill responsibilities. There are some responsibilities and duties, which although one does not like doing, one has to carry out. However, there are some things that a person really cherishes and loves doing. For example some people would just love to play a certain sport, or someone else might love eating a certain dish. Others might love reading, in the same way, Allah (swt) loves to forgive. So much so that it is scribed in a Hadith-e-Qudsi, that if all the people of the world have to become righteous and pious, and cumulatively, they don’t commit even one sin, Allah (swt) will clear the earth of such people.

Allah (swt) will create such people who will sin, they will then ask for forgiveness, and Allah (swt) will forgive them. Allah (swt) loves to forgive. Allah (swt) enjoys, and loves to forgive, and Allah (swt) is ready to forgive. Our Sheikh (swt) says that doctors in a hospital can give up hope with regard to the condition of a patient, and they will
Some of the Wisdom Within Certain Selected Masnoon Duaas

RABBI OONZHUR ILLAA

"O Allah have mercy on me, show me Your kindness. Allah would have shown him kindness. Instead of what he said,"

accordingly advise that the patient be taken home, so that he could pass his last few days gracefully at home, and die a dignified death at home with those close to him around him. However, in the line of *Tasawwuf* and *Ta’allaq Ma’Allah*, a person will never ever come to the level where he would be ‘written off’. To this extent, that according to one *Tafseer*, at the time of *Firoun*’s death, while he was drowning, *Jibraeel* feared that he may seek forgiveness from Allah ( سبحانه و تعالى), recite the *Kalimah*, and that Allah ( سبحانه و تعالى) would forgive him, therefore he quickly stuffed mud into *Firoun*’s mouth so that there was no chance of such an occurrence taking place. Allah ( سبحانه و تعالى)’s mercy is such that people even like *Firoun* would get Allah ( سبحانه و تعالى)’s mercy.

*Hazrat Hakeem Akhtar Saheb* (رَابِئِ اَنْتُجَرُّ اللَّهُمَّ) relates to us, that at the time when *Shaitaan* disobeyed Allah ( سبحانه و تعالى)’s command, and Allah was angry, and Allah ( سبحانه و تعالى) rejected him, and threw him out of His court, but *Shaitaan* was such an ‘Aarif of Allah ( سبحانه و تعالى), he recognised Allah ( سبحانه و تعالى) to this extent, that he knew that even at the height of Allah’s anger, Allah ( سبحانه و تعالى) will accept a *Duaa*. We know, that when the man of the house is angry, the wife will keep quiet, and she will advise the children to also keep a ‘low profile’, explaining that the father is very angry, he is not in the ‘right mood’. But at that time, when Allah ( سبحانه و تعالى) was so angry, *Shaitaan* knew that he could ask Allah and Allah would accede to his request. *Hazrat Hakeem Akhtar Saheb* (دَامَتُ يَدُ الَّذِيَ يُضَرِّعُ) explains that if he had at that time said,  

زَبِّ اَنْتُجَرُّ اللَّهُمَّ

**RABBI OONZHUR ILLAYAA**
Our Buzurgaane Deen also bring to our notice that Shaitaan refused to make only one Sajdaah by the command of Allah ( سبحانه و تعالى). What will be the case of us, who are refusing so many Sajdaahs?

People make great sacrifices for the things they love. Allah ( سبحانه و تعالى) loves to forgive, therefore we should ask for Allah ( سبحانه و تعالى)’s forgiveness. Allah ( سبحانه و تعالى) is just waiting for us to ask.

Hazrat Moulana Hakeem Muhammad Akhtar Saheb (دائم برکاتم) again, aptly describes this quality of Allah ( سبحانه و تعالى) with the following analogy. We know that everyone loves to receive presents, gifts. Those gifts which are not found locally, gifts which are foreign, are more appreciated, more cherished.

During the time of Hazrat Suleiman (ع), the queen of Saba, in Yemen, sent her ambassadors to Hazrat Suleiman (ع), and with them she sent a gift of three gold bricks. When the ambassadors entered the kingdom of Hazrat Suleiman (ع), they found that the roads were paved with gold bricks. The ambassadors became afraid, thinking that if they took the gold bricks to Suleiman (ع), they would be accused of lifting the bricks off the road, and presenting them as a gift. They subsequently dropped the bricks where they stood and proceeded.

Similarly, what is it that we can present, so to say, to Allah, that which is foreign. Allah ( سبحانه و تعالى) is PAAK (pure). There are no Gunahs near Allah ( سبحانه و تعالى). Therefore, so to say, we present...
to Allah with a load of our ‘gift’ of Gunahs. There is no shortage in our Gunah, and we have presented this so that Allah (سیّبادتوعتیالی) can carry forth the act which is so beloved to Him. That is forgiving. Without Gunahs, how is Allah (سیّبادتوعتیالی) going to forgive? Remember, Gunah is not a ‘gift’ to Allah (سیّبادتوعتیالی). NA O Ozubillah, but it is as though we are presenting to Allah (سیّبادتوعتیالی) something in return for that which He loves to do, that is to forgive, therefore we present our Gunahs.

There are times when a person feels depressed, and depression doesn’t just occur for any reason, it comes from Allah (سیّبادتوعتیالی). This happens because of some wrong that we may have committed. If a person has Ta’alluq, he will feel as though Allah (سیّبادتوعتیالی) has said to him, “Get out of My court”. That is why he feels so sad and down. So to come back into the court of Allah (سیّبادتوعتیالی) is very easy. Just ask for forgiveness. He will be accepted back into the court.

Hazrat Khwaja Azizul Hassan Majzoob (رزّدالشعلی) once did something which caused Hazrat Moulna Ashraf Ali Thanwi (رزّدالشعلی) to become angry. Visiting the Khanqah, at that time, was a relative of Hazrat Moulna Husain Ahmad Madani Saheb (رزّدالشعلی). Moulna Thanwi (رزّدالشعلی) reprimanded Khwaja Saheb, and ordered him to get out of the Khanqah. Moulna Madani Saheb’s relative attempted to intercede stating, “Hazrat Khwaja Saheb has made a mistake, besides, he is here for his Islah, please do not allow him to leave the Khanqah”. Hazrat Moulna Thanwi Saheb’s reply to this was, “Am I your Sheikh, or are you my Sheikh?” And Hazrat duly instructed him out of the Khanqah as well.

Hazrat Khwaja Saheb held quite an authoritative position with the municipality, but positions don’t hold for anything in the Khanqah. So Khwaja Saheb left the Khanqah, and placed his bed virtually at the door of the Khanqah. He thereafter wrote a little poem which implied that Hazrat Moulna Thanwi Saheb wouldn’t let him in, but he wouldn’t move from his position.
Therefore, some people will feel that Allah (سَمِيعُ الرَّآبِلِيِّ) had ‘thrown them out’ therefore the easiest way to get re-instated is through Taubah and Istighfaar, and Durood Shareef.

Sometimes a person is afflicted with some difficulty, and he thinks, and sometimes says, “I don’t know which Gunah I committed to have to be punished like this”. These words imply that the person is extremely pious, and due to a small Gunah committed, he was taken to task. These words are not correct. What one should rather say is, “Which Gunah HAVEN’T I committed, that is why I am afflicted in this manner.” We know that our Gunahs amount to more than our good deeds.

Our servitude to Allah (سَمِيعُ الرَّآبِلِيِّ) should be a completely committed service. As Hazrat Moulana Jalaaluddeen Rumi (زَهَزَرَنَبْ عَلَيْهِ) narrates in his famous Mathnawi Shareef, of the king who instructed one of his servants to jump into the water with the proviso that his clothes shouldn’t get wet. Without thinking, the servant jumped into the water. Upon coming out, the king reminded the servant of the proviso, as his clothes were naturally wet. The servant in his reply did not ask the king if his ‘screws were loose’, and he didn’t suggest that the king go for psychiatric treatment. He said only three words, “Please forgive me.” This is what you call a Banda, a servant. This is how we ought to be as Bandas of Allah (سَمِيعُ الرَّآبِلِيِّ). The above is best explained in the following Duaa:

إِلَيْهِ لاَ تُعَذِّبْنِي فَانْيَدِي مُقْرَرَ بِالَّذِي قَدْ كَانَ بَيْنِي

ILAAHI LAA TU AZYHZIBNI FA INNI
MUQIRRUM BIL LAZHEE QAD KAANAA MINNEE
“O Allah, do not punish me, I plead guilty, I stand accused, I do not have an Alibi. All I do now is beg of Your mercy.”

Two other Duaas are the treatment for two killer spiritual diseases, which are pride, and jealousy. The Duaas are as follows:

**DUA 6**

**A DUA FOR MORNING AND EVENING**

*Duaa* for the Morning:

مَا أَصِيبْتُ بِمَ نُعُمَةَ أَوْ بِخَالِقَيْكَ فَيُبْنِي  
ذَكَّ لاَ شَرِيكَ لِكَ فَلَكَ الْحَمْدُ وَلَكَ الْشُّكْرُ

ALLAHUMMAA MAA ASBAHA BI MIN NE’MATIN OW BI AHADIN  
MIN KHALQIKA FA MINKA WAHDAKA LA SHAREEKA  
LAK FA LAKAL HAMDU WA LAKAL SHUKRU

“O Allah! I haven’t made this morning of mine and whichever Ne’mat I have got or the Ne’mat whichever of Your Makhlooq have got is from You. You are One in Your Sifaat (attributes), and in executing Your Sifaat You have no partner. Your are sublime, and have no partner.

*Duaa* for the Evening:

مَا أَصِيبْتُ بِمَ نُعُمَةَ أَوْ بِخَالِقَيْكَ فَيُبْنِي  
ذَكَّ لاَ شَرِيكَ لِكَ فَلَكَ الْحَمْدُ وَلَكَ الْشُّكْرُ

ALLAHUMMA MAA AMSAABI MIN NE’MATIN OW BI AHADIN  
MIN KHALQIKA FA MINKA WAHDAKA LA SHAREEKA  
LAK FA LAKAL HAMDU WA LAKAL SHUKRU

“O Allah! I haven’t made this evening of mine and whichever Ne’mat I have got or the Ne’mat whichever of Your Makhlooq have got is from You. You are One in Your Sifaat (attributes), and in executing Your Sifaat You have no partner. Your are sublime, and have no partner.
In terms of pride, if a person thinks that he had achieved whatever bounties by himself, in such a way, that he thinks to himself, and says, “I have the money” or “I have the contacts, the know-how”, this is destruction for him. This Du'aa admits O Allah these Ne’mats are from You. There is not an iota of share which I hold in it.

On this point, one A’alim said to Hazrat Moulana Hakeem Akhtar Saheb, during a recent visit, that he had just bought a new motor vehicle, a Mercedes Benz, and the stigma attached to a possession of this nature would cause one to become proud. Hazrat reply was that if a person does feel proud, the Elaaj (treatment) is very easy. Pride, which is termed Takabbur, can be changed to Tashakkur (thankfulness) to Allah (سُبْحَانَ وَتَعَالَى) for this Allah (سُبْحَانَ وَتَعَالَى) given bounty. Pride would cause one to think, “I have got this Mercedes, I have acquired it.” Tashakkur will cause one to think, “O Allah, You have given me this bounty.” Takabbur is BU’D ANILLAAH, it takes one further from Allah (سُبْحَانَ وَتَعَالَى). Tashakkur is QURB ILALLAAH, it brings one closer to Allah (سُبْحَانَ وَتَعَالَى).

The next spiritual disease that this Du’aa INSHA-ALLAH cures is that of jealousy. Jealousy is a terrible disease as well. A person rubs his hands, burning as to why somebody else should enjoy his bounties. The next person is enjoying the fruits of his bounties, while you are burning talking ill of him to your family and friends, while he is oblivious of how you feel. Where is this burning going to get you? When you see any one’s Ne’mat, realise, it is not his achievement, Allah (سُبْحَانَ وَتَعَالَى) has given him what he possesses.

Allah (سُبْحَانَ وَتَعَالَى) has made some Haafiz-al Qur’aan, some he has given an abundance of money, others have been bestowed with talents, some people are bestowed with good looks, all this is from Allah (سُبْحَانَ وَتَعَالَى), it is of no use for you to get jealous! When one gets jealous, one finds fault with Allah’s decision making. It is as if one is saying to Allah (سُبْحَانَ وَتَعَالَى),
“O Allah! You have given this person a certain Ne’mat, which he doesn’t deserve.” It is as if you know better than Allah (سُبْحَانَ وَتَعَالَى).

A jealous person falls from the eyes of Allah (سُبْحَانَ وَتَعَالَى). He has got no value whatsoever in the eyes of Allah (سُبْحَانَ وَتَعَالَى). He is creating his own Jahannam (hell), his own mental prison in which he is torturing himself all the time. All one needs to do is realise that Allah (سُبْحَانَ وَتَعَالَى) has bestowed His Ne’mat upon that person, and be happy with it.

There are many more remedies for this spiritual disease, but this remedy, was taught to us by NABI-E-KAREEM (رسَالَةِ اللهِ الحَسَنَةُ). These diseases constantly attach themselves to us, and HUZOOR (رسَالَةِ اللهِ الحَسَنَةُ) has taught us how to burn out these diseases morning and evening, by reading this Duaa. It is our chemo therapy against the cancerous diseases of pride and jealousy. The most cancer can do, is take you to the Qabar (grave). These diseases will make your grave a hell, and beyond, it will take you to Jahannam (hell).

Remember! The spirit of Duaa is very necessary. Allah (سُبْحَانَ وَتَعَالَى) does not accept the Duaa that comes from an unmindful heart. Therefore, while making Duaa a person will use beautiful, flowery words. We learn the Duaas of the Imaams of the Haramain Shareefain, the Duaas of Hazratjee, Hazrat Moulana In’aamul Hasan Saheb (رَضِيَ اللهُ عَنْهُ), Duaas of the Hadith, but if the heart is not with the Duaa, Allah (سُبْحَانَ وَتَعَالَى) won’t accept the Duaa. Despite not having beautiful words for the offering of Duaa, if the heart is connected with Allah (سُبْحَانَ وَتَعَالَى), it is worthwhile, this is what is required.

Another Duaa which NABI-E-KAREEM (رسَالَةِ اللهِ الحَسَنَةُ) has taught us, is the Duaa:
O Allah, I ask of You good health, purity and chastity, that I should be trustworthy, that I should have good character, and that I should be satisfied with my Taqdeer (what has been destined for me).

This is such a beautiful Duaa, and upon analysis we will observe that each aspect which is requested in this Duaa, is linked to the next aspect. The first aspect is health (Sihhaah) this is such a great bounty, that it is reported that Hazrat Eesa (SWT) has said that a thousand Ashrafis (gold coins) could be placed on one side, and good health be placed on the other side, the good health will always be the far superior item.

Good health, in turn is linked to ‘Iffat’ (chastity), pure in body, and from all evil, illicit associations. Thus, if a person wants good health, a prerequisite would be for him to have purity of mind and body. This is very evident, specially in today’s times. People are commonly involved in illicit relationships. Homosexuality, and lesbianism are not only rife, but tolerated, and approved as human rights and as individuals free will in terms of laws and constitutions. Therefore one of the worst current disease is the disease of AIDS. Therefore, good health is dependant on chastity. If a person’s mind is pure and clean,
he will keep his body pure and clean.

If a person, for example has an illicit love affair, his mind will be in this affair all the time. He would perpetually have the fear of being exposed, with the thought that people would find out about this affair, his respect and honour would be destroyed, his family life would be destroyed. Such a person will suffer constant depression. He cannot be open, free, and happy.

He is in shackles all the time. Therefore how can he be in good health? If a person brings chastity in every aspect of his life, he will be guaranteed good health.

About two years ago, Hazrat Moulana Abdul Hamid Saheb was invited for supper by a certain person. Among the people invited, was the manager of a large and well known pharmaceutical manufacturing company, who was at the same Dastarkhaan as Hazrat was. This person mentioned to Hazrat that in the 1980’s, doctors used to treat a disease as a disease directly. However, now they have realised that our physical illnesses are governed by our mental state. In other words, the mental state of a person shows itself out in the form of some or other physical disease. Hazrat’s reply to this was that doctors have reached this stage, and how much more they would find out is left to be seen. However, the reality is, that our spiritual life that governs our mind, and our mind, in turn governs our physical well being. If a person brings Deen in his life, automatically, chastity, and purity of the soul, purity of the mind, and purity of the heart will be realised. Upon this his good health is guaranteed accordingly.

Hazrat Moulana Thanwi has written ‘every word of Hazrat Moulana Thanwi is worth writing in gold’ one of these such beautiful Malfoozat (sayings) of Hazrat Moulana Thanwi is;
The next thing that is asked for in this Duaa is WAL AMAANAH (trustworthiness). We all know that trust is an important thing. A person who abuses trust, is thought of as a very low type of a person.

If, for example, a person is entrusted with money belonging to a Masjid, Madrasah, or even money collected in the name of assistance for people who are suffering due to a natural disaster, and he misuses the money, abuses the trust placed on him. How will such a person be seen in the community? All the people will look down upon the person. In the same way, our bodies are given to us as a trust from Allah (سبحان وتعالى). Just as the person who abuses trust is low in the eyes of people, the person who abuses his body is just as low in the ‘eyes’ of Allah. Don’t use your body as you want to. Our eyes are also an Amanat given to us by Allah (سبحان وتعالى). The proof of it is in the Qur’aan Shareef. Allah (سُلَمَيْنِ) says:

Ya’lamu Khaa’inatala’Ayun Wamaa Tukhfis Sudoor

(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.
Sometimes a person goes to a shopping centre with the express intention of shoplifting. However, he notices surveillance cameras mounted at strategic places in the shopping centre, as well as the stores, and he abandons his intention of shoplifting. However, when we make Khiyaanat (abuse the trust) of the eyes, we forget that Allah (سیملاں)’s surveillance is on us 24 hours out of 24. If the Yaqeen comes into us that Allah (سیملاں) is watching, then we will not misuse the eyes. Once we have Amanat, we will automatically have Sehhat, good health and Tandarusti.

The next aspect we ask for is:

وَحُسْنَ الْخُلُقِ
WA HUSNAL KHULQ

Amanat is a constituent of HUSNE KHULQ (good character). However, the next thing we ask of Allah (سیملاں) in this Duaa, is the sum total of HUSNE KHULQ, Akhlaaq-e-Hasanaa. Many Buzurgs say that the sum total, the crux of Tasawwuf is HUSNE KHULQ, (good character). The greatest example of good Akhlaaq is HUZOOR NABI-E-KAREEM (صلى‌الله‌علی‌هی). Someone once asked Hazrat Ayesha (رضی‌الله‌عی) as to what the character of HUZOOR NABI-E-KAREEM (صلى‌الله‌علی‌هی) was. Hazrat Ayesha (رضی‌الله‌عی) replied, “Have you not read the Qur’aan-e-Kareem?” Allah (سیملاں) declared in the
Qur’aan Shareef:

وَإِنْكَ لَفَلَّى خُلُقٍ عَظِيمٍ

WA INNaka LA’ALAA KHULUQIN AZEEM

“And thou (standest) on an exalted standard of character, O Nabi Muhammad (صلى الله عليه وسلم)”

(Surah Qalam: Ayat 3)

Akhlaaq is a trait one has to develop. Bad Akhlaaq breeds naturally in a person. In one lengthy Bayaan of Hazrat Qari Tayyab Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ), Hazrat explains that for good to become inherent, an effort is required. No effort is required for bad things. A good analogy of this, is that if one wants weeds to grow in the garden, no effort is required in terms of planting and nurturing weeds. In fact, nurseries don’t even sell weeds. No effort is needed for a weed garden. Just leave the garden for some time, and the weeds will grow, and even overgrow on their own. If you want a beautiful garden, absolutely perfect, you will have to make an effort daily to keep it in an impeccable condition, as at all times something is being overgrown, some weeds grow in a certain area, etc.

Similarly, if you want your children to have good Akhlaaq (good character), and they have been named Rashid Ahmad, Maseehullah, In’aamul Hasan, and you want them to become like these luminous spiritual legends, you can’t leave them to grow on their own. You have to spiritually nurture them all the time.

If you want bad Akhlaaq, just leave yourself, and whatever bad Akhlaaq that can be thought of pride, malice, jealousy, love of Dunya etc. will come naturally. However, If you want Husne Akhlaaq, you will have to make an effort for it, and continuous effort. Even when you have acquired Husne Akhlaaq, like your beautiful garden, which is perfect, it needs continuous work, Husne Akhlaaq will require the same.
WA’BUD RABBAKA HATTAA YA’TIYAKAL YAQEEEN

“And serve thy Lord until there come unto thee the Hour that is Certain.”

(Surah: Al-Hajr; Ayat 99)

The meaning of Yaqeen in this Aayat is Maut -death. Until death overtakes, you will have to work on good actions. A person who has developed Husne Akhlaaq, is beloved to everybody.

Typical of this is when NABI-E-KAREEM (صلى الله عليه وسلم), during the early stages of Nabuwwat saw an old lady carrying a bundle of firewood. NABI-E-KAREEM (صلى الله عليه وسلم), being the embodiment of Akhlaaq, couldn’t bear to see this elderly woman, whoever she was, even if an enemy, carrying the bundle of firewood. HUZOOR (صلى الله عليه وسلم) offered his assistance to her, which she gladly accepted. HUZOOR (صلى الله عليه وسلم) carried the firewood, and when they came to a fork on the road, the lady indicated that they take the route which was longer to get to her house, because, “Muhammad Saabi - Muhammad the one who has turned away from religion - (NAOZUBILLAH), the religion of his forefather, lives on this route, so I don’t even want to pass by his house.” HUZOOR (صلى الله عليه وسلم) immediately obliged to her request.

While they were walking HUZOOR (صلى الله عليه وسلم) spoke continuously of good things, and when they reached her house, and NABI-E-KAREEM (صلى الله عليه وسلم) put the bundle of firewood down for her, she asked who he was, and HUZOOR (صلى الله عليه وسلم) replied, “I am Muhammad Ibne Abdullah.” Then she requested to read the Kalima. Good Akhlaaq is a quality which can place nations at one’s feet.

One Hadith that has been taught to us by Hazrat Hakeem Muhammad Akhtar Saheb (ت.ي.م.), is the following;
YAGHLIBNA KAREEMAN

Meaning that “Women tend to overpower husbands who are softhearted.”

In these days it would be termed ‘petticoat government’. And,

WA YAGHLIBU HOONNAA LAA’EEMUN

Men, who are hardhearted, strict, stingy, and rule with an ‘iron fist’, will rule over their wives. This is a principle, philosophy, a fact of life, which NABI-E-KAREEM (صلى الله عليه وسلم) has taught us. Then NABI-E-KAREEM (صلى الله عليه وسلم) explained his own position:

فَأَحِبَّ أَنْ أَكُونَ مُغْلُوبًا كَرِيمًا

FA ANAA UHIBBU AN AKOONA MAGHLOOBAN KAREEMAN

NABI-E-KAREEM (صلى الله عليه وسلم) says, “That I be overpowered matters not. But that I am Kareem, that not a spot should come upon my character is of importance to me.” Allah (صلى الله عليه وسلم) has declared that NABI-E-KAREEM (صلى الله عليه وسلم) had the best character of all creation, therefore NABI-E-KAREEM (صلى الله عليه وسلم) didn’t want his character to have a blemish. Further, NABI-E-KAREEM (صلى الله عليه وسلم) says,

وَلَا أَحِبَّ أَنْ أَكُونَ غَالِبًا لَيْسِيًا

WA LAA UHIBBU AN A KOONA GHAALIBAN LAEEMAN

“And I don’t like that I be overpowering, and that she needs to complain about my character to her family and friends.

This is Husne Khulq, good Akhlaaq. The final portion of this supplication is;
**Husne Akhlaaq** is part of RADHAA BIL QADHAA. What is RADHAA BIL QADHAA? To be happy with what Allah has destined, and what He has apportioned for you. A person who has RADHAA BIL QADHAA lives the life of a king. Irrespective of how Allah created you, or what Allah gave you, you should be happy. Whether Allah created you tall or short, rich or poor, dark or fair, you are happy with Allah’s decision. Your object is to please Allah. What a Duaa Allah’s Rasool has taught us. We have treasures, treasures in our Deen, but unfortunately, we are like that snake which lies on top of the treasure, not able to use it itself, nor allowing others to use it. We should be enjoying these treasures. These are treasures that never get exhausted, the more you use them, the more they increase.

Another beautiful, and great Duaa that Allah Himself has taught us, is the Duaa,

**DUA 8**

**DUA REQUESTING FOR THE BEST OF THIS DUNYA AND THE AAKHIRA**

رَبَّنَا اَتَّبِعْنَا فِي الْدُّنْيَا حَسَنَةً وَ فِي الْاحْرَارِ حَسَنَةً وَ قَنْنَا عَذَابَ الْنَّارِ

RABBANAA AATINAA FID DUNYA HASANATAW WA FIL AAKHIRATI HASANATAW WA QINAA AZHAABAN NAAR

“Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”
The word **RABBANAA** is a great word. **Hazrat Hakeem Muhammad Akhtar Saheb** explains, that when **Hazrat** hears little children calling their fathers “**Abbaa**”, “**Abbaa**”, for any problem, and for anything they turn to **Abbaa**. Since many of us are quite old, and we have now lost our **Abbaas**, **Hazrat** says that he gets consolation immediately, that more than his **Abbaa**, he has his **Rabbaa**, and **Hazrat** says although his **Abbaa** is not around his **Rabbaa** is near. “My **Abbaa** has passed away, but my **Rabbaa** is still present.” Some **Abbaas’** may confront other children when their children are bullied, and the children who are confronted, would call their **Abbaas’**, the former **Abbaa** might quietly ‘disappear’ because the other **Abbaa** is stronger than he is. However, **Rabbaa** is not afraid of anybody, and **Rabbaa** will not age, get weak or retire either, and dying is out of the question.

Therefore when we say **RABB**, we should not just say it glibly. We should reflect on the meaning of the word **RABB**. **RABB** means the Being Who brought us into existence. Allah is not only our **Khaaliq** - our Creator- Allah, after having created us, He sustains and nourishes us continuously. When we say Allah is our Sustainer, our Nourisher, we just listen and accept it. However, think of each individual aspect. Allah is sustaining our eyes, our vocal chords, our hearts, our liver, our lungs, our brains, everything around us, outside us.

This world, the fresh air we breath, the water for the trees, the mountains, the stars, the sun, the moon. This earth, just suspended, with no column, nor chains holding it up in place. If a feather, a table tennis ball is held at a height, and released, they will fall to the ground. However, the earth 24000 miles in circumference, 8000 miles in diameter, and then 75% of the earth covered with water, and water is extremely heavy, together with all the contents of the earth, just remains suspended. Who is responsible for this miraculous feat? Only Allah (**صلی الله علیه و آيه**). **Hazrat Hakeem Muhammad Akhtar Saheb** has aptly explained this in Urdu, from which **Hazrat’s Khaadim**
Some of the Wisdom Within Certain Selected Masnoon Duaas

Hazrat Meer Saheb (داستورکلام) re-arranged it in poetic form as follows:

ارض و سماه کیے بین معلق
دکوئی ستنوں نہ دکوئی تھام
سارے عالم نہ کامل
واہ رے میرے رب العالم
واہ رے میرے رب العالم

ARD-O-SAMAA KAISE HE MU’ALLAQ
NAA KOEE SUTOON HE NAA KOEE THHAM
SAARE AALAM BE KAALAM
WAH RE MERE RABBUL AALAM
WAH RE MERE RABBUL AALAM

Earth and sky how they are suspended
Neither to chains, nor to pillars appended
Each planet suspended with no column
I applaud Thee, my Rabbul Aalam
I applaud Thee, my Rabbul Aalam

Thus, coming back to Allah’s Name RABBANAA, Hazrat Ayesha (رضي الله عنها) narrates that when a Banda of Allah says, “YA RABB”, Allah (سیستے) immediately says, “My Banda, I am present, what is your need?” Therefore when a person says RABBANAA, Allah is there, present. Hazrat Ali (رضی الله عنه) used to get up in the middle of the night and make Ibaadat (supplicate) to Allah (سیستے) thus, “YAA RABBANAA! YA RABBANAA! YATAZARRA’OO ILAIH,” with humility.

He used to cry like a person who had been bitten by a snake. He used to cringe with restlessness, crying to Allah.

The Tashreeh (commentary) of the Duaa,
Our RABB! Give us in this world, that which is good. What is that which is good in this world? There are seven Tafseers (commentaries) regarding HASANAA FID DUNYAA.

In the first portion of this Duaa, we supplicate, RABBANAA AATINAA FID DUNYA HASANAH.

Our RABB! Give us in this world, that which is good. What is that which is good in this world? There are seven Tafseers (commentaries) regarding HASANAA FID DUNYAA.

AL MAR’ATUS SAALIHAA
O Allah, grant me a pious wife.

NABI-E-KAREEM (SAW) said,

"This dunya is a place to benefit from, and the best thing to benefit from is a pious wife."

Another Hadith Shareef states,

"When you look at her (your wife), she pleases you when you command her, she fulfills, and obeys the commandment."
A pious wife, is a wife who, when you are not around, looks after your wealth, and her chastity. It is stated in a Hadith Shareef, that when a woman leaves this world, and her husband was pleased with her, she would be entitled to enter Jannat from any of its seven doors. A woman is also a great support, and an asset for a man.

Haji Faarouq Saheb (رَّضِيَ الله عَنْهُ) narrated that there was a woman in his hometown (Sukkar), in Pakistan, who was blind, deaf, dumb, and paralysed. Who will, in our, or any other time, marry a woman with disabilities of this nature?

Allah (سَمِيعُ الرَّحْمَةِ) inspired a man to marry this woman. He used to cook the meals, feed her, see to her sanitary needs, and went totally into her servitude for the reason that she too, was a servant of Allah, and that nobody would marry her. This, not looking at her needs, but looking at Allah’s creation. These days, even good women are not looked after, but this man undertook to look after such a handicapped woman. The result was that Allah Ta’ala blessed this couple with six sons, all of whom studied Deen, they became Haafizul Quraan, Aalim-e-Deen, Mufti, Qari etc., and they are serving Deen till this day. This is the Barakat of marrying a pious woman.

Nabi-e-Kareem (صَلِّي اللَّهُ عَلَيْهِ وَرَحْمَتِهِ) taught us a philosophy, a reality, a fact of life in the following Hadith:

َبِرُكَةٍ لَّا أُزِيعُ لَمَّا لَهَا وَلَتَحْمَا لَهَا وَلَحْسِبَهَا وَلِدْنِهَا
TUNKAHUL MAR’ATU LI ARBA’IN : LIMAALIHAA, WA LI JAMAALIHAA, WA LI HASABIHAA, WA LI DEENIHAA

A man gets married to a woman for one of the following four reasons, her beauty, her wealth, her lineage, or her piety.

Then Huzoor (سَلَّمَ عَلَيْهِ) gave us advice;
From experience, when a man marries a woman for her piety, Allah gives him beauty, peace of mind, and contentment of heart. This topic regarding a pious wife can be dealt with in great detail, however, in brief, when a person supplicates, RABBANAA AATINAA FID DUNYA HASANAA, he pleads for firstly, a pious wife. Some who think that their wives are not pious, and another ‘fairy’ may come forth towards matrimony, think incorrectly. Allah (سُبْحَانَهُ وَتَعَالَى) will make his wife pious.

The second Tafseer regarding this Duaa is;

أَوْلَادُ الْأَبْرَارُ
AL AULAADUL ABRAAR

“O Allah grant me pious children.”

Naturally, from a pious wife, will come pious children. One non-Muslim woman wrote to the ‘Letters to the Editor’ section of a Zimbabwean newspaper, stating that she is proud to be a Ph.D Permanent House Dweller. Let us give our daughters this Ph.D, via, a B.Sc. But the B.Sc. which they will get from their mothers (Baking, Sewing, and Cooking). With this degree, they will get through to the stomach of the husband. It is a well known fact, that the way to a man’s heart is through his stomach. Also, a hungry man is an angry man, and when he is not given good food, his anger is more severe. Therefore, instead of the B.Sc. of the University, which will cause her to loose her modesty, and in some cases her Imaan, guide her towards a successful life.

Let us further look at the Tafseer (commentary) of the word ABRAAR
Therefore, how could those, who do not harm an ant, harm, a non-Muslim, let alone a Muslim? When they cannot tolerate Gunahs (sins) how are they going to commit Gunahs? They would never hurt your feelings as their parents. They would make Duaa for Allah (siax) to have mercy on you.

The third Tafseer of the Duaa RABBANAA AATINAA FID DUNYA HASANAA is,

AR RIZQUL HALAAL

O Allah grant me Halaal Rozi (pure sustenance).

From Halaal Rozi, your children will also be Halaal. When your Rozi is Halaal, then your semen is Halaal, and when your semen is Halaal, your children will be Halaal. Allah (siax) says,

YAA AY YUHAR RUSULU KULOOW MINAT TAYYIBAATI WA’MALOO SAALIHAA
(Surah: Al-Mu’minoon; Ayat 51)

O ye apostles! enjoy (all) things good and pure, and do righteous work.

Eat that which is not only Halaal, but which is healthy and wholesome, in order to perform good deeds. Which means that your income must be Halaal, and the food consumed must also be Halaal. This verifies that when a person’s Rozi is Halaal, his
Amal is *Halaal*, but when a person’s *Rozi* is doubtful, his Amal becomes weak. However if his *Rozi* is from *Haraam*, he won’t get the Taufeeq of making ibaadat.

The fourth Tafseer of this Duaa is;

4  

**ILMUD DEEN**

“O Allah, grant me knowledge of Deen.”

When one has knowledge of *Deen*, then one will know whether one’s *Rozi* is *Halaal* or not.

The fifth Tafseer is;

5  

**ATTFAQQUH FID DEEN**

“O Allah, grant me the understanding of Deen.”

One may have boundless knowledge as far as *Deen* is concerned, but understanding of *Deen* is of great importance. An example of this is, when one *Muhaddith*, (a person who studies and teaches *Hadith Shareef*), read the *Hadith* which stated that when *Istinjaa* is made,

Fal Yu’tir  Make Witr

Therefore, whenever he made *Istinjaa*, he used to make *Witr Salaah*. A *Faqeeh*, an *Aalim*, noticed this action of the Muhaddith, and he enquired the reason for this action. The Muhaddith replied that this is what is stated in the *Hadith Shareef*, and he quoted the *Hadith*. The Faqeeh then advised, that the meaning was misunderstood. The meaning, in terms of understanding the *Hadith*, is that the dry clods of mud, the *Dhelaa*, that were used in the past, and in today’s time, the use of toilet paper, should be used in odd numbers when *Istinjaa* is made. Once, thrice, or five times etc. Therefore the understanding here is that *Witr* means odd numbers.
A person in all his love for Deen, knowing the great virtues of placing his lips on Hajare Aswad, but he lacks Tafaqquh Fid Deen, and he gets to Hajare Aswad between a mass of women with his hands reaching forbidden places, with the intention of kissing Hajare Aswad. Irrespective of the great virtues, and merits of kissing Hajare Aswad, the Haraam that took place with the effort of getting to Hajare Aswad, let alone in the Haram Shareef, or the Mataaf, even the Kaaba Shareef, the Haraam is committed in front of the Hajare Aswad itself. Tafaqquh Fid Deen gives one the understanding that Haj is an Ibaadat which is easy. For every measure of knowledge a person has, he would require ten measures of understanding of the knowledge.

Hazrat Umar (رضي الله عنه) made the Tahneek of Hazrat Hasan-e-Basri (رضي الله عنه), and he made the following Duaa,

اللَّهُمَّ قَفِّهَ فِي الْذِّيْنِ وَحَبِّيْهِ إِلَى النَّاسِ

ALLAHUMMA FAQQIHU FID DEEN WA HABBIBHU ILAN NAAS

O Allah grant him the knowledge and understanding of Deen, and make him beloved to the people.

What a great all-encompassing Duaa this is. If a person is a great Aalim, but his Akhlaaq is not good, and he is constantly angry and shouting, people will keep away, and not benefit from his knowledge. On the other hand a person has wonderful Akhlaaq, he is a magnet, and he draws people towards him, but he has no knowledge of Deen, he will spread ignorance and innovation. Both the qualities are necessary.

The sixth Tafseer of the Duaa is,

الصُّحِيْحَةُ الصَّالِحِيْنَ

AS SOHBATUS SAALIHEEN

The company of pious people.
A Hadith Shareef states

لُلْعُلَّمَاءِ وَجَلَالِسَ الْكَبْرَاءِ وَخَالِطِيِّ الحَكِيَّةِ

SAA’ILUL ULEMAA WA JAALISUL KUBARAA
WA KHAALITUL HUKAMAA

“When you have Mas’alaas, ask the Ulemaa, and sit with the old people, and mix and be acquainted with the pious people.”

The seventh Tafseer is,

7

ثَنَاءُ الْخَلْقِ

THANAA-E-KHALQ

“O Allah! Grant me the praises of people.”

Normally, we all believe that if somebody praises one, all one’s Amal is destroyed, due to one being praised.

There are two Ahadith which appear in contrast to each other. The one Hadith states that if someone praises you, throw sand in his mouth. This, to inform the person not to praise you. This Hadith refers to the royalty of the past, who used to pay others to praise them. Another is the case when a person, whose Imaan is weak, and is praised. This would cause the person to become conceited and live in folly of being pious. However, in terms of Thanaa-e-Khalq, the Hadith states,

اُمْدِحَ الْمُؤمِنُ فِي وَجْهِهِ رَبَّاً الْإِيَمَانُ فِي قَلْبِهِ

IZHAA MUDIHAL MU’MINU FI WAJHIHI
RABAL IMAANU FI QALBIHI

“When a Mu’min is praised (a true Mu’min) Imaan grows in his heart.”

When he is praised, he doesn’t take the praises for himself. When he is praised, he in turn says all these praises are for Allah. The thoughts that go through his mind are that the people who praised him have only seen what is apparent, what is hidden they don’t know, that is why they praise him.
Some of the Wisdom Within Certain Selected Masnoon Duaas

MAN TAWAADHAA’A LILLAHI RAFAA’A HULLAAH

He who humbles himself for Allah, Allah raises his status.

When he is being praised, he attributes the praises to Allah, therefore, he is being humble for Allah, and Allah continues to raise his status.

Also when he is being praised, and he thinks that these are not his praises, but the praises which belong to his Sheikh, or his Ustaad.

Hazrat Moulana Ashraf Ali Thaanwi says, that if just the thought of a pious person comes to mind, Imaan increases in the person. Mullah Ali Qari says that if the thought of a pious person comes to the heart, then this person’s Imaan increases. Therefore Thanaa-e-Khalq is a very great Ne’mat from Allah. However, one should not ask or demand that people praise one, however, when they praise one on their own this is acceptable. Therefore, by making the Duaa RABBANAA AATINAA FID DUNYA HASANAA, What is actually supplicated for in this one short sentence is:

O Allah! Grant me a pious wife, pious children, Halaal sustenance, the knowledge of Deen, the understanding of Deen, the company of the pious, and the praises of people.

The Duaa continues,

وَ فِي الأَخْرَةِ خَسَانَةُ

... WA FIL AAKHIRATI HASANAA

... and grant me good in the Hereafter.

The Tafseer of good in the Hereafter is
AL MAGHFIRATU BI LAA HISaab
Forgive us abundantly, and without measure.

DUKHOOLUL JANNAT
Grant us Jannat,

O Allah! *Maut* is nothing more than the analogy of a person who goes through customs and duty of a country. One’s *Imaan* will be checked, one’s *Aamal* will be checked. If you are a *VIP*, -the *Wali* of Allah, one doesn’t go through the customs, one is taken to the *VIP* lounge. No *Hisaab, Kitaab*, just straight entry into *Janaat*. This is MAGHFIRAT BI LAA HISaab, and DUKHOOLE JANNAT.

The *Duaa* ends,

... *WA QINAA AZAABAN NAAR*
... *save us from the punishment of the fire of Jahannam.*

The *Tashreeh* of this is, that the punishment of *Jahannam* will be meted out in the Hereafter, but for our lives in this *Dunya*, this *Duaa’s* plea is for Allah to save us from.

MINASH SHAHAWAAT ALLATEE TU ADDEE ILANNAAR

Such lust, which will lead us to the fire of Jahannam.

This *Duaa* doesn’t request for an end to be put to our lustful desires. If this was this case, then our wives would go to the *Qazi Saheb* to annul our *Nikah*, because you have no desire. It is necessary to have desire and lust,
Some of the Wisdom Within Certain Selected Masnoon Duaas

ZUYYINAA LIN NAAS HUBBUSH SHAHAWAATI MINAN NISAA

“Fair in the eyes of men is the love of things they covet.”
(Surah: Al-Imran; Aayat 14)

Allah has placed the desire for women into men so that the rights of wives would be fulfilled.

However there should not be so much of lust and desire for one to go into Haraam. Therefore this supplication pleas for one to be saved from so much of desire, that will cause oneself to go into Haraam. Nevertheless, retain that much of desire in oneself, that will allow one to fulfill the rights of one’s wife, and keep her happy.

This is such a small Duaa, but it’s requests are so far reaching. However, when we make this Duaa, we should not make it thoughtlessly, or unmindfully. Allah ( سبحانه وتعالى) does not accept Duaaas that comes from an unmindful heart. One should at least think of some aspects of the explanation while making this, or any other Duaa. Another Duaa which HUZOOR NABI-E-KAREEM صلى الله عليه وسلم has taught us is,

**DUAA 9**

**DUAA FOR MAKING APPARENT TRUTH AND FALSEHOOD**

 Allaahumma arinal haqqa haqqaw war zuqnat tiba’ah wa arinal baatilaw war ruqnaaj tinaabah

O Allah show us the truth as truth, and grant us the ability to follow it, and show us the falsehood from falsehood and grant us the ability to abstain from it.
Many of us have heard this Duaa on many occasions, and have said “Aameen” to this Duaa when an Imaam had said this Duaa. Knowing the truth as truth is also a great necessity and need. In many cases people see falsehood as truth, and they dedicate and give their lives for the falsehood they so ardently believe in, which they regard as truth. Wars are fought because of some party’s misconception of what the truth is.

One of the major truths is that this world is not only temporary, but a deception. Allah (سَمِيعُ الرَّبِّيِّ) Himself says in the Quraan Shareef,

\[
\text{WAMAL HAYAATUD DUNYA ILLAA MATAA'UL GHUROOR}
\]

\[
\text{For the life of this world is but goods and chattels of deception.}
\]

The Creator of this Dunya tell us: This Dunya is only a deception. Therefore to recognise this world as being deceptive, and know that Aakhirat is the real life, is of great necessity. If this is not recognised, a person will take this world to be everything, and will have doubts about the Aakhirat. One clear proof of this is that a person concentrates his efforts on what he is sure of.

Another truth here is the realisation that in Sunnat is our success. Many people do not see that in Sunnat lies our success. Also that Allah (سَمِيعُ الرَّبِّيِّ) has kept all our needs of this world, and the Hereafter in our Deeni Ta’leem. Not realising this, causes us to sacrifice the hounour of our daughters and sons in secular education, and they are convinced that they are doing the right thing. The parents will slog in order to make enough money to give their children education, and they feel that therein lie their success. Also NA‘Oozubillah, they see the becoming of a Haafiz, a waste of time. They term this as a ‘futile mental exercise’ NA‘Oozubillah.
They see the making of an Aalim as making their son a beggar. Hazrat Moulana Qaasim Seema Saheb, the Muhtamim of Daarul Uloom, Newcastle, in the earlier days had a desire and a passion of starting a Daarul Uloom, teaching Arabic, and making Ulama. People were forthwith in their expression that Hazrat wanted to make their children beggars. In other words, becoming an Aalim was equivalent to becoming a beggar. This is seeing the falsehood as truth, and the truth as falsehood.

One way of attaining this recognition of truth from falsehood is by the recitation of the Qur’aan Shareef. Allah (سُبْحَانَ وَتعَالَى) says of the Qur’aan Shareef,

وَبَيِّنَت مِن الْهُدَى وَالْفَرْقَانِ

WA BAYYINAATIM MINAL HUDAA WAL FURQAAN
(Surah: Baqarah; Aayat 184)

Literal Meaning: Ramadhan is the (month) in which was sent down the Qur’aan, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

Figurative Meaning: The more one makes Tilaawat (recites), one will be able to clearly differentiate right from wrong.

This takes on even more effect with an Aalim who understands the Qur’aan Shareef, and he gets into the depths of the Qur’aan Shareef. Another way of achieving this great quality is Taqwa. Allah says,

إن تتقوا الله يجعل لكم فرقتا

INTATAQULLAAHA YAJ’ALA KUM FURQAANA
(Surah: Al-Anfaal; Ayat 29)
**Literal Meaning**: O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

**Figurative Meaning**: By the *Barakat* (blessings) of *Taqwa* (piety), Allah will grant a person the ability to clearly differentiate right from wrong.

This will not only benefit the individual, but also those who seek advice from him, whom he will be able to guide with clear definition. These advices do not only pertain to *Deeni* matters, but also in matters mundane (that are worldly).

The highlight of this *Duaa*, which *Hazrat Hakeem Muhammad Akhtar Saheb* has taught us, which is a wonderful point.

اللهمَّ أَرِنَا الْحَقَّ حَقًا وَأَرْزُقْنَا اتَّباعَهُ

ALLAAHUMMAA ARINAL HAQQA WAR ZUQNAT TIBAA'A

The last part of the *Duaa* which is printed in bold above, is that we request, not the *Taufeeq* of following the right, but give us the *Rozi* of following the right. The linguistic mastery of *Nabi-e-Kareem* (صلى الله عليه وسلم), and the knowledge of the needs of his *Ummat*, ascertains, that not only do we get the *Taufeeq* of following that which is right, which is important, as after *Ilm*, *Amal* is important. There are four aspects linked to this point:

First is to see right from wrong. A person may misunderstand right from wrong throughout his life and depart from this world a loser. Then there is the person who distinguishes wrong from right, and yet doesn’t practice on what is right. The third is a person distinguishes wrong from right, and acts accordingly, which is termed *Taufeeq*, and is a great achievement. However, lastly, but most important, is the *Rozi*. In terms of this, one will see that which is right, make *Amal* upon it, and it will have
Some of the Wisdom Within Certain Selected Masnoon Duaas

become one’s Rozi (sustenance), as per the supplication of this Duaa, and will never leave one until death.

The difference between supplicating for the Rozi to do right, from asking for Taufeeq to do that which is right is explained by Hazrat Hakeem Akhtar Saheb (دیوان اکhtar) as follows, a Hadith Shareef states:

인 낫사 안 터모트 نفسا حتی تستكيل رضها

INNAN NAFSA LANTAMOOTA HATTAA
TASTAKMILA RIZQAHAA

No soul will die until it completes its Rozi

Therefore, by using the word Riza, we supplicate that until we don’t follow all that which is true, our death won’t come. If one knows that Salaah is Fardh, but one does not perform Salaah. Therefore this Duaa means that Oh Allah, until I don’t become completely Paaband with Salaah, till then my death should not come. Therefore, just as death will not overtake any soul until it’s last drop of water, or grain of rice is partaken in terms of physical sustenance, similarly, until our spiritual ‘food’ - Haj, fasting, Deeni Taaleem, and the likes-is not complete, death will not overtake us.

وارينا يا باطل باطل و ارزنفا اجتنابة

...WA ARINAL BAATILA BAATILA WAR ZUQNAJ TINAABA

... and my life is such a wonderful, clear life, that I see the falsehood clearly as falsehood, and not only with the physical eyes, but the ‘eyes of the heart’, this gives one the capability of saving one’s self from evil. Differentiation of truth and falsehood, good and bad comes in various forms. One good example is that of friendships and choosing friends. This is an important facet in life. Hazrat Hajee Farooq Saheb (رئاوردالله) said that today is the time of Fitnah (trials), in which even one’s Mureeds make Hasad (have jealousy) of the Sheikh. The Qur’aan-e-Paak is so emphatic in its explanation of choosing one’s friends. Allah (سپیدرتعالی) says to Nabi-e-Kareem (صلى الله عليه وسلم),
Let alone keeping their company, or sharing a joke with them, or socialising with them. Do not incline to them in thought, or any way whatsoever. This also pertains to the believers. The effect of one’s company has so much to do with a person, the Qur’aan Shareef in many, many Aayaat (verses) has emphasised this point. Therefore, if a person is not able to differentiate that he is in the company of the evil instead of the good, it will have an effect on him. So strong is the dissuasion of the Qur’aan Shareef of being in the company of the non-believers, that from the beginning of the Aayat (verse), Allah (سَمِيعُ الرَّحْمَانِ) states,

\[
\text{WALAA TARKANOO ILALLAZHEENA ZHALAMU}
\]

...do not even to a hair’s breadth incline towards the wrongdoers and evil doers.

(Surah: Hood; Aayat 113)

Let alone keeping their company, or sharing a joke with them, or socialising with them. Do not incline to them in thought, or any way whatsoever. This also pertains to the believers. The effect of one’s company has so much to do with a person, the Qur’aan Shareef in many, many Aayaat (verses) has emphasised this point. Therefore, if a person is not able to differentiate that he is in the company of the evil instead of the good, it will have an effect on him. So strong is the dissuasion of the Qur’aan Shareef of being in the company of the non-believers, that from the beginning of the Aayat (verse), Allah (سَمِيعُ الرَّحْمَانِ) states,

\[
\text{YAA AYYUHAL LAZHEENA AAMANOO MAYYARTADDAA}
\]

O ye who believe! if any from among you turn back from his faith

(Surah: Maidah; Aayat 54)

Allah (سَمِيعُ الرَّحْمَانِ) says, do not associate with the non-believers and the Qur’aan Shareef continues with the argument saying that the time may come that you too will become a Murtad (turn away from Deen). This is absolutely possible. One would associate with them to such an extent, that one would start thinking their ways to be good, one would give their ways preference to the ways of Islam. One would start finding faults with the ways of Islam. One will start praising and honouring their ways. Eventually, the condition will come-according to the argument that the Qur’aan Shareef builds-that one will be lead to the stage of giving up one’s Deen. So severe is mere association with the non-believers.
Continuing with the second part of the Duaa, we supplicate, O Allah, show me the truth from untruth, and make it Rozi for me, that is, until I give up evil do not let death overtake me.

Therefore by making this Duaa, one’s death will not come until one follows Allah’s commandments one hundred percent, and stays 100% away from Gunah. That means that one will die as a Wali-e-Kaamil.

**DUAA 10**

**DUAA FOR EASE IN RECKONING**

أَلْهَمْ حَاسِبَتَا حِسَابًا يُسِيرَا

ALLAHUMMA HAASIBNA HISAABAY YASEERA

“O Allah! Make my reckoning a light reckoning.”

**HUZOOR** (ں "امسی" (سے "امسی" (سے "امسی") used to make this Duaa abundantly towards the end of his life. **Hazrat Ayesha** (ں "امسی" (سے "امسی") enquired, “Oh Allah’s Rasool (ں "امسی" (سے "امسی"), what is HISAABAY YASEERA?” May Allah (ں "امسی" (سے "امسی") grant Jazaa-e-Khair to the Sahaaba-e-Kiraam (ں "امسی" (سے "امسی") (ں "امسی" (سے "امسی"), because they asked the questions and they made life easy for us. If this was not the case, we would have cast our own interpretation to the Duaas. **HUZOOR** (ں "امسی" (سے "امسی") explained that HISAABAY YASEERA is that there is no Hisaab (reckoning) for the person. Allah (ں "امسی" (سے "امسی") will give to the person his Naama-e-Aamaal (book of deeds), and instruct him to be on his way without checking anything. **NABI-E-KAREEM** (ں "امسی" (سے "امسی") said NAM NUQISHA, a person whose books of deeds are checked, is in Azaab (punishment), for who can come through with clear books?

**Hazrat Moulana Hakeem Akhtar Saheb** (ں "امسی" (سے "امسی") has portrayed the meaning of this Duaa with an analogy that all of us can understand in current day terms. **Hazrat** says it is like going through the customs at an airport. When one opts for the ‘green
light’, the officials let one pass through with ease, without requesting one to open one’s bags. That is what one supplicates for when making this Duaa.

To appreciate this Duaa to a greater extent, is a story that was related by an Arab, and this narration is from the ‘Laal Kitaab’ (red Kitaab). This Kitaab has no page numbers, thus no references can be given in terms of this narration. In other words, this is just a story, yet the moral and lessons from it are great. Though the story is interesting, there is no authenticity attached to it. The story follows thus:

There was a king who was on his deathbed, and he requested that his children gather around him. After they had gathered, he asked if they would fulfill his dying wish. All the children in unison acknowledged that they would fulfill his wish, as this was how they were obliged to him throughout their lives. His wish was that they divided his kingdom into two parts. The one part should be divided amongst his heirs, and the second part should be given to the person who will be prepared to sleep with him in the Qabr (grave) for the first night after being buried. All his children agreed to this, as the half left to be divided between themselves was more than enough for them. Their dilemma, however was to find someone to volunteer to sleep in the Qabr for one night.

However, after the demise of the king, the announcement was made, and one person volunteered to sleep in the Qabr for one night. This was an extremely poor person who had absolutely nothing, with nothing to lose. His only possession was one sickle with which he used to cut grass during the day, bind it with a piece of string, sell the bundle in the market, buy two Rotis, eat them, and sleep wherever he found a place. The thought that occurred in this person’s mind was that he had ‘hit the jackpot’, as he was going to get half the kingdom in one night. People warned him, frightened him, saying that this was...
not an easy task, but he was adamant, and they buried him with the king.

When *Munkar Nakeer* came into the *Qabir*, they discussed between themselves that they usually only get ‘one customer’, on this night they had two. To top it, one was alive, one dead. They made *Mashwara*, and decided that the dead one could not go anywhere, the one that is alive could still escape, so they should start with him first. As the *Hadith* states, we will be questioned as to what we earned, where we earned it, how did we spend it, until these questions are not answered, we will not be able to move from our places of *Hisaab*.

They asked this person what he possessed in *Dunya*. He replied that he had nothing. This was because he was poor. Most of us, when asked would give the same answer. irrespective of how much a person has, when asked he will say that he has nothing. We always tend to look at others who are materially more well off than us and despite being given in abundance by Allah (سُبْحَانَ الْحَمْدَ وَمَلِكَتَهُ وَإِلَىٰهِ يُباَرَىٰ) we say, “... what have I got? I’ve got nothing. That person has got a lot.”

However, continuing with the story, the angels in the *Qabir* jogged his memory and posed the question again, as to what he had in this *Dunya*. After much reflection, he owned up that he had a sickle, and a piece of string. The angels told him to leave aside the string, but the sickle was made up of two parts, the handle and the blade. The blade too could be left aside for the moment, they notified him, but they asked where he obtained the handle from. He could not remember where he obtained it, as he had carved it many, many years ago. Eventually it dawned upon him that some thirty years ago, he was walking in a certain jungle, and he broke a branch of a certain tree to make up the handle. They then asked him who did the land belong to, and if he had permission to walk on the land, let alone break a branch from
one of the trees. Also, they asked that when making the handle for the sickle certain tools were needed, irrespective of how primitive, where he obtained the tools from which he carved the handle, and with whose permission.

This person could not answer these questions with regard to the handle of the sickle, and dawn broke. The questioning for the string and the blade were far from started. The people started excavating the grave, and when they got to him, they started congratulating him, as he stood to own half the kingdom. His reply to those congratulating him was that he declined the kingdom. He said that he could not answer for a sickle handle, how would he ever be able to answer for half a kingdom?

Our lives be sacrificed, our NABI-E-KAREEM (صلى الله عليه وسلم) has taught us all, rich and poor to make this Duaa,

\[
\text{اللهُمَّ حَسَبِيُّ نِعَماً حَسَبًا يَسِيرًا}
\]

ALLAHUMMA HAASIBNA HISaab YASEERA

Even the poor of today are rich by comparison of days gone by, so how rich are those who are rich? All of us will have to give reckoning for all that we had.

On one occasion, NABI-E-KAREEM (صلى الله عليه وسلم), together with Hazrat Abu Bakr Siddiq and Hazrat Umar (رضي الله عنهم), in a state of hunger and exhaustion, in the heat of the desert summer, went to Hazrat Abu Ayyoob Ansaari (رضي الله عنه), who made their Mehmaani (hosted them) with some Khajoor (dates), rice, and some meat, which they partook of. Then NABI-E-KAREEM (صلى الله عليه وسلم) said,

\[
\text{ثَمَّ لَتَسْتَلَّنَّ يَوْمَيْنَ عَيْنَ النَّعِيمِ}
\]

THUMMA LATOOS ALUNNAAL YOWMA'IZHIN 'ANIN NA'EEM

These are the bounties you will be asked to reckon for on the Day of Qiyaamat.
Surprised, Hazrat Abu Bakr (رضي الله عنه), asked Nabi-e-Kareem (صلی اللہ نیں) that, ‘despite being in such a state of hunger and exhaustion, will we be asked to reckon for what we had partaken of?’ Huzoor (صلی اللہ نیں) replied, ‘Yes, we will be questioned regarding these bounties on the Day of Qiyaamat.’

How will we be able to answer for each bounty bestowed upon us by Allah (سما آلتی)? If the repayment for the bounty of having one eye is five hundred years worth of Ibaadat (worship). We do not fulfill Allah (سما آلتی)’s right for one eye during our lifetime, how will we be able to fulfill the rights of the rest of Allah’s bounties?

Therefore by making this Duaa, we will get away very ‘cheap’ and easy. Therefore, this Duaa should also be made regularly, as it is so simple and so short.

**DUAA 11**

**A DUA For OPENING OUR HEARTS THROUGH ZIKR**

مَ افْتَحْ أَقْفَالَ قُلُوبِيَّاتِكَ وَأَتُّمْ عَلَىَّ بِعَمْلِكَ

بِغِّ عَلَيْنَا مِن فِضْلِكَ وَأَجْعَلْنَا مِن عِبَادَةَ الصَّالِحِينَ

ALLAHHUMMA IFTAH AQFAALA QULOOBINAA BI ZIKRIK WA ATMIM ALAINA BI NE'MATIK WA ASBIGH ALAINAA MIN FADHLIK WAJ ALNA MIN 'IBAADIKAS SAALIHEEN

O Allah open the locks of our hearts by Your Zikr (remembrance), and complete upon us Your bounties, and make us perfect with Your Fadhl (bounties), and make us of Your righteous and pious servants.

**Commentry:** O Allah (سما آلتی), open the locks of our hearts. The first thing that is established from this Duaa and this Hadith, is that there are locks on our hearts. From here,
naturally the question arises, ‘Where does one place locks?’ A person locks up that place where valuables are kept. This proves very clearly that there are treasures placed and kept in our hearts. Also, the above supplication pleads for ‘AQFAAL’, which is the plural for locks, this indicates that there are many locks on the heart. If a person has very little valuables, he will place one small, cheap lock over them to protect them. Thus the more valuables a person has, the more locks he will have to safeguard the valuables. Therefore, when the Hadith states that there are locks on our hearts, it is clear proof that there are great valuables and treasures in the heart.

Then, the Hadith shows us where to find the keys to these locks.’BI ZIKRIK’. Open the locks of our heart, O Allah, by Your Zikr. In this Duaa, ‘AQFAAL’ is plural, that means ‘many locks’. Also, the words ‘BI ZIKRIK’ is singular, this means that only one key is needed to open all these locks. What is the key? Zikr. This is a master key. Here Allah (سالمعلائى) has also taught us through His Nabi (صلى الله عليه وسلم), that one master key is enough to open the various locks that are on the heart, which is the Zikr of Allah (سالمعلائى).

Upon studying the Hadith and Qur’aan Shareef, we will find what these treasures in the heart are. One is that Allah (سالمعلائى), says in the Qur’aan Shareef:

\[
\text{WA IZH AKHAZHA RABBUKA MIM BANI AADAMA MIN ZHUHOORIHIM ZHURRIYYATAHUM}
\]

(Surah Al-araaf; Aayat 172)  
“When thy Lord drew forth from the children of Adam from their loins their descendants and made them testify concerning themselves (saying): “Am I not your Lord (who cherishes and sustains you)?”

100
They said: “Yes! we do testify!” (This) lest ye should say on the Day of Judgment: “of this we were never mindful.”

When Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) took from the backs of the Bani Aadam, (all the children of Aadam, a pledge asking them,

السُّتْرُ بِرَبِّيَّكُمْ

ALASTU BIRABBIKUM

“Am I not your RABB (Sustainer)?”

There were no shops, jobs, factories or offices present and we knew that Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) alone is our Creator, and Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) alone is our Sustainer. There were no hospitals, clinics or medicines, they knew Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) alone is the Being Who gives Shifa as well as good health. Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) alone is the Being Who gives us our happiness as well. Thus, every soul whether it became an atheist or a Kaafir (non believer) in this world-said;

بَلَّآ (Undoubtedly Allah, “You are our RABB.”)

That treasure of seeing Allah, and the beauty of Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) is in the heart. Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) has sent us with this capital into this world. Also, Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) has kept it so safe, that it is locked up. There are those people who have done their Islaah to such an extent that they remember Allah (سُبْحَٰنَ الحَمْدُ لِلّهِ) asking them “ALASTU BIRABBIKUM”, and their giving the reply “BALAA”.

The opening of the locks of the heart are manifest when Azaan is given into a newborn baby’s right ear, and Iqaamat in the left ear. From this act, the child’s Maut (death) will be with Imaan, INSHA’ALLAH. Though the child might ‘stray from the path’, but due to that ‘key being opened, the child’s Maut will be with Imaan.
It is unfortunate that we as parents, suffering from an inferiority complex, do not have the courage to ask permission not to cause the child to first hear music from the delivery room, or the gossip of the delivery assistants, or the jokes or conversations that take place at the time of the delivery. Making these the first sounds to enter the heart of the new born baby.

The first sound that the baby should hear is the Azaan - the greatness of Allah - then Tauheed ASH HADU ALLAA ILAAHAA ILLALLAAAH إِنَّا نُبِيُّ الْليْلَةِ وَالْخُمْرَةِ وَالْيَوْمِ الْآخِرِ LA ILAAHA ILLALLAAH إِنَّا نُبِيُّ الْليْلَةِ and on oath it should be sworn and said, “I bear witness that there is only one Allah”, should be affirmed in the baby’s ear. The Risaalat of NABI-E-KAREEM (صلى الله عليه وسلم) then for its success, the child must be told to go towards the obedience of Allah. The height of obedience is Salaah, though this is not the only form of obedience, it teaches us total obedience to Allah (سُلَيْمَانُ وَتَعَالَى). Once total obedience to Allah is strived for, then every success is guaranteed, in this world, and in the Hereafter. Success in health, success in wealth, every success is meant in the word ‘Falah’. This message immediately at birth is given to the child. It goes into the heart and brain of the child, into the nerves and veins of the child, into the arteries and marrow of the child, in the flesh and bones of the child, in the hair and nails of the child, this is where the message of Islam reaches.

This message opens out the Imaan which is in the baby. When a baby is born in a Muslim home, and Azaan is given, the locks open, the Imaan is released and the child is a Muslim child, because the treasure the child came with has been opened with the ‘key’ of Azaan, and Imaan is released.

This Duaa proves to us that treasures are in our hearts. The treasures of Yaqeen on Allah. As soon as a person turns himself to Allah (سُلَيْمَانُ وَتَعَالَى), the first reward Allah (سُلَيْمَانُ وَتَعَالَى) gives him, is that he doesn’t have to slave for this Dunya any more. Once his
Yaqeem is built, and he knows that Allah is the Giver of Rozi (sustenance), Allah (سپکوَّر تعالى) will give it to him, and he will not have to slave for this Dunya as we are slaving. These treasures are in the heart, by Zhikrullah these treasures are released.

The second part of this Duaa teaches the supplication:

وَأَتِمْ عَلَيْنَا بِنَغْمَتِكَ

WA ATMIM ALAINA BI NE’MATIK

...and O Allah, complete Your bounties upon us.

By Zhikrullah, the bounties of Allah (سپکوَّر تعالى), which are untold, will come in completion and perfection upon us. As it is, each and every person Muslim or non-Muslim, even the animals are enjoying millions of Allah (سپکوَّر تعالى)’s bounties every split second. An example of this is that Allah (سپکوَّر تعالى) granted us sight, which is a bounty, vocal cords, ears, brains, lungs, liver, how many things that make up our anatomy which are working like clockwork, all of which are Allah’s bounties. We have three hundred and sixty joints in our bodies, which are bounties from Allah (سپکوَّر تعالى).

The bounty of the ground that Allah (سپکوَّر تعالى), has blessed us with is so beautiful. It is not too hard that we can not dig into it for our foundations, or plant seeds for our sustenance. Allah (سپکوَّر تعالى) made it soft enough. Also, it is not as soft as sponge so that we couldn’t walk on it. Allah (سپکوَّر تعالى) made this earth perfect, and stretched it out for us.

The bounty of the gift of air that Allah (سپکوَّر تعالى), has given us. If we do not get air to breathe for one second, we feel claustrophobic. These are the bounties of Allah (سپکوَّر تعالى).
These are but physical and material bounties, however, we ask not only for this, but also that we be blessed with spiritual bounties. We ask that the spiritual bounties be completed upon us, we ask for the understanding of Deen. The understanding of who our Rabb (Sustainer) is, Who our Rasool is, the understanding of the value of the Qur’aan Shareef.

Further we ask....

وَآسِبْ عَلَيْنَا مِنْ فَضْلِكَ

WA AS BIGH ALAINA MIN FADHLIK

“Also O Allah, let Your Fazl come in perfection, in torrents, let it overflow upon us.”

We ask Allah to give us extra, Fazl means extra. Like the shopkeepers during earlier times used to give “bansela”, or “pasella” to their customers. They used to give something a little ‘extra’ to make the customer happy, in Urdu this is called “Roonga”. Therefore we ask Allah Ta’ala to give us also that ‘extra’ as well.

How does this happen? Hazrat Moulana Hakeem Muhammad Akhtar Saheb (ra) explains, that when a person makes Allah Ta’ala’s Ibaadat, noor starts filling in that person. The first place that gets filled with noor is the heart. When the heart is full to capacity with this noor, then it starts spilling over. The place from which this noor spills over is the eyes. Now when this person sees something, it is with a completely different look. This is what we call the Nazar of the Buzurg. As is commonly advised, we should let the Buzurg’s Nazar fall on us. It also overflows with the tongue. Now when this person starts speaking, the person who made Ibaadat, who has Ta’alluq Ma’Allah -a ‘connection’ with Allah, who has got Ma’aarifat - the recognition - of Allah, and his heart is filled with Noor, his speech is completely different to that person who
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does not have this Noor and its prerequirements. One or two examples of this overflowing of Noor are discussed as follows:

Hazrat Moulana Shah Abdul Qaadir Saheb (رحیم الله علیہ), who was the son of Shah Waliullah (رحیم الله علیہ), the author of the translation Moodhihil Qur’aan - the first Urdu translation of the Qur’aan Shareef - for which he was ‘rewarded’ by the dismembering of his hands. This was due to false “Peers” who were making money from people by deceiving them into the ‘purchase’ of Jannat (Paradise) from them, though Islam obviously doesn’t teach this, Hazrat Shah Saheb’s translation exposed the truth.

These false Peers reported to the king that an attempt of this nature was never made before. They insisted that the Qur’aan Shareef was revealed and always has been scripted in Arabic, this translation in Urdu is an act of Haraam. They coerced the king into giving the order that Hazrat Shah Saheb (رحیم الله علیہ) hands be dismembered which was subsequently carried out. Though Hazrat’s hands were dismembered, he gave hundreds of others in the Ummat the courage to put their hands to use in doing other translations in various languages.

This great Buzurg, Hazrat Moulana Shah Abdul Qaadir Saheb (رحیم الله علیہ), once in Fatehpur Masjid, in Delhi, had made Ibaadat in the way in which his heart filled with Noor, and eventually the Noor started filling and flowing from his eyes, and his tongue. A Hadith in Bukhari Shareef states,

الْعَيْنُ حَقّ

AL ‘AINU HAQQUN

“The Nazar of the eye is absolutely true.”

In these days we also say “Poyra ne Nazar Thhaygay.” Nazar has fallen on the child. The Hadith says that this is absolutely true. Nazar does fall. However, Mullah Ali Qari (رحیم الله علیہ),
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**Muhaddithe Azeem** (may Allah grant him great rewards), says, “O Ulama! When you study or teach this Hadith, why is it always taught from a one-sided aspect, the negative side”, in other words bad Nazar. “Nazar falls on the positive side as well.” Then **Mullah Ali Qari** poses the question,

فَكَيِّفَ نَظَرُ الْعَارِفِينَ الَّذِيْنَ يَجْعَلُ الْعَاٰفِرَ
الْمُؤْمِنَينَ وَالْجَاهِلِ الْعَالِمَ وَالْفَاسِقِ الْأوَلِيَّ

FA KAYFAA NAZRUL AARIFEEN ALLAZHEE YAJ ALUL KAAFIRA
MU'MINA WAL JAAHILA AALIMA FAL FAASIQA WALEEYA

What do you say of the Nazar of the Buzurg, whose one Nazar makes a Kaafir a Mu'min, and grants an ignorant person wisdom, and causes an open sinner to be befriended by Allah.

How many times is it heard from people who have reported that **Hazrat Moulana Maseehullah Saheb** (r.a) had visited their home, and he made Duaa for a certain child, and the child became an Aalim, or that **Hazrat Sheikhul Hadith Moulana Zakariyya** (r.a) came, and through one Nazar, had changed the life of a certain person. **Hazrat Sheikh’s** (r.a) one visit to this country and how many Daarul Ulooms had come into existence here.

**Mullah Ali Qari** (r.a) writes further:

إِذَا مَرَّوْلَى مِنْ أُوْلِياءِهِ فِي قَرْبِهِ لَنْ يَنَالَ الْوَفَّتَ

IZHAA MARRA WALIYOO MIN AULIYAAAI HI
FI QARYATIN LAYYANAANUL WAQT. . .

If a Wali of Allah’s passes through a village and he does not get so much of time to perform any Salaah, even though he only passed through, the Inhabitants of the village will derive the Barakat (blessings) of that Buzurg.
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Coming back to the narration of Hazrat Moulana Shah Abdul Qaadir Saheb (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم), after having developed so much Noor within him, he left the Masjid. The first thing his Nazar fell on was a dog, while this Noor was overflowing from his eyes. Who has narrated this incident? None other than Haji Imdaadullah Muhaajir Makki (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم), and Hazrat Moulana Ashraf Ali Thaanwi (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم), who do not narrate and relate hearsay. This dog immediately became the most ‘respected’ dog in Delhi. People noticed that wherever this dog sat, other dogs would sit with absolute respect in front of him. The nature of a dog is that whenever they go into another neighbourhood, the dogs of that particular neighbourhood chase other dogs which are not from that neighbourhood.

Hazrat Hakeem Akhtar Saheb (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم) says that if only it was an Insaan in place of that dog, and Hazrat Moulana Shah Abdul Qaadir Saheb’s Nazar fell on him. Hazrat Hakeem Akhtar Saheb (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم) further narrates that when his Sheikh would look at him, he would make Duaa to Allah (سَمِعُ اللُّهُ ﷲ وَعَرَى) in his heart, that “Shah Abdul Qaadir Saheb’s eyes fell on a dog, and what became of that dog, I am an Insaan, and my Sheikh’s Nazar is falling on me”, “WA ASBIGH ALAINA MIN FADHLIK”, “O Allah let your Fazl pour down upon us” Allah (سَمِعُ اللُّهُ ﷲ وَعَرَى)’s Fazl pours down more than the Niagara Falls or the Victoria Falls. In fact, Allah (سَمِعُ اللُّهُ ﷲ وَعَرَى)’s Fazl pours on us more than all the waterfalls of the world put together.

Another example of the Nazar of the Buzurgs is narrated thus. One ordinary person lived in Deoband during the time of Hazrat Shah Ahmad Shaheed Saheb (رَّتَّبُ اَللَّهُ عَلَيْهِمْ سَلَّم), (who had originally authored the Kitaab ‘ANWAAR-US SALAHAH’). Hazrat Shah Ahmad Shaheed Saheb was en route to participate in a Jihaad against the British, and it was known to many people, including this ordinary person, that Hazrat would be passing through Deoband. This person stood at such an angle at a bend in an alley in front
of the Chhatta Masjid, that if Hazrat Shah Saheb arrived, his Nazar would definitely fall on this person.

All this person wanted was one Nazar of Hazrat Shah Saheb. As Shah Saheb came, his Nazar did fall on this person, and this person’s Nazar fell on Shah Saheb. The result was that whenever he used to enter Chhatta Masjid, Hazrat Moulana Qaasim Naanotwi noticed that the Masjid would be filled with Noor. Upon noticing this, Hazrat Moulana Qaasim Naanotwi Saheb appointed a child to keep watch as to upon whose entry the Masjid would become so filled with Noor. When finding out that it was this ordinary person, Hazrat Moulana Qaasim Naanotwi Saheb enquired from him what was it that caused this excessive Noor to fill the Masjid when he entered, Hazrat enquired as to what his Amal was. This person’s reply was that his only Amal was that he was aware of Hazrat Shah Saheb’s eminent arrival, and how he positioned himself to get one Nazar of Hazrat Shah Saheb. This is the Nazar of the pious.

After all, one Nazar of Nabi-e-Kareem (صلى الله عليه وسلم) fell on Hazrat Abdullah Ibne Umme Maktoom (رضي الله عنه), a blind Sahaabi, he became a Sahaabi. On the other hand, Hazrat Uwais-e-Qarni, what a great Tabi’, so great, that Huzoor (صلى الله عليه وسلم) told Hazrat Sayyidina Umar (رضي الله عنه), “When I leave this world, you will meet Uwais-e-Qarni, tell him to make Duaa for you, and for the Ummat.” What a great person! Allah’s Rasool is saying, “Take the Duaa of that person”, and to whom is this being said? To the Khaleefatul Mu’mineen. However, the reality is that a million Uwais-e-Qarni cannot equal one Abdullah Ibne Umme Maktoom.

This is what a Mureed has got to take from the Sheikh, from the heart of the Sheikh, the Nisbat-e-Intiqali. He should sit in the Sheikh’s Majlis, and if he sits in another Sheikh’s Majlis,
he should imagine and meditate that he is acquiring this *Nisbat* from his *Sheikh*. Though whatever is imparted comes from another *Sheikh’s* tongue, but his *Faiz* comes from his *Sheikh*. He should meditate of his *Sheikh* and take his *Faiz* from there. The *Duaa* continues . . .

وَاجْعَلْنَا مِنْ عَبَادِكَ الصَّالِحِينَ

WAJ ALNA MIN IBAADIKAS SAALIHEEN

And make us of Your righteous and pious servants.

This *Duua* should be made before and after *Zikr*. From among the *Duaas* taught to us by *NABI-E-KAREEM* (صلہ اللہ علیہ وسلم), is the *Duaa* after meals, particularly when a person is a guest, and the *Duaa* he has to give to the host. *Hazrat Moulana Shah Hakeem Akhtar Saheb* (تُمَّ الْلَّهُ ﻋَلَيْهِ ﻭَرَحْمَتُهُ) explains it so beautifully in this way, that we have eaten the food presented by the host, and now as the guest we have to give him *Duas*. So to say, he gave us food which is *Dunya*-in one aspect it is *Deen* when the *Niyyat* is correct-and in return he is going to get *Deen*. He gave us *Dunya*, we’re giving him *Aakhirat*. What a wonderful exchange, and what a bargain it is for the host. If we understand the value of it, we will be eager to feed, which was such a common practise in every *NABI*, and all the *Sahaba* (رضی الله علیهِ‌الْمَطْلُوبِ). To entertain, to feed the guest was a trait which constituted a major part of their lives. This *Duaa* is not a *Duaa* from within us, by which we could think of, or formulate, but Allah’s Rasool (صلہ اللہ علیہ وسلم) has taught us what *Duaa* we should give to the host as well.

The *Duaa* is:
There is another Hadith which states that you should see that nobody eats your food, except a pious person. Feeding the poor is in its place. This means feeding with honour. One example is that somebody comes to beg for something to eat at the door, and you give him something to eat, there is no problem with that. Another case is when a poor person is fed by presenting to him the food in a plate, this, too, is no problem. What is meant here, is when a special invitation is made to people, with respect and honour. We should entertain and invite only the pious in this way.

There are two reasons for this, as is aptly portrayed by Hazrat Moulana Hakeem Akhtar Saheb. The first reason is that when the pious eat your food, whatever Ibaadat will be made by them, and whatever work of Deen would be done by them, you would get 100% commission for that, because you had...
“filled their ‘tank’ up”, so whatever they are going to do, you too, would earn maximum Thawwaab for it as well. For example, if pious people were fed between Maghrib and Esha Salaah, (supper), with the strength they acquired from the food you had fed them, they would make Esha Salaah, and you would get the complete reward for the Salaah performed.

After that there may be a Bayaan, and you would get the full reward for them making the Bayaan. With that strength they would perform Fajr Salaah, you will get that Thawwaab as well. Some of those fed, (may be all of them) may get up to perform Tahajjud Salaah. You might be sleeping, but you got the Thawwaab of Tahajjud as well.

The second reason for this is that by the pious people coming to our house, Barakat comes into the house. Mullah Ali Qari (rta) has written:

إن الرحمة تنزل عند ذكر الصالحين
فضلًا عن وجوهم
INNAR RAHMATA TANZILU ‘INDA ZIKRIS
SAALIHEEN FADHLAN AN WUJOODIHIM

Just by thinking or speaking of the pious people, the Rahmat of Allah (swt) descends. What to say if they themselves were present? How much more of Allah (swt)’s Rahamat would descend?

When Allah’s Rasool (saw) said ABRAAR, then Allah (swt) will give us the Taufeeq to invite people who are genuinely pious, and not those who are fake. Those who outwardly look very pious, but in reality they are not pious. Who are the ABRAAR? Mullah Ali Qari (rta) has given the definition of the ABRAAR as follows:
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Al Lazheena la yardownash sharra
Wa laa yu’zoonaz zarrah
Those who cannot condone evil, and they do not harm an ant.

The Duaa is that many people of this calibre eat your food. This is the First Duaa Nabi-e-Kareem (صلی‌الله علیه وآله ورسالہ) gave. The Duaa continues:

Wassalat alaikul maalaika

May the angels make Duaa for you

Whoever assisted in the preparation of the food, sometimes, if many people are invited, family people, friends, and neighbours also get together to assist with the preparations, the Duaa is that may the angels make Duaa for them as well. How wonderful that the angels, who are Mustajaab, their Duaas are undoubtedly accepted, because they are Masoom (sinless) will make Duaa for you for preparing meals for the pious. The third Duaa is:

Wafa’tur ‘indakumus saa eemoon

May Allah make you to be the means of feeding the fasting.

In this way, for giving a person a date, a glass of water, or even maybe a cup of tea to break his fast, a few savouries, a real bargain is made. Just a little is offered to the fasting, and the reward is as if the person who presented the food had fasted for the day. This is a real bargain, to invite the pious, and that person, in return, gives us the above Duaas. What a
great earning this is, for our Aakhirat. Hazrat Hakeem Akhtar Saheb says, in reality, there is no word relating to Barakat in this Duaa. We all want Barakat. However, this whole Duaa is a Duaa of Barakat, because when the first Duaa is made, the Abraar, the pious people come. We know that when pious people, Buzurgs, come, they do not come alone. They come with an entourage. Therefore, when all are invited, how are they going to be fed?

It is only when there is Barakat, that people can be fed in big numbers. Therefore Allah will first send the Barakat, then Allah, will send the guests. What should be remembered is that whenever anyone has the opportunity to join us for meals, it is not what was destined for us, in our sustenance that the guest is eating, but, that which was destined for him, through our hosting.

Therefore, it is an honour to host the pious because his sustenance had been destined from our Dastakhaan (tablecloth). If a great Buzurg, a Wali’s Rozi is placed on our Dastakhaan, what an honour this should be for us. Hazrat explains that during Hazrat’s days as a students, in Deoband, the Dastakhaan had printed on all four sides the following;

غملین نہ بور مہمان سے
کھارا بہ دوزی اپنی تیر سے دسترخوان سے
GHAMGEEN NA HO MEHMAAN SE
KHAA RAHA HE ROZI APNI, TERE DASTARKHAAN SE

Be not sorrowful of the guest arrived, and needed to be fed
He eats of his own sustenance, but from your table spread.

This is a Duaa for Barakat. It is also a Duaa of good Akhlaaq (character). If Allah (سیخوتوعلالی) had given a person in abundance, but his heart is small, he would not give anyone ice in winter.
This *Duaa* is that you host the pious, in this way Allah will make your heart big. Allah will give you the quality of generosity. Allah will open your heart. In reality, nobody feeds, Allah Feeds. When one spends Allah (سبحانه وتعالى) gives so much more in return. This is also a *Duaa* that everything within that household must happen with *Aafiyat* (ease), because if there were a major problem in the house, no matter how much a person would want to host guests, (due to the problem, be it illness, accident, Allah forbid a fire in the house), or a fire that has struck the house, it would be impossible to host anyone. Therefore, if Allah (سبحانه وتعالى) will send guests to our houses, He will make certain that everything takes place with ease and comfort. The *Duaa* continues...

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمْتُ

ALLAAHUMMA AT IM MAN AT AMANI

“O Allah feed him who has fed me.”

O Allah this person has fed me, now in return for this, You feed him. When Allah (سبحانه وتعالى) feeds can one imagine what the *Rozi* from Allah (سبحانه وتعالى) would be? Whenever he is or whenever it is required, Allah (سبحانه وتعالى) would provide for him.

After the completion of a meal, a lot of food is generally left over, and the women who prepared the food complain that the guests had not eaten, though all the guests had taken to their fill. Sometimes the food would be eaten in that household for a week, or the food would be distributed to neighbours and friends. Allah (سبحانه وتعالى) gives *Barakat*. One can imagine how much more there would generally be in reserve in terms of foodstuff in the fridges, the pantry and the deep freeze. All this apart from the bank-balance held by the occupants of the household. Also what is in “ooplang”, which the poor receiver also is not aware of. Allah (سبحانه وتعالى) has given so much. But irrespective of how much the person or family has, they are limited to that.
“However, Allah (سُلَيْمَانَ) treasures are unlimited. Therefore, the host fed from his limited resources, Allah (سُلَيْمَانَ) will feed him from His unlimited resources. It is also factual, that Allah (سُلَيْمَانَ) looks at His Banda (servant) with surprise, knowing that he only has this limit-be it millions-which, in fact, is still a limited amount. Notwithstanding that Banda is a ‘Makhlook’ created by Allah, he had opened his heart from his limited amount and went to great lengths to prepare to feed fellow servant. For Allah resources are unlimited, and He is Khaalik (The Creator), this is how Allah (سُلَيْمَانَ) opens His treasures to the host. The next part of this Duaa is:

وَأَسْقِيَ مَنْ سَقّانِي

WASQI MAN SAQAANI

O Allah, give him to drink
whom has given me to drink.

The host might have given the guest a variety of drinks to drink, like juices, tes, water, and the like. Now Allah, You give him to drink. This is, so to say, Allah will reply, that you invited your fellow bondsmen to your house and gave them to drink, now in return, I will call you to my house, to Kaaba Shareef, and I will give you the best drink in the world, the river of Jannat - Zam Zam - and right at the source will I afford you the opportunity to drink. For him to drink.

The water of Zam Zam is such, that an Arab Aalim has written a Kitaab of the Fazeelat (virtues) of Zam Zam, in which he states that when Hazrat Nabi-e-Kareem (صلی اللہ علیہ وسلم) made Hajjatul Wadaa, he requested from a Sahaabi (صحیح) to draw Zam Zam. Huzoor (صلی اللہ علیہ وسلم) drank from the leather bag. After having drunk the Zam Zam, some Zam Zam was left in Huzoor (صلی اللہ علیہ وسلم)’s Mubarak mouth, which Huzoor (صلی اللہ علیہ وسلم) allowed to flow back into the leather bag, and he requested to the Sahaabi to empty the Zam Zam from the bag into the well. All of us like to have the
Barakat from our Buzurgs, things particularly food or water left by them. NABI-E-KAREEM (صلى الله عليه وسلم) has given us this opportunity as well.

The Barakat of our NABI (صلى الله عليه وسلم) exist till today, and in fact will exist, till Qiyaamat in Zam Zam. This also proves to those who object (to those having) to drink from that which is left over by the Buzurgs. This practice is in existence since the days of NABI-E-KAREEM (صلى الله عليه وسلم). ALLAHU AKBAR! The Sahaaba, would not allow the water from which NABI-E-KAREEM (صلى الله عليه وسلم) had made Wudhu to fall onto the ground, they would rush for it, and fight for it. Na’oozubillah, we would say that they were mad. This was the case at the time of Sula Hudaibiyah, when the Meccans observed, and analysed what people the Sahaaba were. Even the blessed saliva of HUZOOR (صلى الله عليه وسلم) was not allowed to touch the ground. This is the love the Sahaaba had for HUZOOR (صلى الله عليه وسلم). Therefore, Zam Zam is steeped in Barakat, in that it is a river of Jannat, as well as that it has the Barakat of NABI-E-KAREEM (صلى الله عليه وسلم).

Zam Zam is also physically pure. Recently, a doctor who resides in Modder B near Benoni, was called upon by a company promoting their water purification system. During the course of their promotion, they tested ordinary tap water, and showed the degree to which the water supplied by the municipalities via tap was impure. In order to test the claimed credibility of their testing equipment, he requested that they test some Zam Zam water without telling them what it was, or where it came from.

These consultants were astounded at the purity and quality of the water they had just tested, and claimed that the water was one hundred percent pure, this considering the impurities inherent in the container, as well as the period of time for which the Zam Zam was stored in the container. Adding to this, NABI-E-KAREEM (صلى الله عليه وسلم) said.

1 This also prove to those who object to drinking from what is left over by the buzurgs, that this practice is in existence since the days of Nabi-e-Kareem (صلى الله عليه وسلم)
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Some of the Wisdom Within Certain Selected
Masnoon Duaas

Ma'uz Zam Zam Lima Shuriba LaHU

Zam Zam satisfies the Niyyat (intention) with which it is drunk.

Therefore the Duaa is:

Waqisi min saqaani

O Allah, give him to drink whom has given me to drink.

Therefore, Allah (swt) will give the person, for whom this duaa is made Zam Zam to drink. This is really a Duaa which has so much of Barakat, that Allah, will give Zam Zam, in the way of taking the person for this Duaa is meant, over and over again for Umrah and Haj, because now Allah will invite this person.

The other Duaa mentioned in the Hadith shareef is:

Allahumma baariik lahum feemaa razaq tahuum waghfir lahum warhamhum

O Allah, give them Barakat in their Rozi, forgive them, and have mercy upon them.

These are the valuable Duaas one gets for inviting someone. However, we should invite the Abraar, the pious. They are the people who would give these Duaas. If one invites sinners, they would eat the food one presents to them, and commit sin. They, in all probability would not even give one any Duaa. By inviting the Abraar, the food will be eaten, and talks of Deen would take place simultaneously, one’s house becomes a Khaanqah, a Markaz of Deen.
There are certain **Ahadith** of Rasoolullah (ﷺ), which are known as **Hadithe Musalsalaat**, from which Rasoolullah (ﷺ) did not only teach verbally, but practically as well. Till today, Alhamdulillah! In the **Ummat**, the same Hadith is taught in the practical form with the theory. There is also a Hadithe Musalsalaat with regard to the current subject matter, which is feeding a fellow Muslim, and the Hadithe Musalsalaat explains the virtues of inviting a guest. When this Hadith was taught by Rasoolullah (ﷺ), Rasoolullah (ﷺ) invited the Sahaaba as well, and till today, Alhamdulillah, fourteen hundred years later, this Hadith is taught by the Ulama in this way, and in turn, Daawat (invitation) is also given in the same way. The invitation generally consists of Khajoor (dates) and water. In first hand speech Hazrat notified those who attended the Majlis thus, “Alhamdulillah, I personally learnt this Hadith and have been given the permission to carry forth this Hadith from Hazrat Sheikhu Hadith, Hazrat Moulaanah Muhammad Zakariyya Saheb (رحیم اللہ علیہ), Qari Muhammad Tayyab Saheb (رحیم اللہ علیہ), and Hazrat Moulaanah Abdul Ahad Saheb, one of our Ustaads (teachers) of Deoband, and I give the permission to each person in attendance as well, and you can teach this Hadith, and make the Daawat as well.” The Daawat is ‘Alal Aswadaan.’ Two, what are termed ‘black’ things, Khajoor and water. They are just termed ‘Aswadaan.’ This is a very easy Daawat.

This Hadith states that if a person feeds one Allah Wala, a Momin - here is meant Momin-e-Kaamil, he gets the Thawaab as though he has fed Hazrat Aadam (ורים). If he feeds two such people, he gets the Thawaab as though he has fed Hazrat Aadam (ورس), and Howwa (ورس). If he feeds three such people you get the Thawaab as though you fed Hazrat Jibraeel (رسالہ), Hazrat Mikaa’il (رسالہ), and Hazrat Israafeel (رسالہ).