

نصائح حج

ADVICES FOR HAJJ

BY

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Jointly Published By:

ZamZam Publishers

and

Madrasah Arabia Islamia

Title: Advices For Hajj

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Publication no: A 276

Date of Publication: Jumâdal Ukhrâ 1431
June 2010

Jointly Published By:

Madrasah Arabia Islamia
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darululum@webmail.co.za

Zam Zam Publishers
Urdu Bazar
Karachi Pakistan
Tel.: 021-7760374
021-7761671
Fax: 021-7725673
E-mail:
zamzam01@cyber.net.pk
zamzam@sat.net.pk

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نحمده ونصلي على رسوله الكريم

ADVICES FOR HAJJ

For a long time now, it has been this useless one's habit to proffer some advices very briefly to his friends departing for Hajj at the time of the departing muṣâfahah (shaking of hands).

(1) Regard your time as very valuable. It is uncertain if you will be blessed with another such opportunity. Never waste your time in futile talks.

(2) Remain with dignity and respect when visiting Masjîdul-Ḥarâm and Masjîdun-Nabawî. Do not laugh and joke, nor turn ones gaze to the decorations and embellishments. Take a lot of care in fulfilling the âdâb (etiquettes) of these places. Disrespect in both these places is a cause for severe punishment. Never criticize the possessions nor the people of those places. Those residing there are also human. They are prone to errors and mistakes. Instead of concerning yourself with them, keep a special eye on your weaknesses. Make a concerted effort to abstain from sins, more so evil glancing since the crowds of women are huge there. Keep your eyes lowered wherever there are groups of women and more so at the time of ṭawâf and ṣalâh and salâm.

In the sixth chapter of Fadâile-Hajj, an incident is narrated wherein Mûsâ Ibn Muḥammed Rahimahullaah mentions, "Once a pious non-Arab person was making

ṭawâf. Whilst making ṭawâf, he heard the sound of the anklet of a beautiful woman, who was also making ṭawâf. He began staring at her. From the side of Ruknul-Yemanî a hand came out and slapped him so severely that his eye fell out. From the wall of Baitullâh Sharîf a voice was heard: "You are making ṭawâf of Our house and you are looking at those besides Us. This slap was in recompense for that evil glance. If in future, you do such an action, then We will inflict a severer punishment." This incident contains a great lesson. This doubt should not be raised that many other people are also involved in these type of actions (and nothing happens to them). Allâh's ﷻ dealings with all are different. To some He grants grace whilst He takes some people to task immediately. Sometimes, Allâh ﷻ punishes a pious person swiftly whereas He grants the sinners respite. Many such incidents have been narrated. The causes of these are apparent. For this reason certain Ulamâ have mentioned that it is makrûh (reprehensible) to reside in Madînah Munawwarah as it is of vital importance to give due consideration to the etiquettes of that place. In Awjazul-Masâlik, a lengthy discussion has been mentioned whether it is mustahab (preferable) or makrûh to live in Madînah Munawwarah. During the discussion, it has been mentioned that whoever resides there should at all times continue reminding himself of the statement of Hadrat Umar ؓ who stated, "My committing of a single sin in Makkah Mukarramah is more weightier on me than my committing seventy sins out of Makkah.". Just as

the rewards are increased in Makkah Mukarramah, so too is the punishment for sins increased.

There is another statement of Hadrat Umar ؓ, which Imâm Ghazâli Rahimahullaah has written, "To commit a sin there is prohibited. The person is very close to becoming a target of Allâh's ﷻ anger." Wahab Ibnul-Ward, a great walî of Allâh ﷻ, states, "Once I was performing salâh in the hatîm (semi-circular structure around the Ka'bah) when I heard a voice coming from inside the covering of the Ka'bah, "I firstly, complain to Allâh ﷻ and secondly to you, O Jibrâil about the people that are crowding me. They are involved in laughing, jesting and futile talks. If these people do not abstain from these actions, then I will burst in such a manner that my every stone will separate."

Hadrat Umar ؓ once addressed the Quraish saying, "Prior to yourselves, the Amâlikah tribe were the custodians and caretakers of the Ka'bah. They were negligent of its due honour and failed to fulfil its right of respect. Allâh ﷻ thus destroyed them. Thereafter the tribe of Jurhum became its custodians. When they displayed disrespect to it, they too were destroyed. Therefore, you people should revere it and maintain its honour. Do not be negligent in this."

In Fadâile-Hajj, thirty etiquettes of Hajj have been written. Take great care to fulfil these. Sixty etiquettes of Madînah Munawwarah have been mentioned. Take care

to fulfil these as well. Sins should be avoided at all costs. An incident of a blind person has been mentioned in Fadâile-Hajj who states, "I used to cut wood in Baqî (graveyard in Madînah Munawwarah). Once I noticed a young person in the graveyard wearing a cotton kurtah. He was carrying his shoes in his hands. A thought crossed my mind that he must be insane. I intended to steal his clothing. I told him, "Remove your clothing." He said, "Go in the protection of Allâh ﷻ." For a second and third time I demanded it from him. He said, "Do you have to take my clothing?" I said, "I will not go without it." He pointed two fingers at my eyes. They came out of the sockets and fell down." (*Fadâile-Hajj*, pg.179).

Nabî ﷺ has stated, "The one who deceives the people of Madînah Munawwarah will become dissolved just as how salt dissolves in water." In Fadâile-Hajj, many etiquettes of Madînah Munawwarah have been narrated. Ensure you read it.

Hadrat Ubâdah ؓ narrates the statement of Rasûlullâh ﷺ, "O Allâh, the one who oppresses the people of Madînah or frightens them, then instil fear within him. Upon him is the curse of Allâh ﷻ, His angels and the entire world. Neither are his Fard (compulsory) nor Nawâfil (optional) acts of worship accepted."

Hadrat Sâib Ibn Khallâd Rahimahullaah has also narrated a similar narration of Rasûlullâh ﷺ to that of Hadrat Ubâdah ؓ. Hadrat Abdullâh Ibn Umar ؓ narrates that

Nabî ﷺ said, “Whoever afflicts difficulty to the people of Madīnah, Allāh ﷻ will afflict him with difficulties. On him is the curse of Allāh ﷻ, the angels and the curse of all the people in the world. Neither are his fard nor his nawâfil accepted.”

Hadrat Zaid Ibn Aslam ؓ has said, “Nabî ﷺ made the following du’â, “O Allāh, the one who intends evil with the people of Madīnah Munawwarah, then make him dissolve just as pewter becomes molten in fire, salt becomes dissolved in water and butter melts in the sun.” This subject matter has been narrated from many other Sahâbah-e-Kirâm ؓ as well. These are very severe warnings for those who visit these blessed places. They should ensure that they neither harm the residents of these places nor should they engage in any form of deception in business dealings. Causing any form of deception to the residents of these blessed places is placing oneself into destruction. Thus, take special care regarding this. Deal very clearly with whomsoever you deal. Totally abstain from any form of deception and treachery.

Several years ago, I replied a letter of a friend. I later learnt that some friends in Bombay printed it and distributed it amongst the Hujjâjj. According to me, I did not discuss anything of great importance in the letter. However my friends, due to their love, published and distributed it. Some friends requested a copy of that letter

from me during this current visit of mine (1393 A.H.) to the Haramain Sharîfain. Some friends from Africa also requested the same. I could not even recall this letter. However, on the reminding of my friends, I asked Janâb-al-Hâjj Muḥammad Yâqub Sâhib from Bombay who is always ahead in good actions and who regards every Dînî and worldly service to the Hujjâjj as his own obligation. Initially, he wrote that it was published some time ago, however, he could not remember where it was now. However, he sent it after some time. Listening to it, I did not attach any special importance to it. However my friends insisted. I also wrote to him that I had written to Molvî Naṣîruddîn to publish it and send it. My heart desired that to make it beneficial, the du'â of Al-Hâjj Maulânâ Muḥammad Yûsuf Sâhib Rahimahullaah at Arafât, which the esteemed and distinguished Al-Hâjj Muḥammed Shamîm Makkî had recorded, also be included. On investigation, it was found to be incomplete. The portion in Arabic could not be taped since it was very long. This useless one was also present at this du'â. Certain portions of the Urdu were recorded. How much there was, is also a treasure.

Therefore, I am writing to Molvî Naṣîruddîn that if this letter is as yet not published, then he should publish it with this du'â. Through the kindness and beneficence of Allâh ﷻ, if any fortunate person attains some benefit through my mashwarah (advices) and the honourable

Marḥûms' Du'â, then perhaps this sinful one will attain some of its blessings.

Was-Salâm.

Muhammed Zakariyyâ

Letter of Shaikhul Hadîth Hadrat Maulânâ Muhammed Zakariyyâ Sâhib, Mazâhirul Ulûm Saharânpur to Hâjî Maḥmûd Husain Sâhib Bajhulî – district of Saharânpur

After the Masnûn Salâm

Your honourable letter has reached me at this time. Firstly, I would like to congratulate you on your Hajj. May Allâh ﷻ bless you in your Hajj and accept your Hajj and ziyârat. May Allâh ﷻ make this journey of yours a means of progress in both the worlds. You had remembered this useless one in your du'âs at every place. May Allâh ﷻ grant you a beautiful recompense for this kindness of yours. When you present yourself in Madînah Pâk, then convey ṣalât and salâm at the Rauda-e-Aqdas on behalf of this useless one because according to this servant the best gift which a person can give to his friend is ṭawâf etc, in Makkah Mukarramah and conveying of ṣalât and salâm in Madînah Munawwarah. In the sight of this servant, gifts of muṣallahs, scarves etc. have no value as they have been manufactured by the kuffâr (disbelievers). They can never equal the dust of Makkah Mukarramah, never mind the winds of these places. For my family members and friends, I bring those stones which are close to Masjide-Haram in Makkah Mukarramah, and which are close to Masjide-Nabawî in

Madīnah Munawwarah. I then break them into small pieces and hand them out to them. Whichever friends and acquaintances are going for Hajj, I always emphasise on them that they should not bring any scarf, muṣallah, etc. for me. In Makkah Mukaraamah, my gift is tawâf and Umrah. In Madīnah Pâk, it is ṣalât and salâm. All thanks to Allâh ﷻ, it is only His kindness, favours, and beneficence that every year friends write good news of gifts of thousands of tawâfs, thousands of ṣalât and salâm and many many Umrahs. Now for the past couple of years, some residents of those blessed places and some friends going for Hajje-Badal have written to me this good news that we have performed Hajje-Badal on my behalf. This year, (May Allâh ﷻ grant them great reward), approximately ten friends, some reside in Makkah and Madīnah, and some who reside in Hindustân etc – have written that they have performed Hajje-Badal for me. May Allâh ﷻ grant the best of rewards in both the worlds according to His greatness to my sincere friends and those who have done so much of good to me. May He grant an increase in their lives, wealth and Îmân since these are such gifts which can go with me to the hereafter.

Scarves and muṣallahs, etc. cannot remain with me and will not be of benefit to me in the hereafter. I advice you also, that if you want to present the best gift to your friends and relatives, especially those who are deceased, then present the gift of tawâf and Umrah. By it, their souls will be pleased, and you will be greatly rewarded

for it. If you have the ability, then perform an Umrah and tawâf for this useless one. May Allâh ﷻ reward you. This useless one makes du'â from the bottom of his heart that Allâh ﷻ grants you the blessings of both the Harams, and He grants you the ability to fulfil the âdâb (etiquettes) of those places.

Your time of residence there is very little. It is not known whether you will be blessed with this good fortune again. Therefore, every minute and every breath there is valuable. Never ever waste it in running around the marketplaces and in futile speech. As long as you reside in Makkah Mukarramah, remain engaged in reciting in abundance Kalimah Tayyibah (i.e. لا اله الا الله) and istighfâr (i.e. seeking forgiveness by reading اَسْتَغْفِرُ الله etc.). When you commence your journey to Madînah Munawwarah, similarly when you arrive there, as well as during your stay there, do not be negligent in reciting as much Durûd Sharîf as possible. If you have my booklet "Fadâile-Hajj" and "Fadâile-Durûd Sharîf", then with great care study them. If it is possible, then recite them to your companions. Read this letter of mine to my friends who are bay'at to me or who have love for me. If possible, in the Urdu Halqah (gathering) of the Tablîghî Jamâ'at, tell the person who lectures to also read this letter in his lecture.

Our Tablîghî friends have gone to Madînah Munawwarah now. I am sure you know where Madrasah Sawlatiyah is. If you do not know, then ask your guide,

he will show you. Give this letter to the person in charge, Maulânâ Al-Hâjj Muḥammed Shamîm Sâhib and tell him to read it out in any Urdu Halqah. If by your effort, a few friends gain benefit in this blessed journey in which very little time remains, then you will also receive the reward. If any of my friends desire to copy this letter, then let them do it happily. You have written that after Maghrib, you participate in the Ijtimâ. This is very blessed. Give this letter to the person who lectures after Maghrib in the Tablîghî gathering so that he can inform our friends. You have written that you had handed a request, but no arrangements had been prepared, and you had only reached there by my du'â. In reality, this was not due to my du'â, but through the blessings of your truthful desire and your sincerity. It was the favour and kindness of Allâh ﷻ. In gratitude of this, read some nawâfil and perform ṭawâf with the intention of shukr (gratitude).

Convey this servants' salâm to your guide and request his du'âs since he is the neighbour of Baitullâh. Since you had especially asked for advise, I was compelled to write a detailed letter. I make du'â for your family members also. May Allâh ﷻ grant them His pleasure and love. May He grant them the ability to follow those things which please Him and protect them from those things which will displease Him. Request every person going to Madînah Munawwarah to convey ṣalât and salâm at the Rawḍâ-Aqdas.

Was-Salâm

Muhammad Zakariyyâ (Shaikhul-Hadîth Saharânpûr)



“When you listen to the recitation of the Qur’ân Sharîf, then think: Allâh ﷻ is addressing me. When you read or listen to the Ahâdîth, then think: Sayyidunâ Rasûlullâh ﷺ is addressing me.”

(Hadrat Maulânâ Yûsuf Kândehlawî Sâhib Rahimahullaah)

Du'â of Hadrat Maulânâ Muhammed Yusuf Sahib

Rahimahullaah on the Plains of Arafât - Hajj 1383 Hijri
(*The Arabic du'â at the beginning could not be recorded*)

O Allâh, create in the hearts of the Ummah a return to Your Being! O Allâh, remove from our hearts and the hearts of the entire Ummat of Nabî ﷺ the love of this world. Create Your love in our hearts. O Allâh, create dislike for the forms of this world and create zuhd (abstinence) in our hearts. O Allâh, through these actions, let us shine in this world and the hereafter. O Allâh, bring alive the gatherings of Îmân, bring alive the discussions of virtuous deeds, bring alive the learning and teaching of masâil. O Allâh, bring alive recital of Qur'ân Sharîf, bring alive advices and lectures. O Allâh, Bring alive du'â, bring alive service to creation, bring alive justice and fairness.

O Allâh, accept the Ummah of Muhammed ﷺ in the entire world with justice. O Allâh, O Allâh, accept our du'âs through your kindness. O Allâh, inspite of our filth, inspite of our evils, inspite of our sins, inspite of our being deprived of piety, by that kindness of Yours with which You have placed us in this work, with which You have raised this effort and with which You have created means for this work spreading in the entire world – You have only done it by Your kindness. When Karîm (a noble one) begins any work with His kindness, then He looks after it. O Allâh, till now, nothing has happened due to our abilities and our rank. Everything had occurred solely due to Your kindness. Increase Your

kindness and favours (twice) يَا كَرِيمُ زِدْ كَرَمَكَ. O Allâh, this is the place where Nabî ﷺ and the Sahâbah-e-Kirâm ﷺ treaded, and the place where all the Ambiyâ ﷺ treaded. O Allâh, the Ambiyâ, Sayyidul-Ambiyâ, the Sahâbah, the Siddîqîn, the Shuhadâ (martyrs) and the Sâlihîn (pious) all have trodden this place and left their effects here. O Allâh, save this area from the penetration of western ideology. O Allâh, in whomsoever western ideology has entered; You grant guidance and change their condition. Change the condition of their hearts.

O Allâh, wherever the blessed footsteps of Nabî ﷺ have treaded, do not allow the footsteps of the Jews to step on that area. Do not allow the footsteps of the Christians to step on that area. Do not allow the footsteps of the polytheists to step on that area. O Allâh, break those feet; O Allâh, break those hands; O Allâh, blind those eyes which come onto this land with wrong intentions. O Allâh, this is the place of Nabî ﷺ, this is the place of sacrifice of all the Ambiyâ ﷺ. Establish the environment of Îmân in this place. O Allâh, establish the environment of îmân here. O Allâh, establish the environment of Ilm (knowledge) here. O Allâh, establish the environment of Qur'ân here. O Allâh, establish the environment of Zikr here. O Allâh, spread the internal gems and hidden treasures of this place in this place.

O Allâh, the outward forms which are captivating, but which are biting us like a snake and killing us like poison, O Allâh, remove these forms from this area; and those

who are the means for this, grant them guidance. O Allâh, those Muslims who are being made an instrument for all this wrong, O Allâh, grant all of them guidance. O Allâh, establish the muâsharah (social system) of Nabî ﷺ in the entire world. Bring alive those ways. O Allâh, grant an increase in all the Dînî Madâris, Makâtib of Qur'ân and O Allâh, the Khânqahs in the whole world. O Allâh, remove the force of materialism found in the Madâris and the Khânqahs. O Allâh, for the spiritual progress of the Ummat of Nabî ﷺ, create such an environment in which a person can become pious. Make such an environment in which people of taqwâ are made.

O Allâh, create such an environment, through Your grace, in all the Arabic-Madâris. O Allâh, establish the environment of zikr, through Your grace, in all Arabic Madâris. O Allâh, cut the roots of shirk and apostasy (two times). O Allâh, cut off the roots of sin and animalism. O Allâh, bring to an end the ways of animalism and brutality. O Allâh, accept our du'â through Your grace. Accept our children, accept our parents. O Allâh, forgive those people of the Ummah who have passed away, and from Your side be gracious to those who are remaining. O Allâh, protect their life, wealth, and honour.

O Allâh, accept our du'âs in favour of those who have requested for du'âs, fulfil their permissible needs, fulfil their needs. Fulfil their debts (twice). Grant health to their sick. O Allâh, fulfil the debts of all those in debt in the Ummah. Create a system for the needs of all the needy

ones in the Ummah. O Allâh, accept our coming here, through Your grace. Accept our du'âs, through Your grace. O Allâh, all the sacrifices of Nabî ﷺ and his Sahâbah ﷺ, and all their du'âs. O Allâh, accept this small Dînî movement taking place in this time and all these du'âs.

O Allâh, taking into account the sacrifices and du'âs of Nabî ﷺ and his Companions, by this acceptance, open today also the doors of Your mercy. Today, cause the winds of Îmân to blow, O Allâh, we are thirsty for Your kindness. For You, all matters are easy. Turn all things towards the truth and turn the hearts of all towards the obedience of Muḥammed ﷺ. O Allâh, accept all of us through Your grace.

(Since this du'â was not fully recorded, the Arabic portion was left out. Therefore, it was the opinion of the friends that one complete du'â of Maulana Muḥammed Yûsuf Sâhib Rahimahullaah, which took place in a Tablighî Ijtimâ in Murâdabâd, should also be included, so that a complete Du'â of Maulânâ Muḥammed Yûsuf Sahib Rahimahullaah could be made easily available to the public).

Du'âs are accepted when harâm is not consumed. Du'âs are more readily accepted when abstention from makrûh (disliked) matters exists. It is prohibited to beg. Ishrâf (to ask and hope to receive from the creation with the heart) is makrûh (detestable). Begging means to ask with the tongue. To desire in the heart of receiving a reward from anyone besides Allâh ﷻ is ishrâf. In the knowledge of Allâh ﷻ both

are similar. It is necessary to make an effort on two things; to abstain from ishrâf and to make du'â. To ask from the creation is begging and to ask Allâh ﷻ with the tongue or the heart is du'â. Du'â actually comes out from the heart. Shaytân misleads a person through ishrâf. Involvement in du'â is the remedy for this. Involve yourself in du'â whenever you are faced with any dînî or worldly need. This will safeguard you from ishrâf. Protection from ishrâf means protection from begging. Engagement in ishrâf will one day lead towards the curse of begging.

(Hadrat Maulânâ Yûsuf Kândehlawî Sâhib Rahimahullaah)

**Du'â of Hadrat Maulânâ Yusuf Sahib
Rahimahullaah at the Ijtimâ of Muradabad**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ أَلَمْ يَلِدْ وَلَمْ يُولَدْ. يَا رَحْمَ
الْوَجُوهَ لِلْحَيِّ الْقَيُّومِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. يَا
أَحَدُ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. يَا أَرْحَمَ
الرَّاحِمِينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. يَا رَبَّنَا يَا سَيِّدَنَا يَا مَوْلَانَا وَخَالِقَ أَنْفُسِنَا
وَيَا غَايَةَ رَغْبَتِنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَسِرِينَ. رَبِّ اغْفِرْ لَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبِّ اغْفِرْ
وَأَرْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ. اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ
صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ. اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى
طَاعَتِكَ. اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ يَا مُقَلِّبَ الْقُلُوبِ
ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ يَا مُقَلِّبَ
الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ. اللَّهُمَّ إِنَّ قُلُوبَنَا وَنَوَاصِيَنَا وَجَوَارِحَنَا بِيَدِكَ
لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا فَاذَا فَعَلْتَ ذَلِكَ بِنَا فَكُنْ بِنَا وَاهِدْنَا إِلَى سِوَاءِ
السَّبِيلِ. اللَّهُمَّ ارْنَا الْحَقَّ حَقًّا وَارزُقْنَا اتِّبَاعَهُ وَارْنَا الْبَاطِلَ بَاطِلًا وَارزُقْنَا
اجْتِنَابَهُ. اللَّهُمَّ ارزُقْنَا حُبَّكَ وَحُبَّ رَسُولِكَ وَحُبَّ مَنْ يَنْفَعُنَا حُبُّهُ عِنْدَكَ
وَالْعَمَلَ الَّذِي يُبَلِّغُنَا حُبَّكَ. اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ الْأَشْيَاءِ إِلَيَّ وَاجْعَلْ
حَشِينَتَكَ أَخَوْفَ الْأَشْيَاءِ عِنْدِي. اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَ أَنْتَ
تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمِ

مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْعِيمَةَ مِنْ كُلِّ بَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ إِثْمٍ
لَا تَدْعُ لِي ذَنْبًا إِلَّا عَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا كَرْبًا إِلَّا نَفَسْتَهُ وَ لَا
ضُرًّا إِلَّا كَشَفْتَهُ وَ لَا حَاجَةً هِيَ لَكَ رِضَى إِلَّا قَضَيْتَهَا يَا رَحِمَ الرَّاحِمِينَ
إِلَيْكَ رَبِّ فَحَبِّبْنَا وَ فِي أَنْفُسِنَا فَدَلَّلْنَا وَ فِي أَعْيُنِ النَّاسِ فَعَظَّمْنَا وَ مِنْ سَيِّئِ
الْأَخْلَاقِ فَجَبَّبْنَا وَ عَلَى صَالِحِ الْأَخْلَاقِ فَفَقَّوْنَا وَ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ
فَتَبَّيَّنْنَا وَ عَلَى الْأَعْدَاءِ أَعْدَائِكَ أَعْدَاءِ الْإِسْلَامِ فَانصُرْنَا اللَّهُمَّ انصُرْنَا وَ لَا
تَنْصُرْ عَلَيْنَا. اللَّهُمَّ اكرِمْنَا وَ لَا تُهِنَّا. اللَّهُمَّ اثِرْنَا وَ لَا تُؤَيِّرْ عَلَيْنَا. اللَّهُمَّ زِدْنَا
وَ لَا تَنْقُصْنَا. اللَّهُمَّ امكُرْ لَنَا وَ لَا تَمْكُرْ عَلَيْنَا. اللَّهُمَّ ارْحَمْنَا وَ لَا تَسَلِّطْ عَلَيْنَا
مَنْ لَا يَرْحَمُنَا. اللَّهُمَّ اشْرَحْ صُدُورَنَا لِلْإِسْلَامِ. اللَّهُمَّ حَبِّبِ إِلَيْنَا الْإِيمَانَ
وَ زَيِّنْهُ فِي قُلُوبِنَا وَ كَرِّهِ إِلَيْنَا الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ. اللَّهُمَّ اجْعَلْنَا مِنْ
الرَّاشِدِينَ الْمُهْدِيِّينَ. اللَّهُمَّ اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ
رَفِيقًا. اللَّهُمَّ اهدِ أُمَّةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. اللَّهُمَّ عَلِّمَهُمُ الْكِتَابَ
وَ الْحِكْمَةَ. اللَّهُمَّ اهِمَّهُمْ مَرَاشِدَ أُمُورِهِمْ. اللَّهُمَّ اجْعَلْهُمْ دُعَاةَ إِلَيْكَ وَ إِلَى
رِسُولِكَ. اللَّهُمَّ تَبَيَّنْهُمْ عَلَى مِلَّةِ رَسُولِكَ. اللَّهُمَّ أوزِعْهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيْهِمْ وَأَنْ يُؤْفُوا بِعَهْدِكَ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ. اللَّهُمَّ
انصُرْهُمْ عَلَى عَدُوِّكَ وَ عَدُوِّهِمْ إِلَى الْحَقِّ آمِينَ. اللَّهُمَّ اهدِ هَذِهِ الْبَلْدَةَ اللَّهُمَّ
اهدِ هَذَا الْمَلِكَ. اللَّهُمَّ اهدِ هَذِهِ الْحُكُومَةَ. اللَّهُمَّ اهدِ النَّاسَ جَمِيعًا. اللَّهُمَّ
اهدِ النَّاسَ جَمِيعًا. اللَّهُمَّ اهدِ النَّاسَ جَمِيعًا. اللَّهُمَّ عَلَيكَ بِصَنَادِيدِ الْيَهُودِ
وَ النَّصَارَى وَ الْمُشْرِكِينَ. اللَّهُمَّ عَلَيكَ بِأَشْدَاءِهِمْ عَلَى الْإِسْلَامِ وَ الْمُسْلِمِينَ.
اللَّهُمَّ اقْطَعْ دَابِرَهُمْ. اللَّهُمَّ خُذْ مَلِكَهُمْ وَ أَمْوَالَهُمْ. اللَّهُمَّ فَلِّ اسْلِحْتَهُمْ. اللَّهُمَّ

أَهْلَهُمْ كَمَا أَهْلَكَتَ عَادًا وَثَمُودَ. اللَّهُمَّ خُذْهُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ. اللَّهُمَّ
 أَخْرِجِ الْيَهُودَ وَالنَّصَارَى وَالْمُشْرِكِينَ مِنْ جَزِيرَةِ الْحَبِيبِ سَيِّدِنَا مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَزِيرَةِ الْعَرَبِ. اللَّهُمَّ أَخْرِجِ الْيَهُودَ وَالنَّصَارَى
 وَالْمُشْرِكِينَ مِنْ جَزِيرَةِ الْحَبِيبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
 جَزِيرَةِ الْعَرَبِ. اللَّهُمَّ أَخْرِجِ الْيَهُودَ وَالنَّصَارَى وَالْمُشْرِكِينَ مِنْ جَزِيرَةِ
 الْحَبِيبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَزِيرَةِ الْعَرَبِ. اللَّهُمَّ أَخْرِجِ
 الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ وَالْمَجُوسِيَّةَ وَالشُّيُوعِيَّةَ وَالشِّرْكَ عَنْ قُلُوبِ
 الْمُسْلِمِينَ يَا مَالِكِ الْمَلِكِ تُوتِي الْمَلِكَ مَنْ تَشَاءُ مِنَ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ
 تَشَاءُ وَتُعْزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ. اللَّهُمَّ أَيْدِ الْمُسْلِمِينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا بِالْإِمَامِ الْعَادِلِ
 وَالْخَيْرِ وَالطَّاعَاتِ وَاتِّبَاعِ سُنَنِ سَيِّدِ الْمَوْجُودَاتِ. اللَّهُمَّ وَفَقَهُمْ لِمَا تُحِبُّ
 وَتَرْضَى وَاجْعَلْ اخِرَتَهُمْ خَيْرًا مِنَ الْأُولَى. اللَّهُمَّ انصُرِ الْإِسْلَامَ
 وَالْمُسْلِمِينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا. اللَّهُمَّ اعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ
 فِي الْعَرَبِ وَالْعَجَمِ. اللَّهُمَّ أَعْلِ كَلِمَةَ الْإِسْلَامِ وَالْمُسْلِمِينَ فِي الْمَمْلَكَةِ
 الْهِنْدِيَّةِ وَغَيْرِهَا مِنَ الْمَمَالِكِ الْمُلْحَقَةِ. اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
 وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. اللَّهُمَّ إِنَّا نَسْنُكَ الْعَفْوَ وَالْعَافِيَةَ
 وَالْفُوزَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا
 مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ. اللَّهُمَّ ارْحَمْنَا بِتَرْكِ الْمَعَاصِي أَبَدًا مَا
 أَبْقَيْتَنَا. اللَّهُمَّ أَعِنَّا عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.
 اللَّهُمَّ جَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. اللَّهُمَّ جَنِّبْنَا وَأَوْلَادَنَا
 وَأَحْبَابَنَا وَأَقَارِبَنَا وَجَمِيعَ الْمُبْلِغِينَ وَالْمُنْعَلِمِينَ مِنَ الْفَوَاحِشِ مَا ظَهَرَ

مِنْهَا وَمَا بَطْنَ وَجَبْنَا الْحَرَامَ حَيْثُ كَانَ وَأَيْنَ كَانَ وَعِنْدَ مَنْ كَانَ وَحَلَّ
 بَيْنَنَا وَبَيْنَ أَهْلِهِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلْنَاكَ مِنْهُ نَبِيَّكَ مُحَمَّدًا صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيَّكَ مُحَمَّدًا صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا
 قَرَّبَ إِلَيْهَا مِنَ الْقَوْلِ وَالْعَمَلِ. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَنَعُوذُ بِكَ
 مِنْ عَذَابِ الْقَبْرِ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ
 الْمَحْيَا وَالْمَمَاتِ وَنَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَعْرَمِ وَنَعُوذُ بِكَ مِنْ أَنْ نَمُوتَ
 فِي سَبِيلِكَ مُدْبِرًا. اللَّهُمَّ تَنْبِيئًا كَتَبْتَنِيَّتِ مُوسَى عَلَيْهِ السَّلَامُ. اللَّهُمَّ تَنْبِيئًا
 كَتَبْتَنِيَّتِ مُوسَى عَلَيْهِ السَّلَامُ. اللَّهُمَّ تَنْبِيئًا كَتَبْتَنِيَّتِ مُوسَى عَلَيْهِ السَّلَامُ.
 اللَّهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلِيدِ. اللَّهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلِيدِ. اللَّهُمَّ نَصْرًا كَمَا
 نَصَرَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَصَرَ أَصْحَابَهُ. اللَّهُمَّ نَصْرًا كَمَا نَصَرَ
 مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَصَرَ أَصْحَابَهُ. اللَّهُمَّ نَصْرًا كَمَا نَصَرَ مُحَمَّدًا
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَصَرَ أَصْحَابَهُ. اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
 الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
 وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Translation of Arabic Du'â

Allâh, there is none worthy of worship but He, the Ever-Living, the Eternal. Alif Lâm Mîm. Allâh, there is none worthy of worship besides Him, the Ever-Living, the Eternal. Faces have humbled in front of the Ever-Living, the Eternal. There is none worthy of worship besides You. You are Pure, I am from amongst the wrongdoers. O the One, the Independent who beget not, was not begotten and the like of whom is none! O the most Merciful of those who show mercy! O the Possessor of Majesty and Kindness! O our Rabb! O our Master! O our Lord! O our Creator! O the Aim of our desire! We have wronged ourselves and if You do not forgive us and have mercy on us, then we will be amongst the losers. O our Rabb! Forgive us and accept our repentance. Verily You are Oft Returning in forgiveness and most Merciful. O my Rabb! Forgive, have mercy, and overlook what You know. Undoubtedly, You are the Mightiest, the most Kind.

O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience.

O Turner of Hearts! Establish our hearts on Your Dîn. O Turner of Hearts! Establish our hearts on Your Dîn. O Turner of Hearts! Establish our hearts on Your Dîn. O Allâh! Our hearts, forelocks and limbs are in Your

control. You have not made us the owners of anyone of them. So when You have done this to us, then be our Protecting Friend and guide us to the straight path. O Allâh! Show us the truth as true and enable us to follow it and show us the false as untrue and enable us to abstain from it.

O Allâh! Grant us Your love, the love of Your Rasûl ﷺ, the love of those whose love will benefit us in Your presence and the love of those deeds that will cause us to receive Your love. O Allâh! Make Your love most beloved to me and Your fear most dreadful to me. O Allâh! Nothing is easy except that You make easy and, if You so will, then You can make a rough, rugged, and hard ground smooth, soft and even.

There is none worthy of worship besides Allâh, the Clement, the Kind. Pure is Allâh, the Master of the Mighty Throne. All praises are exclusively for Allâh, the Rabb of the entire Universe. I beg You for the deeds entailing Your Mercy, for the decisions of Your forgiveness, for protection against every sin, or the accomplishment of every good and safety from every misdeed. Forgive all my sins, relief all worries, dispel all anxieties, remove all difficulties, and fulfil that need which pleases You, O Most Merciful of those who show mercy!

O my Rabb! Make us beloved to You, degrade us in our own minds, exalt us in the eyes of people, save us from

bad character, create in us good character, establish us on the straight path and help us against the enemy, Your enemy, and the enemy of Islâm. O Allâh! Help us and do not assist anyone against us. O Allâh! Honour us and do not disgrace us. O Allâh! Prefer us and do not prefer others over us. O Allâh! Increase us and do not decrease us. O Allâh! Plan in our favour and do not plan against us. O Allâh! Have mercy on us and do not appoint over us those who would not be merciful upon us. O Allâh! Open our hearts for Islâm. O Allâh! Make *îmân* beloved to us, beautify our hearts with it and make us abhor disbelief, transgression, and disobedience. O Allâh! Make us from amongst those who follow the straight path, the rightly guided.

O Allâh! Guide us to the straight path, the path of those whom You have favoured, viz. the Ambiyâ, the truthful, the martyrs and the pious. Excellent are they as companions. O Allâh! Guide the Ummah of Muḥammad ﷺ. O Allâh! Teach them the Kitâb (Holy Qur'ân) and the Sunnah. O Allâh! Inspire them with salvation in their affairs. O Allâh! Make them inviters towards You and Your Rasûl ﷺ. O Allâh! Strengthen them on the religion of their Rasûl ﷺ. O Allâh! Grant them the ability to be grateful for the bounties You have showered upon them and enable them to fulfil the promise You have taken from them. O Allâh! Assist them against Your and their enemy. O True Object of Worship! Âmîn. O Allâh! Guide this locality. O Allâh! Guide this country. O Allâh! Guide this government. O Allâh! Guide all mankind. O Allâh!

Guide all mankind. O Allâh! Guide all mankind. O Allâh! Take the leaders of the Jews, Christians, and idolaters to task. O Allâh! Take to task those who are stern amongst them upon Islâm and the Muslims. O Allâh! Eradicate them. O Allâh! Seize their land and wealth. O Allâh! Weaken their arms and ammunitions. O Allâh! Destroy them as You destroyed 'Âd and Thamûd. O Allâh! Seize them with the seizure of the Mighty, Powerful.

O Allâh! Expel the Jews, Christians, and idolaters from the Peninsula of the beloved, Sayyidunâ Muḥammad ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians, and idolaters from the Peninsula of the beloved, Sayyidunâ Muḥammad ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians, and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians, and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Remove the influence of the Jews, Christians, fire-worshippers, Shî'âs and shirk (polytheism) from the hearts of the Muslims.

O the Owner of Supreme Authority! You grant power to whom You will and snatch away power from whom You will. You honour whom You will and disgrace whom You will. In Your control is all goodness. Indeed, You have complete power over everything. O Allâh! Assist the Muslims in the east and west of the earth with a just Imâm (leader), with goodness, obedience and following the sunnats of the leader of all living beings, Muḥammad

ﷻ. O Allâh! Enable them to do that which You love, and which pleases You and make their life of *âkhirah* better than their worldly life. O Allâh! Assist Islâm and the Muslims in the west and east of the earth. O Allâh! Strengthen Islâm and the Muslims amongst the Arabs and non-Arabs. O Allâh! Elevate the word of Islâm and the Muslims in India and the countries surrounding it.

O Allâh! Our Rabb! Grant us goodness in this world, grant us goodness in the *âkhirah* and save us from the punishment of the Fire. O Allâh! We beg You to grant us forgiveness, safety, and success in this world and the *âkhirah*. O Allâh! Make good the result of all our affairs and save us from the disgrace of this world and the punishment of the *âkhirah*. O Allâh! Be merciful upon us so that we may discard sin as long as You keep us alive. O Allâh! Help us in the recitation of the Qur'ân, in remembering You, in showing gratitude to You and enable us to perfect worshipping You.

O Allâh! Save us from external and internal vile deeds. O Allâh! Protect us, our children, our friends, our relatives, and all those involved in the effort of *tablîgh* and *ta'lîm* (propagation and teaching) from external and internal vile deeds, save us from *harâm* (forbidden) to whatever extent it may be, wherever and with whom it may be and prevent evil people from reaching us. O Allâh! We beg from You all the good that Your Nabî Muḥammad ﷺ asked You and we seek Your refuge from all the evil that Your Nabî Muḥammad ﷺ sought Your Protection.

O Allâh! We beg from You Your pleasure and *Jannah*. O Allâh! We beg from You *Jannah* and to say and do that which will take us near it. O Allâh! We seek Your Protection from the punishment of *Jahannam*, we seek Your Protection from the punishment of *Jahannam*, we seek Your Protection from the punishment of the grave, we seek Your Protection from the mischief of the one-eyed Dajjâl, we seek Your Protection from the mischief of the one-eyed Dajjâl, we seek Your Protection from the trials of life and death, we seek Your Protection from sin and debt, and we seek Your Protection from dying in Your path while fleeing. O Allâh! Grant us steadfastness like the steadfastness of Mûsâ ﷺ. O Allâh! Make us firm like the firmness of Mûsâ ﷺ. O Allâh! Establish us like the establishment of Mûsâ ﷺ. O Allâh! Protect us like an infant is protected. O Allâh! Guard us like a new-born child is guarded.

O Allâh! Assist us like how Muḥammad ﷺ and his Saḥâbah were assisted. O Allâh! Help us in the manner Muḥammad ﷺ and his Saḥâbah were helped. O Allâh! Aid us in the way Muḥammad ﷺ and his Saḥâbah were aided. O Allâh! Our Rabb! Grant us goodness in this world, grant us goodness in the *âkhirah* and save us from the punishment of the Fire. O our Rabb! Forgive us for our sins, our transgression in our matters, firmly establish our feet and help us against the disbelievers. {Âmîn}

After the Arabic Du'â, Hadrat Maulânâ rahmatullâhi alaih continued the Du'â in Urdu, the translation of which follows.....

Translation of Urdu Du'â

O Allâh! Forgive our sins. O Allâh! Overlook our minor errors. O Allâh! We are blameworthy, guilty, sinners and criminals. We have spent our entire lives in fulfilling our carnal desires. O Allâh! We have become affected by this world, enticed by its conviction, and wasted all our energy and ability to acquire it. O Allâh! Forgive this great oppression of ruining our efforts. This great oppression has created countless of evils within us and deprived us of many natural capabilities. O Allâh! This change of effort is a great oppression we have committed. Forgive this great oppression of the entire Ummah. O Allâh! Forgive this great oppression of the entire Ummah of Muḥammad ﷺ.

O Allâh! We have forsaken the effort of Muhammad ﷺ and reverted to do those efforts from which he had come to save us. O Allâh! This change of effort is the greatest crime we have perpetrated. Forgive this particular crime of ours. Forgive, through Your Kindness, each and every other sin, disobedience and evil, we have become involved in because of forsaking the effort of Muḥammad ﷺ.

O Allâh! Forgive our disobedience as far as earning, spending and social dealings are concerned. O Allâh! We

are disobedient in every aspect. We are drowned in disobedience. O Allâh! There is no way we can be saved. A drowned person cannot save himself. Only the one not drowned can save him. O Allâh! We all have drowned and only You can save us. O Allâh! Through Your Kindness, remove us from the ocean of disobedience; through Your Kindness, rescue us; through Your Kindness, save us. O Allâh! Lower Your Rope of Mercy and pull us out of the oceans of sin and enable us to tread the path of obedience. O Allâh! Let us reach the pinnacle of sacrifice.

O Allâh! Accept us for the effort of *dîn*, accept us all for the effort of *dîn*. O Allâh! Accept every individual in the Ummah of Muḥammad ﷺ for the effort of *Dîn*, for the effort of *'ilm* (knowledge), for the effort of *îmân*, for the effort of *'ibâdah* (worship), for the effort of *dhikr* (remembrance of Allâh), for the effort of *akhlâq* (good character), for the effort of *salâh* (prayer), *zakât*, *hajj* and fasting. O Allâh! Enable us to make an effort on all those *farâ'id* and *'ibâdah* according to the method that was present in the time of Hadrat Muḥammad ﷺ.

O Allâh! O Allâh! Rectify our evils in every aspect of life. Rectify the evils in earning a livelihood and revive the righteous way of earning. Rectify the evils of private life and revive the correct method of living. Stop the evils of social life. O Allâh! Revive justice in our social dealings. O Allâh! Beautify us with good deeds and save us from evil.

O Allâh! Through this work of *tablîgh*, You have created a way of making an effort on *kalimah* and *salâh* in times of mischief and corruption. You have enabled all our friends to unite, listen and proceed in Your path. O Allâh! When You have created the external form of listening and moving for this effort, then, O the Magnanimous! Through Your Kindness, accept each and every one. Nurture each one in a manner that this movement becomes beloved to You. Through Your Kindness, nurture this movement and effort. Only You are the Nurturer, only You are the Purifier, only You are the Cleanser.

O Allâh! Accept this movement (Hadrat Maulânâ *rahmatullâhi alaihi* wept excessively when he uttered these words). O Allâh! Grant them *ikhhlâs* (sincerity). O Allâh! Grant them *ikhhlâs*. O Allâh! Grant us all *ikhhlâs*. O Allâh! Grant us all *yaqîn*, grant us all *yaqîn* on Your promises. O Allâh! Correct our beliefs. O Allâh! Grant us the enthusiasm to make such an effort and to give such sacrifices that this human being who is created from a drop of sperm becomes Your friend and favourite. O Allâh! Create in our hearts the love to give such sacrifices. O Allâh! Cause this effort to reach its perfection through Your kindness whereby You started it. Remove the desire of this world from the hearts of those involved in this effort. Remove the desire of power and wealth from their hearts; remove the desire of leadership from their hearts; create an aversion to this world in their hearts; grant them the reality of death; grant them the wealth of *qanâ'at*

(contentment). O Allâh! Grant them the power of *sabr* (patience), *ikhhlâs* and *mujâhadah* (striving in Your Path). O Allâh! Grant us the wealth of *mujâhadah* whereby a person internally shines with Your light and the doors of spiritual progress and the pinnacle of divine qualities open.

O Allâh! You have initiated this work; make this work a complete means of *hidâyah* (guidance) for the entire world. O Allah! Make it a means of *hidâyah* for the entire human race, for all the countries of the world and for all the Muslims. Accept this effort to reach every era, nation, and country. O Allâh! Guide everyone. Give us, our friends, our relatives, those involved in this effort and their associates, relatives, and beloveds that *hidâyah* which You grant to the *mujâhidîn* and *du'ât* (those calling towards the truth) and which You granted to Muhammad ﷺ, his Companions, the previous *Ambiyâ* ﷺ and the *Auliyâ*. O Allâh! Grant us a full share of this *hidâyah*.

O Allâh! Fill these empty hands with Your Kindness; fill these empty hearts with Your special Love and make the decision of *hidâyah* in our favour. O Allâh! O Allâh! Free the entire Ummah of Muhammad ﷺ from the hands of those who will mislead them and hand them into the care of those who will direct them towards *hidâyah*. O Allâh! Free the Ummah of Muhammad ﷺ from the control of Jews, Christians, idolaters, and atheists and enable them to stand on the foundations laid by Muhammad ﷺ. O Allâh! Rectify their *yaqîn*, grant them *hidâyah*, fill their

chests with the wealth of Islâm, enlighten their hearts with Your *dhikr*, make them averse to this world and enable them to live their lives according to the knowledge of *dîn* they acquire.

O Allâh! Grant *hidâyah* to all mankind, guide the inhabitants of this country. O Allâh! Guide the rulers and the public, the majority and minority of this country. O Allâh! Select and destroy those human beings who are deprived and who resemble scorpions and serpents in harming others; destroy their land and their homes on them; deprive them of Your Bounties and give them exemplary punishments so that the world can witness the consequence of those who intend harming the human race. O Allâh! Select and destroy the mighty oppressors and mischief makers and guide those prominent people who will be a means of guidance for other nations and countries. O Allâh! Select and destroy those prominent people whose destruction will bring an end to mischief and misguidance in nations and countries.

O Allâh! Change the conditions of plunder and robbery into that of justice and equity. O Allâh! Accept our *du'âs* through Your Bounty and Kindness. O Allâh! Help those who are indebted amongst us to pay their debt, fulfil the needs of the needy; cure the sick, those who have eye diseases and stomach disorders. O Allâh! Fulfil the needs and remove the difficulties of those who requested us to make *du'â* for them in this gathering or before this or will request us to make *du'â* for them in future.

O Allâh! Make this gathering a means of complete goodness, blessings, righteousness, guidance, grace, elevation and success for the entire human race and universe, through Your Mercy and Kindness. Accept those proceeding in Your Path through Your Kindness. Âmîn.



Virtues of Hajj

Rasûlullâh ﷺ said,

- ✓ “Islam is based on five things viz. to bear witness that there is no one worthy of worship but Allâh and that Muhammed ﷺ, is His Messenger, establishment of the salâh, giving zakâh, fasting during the month of Ramadân and Hajj to the house of Allâh.” (*Sahîh Bukhârî*)

- ✓ “Whoever performs Hajj to this house and refrains from indecent acts, obscene language and does not perpetrate any sins, then he will return from hajj, free from sin as the day his mother gave birth to him.” (*Sahîh Bukhârî*)

- ✓ “One ‘umrah to the next is expiation (for the sins committed) between the two. And there is no reward for a hajj mabrûr except Jannah”. (*Sahîh Bukhârî*)

Hadrat Hasan Basrî Rahimahullaah says, hajj mabrûr is that hajj, after which, an aversion for the world is created and an inclination for the hereafter is engendered.

- ✓ “He who no Shar’î obligation, sickness nor oppressive king prevents from performing hajj, (and despite) this does not perform hajj, let him die as a Christian or Jew. (*Dârimî*)

- ✓ “There is no day wherein Allâh saves more of His bondsman from the fire of hell than the day of ‘Arafah i.e. however many souls are saved on the day of ‘Arafah, such an amount is not saved on any other day. And the mercy of Allâh descends. And Allâh boasts about them to the Angels and asks, “What does My bondsman want?” (*Sahîh Muslim*)

- ✓ “Pilgrims are the guest of Allah; should they supplicate, Allâh will answer their supplications; should they seek forgiveness Allâh will forgive them.” (*Ibn Mâjah*)

- ✓ “Verily circumambulation of the Ka’bah, Sa’î (moving between Safâ and Marwah) and the

pelting, has been enacted only for the remembrance of Allah." (*Abû Dâwûd*)