

Expiators of Sins

Expiators of Sins
(Mukaffirāt us Sayyi'āt)

Hadrat Muftī Muhammad
Shafi' Sāhib رحمۃ اللہ علیہ

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Expiators of Sins

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Preface

My master, spiritual guide and leader, Hadrat Mujaddidul-Millah, Hakimul-Ummah Hadrat Maulānā Ashraf ‘Alī Sāhīb, on witnessing the present evil condition and calamities engulfing the Muslims compiled a book entitled Hayātul-Muslimīn in which he collected those important deeds which have a special effect and power to remove Muslims from calamities and problems, as well as their evil worldly and religious condition. In the beginning of this book, a detailed mention is made that these calamities are the result of our sins, and the actual cure for this is to abstain from sins and to practice those actions mentioned therein. Today, however, it is apparent that the oceans of sin are bubbling over. Majority of people are involved in them. It will definitely take time to ponder and plan how to remove them. Difficulties and problems have on the other hand surrounded Muslims from all corners. A thought passed this useless one’s mind that there are many actions in the Ahādīth mentioned, which serve as an expiation for sins. These actions could immediately be put into practice with easiness. I have thus gathered all of these Ahādīth in this booklet and I have named it ‘Ilājul-Khutūb bi Mukaffirātu dh Dhunūb. For blessings and easiness, it was seen appropriate to add it as a supplement to Hayat ul Muslimīn. Thus, it seemed suitable to also name it Najāt ul Muslimīn (Salvation for the Muslims). I dedicate the reward of this book to my spiritual mentor Hakim ul Ummah رَحْمَةُ اللهِ عَلَيْهِ and my honourable father رَحْمَةُ اللهِ عَلَيْهِ. By the blessings of these personalities, may Allah ﷻ accept this booklet and make it beneficial. Āmīn

Servant (Hadrat Muftī) Muhammad Shafī Deobandi (May Allāh ﷻ forgive him and grant him well-being)
Dhul Hijjah 1367 A.H

Introduction

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It is natural for man to have the desire to please and to abstain from displeasing that Being, Allāh ﷻ whose countless favours descend on every person in every condition at every moment. Even if there was no reward stipulated for good actions and no punishment meted out for disobedience, then too it remains incumbent upon man to fear and abstain from displeasing and disobeying his actual Giver and Benefactor. Now, when it has become as clear as light that, never mind the statements of the Ambiyā', the unanimous verdict of all the religions and paths is that one will receive severe punishment for disobeying Allāh ﷻ and will receive great reward for obeying Him, then it becomes even more necessary for farsighted people to fulfill those actions which will earn them Divine pleasure, and to abstain from disobedience.

All heavenly scriptures, and more so, the Noble Qur'ān, has declared that in this world, generally the calamities and problems which afflict man are due to his sins.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

And whatever calamity afflicts you is due to your evil actions, and Allāh forgives many sins.

When man, who is so weak in nature and cannot withstand the light calamities and difficulties of these few days, then how will he be able to bear the everlasting and severe punishment of the hereafter?

كَذَلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

In this manner is the punishment. The punishment of the hereafter is much greater. If only they knew.

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For this reason, it is necessary for man to establish, as a major object of his life, a concern to abstain from sins and the displeasure of Allah ﷻ.

This is because:

- (1) It is the right of our true Benefactor.
- (2) By sinning, we will have to face the unbearable calamities and difficulties of the hereafter. At this time, man will not have any power to save himself.
- (3) The comfort and serenity of this worldly life is also based on abstinence from sins and displeasing Him. By not doing so, one becomes entangled in all sorts of problems and calamities in this worldly life. Even though the actual concern should be the punishment of the hereafter since this is much more severe and everlasting, man is hasty by nature. He regards the problems which are confronting him, even though they are in nature lighter, as more severe.

The wisdom underlying the difficulties and problems in this world is so that negligent people, who will not take heed by their intelligence and the teachings of the Ambiyā', will at least be taken out of their slumber by these problems so that they may abstain from unbecoming acts, recognize their True Master and fear Him.

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

We will definitely make them taste the close punishment (of this world) before the great punishment (of the hereafter) so that they abstain from their evil actions.

Today, the flood of problems in which the Muslim boat is being overturned is not hidden from any intelligent person.

برق گرتی ہے تو بیچارے مسلمانوں پر!

*When the lightning falls, it falls on the poor Muslims.*¹

At this time, more so, (1366 A.H, 1946 CE), the political changes which firstly became apparent in a constitutional form, and then took place lawlessly thus causing great harms to the Muslims, cannot adequately be explained and written. At this moment, India is coloured with the blood of hundreds of thousands of Muslims. Hundreds of thousands of women and children are wandering around completely ruined. Outward means for their protection and well being have terminated. May Allāh ﷻ, through His bounty and mercy make apparent some hidden assistance so that those who utter His name may be protected.

وَاللّٰهُ الْاَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَلَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰهِ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيْلُ

Due to these circumstances and problems, this thought passed my mind to turn the attention of people to the original and safe cure, whose benefit and effect is definite and has been proven thousands of times.²

¹ One should not doubt that problems also afflict the Ambiyā' and the Auliya' since there is a great difference between their problems and that of the common people. There is only an outward form of difficulty, and not problems in reality. Full details have been written in the foreword of Hayāt ul Muslimīn - Muḥammad Shafī' رحمۃ اللہ علیہ

² This does not imply that outward means should not be sought or that neglect in that field should be shown. Preparing weapons of protection is also a sharī command and one portion of the cure. What is meant is that we should not rely on only outward means, but that we should not be negligent of the original and safe cure.

The Actual Antidote for the Muslim Crisis

When it is proven from the clear texts of the Qur'ān and Ahādith that whatever calamities afflict the Muslims in this world are generally due to their sins, then the antidote for this sickness becomes clear i.e. sorrow, tawbah and istighfār over past sins, a firm intention to leave these sins in future and to begin practicing accordingly. May Allah ﷻ grant us all the ability!

An Example of Allāh ﷻ's Mercy and the Easiness in the Laws of Islām

Today, the abundance of disbelievers and sinners, and their control of the governments of the world and business enterprises have made the environment so unfavourable for the religious and trustworthy people that we can only seek Allāh ﷻ's protection. I have explained this condition in these poems

آزاد ہے اس دور میں ہر مجرم و عاصی مجوس ہے دیندار اور اہل تقی بند
تھیٹر ہیں سینما ہیں بتوں کی ہے نمائش بازار کھلے ان کے ہوئی راہ ہدی بند

Every sinner and evil one is free in this era.

The pious person is jailed; the path of the pious is closed.

There is theatre, cinema and the beauty of women.

The market places are open; the path of guidance is closed.

It is as though interest, bribery, lies, deception and oppression have been included amongst the necessities of life. Such a level has been reached that many Muslims regard themselves as coerced and thus excused in these matters, feeling that they do not need to have concern to remedy themselves. They feel that by repenting from sins it will be akin to destroying their families and their own worldly life. However, this is not so. Firstly, Allah ﷻ has opened so many avenues of sustenance that

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even today, one who searches will be able to earn *halāl* earnings. At most, he will have to confront some obstacles or he will be forced to minimize some bestial desires of his. This is nothing compared to the punishment of the hereafter and the problems of this world. Secondly, look at the all encompassing mercy of Allāh ﷻ and the concessions in the *sharī'ah*. Whichever person is involved in a sin due to helplessness but remains remorseful over his actions, regards himself as a wrongdoer and continuously makes an effort to extricate himself from it, then there is hope that he will be included in the list of the repenters.

Thus, it is compulsory for every Muslim to never lose courage at any time in redressing his past sins and abstaining from sins in the future. As much as one is able to do, he should commence immediately.³ *Rahmatul lil 'Ālamīn* (Mercy to all of mankind) *Sayyid ul Awwalīn Wal Ākhirīn* ﷺ has mentioned some spiritual prescriptions, by which all sins are forgiven, repentance is accepted, one attains the ability of abstaining from sins and its path becomes easy.

In this short treatise, this sinful servant has gathered those actions and prescriptions, which have been shown in reliable *Ahādīth* as a means of expiation of past sins and abstinence of future sins.

Shaykh Ibn 'Abbās Ahmad Nu'mānī has written in one of his books, 'In this era, since the oceans of evil and sins are bubbling, and their waves have engulfed people from all sides,

³The least is that one should immediately leave those sins which grant no enjoyment, committed due to unconcern or neglect. There is neither any worldly benefit in them, nor is there any enjoyment or pleasure in them. This servant has compiled these major and minor sins in a separate treatise entitled *Ghunnāh be Lazzat* (Sin without pleasure)

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it has become severely difficult for all, besides special servants of Allāh ﷻ, to emerge unscathed. Therefore every Muslim should take special care, after fulfilling farā'id and wājibāt (compulsory duties), to remove and expiate his sins. The person who in spite of sinning, is occupied in removing his sins, his problems are lessened and he is superior to the one involved in sin and who has no concern for the expiation of his sins.

Allāh ﷻ declares:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily good actions obliterate sins

A Hadīth states: “After committing a sin perform some good action, it will remove the effect of the sin.”

The example of a person who sins and then removes them is that of a sick person who is not abstinent but takes medication. He is superior to the one who is not abstinent and does not even take medication, or the one who gets wounds upon wounds, but has no concern to bandage himself. In short, the scholars and mashāyikh have given guidelines, that especially in this era; every person should have concern to expiate his sins. For this reason, many of the past and present scholars have taken special care to gather them. Hāfidh ud Dunyā, Shaykh ul Islām, Hāfidh Ibn Hajar ‘Asqalānī رحمته الله عليه, the commentator of Bukhārī, has written an independent treatise entitled *Alkhisālul Mukaffirāti ‘anidh Dhunūbil Mutaqaddimati wal Mutakhkhiratti*. Before him, Hāfidh Zakiyuddīn Abdul ‘Adhīm Mundhirī رحمته الله عليه, the author of *Targhīb Wat Tarhīb* had written a booklet on this topic, preceded by Shaykh Abū Bakr Marwazī, the teacher of Imām Nasā’ī. Thereafter Shaykh Abu Ziyād Ibn Khalīl Awzā’ī had written a book entitled *Bishāratul Mahbub bi*

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takfīridh Dhunīb. Simarlily, Shaykh Muhammad Ibn Hattab, the commentator of Mukhtasar Khalīl Mālikī has written a book entitled Tafrihul Qulīb fil khisaalil mukaffirati lima taqaddama wa maa ta'akhara minadhunubi wal Āthām.

This useless author has had the opportunity to peruse the first and last mentioned book. The crux of these two books is the main text of this treatise. May Allāh ﷻ accept and make this booklet beneficial through the blessings of these accepted scholars and make it a means of salvation and forgiveness for this one engulfed with sins. Seventy-three years of my life has passed in negligence, forgetfulness, following of desires and disobedience. Most of my faculties have given up, the remaining are slowly giving up also. The station is very far and there are no provisions.

فَلَا مَلْجَأَ وَلَا مَنجَى مِنَ اللَّهِ إِلَّا إِلَيْهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Weak servant (Hadrat Muftī) Muhammad Shafī Deobandī

May Allāh ﷻ forgive him and grant him well being.

12 Dhul Qa'dah 1362

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

Verily good deeds obliterate evil deeds

An Objection and its Answer on the Meaning of Past and Future Sins being Forgiven

In certain Ahādīth we read that by performing certain actions, past and future sins are forgiven. For certain actions, the forgiveness of the past years sins and the coming years sins are mentioned. A cursory doubt may arise here that the forgiveness of past and future sins is a speciality of Rasūlullāh ﷺ, which the Noble Qur'ān has mentioned amongst his special virtues.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

So that Allāh ﷻ will forgive you those sins which have passed and which will still occur

However the answer is obvious. Nabi ﷺ is ma'sūm (protected) from all sins. He did not even go close to any sin. Therefore, this verse can only mean that Allāh ﷻ has protected Nabi ﷺ from all sins, so that no sin occurs from him ﷺ. This 'ismat (protection) has been explained by means of the word maghfirat (forgiveness), in which there is guidance that without the protection of Allāh ﷻ, none has the power and ability to remain protected from sins. Thus, the Ambiyā' being granted the virtue of 'ismat (sinlessness) is a very great favour, just as the general believers have been granted forgiveness of sins. (Shifā' us Siqām)

The second doubt is that forgiveness for past sins which have already occurred is apparent, but how can the sins which have yet not occurred be forgiven?

Perhaps for this reason Hāfidh Ibn Taymiyyah has declared all those narrations in which forgiveness for future sins are mentioned as fabricated or so weak (da'if) which cannot be considered. However, according to the research scholars, this

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view of Ibn Taymiyyah is not correct. In fact, according to the great scholars of Ahādīth who scrutinize the narrators, some of these narrations are Sahīh and some are Hasan (technical terms referring to the soundness of the Hadīth.)

Therefore, Hāfidh Mundhirī and Hāfidh Ibn Hajar ‘Asqalānī etc. have declared these narrations as reliable. Imām Bayhaqī has mentioned these narrations, after declaring that he will not place any fabricated narration in his book. Imām Abū Dāwūd has also included some of these narrations in his Sunan, after declaring that he will only gather those narrations which are appropriate for practice.

As for the answer to the doubt that what will the form of forgiveness take, so this answer which Hāfidh Ibn Hajar ‘Asqalānī has mentioned in the commentary of the following Hadīth is sufficient. (من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه). The crux of his explanation is that Allāh ﷻ will protect one from major sins, or that if any sin has to occur, then immediately one will attain the ability to repent, by which the sin will be forgiven. Shaykh Abul Hasan Māwardī راجعاً له has also mentioned this last answer with regards to the fast of ‘Arafah. The reason for this is that some Sahābah ﷺ who participated in Badr, regarding whom clearly it is stated that their future sins are forgiven, became involved in some major sins. Thus, we cannot state that no sin will be committed by them, but that together with sinning, one will attain the ability of taubah (repentance) and complete sorrow by which the effect of sin will not remain.

Note:

Now, those actions and wazā’if are being written which causes expiation of sins. The scholars of Hadīth have used the term khaslat or khiṣāl to describe these actions. This useless servant

has felt it appropriate to use these terms also regarding it as a means of blessings to follow them.

Note:

For the sake of ease, the word ‘action’ will be used in place of ‘khaslat’.

First Action – Performing a Perfect Wudū’

عَنْ حُمْرَانَ بْنِ ابَانَ مَوْلَى عِثْمَانَ بْنِ عَفَانَ ، قَالَ : دَعَا عِثْمَانَ ابْنَ عَفَانَ بِوُضُوءٍ فِي لَيْلَةٍ بَارِدَةٍ ، وَهُوَ يُرِيدُ الْخُرُوجَ إِلَى الصَّلَاةِ فَجَنَّتُهُ بِمَاءٍ فَأَكْثَرَ ثَرَوِ الْمَاءِ عَلَيَّ وَجْهَهُ وَيَدَيْهِ ، فَقُلْتُ : حَسْبُكَ وَ أَسْبَغْتَ الْوُضُوءَ ، وَاللَّيْلَةُ شَدِيدَةٌ الْبُرْدِ فَقَالَ : صُبَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لَا يُسْبَغُ عَبْدُ الْوُضُوءِ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ (حديث حسن ذكره المنذري في الترغيب وقال رواه البزار بسند حسن و اخرجه ابن ابي شيبة في مصنفه و الحافظ أبو بكر المروزي و الحافظ أبو بكر عبد الرزاق في جامعه-شفاء الاسقام)

Hadrat ‘Uthmān Ghanī رضي الله عنه’s freed slave, Hadrat Humrān states, “Hadrat ‘Uthmān asked for water to make wudhu one cold night, since he wanted to go for salah. I brought the water. He repeatedly threw water over his face and hands. I said, “This is sufficient, you have completed the farā’id actions of salāh, and the night is extremely cold.” He replied, “(No,) pour all the water because I heard Nabī صلى الله عليه وسلم saying, “Whichever servant completes (i.e. makes a perfect wudhu) Allāh تعالى will forgive all his past and future sins.”

This Hadīth is mentioned in *Sahīh* Bukhārī and *Sahīh* Muslim. However the words “and future sins” are not mentioned.

The word ‘isbāgh’ in the Hadīth means to complete it properly. This means that full consideration should be taken of the farā’id, Sunnah actions and etiquettes of wudhu. (*Majma’ ul Bihārī*)

The Farā’id (Compulsory) Acts of Wudū’

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There are Four farā'id of wudū'

1. To wash the face (once) from the hair of the forehead to below the chin and from the earlobe of one side till the other
2. To wash both hands including the elbows (once)
3. To make masah of ¼ of the head (once)
4. To wash both feet including the ankles (once)

If any portion of these limbs remain dry, even equal to a hair's breadth, the wudū' will not be valid in the sharī'ah, and thus one's ṣalāh will not be correct. (*Marāqī*)

The Sunnah Actions of Wudū'

The Sunnah actions of wudhu are 18. To leave them out is a sin and regarded as reprehensible in the sharī'ah.

1. To wash both hands till the wrists when commencing wudū'
2. To read

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَىٰ دِينِ الْإِسْلَامِ or

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

at the beginning of wudū'

3. To make miswāk
4. To gargle thrice
5. To place water thrice in the nostrils and to clean them
6. To make khilāl of the nostrils and to clean them
7. To make khilāl of the beard if it is thick by taking water in the palm and passing it from under the beard
8. To make khilāl of the fingers and toes
9. To wash every limb whose washing is either fard or Sunnah in wudū' thrice
10. To make masah of the entire head
11. To rub every limb with the hands whilst washing (i.e. do not suffice on only pouring water over the limbs, but rub them also.)

12. To wash the limbs one after the other - there should not be such a delay that the preceding limb becomes dry before washing the next one. (However, there is no harm if the washed limbs become dry due to intense heat or fast-blowing winds, etc.)
13. To make intention at the time of making wudū' (either in the heart or verbally that I am making wudū')
14. To make wudū' according to its order i.e. first wash the hands, then face, then hands till the elbows, then make masah and then wash the feet. To go contrary to this sequence is contrary to the Sunnah and severely reproachable.
15. To begin washing every limb from the right side
16. To commence washing the hands and feet, from the fingers and toes
17. To commence masah of the head from the front
18. To make masah of the nape (to make masah of the throat is not sunnah, but in fact bid'ah (an innovation))

The Ādab (Etiquettes) of Wudū'

By doing these actions, there is virtue and great reward. However, if one does not do any of them, he will not be sinful. These are:

1. To sit on an elevated place when making wudū' so that the splashes of water do not fall onto the body or clothing
2. To sit facing the Qiblah
3. To wash oneself - not to take assistance from any servant, etc. without necessity when washing the limbs of wudū'
4. Not to speak of worldly matters when making wudū'
5. To make intention of wudū' in the heart as well as verbally "I am making intention of wudū'"
6. To read those du'ās whilst making wudū' which are narrated from Rasūlullāh ﷺ, the Sahābah ﷺ and Tābi'in.⁴

⁴ When gargling

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7. To make *masah* of the internal ear with the fingertips
8. To move a loose ring is *mustahab*. However if the ring is tight then to move it so that water reaches every part of the limb, is compulsory
9. To gargle the mouth and place water in the nostrils with the right hand and to clean the nose with the left hand
10. To make *wudū'* before the commencement of the *salāh* time
11. To recite after *wudū'*
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
12. To drink one or two sips of the left-over water
13. To thereafter recite

اللَّهُمَّ أَعِنِّي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَ شُكْرِكَ

When putting water in the nostrils

اللَّهُمَّ أَرْحِبْنِي رَائِحَةَ الْجَنَّةِ

When washing the face

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهُ وُجُوهُ وُجُوهُ

When washing the right hand

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا

When washing the left hand

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي

When making *masah* of the head

اللَّهُمَّ أَطْلُبْنِي تَحْتَ طَلِّ عَرْشِكَ يَوْمَ لَا طَلَّ إِلَّا طَلَّ عَرْشِكَ

When making *masah* of the ears

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

When making *masah* of the nape

اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ

When washing the right foot

اللَّهُمَّ ثَبَّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَرُلُ الْأَقْدَامُ

When washing the left foot

اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَسَعْيِي مَشْكُورًا وَ تِجَارَتِي لَنْ تَبُورَ

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

14. Not to make wudū' with water heated by the sun
15. Not to keep for oneself a special utensil for wudū'
16. To gently rub water on the face and not to splash it
17. If a towel is used to dry the limbs after wudū', then one should not wipe it completely. Some effect of wetness should be left
18. To use an earthen utensil for wudū'
19. Not to use too much or too little water
20. To read Sūrah Qadr thrice after wudū'. There is great reward for this (condensed from Marāqī)

Note:

The person who fulfills all the farā'id, Sunnah actions and etiquettes, will be Inshā' Allāh worthy of the virtue mentioned in the Hadīth that past and future sins will be forgiven. A thing to ponder over is that by practicing on such a small action, so much of Allāh ﷻ's mercies descend. How lamentable that we are portraying negligence in this regard!

Second Action – A Du'ā' in Answer to the Adhān

Hadrat Sa'd Ibn Abī Waqqās ؓ narrates that Rasūlullāh ﷺ said, "Whoever hears the muezzin saying اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ and then reads the following du'ā', his past and future sins will be forgiven. The du'ā' is

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا

(اخرجه ابو عوانة في صحيحه وكذا اخرجه مسلم و ابو داؤد والترمذي و النساي و ابن ماجة
و الحاكم في المستدرک و ليس عندهم لفظ م تاخر)

In Abū Dāwūd, a sound narration of Hadrat Abū Sa'īd Khudrī ؓ states, "A person who recites the following, Jannat becomes binding upon him."

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا

In Da‘wāt of Bayhaqī, a marfū‘ narration of Hadrat Abū Hurayrah رضي الله عنه states, “Whoever hears the muazzin giving adhān and recites the following du‘ā’, a declaration descends from the Throne in which is written immunity from the Fire. The du‘ā’ is,

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا
وَبِالْكَعْبَةِ قِبْلَةً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اَللّٰهُمَّ
اَكْتُبْ شَهَادَتِيْ هَذِهِ فِي عِلِّيْنَ وَأَشْهَدْ عَلَيْهَا مَلَائِكَتَكَ الْمُقَرَّبِيْنَ وَأَنْبِيَآئِكَ
الْمُرْسَلِيْنَ وَعِبَادَكَ الصّٰلِحِيْنَ وَاخْتِمْ عَلَيْهَا بِأَمِيْنٍ وَاجْعَلْهَا لِيْ عِنْدَكَ
عَهْدًا تَوْفِيْقِيْهِ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

Third Action – Muqtadī to say Āmīn with the Imām

Hadrat Abū Hurayrah رضي الله عنه narrates, “I heard Rasūlullāh ﷺ saying, “When the imām says āmīn (in salāh after Sūrah Fātihah) then also say āmīn, because the angels also say āmīn. Whichever person’s āmīn coincides with the āmīn of the angels, all his past and future sins are forgiven.”

Ibn Wahb has narrated this narration in his Musannaf as well as Jurjānī in his Amaalī through Sa‘īd Ibn Musayyib and Abū Salamah Ibn Abdur Raḥmān.

Hadrat Imām Mālik رحمته الله عليه in his Muatta, Imām Aḥmad رحمته الله عليه in his Musnad as well as Imām Bukhārī, Muslim, Tirmidhī, Abū Dāwūd, Nasā‘ī and Ibn Mājah have all narrated this Hadīth. However the words future sins are not mentioned in their narrations. Hāfidh Ibn Hajar رحمته الله عليه in Fath ul Bārī has mentioned

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that the extra word (وَمَا تَأَخَّرُ) is shādh (technical term of the Hadīth scholars to show that in the more reliable narrations this word has not been included, thus showing these words to be weak) (Shifā ul Asqām)

From this Hadīth we learn that whichever person's āmīn coincides with the āmīn of the angels then all his past and future sins are forgiven.

The correct and chosen meaning of coinciding is that the time coincides. This means that when āmīn is uttered by the angels, the person utters it at the same time.

Ibn Hibbān and others have stated that coinciding means that the person must be like the angels in the quality of ikhlās (sincerity) and khushū' (concentration) i.e. just as they say it with ikhlās and khushū', he too says it likewise.

Note:

What a small action but what a huge reward! If a person has a bit of concern, then what difficulty is there in saying āmīn at the same time the angels utter it? For this short duration, even to coincide with them in sincerity and concentration requires no great effort. May Allāh ﷻ grant all of us the ability to practice upon it!

Fourth action – Salāt ud Duhā

Whatever salāh is performed after the sun rises (about 10-12 minutes after sunrise) till midday is referred to as Duhā. In the Hadīth, the nafl salāh of this whole time is referred to as Salāt ud Duhā. However, the common term used by people for the salāh recited immediately after the sun rises is called Ishrāq and the salāh performed after the sun has spread out and risen very high is called Duhā or Chāsht. Performance of salāh at both these times is proven from Nabī ﷺ. (Footnotes of Imdād us

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Sulūk) Thus, we see from here that the virtue mentioned for salāh of Duhā includes both Ishrāq and Chāsht salāh. Whichever of these two are performed will entitle one to attain this virtue. If both are performed, then this is much superior.

Hadrat Abū Hurayrah ؓ narrates that Nabī ﷺ said, “The person who is punctual on two rak‘āt of Duhā, all his sins are forgiven, even if they equal the foam of the ocean.” (*Tirmidhī, Ibn Mājah and Ibn Abī Shaybah*)

In the narration of Abī Ya‘lā the following is mentioned, “All this person’s sins are forgiven and he becomes such, as if only today he had emerged from his mother’s womb.”

In Abū Dāwūd, Musnad Ahmad and Bayhaqī this same subject matter is mentioned with the following words, “The person who sits in his place after Fajr salāh and thereafter performs two rak‘āts of Duhā before emerging (after the sun has risen high i.e. 10-12 minutes after sunrise) and during this time no worldly speech takes place, then his sins will be forgiven even if they are more than the foam of the ocean.”

Abū Ya‘lā and Tabrānī in Awsat have narrated the same subject matter from Hadrat ‘Ā’isha radiyallāhu anha, in which four rak‘āts of Duhā are mentioned (*Shifā ul Asqām*)

In other narrations, 6 rak‘āts and 8 rak‘āts are also mentioned (*Footnotes of Imdād us Sulūk*).

Fifth action – Salāt ut Tasbīh

Hadrat ‘Abdullāh Ibn ‘Abbās ؓ narrates that Nabī ﷺ said to (his beloved uncle) Hadrat ‘Abbās Ibn ‘Abdul Muttalib ؓ, “O ‘Abbās, O my beloved uncle, I want to give you a great gift. I will show

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you some act of great benefit. If you practice upon it, Allāh ﷻ will forgive all your sins, past and future, old and new, done mistakenly or intentionally, small and big, open and hidden.⁵ This action is that you should perform four Rak'āts Salāh (per norm), read some Sūrah after Sūrah Fātiha. After completion of the recitation in the first rak'at, recite these words fifteen times.

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ

Thereafter go into rukū'. (After the tasbīh of rukū') read this kalima 10 times. Raise the head from rukū' and recite this kalima 10 times therein. Thereafter go into sajdah. (After the tasbīh of sajdah) recite this kalima 10 times. Raise the head from sajdah and read this kalima 10 times (in qaumah). Then perform the second sajdah and recite this kalima 10 times. Rise from this sajdah (and sit down). Recite this kalima another 10 times. This equals 75 times (in one rak'at). Recite this tasbīh in this manner in four rak'āts (i.e. 75 in each rak'at, totaling 300 – this is called Salāt ut Tasbīh).

Imāms of Hadīth like Imām Bukhārī in Juz' ul Qirā'ah, Abū Dāwūd and Ibn Mājah in their Sunan collections, Ibn Khuzaymah in his Sahīh, Hākim in Mustadrak, Bayhaqī in Da'wāt Kabīr, Tabrānī in Kabīr and Awsat, Ad Dār Qutnī, Ibn Rahwayh, Ibn Abid Dunyā, Ibn Shāhīn etc. have stated that the sanad (chain of narrators) of this Hadīth is Sahīh and some have stated it is Hasan (terms indicating the soundness of a Hadīth).

To regard this Hadīth as da'īf as mentioned in Sharh Muhadhab and Adhkār of Nawawī or maudū' (fabricated) as Ibn Jawzī, Ibn Taymiyyah and Ibn 'Abdul Hādī have stated is rejected

⁵ Ten types of sins have been mentioned in this Hadith. In some narrations, the words *الا افعال بك عشر خصال* are mentioned. Most probably, this refers to those ten types of sins. Allāh ﷻ knows best.

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unanimously by other scholars. Hāfidh Ibn Hajar has declared their statement to be wrong.

‘Allāmah Suyūtī, in refuting Ibn Jawzī in La’ālī Masnū‘ah, states, “By Allāh, I testify in the name of Allāh ﷻ that the Hadīth of Salāt ut Tasbīh is Sahīh (sound).”

Ad Dār Qutnī has mentioned, “Regarding the virtue of sūrahs, the most virtue is found in the Hadīth of Sūrah Ikhlās. Regarding the virtues of salāh the salāh which is the most virtuous is Salat ut Tasbīh.”

Shaykh Sirāj ud Dīn Bulqīnī has stated in Tadrīb, “The Hadīth of Salat ut Tasbīh is Sahīh. There are a few chains of this Hadīth which grant strength to each other.”

Bayhaqī has stated that ‘Abdullāh Ibn Mubārak used to perform Salāt ut Tasbīh. The pious predecessors, in every era, used to perform it. From amongst the Imāms of the Tābi‘īn, Abul Jawzā رحمته الله used to perform it daily between the adhān and salāh of Zuhr.

Besides, (1) Hadrat ‘Abdullāh Ibn ‘Abbās رضي الله عنه the Hadīth of Salāt ut Tasbīh has been narrated by (2) Hadrat Fadl Ibn ‘Abbās رضي الله عنه (3) Hadrat ‘Abdullāh Ibn ‘Amr Ibn ‘Ās رضي الله عنه (4) Hadrat ‘Abdullāh Ibn ‘Umar رضي الله عنه (5) Hadrat Abū Rāfi‘ رضي الله عنه, the freed slave of Rasūlullāh صلى الله عليه وسلم (6) Hadrat ‘Alī Murtadā رضي الله عنه (7) Hadrat Ja‘far Ibn Abī Tālib رضي الله عنه and (8) Umm ul Mu‘minīn Umm Salmah radiyallāhu anha
(شفاء الاسقام مع اسماء مخرجين و مثله في خاتمة ادعية الحج و العمرة للعلامة قطب الدين الحنفي)

Another Mode of Performing Salāt ut Tasbīh

The method mentioned above of Salat ut Tasbīh has been mentioned in strong and Sahīh Ahādīth. However, another method has been narrated from Hadrat ‘Abdullāh Ibn Mubārak. In the first rak‘at, after reciting thana, recite the tasbīh 15 times before the qirā‘ah, and after the qirā‘ah recite it 10 times. After

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the second sajdah do not recite the tasbīh 10 times as has been mentioned in the above narration. In this way 75 tasbīh will be recited in each rak'at. In this method, the sitting after the second sajdah (referred to as jalsah istirāḥa) will not take place as is found in the above narration. This second method has been narrated in the Hadīth of Hadrat 'Abdullāh Ibn Ja'far ؓ. Since this sitting after the second sajdah is makrūh (reprehensible) according to the Hanafīs and Mālikī in general Salāh, many of these scholars have given preference to this second method, after finding it conforming to their madh hab. Ihyā ul 'Ulūm and Qūt ul Qulūb have also regarded this as the preferential view.

However Hafiz Mundhirī and Abū 'Abdullāh Qassar as well as many other Mālikī scholars have stated that in such actions of virtue, it is not necessary to follow one madh hab. Practice can be done in conformity to the other madhāhib, especially when the more Sahīh narration corroborates it.

This useless servant has also heard from some of his Hanafī Shuyūkh that the sitting after the second sajdah in Salāt ut Tasbīh is not makrūh according to Hanafīs. 'Allāmah Qutbuddin Hanafī has written a detailed discussion on Salāt ut Tasbīh, at the end of his treatise Ad'iyyatul Hajj wal 'Umrah. The same point is understood from his text. In Rahlatun Nāsiriyyah it is mentioned that at times it should be performed according to the first method and at times according to the second method, since both methods have been narrated in the Ahādīth and both have been practiced upon. To investigate, discuss or differ and argue more than this is superfluous.

Necessary Masā'il (rulings) with regards to Salāt ut Tasbīh

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Mas'alah – Salāt ut Tasbīh is a nafl (optional) salāh. Thus the Shar'ī laws which apply to general nafl salāhs will be followed here also e.g.

(1) If performed at night, one has the choice to recite the qirā'ah softly or loudly. If performed during the day, it is compulsory to recite the qirā'ah softly.

(2) This salāh should not be performed during the makrūh times i.e. sunrise, sunset, and midday. Similarly it should not be recited at those times in which to perform nafl salah is makrūh e.g. from the beginning of Fajr time till sunrise, after 'Asr till sunset. The most virtuous time of this salāh is after zawwāl (midday) before Zuhr salāh (as Imām Abū Dāwūd has narrated from Abul Jawzā).

Hadrat 'Abdullāh Ibn 'Abbās ؓ and many other pious predecessors used to perform Salāt ut Tasbīh on Friday after zawwāl before the khutbah of jumu'ah. (Shifā ul Asqām)

Mas'alah - In most of the narrations, the following Tasbīh is narrated:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ .

In the narration of Hadrat 'Abdullāh Ibn Ja'far ؓ these words سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ are also narrated. Even though the sanad of this Hadīth is weak, it is permissible to practice upon it for virtue. For this reason in Ihyā ul 'Ulūm it is mentioned that to recite these extra words are preferable.

Mas'alah - In Salāt ut Tasbīh, after Sūrah Fātiha one has a choice to recite whichever sūrah one wishes to. In certain narrations, the following four sūrahs are narrated (1) Zilzāl (2) 'Ādiyāt (3) Nasr (4) Ikhlās. Other narrations mention Sūrah Takāthur, Asr, Kāfirūn and Ikhlās.

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Mas'alah - In rukū' and sajdah, first recite the normal tasbīhs thrice (i.e. **سُبْحَانَ رَبِّيَ الْعَظِيمِ**) in rukū' and (**سُبْحَانَ رَبِّيَ الْأَعْلَى**) in sajdah. Thereafter read the words of Salāt ut Tasbīh (i.e. third kalimah) ten times. The narration of Hadrat Abdullah Ibn Mubārak in Tirmidhī is narrated thus (Shifā ul Asqām).

Mas'alah - If there arises a need to count the tasbīhāt with one's fingers, then this is permissible. However the fingers in rukū' should be on the knees, in sajdah on the ground, and during qa'dah on the thighs.

Mas'alah - In the second rak'at, when sitting for qa'dah, then first recite the tasbīh and thereafter tashahhud (Shifā ul Asqām).

Mas'alah - If any error occurs in Salāt ut Tasbīh due to which one has to perform sajdah sahw, then the tasbīhs will not be recited during the two sajdahs of sahw. Imām Tirmidhī narrates that 'Abdullāh Ibn Mubārak was asked this question, He replied, "In sajdah sahw, the tasbīhs of Salāt ut Tasbīh should not be recited because this Salāh only has 300 tasbīhs, which have been completed in 4 rak'ats.

Mas'alah - If a person forgets to read the tasbīh during a certain posture or a lesser amount is recited then how should one make up for the missed tasbīhs? Mulla 'Alī Qārī رحمته الله عليه⁶ has written in his commentary of Mishkāt, 'If the tasbīh is not recited in any posture, or mistakenly less is recited, then as soon as one

⁶ Shaykh Munāwī Mālikī رحمته الله عليه was asked this ruling. He answered, "I do not have knowledge of the laws with regards to this, nor have I seen details of this from the writings of the a'immah." For this reason, the author of Shifā ul Asqām was forced to take the Hanafī ruling from the commentary of Mishkāt.

remembers, make qadhā of the amount missed in that very same posture e.g. in rukū', one forgot to read the tasbīh ten times. He remembers in sajdah. Then in sajdah, he will read the ten of sajdah as well as the ten missed in rukū'. Thus 20 will be recited in sajdah. Similarly if one remembers that in rukū', he had recited three tasbīhs less, then he should recite in his sajdah 13 tasbīhs to complete the amount.

Mulla 'Alī Qārī رحمۃ اللہ علیہ has extracted this ruling from the narration of Hadrat 'Abdullāh Ibn Mubārak in which he has stated that the specified amount is 300, which points to the fact that to complete this amount of 300 is compulsory in Salāt ut Tasbīh.

Mas'alah - After completing the salāh by salām, if one remembers that he had read less tasbīhs, then sajdah sahw will not be binding on him, since sajdah sahw occurs when a wājib action is missed. These tasbīhs are not wājib. In this case, this salāh will be regarded as a normal nafl salāh. The reward of Salāt ut Tasbīh will not be attained. (*Shifā ul Asqām*)

Mas'alah - If more than the specified tasbīhs were read mistakenly, then there is no harm in this. There will be no deficiency in the reward. If done intentionally, then according to many scholars, the special reward of Salāt ut Tasbīh will be lost. The reason for this is that in adhkār (plural of dhikr) if any specific amount has been mentioned in the Hadīth, then just as the special effect is destroyed by reciting that amount less, similarly, by reciting more than that specified amount, the special effects are destroyed.

Hāfiz Ibn Hajar 'Asqalānī has narrated from his Shaykh Abul Fadl's commentary of Tirmidhī that by reciting more, the reward and effect of Salāt ut Tasbīh is not lost, however, there will not be an increase in reward by reading these extra tasbīhs. (*Shifā ul Asqām*)

Mas'alah - In the last rak'at of Salāt ut Tasbīh, after the durūd sharif, before salām, it is mustahab (meritorious) to read this du'ā' which Abu Nu'aym in Hilya and Tabrānī in Awsat has narrated via Hadrat 'Abdullāh Ibn Abbās رضي الله عنه. The du'ā' is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى ، وَأَعْمَالَ أَهْلِ الْيَقِينِ ، وَمُنَاصِحَةَ أَهْلِ
التَّوْبَةِ ، وَعَزْمَ أَهْلِ الصَّبْرِ ، وَجَدَّ أَهْلِ الْحَشْبَةِ ، وَطَلَبَ أَهْلِ الرَّغْبَةِ ، وَتَعَبَّدَ
أَهْلَ الْوَرَعِ ، وَعِرْفَانَ أَهْلِ الْعِلْمِ حَتَّى أَلْقَاكَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مَخَافَةً
تُحْجِرُنِي بِهَا عَنْ مَعَاصِيكَ ، حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ رِضَاكَ ،
وَحَتَّى أَنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ ، وَحَتَّى أُخْلِصَ لَكَ التَّصِيحَةَ حُبًّا لَكَ ،
وَحَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ كُلِّهَا وَحُسْنَ ظَنٍّ بِكَ ، سُبْحَانَ خَالِقِ الثُّورِ

Abridged Salāt ut Tasbīh

The famous Salāt ut Tasbīh is the one which has been written above. The mentioned virtues are for this. However in some narrations, another method has been narrated, which has proven to be successful in fulfilling worldly and religious aims. The senior scholars have named this Salāt ut Tasbīh Sughra (minor Salāt ut Tasbīh). The method of performing it is as follows,

Imām Ahmad رحمته الله عليه in Musnad, Imām Tirmidhī رحمته الله عليه, in the chapter of these narrations which mention Salāt ut Tasbīh, Imām Nasā'ī in his Sunan, Imām Ibn Khuzaymah and Ibn Hibbān in their Sahīh collections and Hākim in Mustadrak have narrated from Hadrat Anas Ibn Mālik رضي الله عنه that Hadrat Umm Sulaym radiyallāhu anha said that Nabī صلى الله عليه وسلم had taught her such words that if read in salāh and thereafter du'ā' is sought, it will be accepted. These words are سُبْحَانَ اللَّهِ ten times الْحَمْدُ لِلَّهِ ten times and اللَّهُ أَكْبَرُ ten times.

Note: Munāwī رحمته الله after mentioning this Hadīth has stated that the isnād (chain of narrators) is either Hasan or Sahīh. Thereafter he mentions that the benefits and effects will be found when the meaning of these phrases is visualized in the heart and there is not mere movement of the lips. Allāh ﷻ knows best.

Note: In this abridged Salāt ut Tasbīh in which these phrases will be recited ten times each, no specific place is specified in the Hadīth, nor have I seen any of the scholars narrating anything regarding this. Therefore, it is apparent that the muṣallī has a choice. He can read them in whichever posture (rukṅ) he desires or at the end after tashahhud.

Sixth Action - the Fast of Ramadān

Imām Aḥmad رحمته الله has narrated in his Musnad from Hadrat Abū Hurayrah رضي الله عنه that Nabī ﷺ said, “Whichever person fasts in Ramadān with belief and having hope of attaining reward, all his past and future sins are forgiven.”

This narration is also narrated in Jāmi‘ us Saghīr from Tārīkh Khaṭīb. This narration is also present in the famous six books of Ahādīth. The only difference is that the words “the future sins” are not mentioned.

The meaning of “having hope of attaining reward” is that one should not regard the fast as a burden and calamity that one is compelled to practice. One should fast, regarding it to be his good fortune, keeping in front the great reward, with happiness of his heart and with promptness. (*Shifā ul Asqām*)

Seventh Action – Qiyām e Ramadān (Tarawīh)

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Imām Ahmad رحمته عليه has narrated in his Musnad from Hadrat Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said, “Whoever stands (for salāh) in Ramadān, his past and future sins are forgiven.”

This Hadīth is also mentioned in the six most famous books of Ahādīth. However the words ‘the future sins’ are not mentioned. To stand up for salāh during the nights of Ramadān is general. It includes tarāwīh, tahajjud and all other nawāfil. (*Shifā ul Asqām*)

Eighth Action - Qiyām of Laylatul Qadr

Imām Nasā’ī رحمته عليه in Sunan Kubrā and Qāsim Ibn Asbagh in his Musannaf have narrated from Hadrat Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said, “Whoever stands in salāh on the night of Qadr (power) having belief and the hope of attaining reward, then all his past and future sins are forgiven.” This Hadīth has been narrated in Bukhārī, Muslim, Abū Dāwūd and Ibn Mājah but the words “future sins” are not mentioned.

However in Nasā’ī and Imām Ahmad رحمته عليه, these words are narrated with a Sahīh and Hasan chain of narrators. Hāfiz Ibn Hajar رحمته عليه has stated that the second narration of Nasā’ī is Sahīh according to the conditions laid down by Imām Bukhārī رحمته عليه.

Ninth Action-Fasting on the Day of Arafat (9th Dhul Hijjah)

Imām Muslim, Nasā’ī, Abū Dāwūd, Tirmidhī and Ibn Mājah have narrated from Hadrat Abū Qatāda رضي الله عنه that Rasūlullāh ﷺ was asked regarding fasting on the Day of Arafat. Nabī ﷺ replied, “This fast recompenses for the past years sins and the coming years sins.”

Ibn Mājah has narrated the same subject matter from Hadrat Qatāda Ibn Numān رضي الله عنه.

Tenth Action - Donning the Ihrām for Hajj or Umrah from Bayt ul Muqaddas

Abū Dāwūd in his Sunan and Bayhaqī in Shu‘ab ul Īmān has narrated from Hadrat Umm Salamah رضي الله عنها that she heard Nabī ﷺ saying, “Whoever dons his ihrām of hajj or ‘umrah from Masjid al Aqsā and then sets off (to Makkah Mukarramah) then his past and future sins are forgiven and Jannah becomes wājib (compulsory).”

This narration is narrated with different wordings and different chains of narrators. In some, the words the hajj or ‘umrah are mentioned. In others hajj and ‘umrah are mentioned. Yet in others, only ‘umrah is mentioned. In Ibn Mājah, the following words are mentioned with a Sahīh sanad, “Whichever person has donned ihrām of ‘umrah from Bayt ul Muqaddas his sins will be forgiven.” Imām Bukhārī رحمته الله عليه in Tārīkh e Kabīr has narrated this Hadīth in these words with different chain of narrators. (Shifā ul Asqām)

Eleventh action - Performing Hajj

Imām Bukhārī رحمته الله عليه, Muslim رحمته الله عليه and others have narrated from Hadrat Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ has said, “The person who has performed hajj and (during the time of hajj) abstains from obscene talk and sins, then he returns completely pure of sins, as if he was born from his mother’s womb today.”

In the Musnad of Ahmad Ibn Manī‘ and Abū Ya‘la, a narration of Hadrat Jābir Ibn ‘Abdullāh رضي الله عنه states, “The person who has completed hajj and has not caused any harm to the Muslims

either by hand or tongue, then all his past and future sins are forgiven.”

Hāfiz Ibn Hajar رحمته الله عليه has mentioned that in the chain of narrators is Mūsā Ibn ‘Ubayd who is weak. (However such weakness in Hadīth showing virtues is not harmful. [*Hadrat Mufti Muhammad Shafi Sāhib* رحمته الله عليه].)

Note:

The scholars differ whether hajj is expiation for all sins, major and minor, or only for minor sins. They also differ whether the rights of fellow men (huqūq ul ‘ibād) are forgiven or not by hajj. According to the muhaqqiqīn (research scholars) the correct view is that hajj is expiation for major and minor sins, and the sin of the rights of man is also forgiven. However, the rights do not fall away. For example, a person has taken the wealth of another by stealing, extortion, bribery, or interest. The responsibility of returning his money will still remain compulsory on him. However, by hajj, the sin of stealing, etc. will be forgiven. This is the same with regards to the rights of Allāh. If a person has not performed salāh or fasted then by performing hajj, the sin for not doing these actions will be forgiven. However, the qadā of the salāh and fast will still remain compulsory on him. In short, in worldly laws, whatever amends a person has to make, he will have to do it, whether it is with regards to the rights of Allāh ﷻ or the rights of fellow men. If one fails to make amends, then he will become a sinner once again. (*Shifā ul Asqām*)

Twelfth Action - Performance of Two rak’ats behind Maqām Ibrāhīm

Qādī ‘Iyād رحمته الله عليه in *Shifā* and Hāfiz Ibn Hajar رحمته الله عليه in *Khisāl* have narrated from Hasan Basrī رحمته الله عليه this Hadīth that whosoever performs two rak’ats of salāh behind Maqām Ibrāhīm, then all his past and future sins are forgiven.

Mulla ‘Alī Qārī رحمته اللہ علیہ in his commentary of Shifā has narrated this Hadīth with the following words from Daylamī and Ibn Najjār, “Whichever person has made seven circuits of Tawāf, performed two rak‘ats behind Maqām Ibrāhīm and drank Zam Zam, then all his sins are forgiven, no matter how many they may be.”

Even though the scholars of Hadīth have discussed this Hadīth, it is not unworthy of acceptance. The most that can be said is that it is weak. Weak narrations are accepted with regards to virtuous actions more so when the sanad and turuq (chains of narrators) are manifold and other Ahādīth also corroborate it.

Thirteenth Action - Wuqūf of Arafat and Muzdalifah

Ibn Mājah and Bayhaqī in their Sunan and Diyā Maqdisī in Mukhtārah have narrated from Hadrat ‘Abbās Ibn Mirdās رضی اللہ عنہ that Rasūlullāh صلی اللہ علیہ وسلم made du‘ā’ of forgiveness for his Ummah on the eve of Arafat. Allāh جل جلالہ answered, “We have forgiven all, however we will definitely take revenge from the oppressor on behalf of the oppressed.”

Nabī صلی اللہ علیہ وسلم beseeched, “O my Master, if You so wish You could grant the oppressed Jannah (Paradise) as a recompense, and if You so wish You can forgive the oppressor.’

However this du‘ā’ was not accepted at this time. The next morning in Muzdalifah, Nabī صلی اللہ علیہ وسلم repeated this du‘ā’. At this time, the du‘ā’ was accepted. Nabī صلی اللہ علیہ وسلم began laughing (due to happiness). Hadrat Abū Bakr رضی اللہ عنہ and Hadrat ‘Umar رضی اللہ عنہ asked, “May our parents be sacrificed for you! What was the cause for you laughing at this time and may Allāh جل جلالہ always keep you happy?” Nabī صلی اللہ علیہ وسلم said, “When the enemy of Allāh جل جلالہ, Iblīs saw that Allāh جل جلالہ accepted my du‘ā’ and forgave my Ummah, then

he began throwing sand on his head and began wailing. On seeing his agitation, I began laughing.”

Even though some scholars of Hadīth have questioned the authenticity of this Hadīth, according to the research scholars, this Hadīth is not lower in rank than Hasan. Ahādīth with the same subject matter have also been narrated by Hadrat Anas Ibn Mālik ؓ, ‘Abdullāh Ibn ‘Umar ؓ, ‘Ubādah Ibn Sāmit ؓ and Hadrat Abū Hurayrah ؓ. The wording of the Hadīth of Hadrat Anas ؓ which Mubārak has narrated in his Musnad is as follows – “Rasūlullāh ﷺ stood up in Arafat. When the sun was about to set, he commanded Hadrat Bilāl ؓ to keep the people quiet (so that he ﷺ could address them). After the people had become quiet, Nabī ﷺ said; “O people, Jibra’īl ؑ has come to me at this time and he has conveyed salām to me from my Creator and Sustainer. He has conveyed glad tidings that Allāh ﷻ has forgiven the people on Arafat and Muzdalifah. He has even taken compensation for the oppression which some have afflicted on others upon Himself.” Hadrat ‘Umar ؓ stood up and asked, “O Rasūlullāh ﷺ, is this only for us?” Nabī ﷺ replied, “No, it is for you as well as for those who are to come till the Day of Judgment (Qiyāmah).”

‘Allāmah Mundhirī راجعہ علیہ has narrated this Hadīth in Targhib wat Tarhīb.

Note 2:

In the above Hadīth, du‘ā’ of forgiveness for the Ummah and its acceptance can refer to those who were together with Nabī ﷺ in the wuqūf of Arafat and Muzdalifah. It can also refer to all the Muslims till Qiyāmah who make wuqūf at Arafat and Muzdalifah. A third possibility is that it can refer in general to the whole ummah, whether they have been honoured to be present at Muzdalifah and Arafat or not. However, the narration of Hadrat Anas ؓ clarifies that the second possibility

is meant i.e. those Muslims who are present for the wuqūf of Arafat and Muzdalifah during any year.

Fourteenth Action - Recital of Sūrah Hashr

Tha'labī and Ibn Mardawayhi have narrated in their commentaries from Hadrat Anas رضي الله عنه that Nabī ﷺ said, “Whoever recites the last verses of Sūrah Hashr, his past and future sins are forgiven.”

The scholars of Hadīth have questioned the *sanad* (chain of narrators) of this Hadīth. The most that can be said is that this Hadīth is weak. In actions of virtues, these Ahādīth are accepted.

Fifteenth Action - Teaching your Children the Noble Qur'ān

Tabrānī has narrated from Hadrat Anas رضي الله عنه that Rasūlullāh ﷺ said, “The person who has taught his child to read the Qur'ān, his past and future sins are forgiven. As for the one who makes them memorize the Qur'ān, then whenever the son learns one verse of the Quran, Allāh ﷻ will raise the rank of the father in Jannah.

According to the amount the son memorizes, the father's rank will increase one rank for every verse.”

Sixteenth Action - To read Subhānallāh, Alhamdulillāh, Allāhu Akbar, Lā ilāha illallāh

Imām Ahmad رحمته الله عليه in his Musnad, Nasā'ī and Ibn Mājah in their Sunan, Hākim in his Mustadrak, Bayhaqī and Ibn Abid Dunyā etc. narrate from Hadrat Umm Hānī رضي الله عنها the following narration. The words of Imām Ahmad رحمته الله عليه are as follows: Hadrat Umm

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Hānī ؓ narrates, “One day Rasūlullāh ؐ came. I said, O Rasūlullāh ؐ, I have become old and weak. Show me such an action which I could do whilst sitting.” Nabī ؐ said, “Read subhānallāh 100 times since its reward is as great as freeing 100 slaves of Banī Ismā’īl. Read alhamdulillāh 100 times. There is such great reward in it as you have given 100 horses for jihād in the path of Allāh ؐ, together with its saddle and reins (prepared). Read Allāhu Akbar 100 times. Its rewards is as great as you have slaughtered 100 reined camels. Read Lā ilāha illallāh 100 times, its reward will fill the area between the heavens and the earth. On this day no action more virtuous will reach the throne of Allāh ؐ except for the one who also practices on this action.”

In Taysīr it is mentioned that the *sanad* of this Hadīth is *Hasan*. In the narration of Ibn Abid Dunyā the following is also mentioned, “This action will not leave any sin remaining.” The narration of Abū Shaykh Asfahānī states, “His past and future sins will be forgiven.” Even though the sanad of these last few narrations are weak, they are not worthless.

Seventeenth Action - Assisting a Muslim

Abū Ahmad Nāsīh in his Fawā'id has narrated from Hadrat ‘Abdullāh Ibn ‘Abbās ؓ that Nabī ؐ said, “Whichever person makes effort to fulfill the need of his Muslim brother, whether he is successful or not in fulfilling this need, then Allāh ؐ will forgive his past and future sins, and two guarantees will be written for him – one for freedom from the fire of Jahannam and the other for freedom from hypocrisy.’

Hāfiz Ibn Hajar ؒ has stated, “All the narrators of this Hadīth are trustworthy besides Ahmad Ibn Bakr. Ibn ‘Adī has mentioned him to be weak whereas Ibn Hibbān has included him amongst the reliable narrators. He however has said that he sometimes errs in narrations.

Eighteenth Action - To Remove Thorns and Harmful Objects from the Road (pathway)

Ibn Hibbān has narrated from Hadrat Abū Hurayrah رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said, “Allāh عز وجل forgives all sins past and future of that person who removes thorny trees from the path of the Muslims.”

Hāfiz ‘Abdul ‘Adhīm Mundhirī رحمته الله has also mentioned this Hadīth in his book. This Hadīth is also found in Bukhārī, Muslim and all other Hadīth books. However, past and future sins are not mentioned therein. Mere forgiveness is mentioned.

Nineteenth Action - Sickness during Journey

Daylamī in Mukhtasarul Firdaws and Sakhāwī in Maqāsīd e Hasanah has narrated from Hadrat ‘Abdullāh Ibn ‘Abbās رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said, “ When a traveler falls ill and he looks right and left, in front and behind, and he cannot see anyone who he recognizes, then Allāh عز وجل will forgive all his past and future sins.”

In Kanz ul ‘Ummāl, these words are narrated, “The death of a traveler is martyrdom. When a Muslim is close to death during a journey, he looks to his right and left side and cannot see any friends or relatives, and then takes a deep sigh thinking of his family, on every sigh Allāh عز وجل forgives two million sins and records for him 2 million good deeds. When his soul emerges, then the stamp of martyrdom is placed on him.”

Tabrānī in Mu’jam Kabīr as well as Rafī’ī from Wahb Ibn Munabbih have narrated this Hadīth from Hadrat ‘Abdullāh Ibn ‘Abbās رضي الله عنه.

Twentieth Action - Making Musāfahah (shaking hands) with Muslims, with Sincerity

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Hasan Ibn Sinyān and Abū Ya'la in their Musnads and Ibn us Sunnī in 'Amal ul Yawm wal Laylah have narrated from Hadrat Anas ؓ that Rasūlullāh ﷺ said, “ When two servants of Allāh ﷻ, who love each other solely for Allāh ﷻ' s sake, shake hands and send durūd upon Rasūlullāh ﷺ then before they depart, their past and future sins are forgiven.”

This Hadīth is mentioned in the Adhkār of Ibn Hajar and Mundhirī. This Hadīth is also mentioned in Musnad Ahmad, Abū Dāwūd, Tirmidhī, Ibn Mājah and Mukhtār Maqdisī from Hadrat Barā' Ibn 'Āzib ؓ with the following words, “When two Muslims meet and shake hands, then before departing, their sins are forgiven.”

Note:

Subhānallāh! There is such great reward for such a simple action. However, it is necessary that we do not place our hands in the hands of another according to custom. We should shake hands according to the Sunnah method, having conviction of attaining reward. In some narrations, reciting *يَغْفِرُ اللَّهُ لَنَا وَ لَكُمْ* has been mentioned at the time of shaking hands and in others *رَبَّنَا* *آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ* followed by durūd sharīf.

Twenty-first Action - A Du'ā' after Eating and Dressing

Abū Dāwūd in Kitāb ul Libās (The book on clothing) has narrated from Hadrat Sahl Ibn Mu'ādh Ibn Anas ؓ that Rasūlullāh ﷺ said, “Whichever person eats and then recites this dua

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ
then all his past and future sins are forgiven. (Similarly) whoever recites this du'ā' when wearing his clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

then his past and future sins are forgiven.”

Hāfīz Ibn Hajar رحمته اللّٰه has stated that the sanad of this Hadīth is Hasan. This narration is also found in the Adhkār of Ibn Hajar and Adhkār of Nawawī, quoting from Abū Dāwūd, Tirmidhī and Ibn Mājah, with slight variation in the wording.

Note:

Reading this du‘ā’ at the time of wearing clothing and attaining this reward is mentioned in most narrations when wearing clothing normally. However, in Ibn us Sunnī, in the Hadīth of Hadrat Anas رضي الله عنه, new clothing is specified. Keeping in mind the generality of most of the narrations, this du‘ā’ should be recited whenever clothing is worn. This is much better. When wearing new clothing, then extra special care should be taken to recite it.

Twenty Second Action - Assisting a Blind Person

In Jāmi‘ us Saghīr, quoting from Abū Ya‘la, Tabrānī in Kabīr and Abū Nu‘aym who narrates from Hadrat ‘Abdullāh Ibn ‘Umar رضي الله عنه, quoting from Kāmil Ibn ‘Adī who narrates from Hadrat ‘Abdullāh Ibn ‘Abbās رضي الله عنه and Hadrat Jābir رضي الله عنه, and quoting from Bayhaqī’s Shu‘ab ul Īmān who narrates from Hadrat Anas رضي الله عنه, Rasūlullāh صلى الله عليه وسلم said, “Whoever holds the hand of a blind person and guides him for a distance of forty steps, Jannah becomes compulsory for him.” In some narrations it is mentioned, “All his past sins are forgiven.”

Even though the scholars of Hadīth have criticized this Hadīth, some claiming it to be weak and others to be not worthy of acceptance, ‘Allāmah Munāwī رحمته اللّٰه in the commentary of Jāmi‘ us Saghīr has mentioned that this Hadīth is strengthened by various asānīd.

Besides this, the most that can be said of this narration that it is weak. These Ahādīth are accepted in actions of virtue.

Twenty Third Quality - Reaching the Age of Ninety

Bayhaqī in Kitāb uz Zuhd has narrated from Hadrat Anas ؓ that Rasūlullāh ﷺ said, “Whoever reaches the age of forty in Islām, then Allāh ﷻ repels madness, leprosy and white spots from him. When he reaches the age of fifty, Allāh ﷻ makes his reckoning easy. When he reaches the age of sixty, Allāh ﷻ grants him the quality of inābat (i.e. turning towards Him). When he reaches the age of seventy, Allāh ﷻ loves him, and the inhabitants of the heavens also begin to love him. When he reaches the age of eighty, Allāh ﷻ accepts his good deeds and forgives sins. When he reaches the age of ninety, Allāh ﷻ forgives his past and future sins. His intercession for his family members will be accepted.”

Note:

(1) Even though there is no choice in this last quality, we have included this narration here because promise of forgiveness of sins are mentioned.

(2) Most of the qualities mentioned until now are those in which promise of forgiveness for past and future sins are mentioned. Many scholars have written these qualities in different booklets. Different amounts have been written. Some have written more, some have written less. This useless servant has taken most of the subject matter from Shifā ul Asqām bima Yukaffiru mā Taqaddama wa mā Ta’akhara min adh Dhunūb wal Āthām.

Altogether 34 qualities have been mentioned therein. However, eleven narrations are such that the scholars have severely criticized these narrations and have regarded them as not worthy of consideration. For this reason, this useless servant has regarded appropriate to leave them out, leaving behind a total of 23 narrations.

Conclusion - Redemption (*fidyah*) from the fire of Jahannam

These are those actions proven by the narrations of Ahādīth or the Kashf and experience of the Mashāyikh (elders) of our pious predecessors. Whichever person does these actions or for whomsoever they are done, they become redemption from the fire of Jahannam. Most of these actions have been mentioned in the narrations of Ahādīth. Some of them are fabricated and not worthy of consideration, some are very weak and some are merely weak. However, the Mashāyikh who are possessors of kashf and wilāyat (sainthood) have mentioned these actions to be highly effective and correct. They have emphasized to their friends to read them for themselves, and their family and friends who have passed away. The pious of the Ummah have adopted these actions. Therefore not regarding these actions to be proven from the Hadīth, but due to being a practice from the Mashāyikh and due to being tried and tested, these actions and wazā'if should be regarded as a great treasure.

In short, these are those actions:

1. To read Kalimah Tayyibah seventy thousand times. It is preferable to read it in one gathering and one time. However, reading in different gatherings on different days will also fulfill the purpose. Together with the kalimah, after every 100 times, read مُحَمَّدٌ رَّسُولُ اللَّهِ .

In the beginning, add صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ a few times. Whichever person reads this recitation or for whomsoever it is recited, will attain safety from the punishment of the hereafter, inshā Allāh (*Shifā ul Asqām*).

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2. Read سُبْحَانَ اللَّهِ وَبِحَمْدِهِ 1000 times. The best time for this is the morning (*Shifā ul Asqām*).
3. Read Sūrah Ikhlās one thousand times. At least recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ each time in the beginning.
4. Read لَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ four times. (*Shifā ul Asqām*)

5. Recite this du‘ā’ four times either morning or evening
اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُكَ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتِكَ وَجَمِيعَ
خَلْقِكَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَا شَرِيكَ لَكَ
وَ أَنْ مُحَمَّدًا عَبْدَكَ وَرَسُولَكَ

The narration mentioning this du‘ā’ to be a compensation from the fire of Jahannam is strong. Abū Dāwūd has narrated it with a sound chain of narrators (*sanad jayyid*).

6. Recite durūd sharīf on Nabī ﷺ one thousand times. The wording of durūd sharīf in the Ahādīth is varied and many, whichever one a person chooses will be sufficient. The most virtuous is that durūd which is read in salah.
7. Read بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ twelve thousand times. Another specialty of this recitation is that whatever du‘ā’ is made after it, will be accepted.
8. Recite الْحَمْدُ لِلَّهِ one thousand times after the Fajr Salāh.
9. Recite يَا لَطِيفُ sixteen thousand six hundred and forty one times (16 641). Besides being compensation from the fire of Jahannam, it is beneficial and proven for many worldly and religious aims.

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Important note regarding these tested actions for removal of problems and calamities

Today since Muslims are generally passing through floods of problems and difficulties, and fear has spread everywhere, it seems apparent to pen down here those ma'mūlāt (actions) of the Mashāyikh which have proven to be beneficial for removal of such problems, for strengthening the hearts of the believers and for protection from the evil of enemies.

1. To recite Sūrah Quraysh forty-one times after any salāh.
2. To recite the following du'ā' seven times after Fajr and Maghrib salah

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

3. To recite one thousand times

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

and to make du'ā' for your objective.

4. To read completely the book Hisn ul Hasīn of Imām Jazrī رحمته الله عليه and then to make du'ā'.

5. To read completely Sahīh Bukhārī and then to make du'ā'.

6. To read the names of the Sahābah رضي الله عنهم who participated in Badr and then to make du'ā'.

7. To read Hizb ul Bahr daily. Also in these conditions, abundance of istighfār (seeking forgiveness by saying for example astaghfirullāh-translator) and giving of charity is very beneficial and a proven remedy. May Allāh ﷻ grant Muslims in every place safety, well-being, honor, strength and firmness.

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This beneficial booklet *Najāt ul Muslimīn*, a supplement to *Hayāt ul Muslimīn* has been completed today, the 6th Muharram 1367 Hijri, Thursday in Saharanpur.

Muhammad Shafī (May Allāh ﷻ forgive him and his parents)

(Alḥamdulillāh, the translation of this beneficial booklet has been completed today the 27 Dhul-Qa'dah 1429 Hijri, Yaum ul Arbi'ā (Wednesday) in Madrasah Arabia Islamia, Azaadville. May Allāh ﷻ make it a means of our salvation in the hereafter. Âmîn. Moosa Kajee (May Allāh ﷻ forgive him and his parents!)

