

Mukhtasar

Masateh

Al-Faraj

*Abbreviation of The Keys of
Dispelling Grieve*

*Or, Who listens to the soul distressed when it calls on
?Him, and Who relieves its suffering*

By

Fawzy Mohammed Abu-Zeid

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*In the name of Allah the most gracious
the most merciful*

Introduction

Thanks to Allah who responds to those who call for Him, answers those who supplicate Him, relieves those who are in bad need for Him and complain to Him and supports those who resort to Him and rely on Him against all their enemies.

Blessing and peace of Allah be upon our sir Mohammed Ibn-Abdullah, the aid of all people, the cure of all pains, the antidote of illnesses and the greatest intercessor for all people at the Day of Judgment and upon his family, his companions and all Muslims.

As so many people ask for our book **Mafateh Al-Faraj** (Keys for dispelling grieve) and it was published many times and all of them finish so quickly by the bounty of Allah as it is so useful, lots of our lovers asked us to abbreviate it to be easily carried in pocket as they need it so much. So we responded to what they want in order to prevail the usefulness but still it is important for those who read this abbreviation to read the original book sometimes to know what is written there and not mentioned in this abbreviation.

There is a question here: Why does Allah afflict His beloved? He afflicted Adam by Satan, Abraham by Annomroodh, Moses by Ferawn and our prophet Mohammed (May the blessings and peace of Allah be upon him) by Abi-Jahl, as Allah says: *"Thus have We made for every prophet an*

enemy among the sinners." (Surat Al-Forkan, verse 31).

The secret in this is that affliction makes the heart wholly with Allah because man at times of hardship and crises relieves to Allah repenting and supplicating Allah to grant him contentment by Allah's decrees and makes him thankful to his bounties. Affliction also makes the servant really tend to the descriptions of slavery like humble, submission and feeling needy and this what prepare him to be nearer to The Exalted and The Pardoner.

Supplication is the light of the spirit and its guidance, the enlightenment of the soul and its shine and it is the cure of worry that happens to man at times of crises, it is the medicine for trouble and desperation and it is the elixir that a believer have to send away his troubles

and tranquilize his anxious, calmness and tranquility comes to his heart and he becomes happy by his Lord's support.

It also removes the stain from the heart and melts the hazes from its surface. It also roots out the arteries of roughness and coarse from the heart. In supplication there is purification of hearts, chastening of souls, enlightenment of minds, facilitation of sustenance, cure from all diseases, continuity of happiness, safety from disabilities and it is the weapon of the believer that works with what is predestinated and what is not predestinated.

We collected in this book responded supplications, tried appeals, opening prayers and revealing parts that remove worries, hardships and affliction, they are all from the book of Allah, the

sayings of His generous messenger and the guidance of our good ancestors.

Make them your entertainer and your companion, you will find them the friend that always satisfies you and that you resort to him whenever an affliction or worry comes to you and at times of crises. We tried them and found them quickly responded in dispelling grieves and fulfilling needs by Allah's will.

Oh brother go towards Allah, make your tongue accustomed to talking to Him, always expect good rewards from Him and always repeat what He says:

"After a difficulty, Allah will soon grant relief." (Surat Attalak, verse 7)

I beg Allah to make all these calls and supplications useful to those who read them, supplicate by them, bring them to

those who need them or guided those who seek them.

May the blessing of Allah be upon our sir Mohammed the opener of supplications, the secret of appeals and the greatest mercy for all creatures and upon his family the lions of hardships and upon all those who truthfully follow them until the Day of Judgment, amen.

Tuesday 15th Zul-Que'dah 1427 Hijry

5th Dec 2006 Milady

The needy servant

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Chapter one

Responded supplication

The virtue of supplication

Allah urges His servants to ask and supplicate Him, He says: "*Call on Me; I will answer your (Prayer).*" (Surat Ghafer, verse 60) He makes the obedient people and the sinners, people who are near and people who are far away all covet and ask Him their needs and hopes as He says: "*I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me.*" (Surat Al-Bakarah, verse 186) And he also says: "*Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.*" (Surat Al-A'raf, verse 55)

Anno'man Ibn-Basheer narrated that the prophet (May the blessings and peace of Allah be upon him) said: "*Supplication is worship, then he recited: "Call on Me; I will answer your (Prayer).*" Narrated by Al-Hakem and Attermedhy.

Attaermedhy and others narrated after Abi-Horayrah that the messenger of Allah (May the blessings and peace of Allah be upon him) said: "*Nothing Allah likes more than supplication.*" He also said: "*Whoever not asks Allah, He got angry with him.*" He also said: "*Whoever wants to be pleased by Allah's respond at times of*

hardship and affliction, he should supplicate much at times of prosperity."

He also said: "supplication is the weapon of the believer, the pillar of religion and the light of the heavens and the land." Abu-Ya'ly after Ali.

He also said: "When a servant supplicates, he surely gets one of three, his supplication maybe responded, it maybe saved for him until the Day of Judgment or he will be protected from evil similar to his supplication." Al-Bokhary after Abi-Said.

Attermedhy narrated in his Sonan after Ibn-Masood: *"Ask Allah for His bounty, as Allah likes to be asked and the best worship is waiting for dispelling grieve."*

Attermedhy also narrated after Salman: "Your Lord is shy and generous; He is ashamed of His servant if he raised his hands to the heavens to return them with zero." Zero means with nothing.

Al-Hakem narrated after Jaber Ibn-Abdullah that the prophet (May the blessings and peace of Allah be upon him) said:

"Allah calls the believer at the Day of Judgment until He stands before Him, He says: Oh My servant I ordered you to supplicate Me and I promised to respond to you, did you supplicate Me? He says: Yes, Oh

my Lord, He says: Whenever you supplicated Me by anything, I responded to you, didn't you supplicate Me at the day of so and so to dispel your sorrow and I dispelled it? He says: Yes, Oh my Lord, He says: I hastened it to you in life, and you supplicated Me at the day of so and so to dispel your sorrow but you didn't see dispelling? He says: Yes, Oh my Lord, He says: I saved it for you so you have so and so in paradise, the messenger of Allah said: Allah mentions all the supplications the believer did either He responded them in life or saved them until the Day of Judgment, he said: The believer says at this respect: I wish He hadn't hastened any supplication for me in life."

The behaviors of supplication

- Don't have illegal food, drink, clothing or income.
- Loyalty to Allah and doing good deed and mentioning it at times of hardship.
- Cleanliness, purification, doing ablution, facing Kebla (Ka'ba in Mecca) and performing the prayer of need if possible.
- It is better to kneel during supplication, praising Allah first and last, praying upon the prophet too, spreading hands, raising them to the level of shoulders and not looking high at the heavens.
- To ask Allah by His fine names and His higher descriptions.

- Avoid assonance and not to use rhyme on purpose.
- To entreat to Allah by His prophets and righteous people.
- Low voice, behave, submission and show oneself humble and confessing sins.
- To choose collective supplication especially trusted supplications narrated after the prophet (May the blessings and peace of Allah be upon him).
- To start by supplicating for oneself, supplicate for his parents and brother believers and not to supplicate for himself only if he is imam (leader).
- To ask by strong intention, supplicate by great hope, repeat and beg in supplication.

- Not to ask a sin or ask rupturing the relative's relations.
- Not to hasten in answering.

Times of response

Times when responding supplication is assured are, laylat al-kadr, yawm arafah, Friday night and its day, second half of night, two thirds of night, the first and the last, the middle of night and the time before dawn, the time of Jomah and the month of Ramadan especially at the time of breaking fasting (at sunset).

The conditions in which responding is assured are: At the times of calling for prayers, between Athan (the calling) and Ikamah (calling before performing prayers), at the time of performing prayers, at the times of saying Hay Ala Asalah and Hay Alal Falah when calling

to prayers (Athan) for someone who has distress or hardship, at the time of fighting in jihad, after the imposed prayers and during prostration, after reciting Koran, when Muslims are gathering, in remembrance sittings, when it is raining and when seeing Ka'ba.

The places of response

They are the honored places in Mecca, the dignified tomb of the prophet and also at tombs of prophets and righteous people.

People whose supplication is responded

People to whom Allah responds are:

That who has no other choice but supplicating Allah, that who was oppressed, parents who supplicate for their children, a governor who is just, a righteous man, the son who treats his parents well, the traveler, that who fasts until he breaks his fasting and a Muslim who supplicates for his absent brother.

The causes of response

That who supplicates should keep to good hidden behavior with Allah and this is by repentance, giving back the grievance and coming to Allah by true will.

Asking for forgiveness

A supplicant who seeks response should keep after repentance to all types of asking for forgiveness.

Muslim narrated after Al-Agharr Al-Mazney that the prophet (May the blessings and peace of Allah be upon him) said: *"I ask forgiveness from Allah one hundred times in the day."* Attermehy narrated raising it to the prophet: *"Whoever keeps to asking for forgiveness, Allah will grant him dispelling from any grieve, a way out of every distress and endow him subsistence from where he never expects."*

Degrees of asking forgiveness

The first degree:

Asking forgiveness by the tongue.

The second degree:

Asking forgiveness by the heart.

The third degree:

Asking forgiveness by the heart and the tongue. You should know that the reality of perfect asking for forgiveness that requires forgiveness is what is accompanied by regret by the heart because of the sin and that have no insistence.

Types of asking for forgiveness

The best of them is what is narrated by Al-Bokhary raised to the prophet (May the blessings and peace of Allah be upon him), he said: "The master of forgiveness is

to say: Oh Allah, You are my Lord, and there is no God except You, You created me and I am Your servant, I follow Your pledge and promise as possible, I seek refuge with you from the bad deeds which I did and I admit Your favor upon me and I admit my sins, I ask You to forgive me where none forgives except You. He whoever says this supplication while he believes in it and dies on his day before the coming of the evening, he will be one of the people of paradise. He whoever says this supplication at night while he believes in it and he dies before the coming

of the morning, he will be one of the people of paradise."

Ashaykhan (Al-Bokhary and Muslim) narrated after Abi-Bakr that he said to the messenger of Allah (May the blessings and peace of Allah be upon him): *Teach me a supplication to say it in my prayer, he (May the blessings and peace of Allah be upon him) said: "Say: Oh Allah, I have wronged myself so much and You are the only one who forgives, grant me forgiveness from You and have Your mercy upon me as You are The pardoner and The Most Merciful."*

Attermedhy narrated after Ibn-Masood, he said he heard the prophet (May the blessings and peace of Allah be upon him) saying: *"Whoever says: I ask forgiveness from Allah who is The One, The Ever Living and The Self-Existent and I repent to Him, Allah would forgive him even if he ran away from the battle field."* In the narration of Abi-Said: *"Even if his sins are the same number as the stars, or like the foam of the sea, or same number as the days of life, or same number as the leaves of trees, or same number as the sand of Aalej."*

It was also narrated after Abi-Abdullah Al-Korashey:

"Oh Allah, we ask You for forgiveness from every sin we did either it is on purpose or by accident, and we ask You for forgiveness from every sin we repent from it and did it again, and we ask You for forgiveness from all the sins that no one knows except You and only Your mercy can contain them, and we ask You for forgiveness from all that our selves made us do thinking that it is legal and we got confused and it is illegal to You, and we ask You for forgiveness from every deed we did for Your sake but it was mixed with things not for Your satisfaction, there is no God but You Oh You are the most merciful of all those who have mercy."

Imam Al-Yafey also narrated:

"I ask forgiveness from Allah who is The One, The Ever Living, The Self-Existent and The Creator of the heavens, the earth and

what is between them from all my crimes and my oppression and from what I wronged myself and I repent to Him, Oh Allah, Oh The One, Oh The Unequalled, Oh The Generous, Oh The All-Perfect Oh The Extender, Oh The Benevolent, Oh The Granter, Oh The All-Powerful Oh The Self-Sufficient, Oh The Supplier of means to others, Oh The Giver of Decisions, Oh The All-Provider, Oh The Ever Living, Oh The Self-Subsisting, Oh The Most Gracious, Oh The Most Merciful, Oh The Deviser of the Heavens and the Earth, Oh The Majestic and The Benevolent, Oh The Beneficent and The Bounteous, grant me from You good gifts that make me not want anything from others, "If ye prayed for victory and judgment, now hath the judgment come to you." "Verily We have granted thee a manifest Victory:" "Help

from Allah and a speedy victory." Oh The Self-Sufficient, Oh The Supplier of means to others, Oh The Praiseworthy, Oh the most Venerable, Oh The Originator, Oh The Recreator, Oh The Most Merciful, Oh The Most Loving, Oh The Lord of the Throne of Glory, Oh The Doer (without let) of all that He intends, Suffice me by Your legal so as not to need the illegal and enrich me by Your bounty so as not to need others as You are able to do everything."

Abu-Abdullah Al-Warrak narrated raised that the asking for forgiveness of Al-Khedr (peace be upon him) is:

"Oh Allah I ask You for forgiveness from every sin I repent from it and did it again, I ask You for forgiveness from everything my

self pledged to do but I didn't keep to it, I ask You for forgiveness from every deed I did it for Your sake but it mixed with others, I ask You for forgiveness Oh You who knows the hidden and the known from every sin I did during day light or dark night, in front of people or alone, secretly or in public, Oh The Clement." He also said: "Oh my Lord, I ask you for forgiveness and repent to You from many complaints I owe to your servants, anyone I oppressed him in his body, his wealth or his honor and he is absent or dead and I cant give it back to him or ask his

forgiveness, I ask You to gratify him by anything and grant this to me as You can do all this. Oh my Lord, what You do by punishing me while Your mercy can contain everything. Oh my Lord, honor me by Your mercy and not demean me by my sins. What decreases You if You do what I ask You and You are the founder of every good, I ask You for forgiveness from every oath I broke either I know or not to the Day of Judgment. Oh Allah, I ask You for forgiveness for what I did or will do, what I did secretly or openly and what I did wrong and what You know

more than me to the Day of Judgment, there is no God but You The Lord of the seven heavens and the Lord of honored throne."

This is asking for forgiveness by imam Abi-Ishak Asheerazy:

I ask Allah for forgiveness from an eye that looks at shameful scenes and it was the beginning of my trouble. I ask Allah for forgiveness from a sin I did alone at night by myself or with others. I ask Allah for forgiveness from sustenance I used to do sins for Allah The One and The Free from want. I ask Allah for forgiveness from knowledge I used for this life and I didn't do my best

doing good deeds. I ask Allah for forgiveness from what I said during anger, in contentment, in glee or in sorrow. I ask Allah for forgiveness as He is The Pardoner of sins for what I did on purpose or by accident. I ask Allah for forgiveness from a deed that is mixed with things not to satisfy my Lord all over time. I ask Allah for forgiveness from my ignorance, my greediness, my bad affairs, my sins and my crookedness. I ask Allah for forgiveness from what I mentioned from all species including the heedless and the hard-working. I ask Allah for forgiveness from

*what I can't remember and what I remember,
glory to that who is The All-Knowing.*

Imam Abul-Aza'em also said:

I ask Allah for forgiveness from my knowledge and my deeds, I ask Allah for forgiveness from my greediness and my wishes. I ask Allah for forgiveness from my crimes and my oppression on my early life. I ask Allah for forgiveness from what is hidden, what is known and the deeds that I confess. I ask Allah for forgiveness from my envy, my faults, my self-conceit, my strength and my artifices. I ask Allah for forgiveness from

polytheism that I don't recognize my debauchery, my crimes and my faults. I ask Allah for forgiveness from my illusion, my temptation and from self-intrigue that I imagine. I ask Allah for forgiveness from fasting that I admire and from prayers that gets me in fear. I ask Allah for forgiveness from denying the bounty of that who led me to the good, the grants and the bounties.

Directions of good ancestors in appeals and supplication

The righteous man Sheikh Ahmed Zarook said in the introduction of his explaining to part of the sea (Hezb Al-Bahr) of my sir Abil-Hassan Ashadheley: *"Know that Allah makes us benefits from all orders of religion; righteous people have more benefits, whoever collects both benefits of legislation and righteous people then he has both guidance and following. Whoever becomes satisfied by one of them, then he lacks what he misses, lacking guidance keeps away the benefit, and lacking the following may not harm as it is only for more strength and doing this by abandoning the orders of Sharia causes harms in life and the hereafter.*

I will mention you seven examples about this:

The first: If you want to use the part of the sea (Hezb Al-Bahr) to be safe from its trouble, before going on board, you should say:

"In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful." "No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him."

It was narrated in the Hadeeth that this causes safety from drowning.

The second: If you want to go out of distress to relieve, say what Sheikh used to teach his companions for this:

"Oh The Lenient, Oh The All Knowing, Oh The Owner of Great Bounty, You are my Lord, Your knowledge is enough for me, if You will a distress to touch me, no one can send it away except You, if You will good favor for me, no one can stop Your bounty, You send it to whomever You will among Your servants and You are The Pardoner and The Most Merciful."

Start by keeping to asking for forgiveness, as it was narrated in the Hadeeth that Allah grants to that who keeps to asking for forgiveness dispelling from any grieve, a way out of every distress and endow him subsistence from where he never expects.

Use the supplication of suffering narrated in Saheeh Al-Bokhary:

"There is no God except Allah The Great, The Clement, There is no God except Allah The Lord of the great throne, There is no God except Allah The Lord of the heavens, The Lord of the earth and The Lord of the noble throne."

It was narrated in Sonan Abi-Dawood from the Hadith of Abi-Omamah about that who complained from distresses and debts so the messenger of Allah (May the blessings and peace of Allah be upon him) taught him:

"Oh Allah, I seek refuge with You from distress and sadness, I seek refuge with You from incapability and laziness, I seek refuge with You from cowardliness and miserliness, and I seek refuge with You from being in debt and men's overpower."

He told him to say it after the prayers of morning and sunset.

The third: If you want to conquer enemies by using what Sheikh used to teach his companions, he said: By the

name of Allah, by Allah and upon Allah believers should depend, Oh Allah, make their deceit into their chests and suffice us their evils, I only rely on Allah and He suffices me, Allah hears that who supplicates, there is nothing behind Allah, Allah suffice us and He is the best deputy. He said: it should be said seven times after each prayer.

We already mentioned what the messenger of Allah (May the blessings and peace of Allah be upon him) said when you fear some people that was narrated by Ahmed after Abi-Bordah: "Oh Allah we make You into their chests and we seek refuge with You from their evils." He also used to say if he feared an enemy as narrated by Ahmed in his Mosnad after Al-Barraa, he said:

"Oh Allah, suffice us from him by the way You want."

The fourth: If you want to be safe from a tyrant, go to him using what Sheikh mentioned from what Allah says in the Koran:

"Moses said: I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account"

Start with what was narrated in the Hadeeth after Ibn-Abbas for that who fears a sultan or a tyrant, he should say:

"Allah is the Great, Allah is the Great, Allah is more mighty than all his creatures, Allah is

more mighty than what I fear or beware, I seek refuge with Allah, there is no God but Him, He holds the seven heavens so as not to fall on the earth unless it is His will, from the evil of Your servant so and so, his soldiers, his followers and his lovers either they are people or Jens. Oh Allah be my neighbor against them, Your praise is dignified, Your neighbor is honored, Your name is blessed and there is no God but You." He should say this three times, narrated by Attabarany and others.

The fifth: Sheikh said: If you want your heart not to rust, not to have worry or

distress not to have sins, you should say this as much as you can:

"Glory and Praise be to Allah, there is no God but Allah." And also: "Mohammed is the messenger of Allah (May the blessings and peace of Allah be upon him)." "Oh Allah, make its knowledge deep-rooted in my heart, pardon my sin and pardon all male and female believers, praise be to Allah and peace be upon those whom He chose."

Whoever wants it, he should use this one too:

"Oh Allah, I am Your servant, son of Your servant, son of Your bondwoman, my life is

in Your hand...etc." to the end of the supplication narrated for dispelling grieves, anyone who says it, Allah would send away his grieve and change his sadness by happiness as it was narrated in the noble Hadeeth.

The sixth: The part of the sea (Hezb Al-Bahr) and the preserver which starts: *"By the name of The Overpowering and The self-Glorious Lord."* Use both of them for bringing forward and sending away.

It was mentioned in the Hadeeth that was narrated by Imam Muslim after Khawlah Bent Hakeem Asalmyah:

"I seek refuge with Allah's perfect words from the evil of his creatures." (Three times).

When camping at a place during traveling, so that it would be a safe place until leaving.

It was also narrated that reciting "*For the covenants (of security and safeguard enjoyed) by the Quraish,*" sends away fear of the place of camping. It was also narrated that reciting Al-Ikhlas "*Say: He is Allah, the One and Only.*" and Al-Maooothatayn "*Say: I seek refuge with the Lord of the Dawn.*" And "*Say: I seek refuge with the Lord and Cherisher of Mankind.*" three times in the morning and the evening would preserve you from everything.

It was also narrated by Imam Ahmed and Ibn-Hebban after Othman:

"By the name of Allah, with His name nothing on earth or in heavens can cause harm and He is the one who hears all things and The All-Knowing."

Whoever says it three times in the morning, no affliction would come suddenly to him until the evening and if he says it in the evening it is the same until the morning.

The seventh: Sheikhs mentioned many ways and remembrances for seeking richness, e.g. to say between dawn and morning:

"Glory be to Allah The Great, glory be to that who bestows favor and no one bestows favor on Him, glory be to that who supports

people but no one supports Him, glory be to whom people go with no strength and no will, glory be to that who grants glorifying to people who rely on Him, glory be to whom everything glorify by His praise, glory be to You, there is no God but You, Oh You who is glorified by all, help me by Your forgiveness as I am impatient."

Then he ask Allah for forgiveness one hundred times, then in less than forty days all delights of life will come to him, this is tested for usefulness.

The effect of secrets is restricted to the secret of Sharia, whoever wants to achieve his aims; he should start by

orders of Sharia then follow them by things of their types.

Chapter two

The doors of dispelling grieve

They are the doors opened by Allah for His servants so that they stand by them and do same deeds as the deeds of their people, then Allah grants them and descends to them and dispel their grieves, responds their supplications, facilitates their hardships and sends away their difficulties.

They are doors of good deeds, acts of worship, openings of remembrances, supplications and appeals for aid done by man with truthful hearts, submission of bodies and invocation by tongues.

These doors were mentioned by Allah in His book, the prophet (May the blessings and peace of Allah be upon him) showed them by his deeds and his sayings and good ancestors followed them and got their great effects. These are the doors

of succor and the secrets of appealing for help:

Firstly: Need Prayer and Supplications of Dispelling Grieves

1- Imam Attermedhy in his Sonan and Ibn-Majah narrated after Abdullah Ibn-Abi-Awfa Al-Aslamy, he said: The messenger of Allah came out to us and said:

"Whoever needs something from Allah or from anyone else, he should do ablution, perform two prostrations and say: There is no God but Allah The Clement and The Beneficent, glory be to Allah The Lord of The Great Throne, praise be to Allah The

Lord of all creatures, Oh Allah I ask You for what makes me deserve Your mercy and what gets me Your forgiveness, getting benefits from every good deed, safety from every sin, I ask You to forgive all my sins, dispel all my distresses and do me everything can get me Your satisfaction. Then ask Allah for anything in life or the hereafter and it will be predestinated."

2- Addaylamy narrated in Mosnad Al-Ferdaws after Anas Ibn-Malek (May Allah be pleased with him) that he (May the blessings and peace of Allah be upon him) said:

"Whoever needs something from Allah, he should do ablution perfectly, perform two prostrations reading Al-Fatehah and Ayat Al-Korsey (verse 255 Surat Al-Bakarah) in the first and Al-Fatehah and Amana Arrasool (verses 285 and 286 Surat Al-Bakarah) in the second then do tashahod (taheyyat) and salam (finish them) and then supplicates by this

supplication: (Oh Allah, oh You are the entertainer of every lonely person, oh You are the companion of every sole, oh You are near not far, oh You are the conqueror not to be conquered, oh The Everlasting and The Sustainer of Life, oh The Majestic and The Benevolent, oh The Deviser of the heavens and the earth, I ask You by Your name The Most Gracious The Most Merciful, The Everlasting and The Sustainer of life, oh You to whom all faces and all sounds shall be humbled before Him and hearts fear Him, I ask You to bless upon Mohammed and his family and to do so and so for me.) Then his needs will be done."

3- Al-Asbahany narrated in Attargheeb Wattarheeb after Ibn-Abbas that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Gabriel brought me supplications, he said: If you find any troubles in your life, start by them then ask what you need, they are: Oh The Deviser of the

heavens and the earth, Oh The Majestic and The Benevolent, Oh You the helper of those who call for help, Oh You the supporter of those who appeal for aid, Oh You who dispel affliction, Oh You who is the most merciful of those who have mercy, Oh You who respond the supplication of the needy and You are The God of all creatures, I ask You my need and You know it more than me and I beg You to do it."

4- Abi-Omamah Sahl Ibn-Haneef said: A man came to Othman Ibn-Affan (the caliph) (May Allah be pleased with him) asking him for something but Othman didn't care for him or respond to what he wants, he met Othman Ibn-Haneef and complained to him, he said to him: Go to the place of ablution and do ablution, then go to the mosque and perform two prostrations, then say:

Oh Allah, I ask and tend to You by Your prophet Mohammed (May the blessings and

peace of Allah be upon him) the prophet of mercy, oh Mohammed, I ask my Lord by you so that my need is responded, and mention your need.

Then he went out and did what he was told, then he came to the door of Othman Ibn-Affan, the doorman came to him and took his hand and went in to Othman, he asked him to sit with him and said: Ask me what you want, he asked his need and Othman responded to him, then Othman said: I only remembered your need just now and you can ask anything you want. The man went out and met Othman Ibn-Haneef and said to him: May Allah grants you favor Othman Ibn-Affan wouldn't have listened to me or responded to me unless you talked to him about it. Othman Ibn-Haneef said to him: I didn't talk to him and he didn't talk to me but I saw the messenger of

Allah (May the blessings and peace of Allah be upon him):

"A blind man came to him and complained to him that he couldn't see, he told him to do perfect ablution and say this supplication: ((Oh Allah, I ask and tend to You by Your prophet Mohammed the prophet of mercy, oh Mohammed, I ask my Lord by you so that my eyesight comes back to me, oh Allah make him my intercessor to You and make me intercede for myself.)) Othman said: By Allah, we no sooner go away and talked for sometime than the man came to us as if he had never been blind before. Narrated by Al-Bayhaky and Attermedhy.

Repentance Prayer

Imam Ali Ibn-Abi-Taleb (May Allah be pleased with him) narrated after Abi-Bakr (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Anyone who does a sin then he purifies (does ablution) then he performs prayers then asks Allah for forgiveness, Allah will forgive him."

Lost Prayer

(One should perform two prostrations, after them he says: Oh Allah You who sends lost things back and the guide of lost things, You guide from going stray, send me my lost

thing back by Your power and Your strength as it is from Your bounty and Your favor and then read Surat Yaseen.) narrated by Attabarany in the three after Ibn-Omar.

Prayer for memorizing the Koran

Ibn-Abbas said: "While we were with the messenger of Allah, Ali Ibn-Abi-Taleb came to him and said: I redeem you by my father and mother, this Koran vanishes from my chest and I can't manage it. The messenger of Allah said to him: Oh Abal-Hassan, I'll teach you some words will be useful for you, for anyone you teach them and they will settle

what you learn in your heart, he said: Yes oh messenger of Allah, he taught me and said: If it is the night of Friday and you can stay up the last third of night, it is the time of observation and supplication in it is responded, my brother Jacob said to his sons: (I will ask my Lord to forgive you.) he said until the night of Friday comes, if you can't, you can stay up in the middle of that night, if you can't, you can stay at the beginning of it, you should perform four prostrations reading Al-Fatehah and Surat Yaseen in the first prostration, Al-Fatehah and Hameem Adokhan in the second, Al-Fatehah and Alef Lam Meem Tanzeel Assajdah in the third and Al-Fatehah and Tabarak Al-mofassal (Al-Molk) in the fourth, when you finish

Tashahod, praise Allah and say due compliment for Allah, bless upon me and all prophets, ask forgiveness for male and female believers and for your pro-brothers in belief then say after this: Oh Allah bestow Your mercy upon me by making me leave sins as long as I am alive, bestow Your mercy upon me so as not to bear what not belong to me, grant me good occupation in what makes You satisfied with me, Oh Allah The Deviser of the heavens and the earth, The Majestic and The Benevolent, Your dignity never to be demanded, I beg You Oh Allah Oh The Most Gracious by Your Majesty and the light of Your Face to keep my heart to memorize Your book as You taught me and granted me reciting it in the way that contents You. Oh

Allah The Deviser of the heavens and the earth, The Majestic and The Benevolent, Your dignity never to be demanded, I beg You Oh Allah Oh The Most Gracious by Your Majesty and the light of Your Face to lighten my sight by Your book, to make my tongue fluent by it, to relieve my heart by it, to comfort my chest by it, to wash my body by it, as no one but You can support me on the right way and no one but You can grant it and La Hawla Wala Kowata Illa Bellah Al-Aley Al-Azeem (there is no strength can prevent from doing sins or help to do good unless Allah grants this as He is The Most High and The Great.) Oh Abal-Hassan you do this three Fridays or five or seven and you will be responded by Allah's permission, by

Allah who sent me with the right no believer fail this.}

Abdullah Ibn-Abbas (May Allah be pleased with him) said:

By Allah Ali (May Allah be pleased with him) just came back to the messenger of Allah (May the blessings and peace of Allah be upon him) after five or seven while the same people were sitting and said: Oh messenger of Allah I used to memorize only about four verses and they used to go away from me but today I memorize about forty verses and if I read them it is as if the book of Allah is in front of my eyes and I used to listen to the Hadeeth and I couldn't repeat it correctly, but now I listen to different Hadeeths and when I repeat them I never

forget a litter, then the messenger of Allah said to him: (You are a true believer by The Lord of Ka'bah Oh Abal-Hassan.)

Narrated by Attermedhy in his Jamea, Attabarany and others. Al-Monthery said: The ways of attributing this Hadeeth are good, its words are (Ghareeb) so extraordinary and so said Ibn-Katheer.

Secondly: Remembrances of Affliction in Noble Sunna

What is said when one expects disaster?

Abu-Dawood narrated in his Sonan after Awf Ibn-Malek (May Allah be pleased with him) that:

{The prophet (May the blessings and peace of Allah be upon him) decreed between two men, the condemned one said after leaving: Hasbeya Allah Waneamal Wakeel (For me Allah suffices, and He is the best disposer of affairs.) The prophet (May the blessings and peace of Allah be upon him) said: Allah rebuke about incapability, but you should

keep to intelligence and if someone beat you, say: Hasbeya Allah Waneamal Wakeel (For me Allah suffices, and He is the best disposer of affairs.)

Remembrances of Affliction

Ashaykhan (Al-Bokhary and Muslim) narrated after Ibn-Abbas (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) used to supplicate at times of suffering saying:

{There is no God except Allah, The Great, The Patient, there is no God except Allah, The Lord of the great throne, there is no God except Allah, The Lord of the seven heavens, the earth and The Lord of the noble throne.}

Attermedhy narrated after Anas (May Allah be pleased with him) that when the prophet (May the blessings and peace of Allah be upon him) was in affliction he used to say:

{Oh The Everlasting, The Sustainer of life, I appeal for Your mercy.}

Al-Hakem said that this is a trusted Hadeeth.

The supplication of scare

Abu-Dawood and Attermedhy narrated after Amr Ibn-Shoayb after his father after his grandfather (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) used to teach them these words when they were scared:

{I seek refuge with the perfect words of Allah from His anger, His punishment, the evil of His people, the whispers of the devils lest they come near me. Then they won't cause any harm to him.} He also said:

{Abdullah Ibn-Omar used to teach them to his grown children and that who was not grown he wrote it on something and hanged it in his neck.}

The supplication of worry and sadness

Ibn-Assonny narrated after Abi-Mosa (May Allah be pleased with him) that the

prophet (May the blessings and peace of Allah be upon him) said:

{Whoever has worry or sadness, he should supplicate by these words: Oh Allah, I am Your servant, son of Your servant, son of Your bondwoman, I am in Your hold, my life is in Your hand, Your decree passes on me and Your judgment for me is fair, I ask You by all the names You have and call Yourself by them, or revealed in Your book or taught to any of Your creatures or kept as a secret in Your invisible knowledge, I beg You to make the Koran the joy of my heart, the light of my eyes, the departure of my grieve and the

withdrawal of my distress. Someone said: Oh messenger of Allah, the tricked one is that who ignores these words, he said: Yes, say them and teach them, that who learn them and teach them seeking their blessing, Allah will send away his grieve and make his happiness long.}

The supplication of getting out of trouble (ruin)

Ibn-Assony narrated in the deeds of day and night after Imam Ali Ibn-Abi-Taleb (May Allah be pleased with him), he said:

{The messenger of Allah (May the blessings and peace of Allah be upon him) said: Oh

Ali, shall I teach you some words to say them if you are in trouble? I said: Yes, may Allah make me ransom for you. The prophet (May the blessings and peace of Allah be upon him) said: If you are in trouble, say: In the name of Allah The Most Gracious The Most Merciful, La Hawla Wala Kowata Illa Bellah Al-Aley Al-Azeem (there is no strength can prevent from doing sins or help to do good unless Allah grants this as He is The Most High and The Great.) as Allah sends away with this what he wills from types of affliction.}

The supplication of fearing an enemy

Abu-Dawood and Annessaey narrated after Abi-Bordah Ibn-Abdullah that his father (May Allah be pleased with him) told him:

{That the prophet (May the blessings and peace of Allah be upon him) used to say when he fears an enemy: Oh Allah, we put You in their chests and we seek refuge with You from their evils.}

The supplication of fearing a sultan

Ibn-Assonny narrated after Ibn-Omar (May Allah be pleased with him) that the prophet (May the blessings and peace of Allah be upon him) said:

{If you fear a sultan or anyone else, say: There is no God but Allah The Clement and The Beneficent, glory be to Allah, The Lord of the seven heavens and The Lord of The Great Throne, there is no God except You, Your neighbor is honored and Your praise is dignified.} It is preferable that he says the previous supplication too.

The supplication of facilitating matters

Ibn-Assonny narrated after Anas (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

{Oh Allah, nothing is easy unless You make it easy and only You can make the hard easy if You will.} (The hard: rough land)

The supplication of pushing away blights

Ibn-Assonny narrated after Anas that the messenger of Allah (May the blessings and peace of Allah be upon him) said: *{If Allah grants a servant a gift in wife, wealth or children and he said: Ma Shaaa Allah La Kowata Illa BEllah (what Allah wills will be and there is no power except by Allah.) he won't see a blight in it except for death.}*

The supplication of having sustenance difficulties

Ibn-Assonny narrated after Ibn-Omar (May Allah be pleased with him) that the prophet (May the blessings and peace of Allah be upon him) said:

{If anyone of you has difficulties in getting their living, he should say when going out of his house: In the name of Allah upon myself, my wealth and my religion, oh Allah, make me satisfied by Your decree and bless what You predestinated for me so that I don't like to hasten what You delayed or to delay what You hastened.}

The supplication of that who has disaster

Ibn-Assonny narrated after Abi-Horayrah (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

{Anyone of you should say: Enna Lellah Wa-enna Ilayhe Rageoon (we are for Allah and we will go back to Him) for everything even if he loses his shoelace.}

Al-Akeely narrated after Abi-Horayrah that the prophet (May the blessings and peace of Allah be upon him) said:

{Whoever says: La Hawla Wala Kowata Illa Bellah, (there is no strength can prevent from doing sins or help to do good unless Allah}

grants this) it is cure from ninety nine diseases, the easiest one among them is affliction.}

The supplication of that who is in debt

Attabarany narrated in Al-Awsat after Abi-Horayrah (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

{Whoever has a bounty from Allah, he should always say: Al-Hamdulellah (praise be to Allah), whoever has lots of sins, he should ask Allah for forgiveness, and whoever has difficulty in earning his living, he should

always say: La Hawla Wala Kowata Illa Bellah, (there is no strength can prevent from doing sins or help to do good unless Allah grants this).}

Attermedhy narrated after Imam Ali (May Allah be pleased with him): {A slave who owe sum of money to his master to be set free, came to him and said: Help me as I can't fulfill what I owe, he said: I'll teach you some words I was taught by the messenger of Allah, if you have a debt like a mountain Allah will pay it for you. He said: Say: Oh Allah, suffice me by Your halal (legal) away

*from the illegal and enrich me by Your
bounty away from others.}*

The supplication of insomnia

Ibn-Jareer narrated in Jamea Al-Ahadeeth after Boraydah (May Allah be pleased with him) that he said:

{Khalid Ibn-Al-Waleed (May Allah be pleased with him) complained to the messenger of Allah of insomnia, he said: Oh messenger of Allah, I never sleep by night. The messenger of Allah (May the blessings and peace of Allah be upon him) said: If you go to bed, say: Oh Allah, Lord of the seven heavens and what they overshadow, Lord of

the seven earths and what they carry, Lord of devils and what they astray, be my guard from all Your creatures lest anyone of them oppress me, Your neighbor is honored and there is no God except You.}

When he said them he slept.

The supplication of whisper

Abu-Dawood narrated after Ibn-Abbas (May Allah be pleased with him), that he said:

{If you feel anything in your chest (i.e. whisper), say: He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.}

The incantation

Imams Abu-Dawood, Annesaey, Ibn-Hebban and Al-Hakem narrated after Ibn-Masood (May Allah be pleased with him):

{That the prophet (May the blessings and peace of Allah be upon him) hated incantation except by Al-Moawezat (Surat Al-Falak and Surat Annas).}

It was narrated in Saheehayn (Saheeh Al-Bokhary and Saheeh muslim) after A'iesha that the prophet (May the blessings and peace of Allah be upon him) used to charm some of his family by rubbing him by his right hand and saying:

{Oh Lord of people, send away the illness and cure as You are the curer, there is no cure except yours, Your cure does not leave any disease.}

The supplication of fever

Al-Bayhaky narrated after Anas that the prophet (May the blessings and peace of Allah be upon him) went to A'esha while she was ill and insulting fever, he said:

{Don't insult it, it has its orders, but if you want I can teach you some words, if you said them, Allah will send it away from you. She said: Ok teach me. He said: (Say: Oh Allah, have mercy upon my delicate skin and my thin bones from the fire, Oh Om-Maldam}

(fever) if I believe in Allah The Great, don't get headache to my head, don't get stench to my mouth, don't eat the flesh, don't drink the blood and leave me and go to the atheists.) He said: she said them and it went away from her.}

The medication of envy

Imams Attermedhy and Annesaey narrated that Abi-Said (May Allah be pleased with him) said:

{The messenger of Allah used to incant from Jinn and the eyes of people until Al-Maoozatan (Surat Al-Falak and Surat Annas) were revealed, when they were revealed, he charmed by them and left anything else.}

Thirdly: The Koran is a guide and a medication

Ibn-Maja narrated in his Sonan after Ali Ibn-Abi-Taleb (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said:

{The Koran is the best medication.}

Sheikh Abul-Kasem Al-Koshairy narrated that his son was very ill. He said: I was despaired and it was so hard to me, I saw the prophet in my dream, I complained to him what my son suffers, he said to me: Where are you from the verses of medication? I woke up and thought about them and found them in six places in the book of Allah, they are: *"And cool the chests of the believers,"* (Surat Attawbah, verse 14)

"And healing for anything that troubles your hearts," (Surat Yunos, verse 57)

"From their bellies comes a drink of different colors, wherein there is healing for the people," (Surat Annahl, verse 69)

"We send down in the Quran healing and mercy for the believers."

(Surat Al-Israa, verse 82)

"And when I get sick, He heals me."

(Surat Ashoaraa, verse 80)

"Say, "For those who believe, it is a guide and healing,"

(Surat Fosslat, verse 44)

He said: I wrote them in a paper and resolved it in water and he drank it, soon he got up very active as if he wasn't ill.

The Koran mediates difficulties

Al-Bayhaky narrated after Ibn-Abbas (May Allah be pleased with him): *{The messenger of Allah (May the blessings and peace of Allah be upon him) said about this verse from the book of Allah "Say, Call Him GOD, or call Him the Most Gracious; whichever name you use, to Him belongs the best names." (Surat Al-Israa, verse 110) that it is safety from theft.}*

The Koran mediates less subsistence

Attabarany narrated after Moaz that the prophet (May the blessings and peace of Allah be upon him) said:

{Oh Moaz, I will teach you a supplication to supplicate if you have debt like a mountain, Allah will pay it for you. Supplicate Allah oh Moaz and say: Our God: possessor of all sovereignty. You grant sovereignty to whomever You choose, You remove sovereignty from whomever You choose. You grant dignity to whomever You choose, and commit to humiliation whomever You choose.

In Your hand are all provisions. You are Omnipotent. You merge the night into the day, and merge the day into the night. You produce the living from the dead, and produce the dead from the living, and You provide for whomever You choose, without limits. You are The Most Gracious of this life and the hereafter and You are The Most Merciful of them. You grant whomever You choose from them and prevent whomever You choose, have mercy upon me so that I never need mercy from anyone else.}

Fulfilling needs

Al-Mahamely narrated in his Amaly after Abdullah Ibn-Azobayr (May Allah be pleased with him) (Assiuty said that there is a proof for it narrated by Adaramy) that the prophet (May the blessings and peace of Allah be upon him) said:

{Whoever read Surat Yaseen before asking for something, it will be done for him.}

Imam Abul-Aza'em (May Allah be pleased with him) said: He should read from the beginning to: "*Yes indeed; He is the Creator, the Omniscient*" then he supplicates anything he wants, after the supplication he should repeat: "*All He needs to do to carry out any command is to*

say to it, "Be," and it is forty one times and then finish the Surat. This method is examined for fulfilling needs.

Among the secrets of Al - Fatehah

It was narrated after Abdel-Malek Ibn-Omayr Morsalan as narrated by Al-Bayhaky that the prophet (May the blessings and peace of Allah be upon him) said:

{Fatehat Al-Ketab (first Surat of the Koran) is

healing from all diseases.}

Protection from Jinn

Muslim narrated after Abi-Horayrah (May Allah be pleased with him) that the prophet (May the blessings and peace of Allah be upon him) said:

*{The house where Surat Al-Bakarah is read
not be entered by Satan.}*

Al-Bokhary narrated after Abi-Horayrah (May Allah be pleased with him) in the story of charity:

*{That the Jinn said to me: If you go to bed,
read the verse of Al-Korsey “GOD: there is
no other god besides Him, the Living, the
Eternal. Never a moment of unawareness or
slumber overtakes Him. To Him belongs
everything in the heavens and everything on
earth. Who could intercede with Him, except
in accordance with His will? He knows their
past, and their future. No one attains any}*

knowledge, except as He wills. His dominion encompasses the heavens and the earth, and ruling them never burdens Him. He is the Most High, the Great.” (Surat Al-Bakarah, verse 255) and he said there will be a guardian from Allah with you and no devil come near you until morning. Then the prophet said: He told you the truth though he is a liar.}

The verses of protection

(And ruling them never burdens Him. He is the Most High, the Great.)

*(But Allah is the best to take care (of him),
and He is the Most Merciful of those who
show mercy)*

*(For each (such person) there are (angels) in
succession, before and behind him: They
guard him by command of Allah)*

(And thy Lord doth watch over all things.)

*(And for guard against all obstinate rebellious
evil spirits,)*

(Allah doth watch over them)

*(And (provided it) with guard. Such is the
Decree of (Him) the Exalted in Might, Full of
Knowledge)*

(Oblivious to the fact that there are (invisible) keepers around you. They are honest recorders.)

(Absolutely, everyone is well guarded.)

(Indeed, it is a glorious Quran. It is in a preserved master tablet.)

(And we guarded it against every rejected devil.)

(He is Supreme over His creatures, and He appoints guards to protect you.)

(For my Lord hath care and watch over all things)

(Absolutely, we have revealed the reminder (The Koran), and, absolutely, we will preserve it.)

(We committed them in his service.)

(With Us is a record guarding (the full account)

Verses of sufficiency

(Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.)

(It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.)

(O ye who believe! Call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you, but ((Allah)) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.)

(If they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.)

(And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain;

and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.)

(Is GOD not sufficient for His servant?)

(Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you.)

(And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them.)

Oh Allah, by Kaf Ha Ya Ayyn Sad, suffice me, by Ha Meem Ayyn Seen Kaf, protect me, Oh Sufficient. (Eleven times)

The verses of utterance in the Koran

One should read in the mouth of a child before he talks or to that who suddenly becomes silent:

(What is the matter with you that ye speak not?)

((It will be said to him:) "Read your (own) record: Sufficient is your soul this day to make out an account against you.")

(Read, in the name of your Lord, who created. He created man from an embryo. Read, and your Lord, Most Exalted. Teaches by means of the pen. He teaches man what he never knew.)

(Except those permitted by the Most Gracious, and they will utter only what is right.)

(Such is the inevitable day.)

(He has given me the scripture, and has appointed me a prophet. He made me blessed wherever I go, and enjoined me to observe the Contact Prayers (Salat) and the obligatory charity (Zakat) for as long as I live.)

(Against these, we give you a clear authorization.)

(They will reply, "GOD made us speak up; He is the One who causes everything to

speak. He is the One who created you the first time,)

(We granted Solomon the correct understanding, though we endowed both of them with wisdom and knowledge.)

Facilitating birth

Ibn-Assonny narrated after Fatimah that when she was about to give birth, the messenger of Allah asked Om-Salamah and Zainab Bent-Jahsh to go to her and read: *{Ayat Al-Korsey (Surat Al-Bakarah verse 255), (Your Lord is the one GOD, who created the heavens and the earth in six days, then assumed all authority. The night*

overtakes the day, as it pursues it persistently, and the sun, the moon, and the stars are committed to serve by His command. Absolutely, He controls all creation and all commands. Most Exalted is GOD, Lord of the universe.) (Surat Al-A'raf, verse 54) and charm her by Al-Moawezatayn (Surat Al-Falak and Surat Annas).}

Miscellaneous benefits:

A book for nosebleed

Sheikh Al-Islam Ibn-Taymeya used to write on his forehead:

(It was proclaimed: "O earth, swallow your water," and "O sky, cease." The water then subsided; the judgment was fulfilled.)

A book for fever

{He should write on three fine papers: In the name of Allah it fled, in the name of Allah it passed, in the name of Allah it lessened, everyday he takes one paper, put it in his mouth and swallow it by water.}

A book for sciatica

{In the name of Allah The Most Gracious The Most Merciful, Oh Allah, Lord of everything, owner of everything and creator

of everything, You created me and created sciatica in me, don't let it control my body and don't get me to cut it, heal me so that no sickness is left as no one heals except You.}

A book for hitting vein

Ibn-Majah and Attermedhy narrated after Ibn-Abbas: {The prophet used to teach them for fever and all illnesses to say: In the name of Allah The Biggest, I seek refuge by Allah The Great from the devil of every active vein and from the heat of fire.}

A book for painful tooth

He should write on the cheek next to the painful tooth:

{In the name of Allah The Most Gracious The Most Merciful (Say: He is the One who initiated you, and granted you the hearing, the eyes, and the brains. Rarely are you appreciative.) He can also write: (To Him belongs everything that dwells in the night and the day. He is the Hearer, the Knower.)}

A book for the abscess or the furuncle

He should write on it: (They ask you about the mountains. Say, "My Lord will wipe them out. He will leave them like a barren, flat land.)

The healing of headache

*(In the name of Allah The Most Gracious
The Most Merciful This is an alleviation from
your Lord and mercy.)*

*(In the name of Allah The Most Gracious
The Most Merciful GOD wishes to lighten
your burden, for the human being is created
weak.)*

*(In the name of Allah The Most Gracious
The Most Merciful When My servants ask
you about Me, I am always near. I answer
their prayers when they pray to Me.)*

*(In the name of Allah The Most Gracious
The Most Merciful Have you not seen how
your Lord designed the shadow? If He willed,
He could have made it fixed,)*

*(In the name of Allah The Most Gracious
The Most Merciful To Him belongs
everything that dwells in the night and the
day. He is the Hearer, the Knower.)*

The healing of epileptic

Al-Bayhaky, Ibn-Assonny and Abu-Obayd narrated after Ibn-Masood (May Allah be pleased with all of them) that he read in the ear of an epileptic and he recovered, the messenger of Allah (May the blessings and peace of Allah be upon

him) said: *{What you read in his ear? He said: (Did you think that we created you in vain; that you were not to be returned to us? Most exalted is GOD, the true Sovereign. There is no other god beside Him; the Most Honorable Lord, possessor of all authority. Anyone who idolizes beside GOD any other god, and without any kind of proof, his reckoning rests with his Lord. The disbelievers never succeed. Say, "My Lord, shower us with forgiveness and mercy. Of all the merciful ones, You are the Most Merciful.) (The last verses of Surat Al-*

Mo'menoon) The messenger of Allah (May the blessings and peace of Allah be upon him) said: If a man of certainty read them to remove a mountain, it will be removed.}

Healing from magic

Ibn-Abi-Hatem narrated after Layth that he said: It reached me that these verses are healing from magic, they are read on a pot of water and then poured on the head of the epileptic,

{(When they threw, Moses said, "What you have produced is magic, and GOD will make it fail. GOD does not support the transgressors' work. GOD establishes the truth with His words, despite the criminals.)

(Thus, the truth prevailed, and what they did was nullified. They were defeated then and there; they were humiliated. The magicians fell prostrate. They said, "We believe in the Lord of the universe. The Lord of Moses and Aaron.)

(What they fabricated is no more than the scheming of a magician. The magician's work will not succeed. The magicians fell prostrate, saying, "We believe in the Lord of Aaron and Moses.)}

Protection from snakes and scorpions

Ibn-Abdel-Barr also mentioned in Attamheed after Said Ibn-Al-Mosayab (May Allah be pleased with him) that he said: *{It reached me that whoever said in the evening: (Peace be upon Noah among the peoples.), No scorpion stings him.}*

Benefit for that who has bad manner

Al-Imam Attabarany narrated in his Mo'jam Al-Awsat that Anas Ibn-Malek (May Allah be pleased with him) said: I heard the messenger of Allah (May the blessings and peace of Allah be upon him) saying:

{Whoever has bad manner among your slaves, animals or children, read in his ear: (Are they seeking other than God's religion, when everything in the heavens and the earth has submitted to Him, willingly and unwillingly, and to Him they will be returned?) (Surat Ala-Imran verse 83)}

Fourthly: The Best Names

The prophet (May the blessings and peace of Allah be upon him) directed us to the divine best names, he said:

Allah has ninety nine names, whoever learns them by heart, he will go to paradise. Howa Allah Allazy La Ilaha Illa Howa (He is Allah that there is no God except Him), Arrahman (The Most Gracious), Arraheem (The Most Merciful), Al-Malek (The Sovereign), Al-Koddoos (The Holy One), Assalam (The Source of Peace), Al-Mo'men (The Giver of security), Al-Mohaymen (The Dominant), Al-Azeez (The Mighty), Al-Jabbar (The

Overpowering Lord), Al-Motakabber (The Self-Glorious), Al-Khalek (The Creator), Al-Bare' (The One who brings out things in a phenomenal way), Al-Mosawer (The Fashioner of shapes), Al-Ghaffar (The Exceedingly Forgiving), Al-Kahhar (The Almighty Lord), Al-Wahhab (The Generous Giver), Arrazzak (The Sustainer), Al-Fattah (The Greatest Judge), Al-Aleem (The All-Knowing), Al-Kabed (The Straitened), Al-Baset (The Extender), Al-Khafed (The Abaser), Arrafe' (The Exalter), Al-Mo'ezz (The Giver of Honor), Al-Mozell (The Giver

of dishonor), Assamee'a (The All-Hearing), Al-Baseer (The All-Seeing), Al-Hakam (The Maker of Immutable Judgments), Al-Adl (The Source of balance and equality), Al-Lateef (The Benignant), Al-Khabeer (The All-Aware), Al-Haleem (The Clement), Al-Azeem (The Great), Al-Ghafoor (The Forgiving), Ashakoor (The Appreciator), Al-Aley (The Most High), Al-Kabeer (The Infinite), Al-Hafeez (The Protector), Al-Mokeet (The Distributer of due shares), Al-Haseeb (The Reckoner, Al-Jaleel (The Glorious), Al-Kareem (The Benevolent), Arrakeeb (The

Caretaker), Al-Mojeeb (The Answerer), Al-Wase' (The Lenient), Al-Hakeem (The Wise), Al-Wadood (The Most Loving), Al-Majeed (The Most Venerable), Al-Ba'eth (The Resurrecter of the dead), Ashaheed (The Omnipresent), Al-Hakk (The Truth), Al-Wakeel (The Provident), Al-Kawey (The Almighty), Al-Mateen (The Invincible), Al-Waley (The Patron), Al-Hameed (The Praiseworthy), Al-Mohsey (The Keeper of counts), Al-Mobde' (The Originator), Al-Mo'eed (The Re-Creator), Al-Moh'ye (The Giver of Life), Al-Momeet (The Giver of

death), Al-Hayy (The Everlasting), Al-Kayyoom (The Sustainer of life), Al-Wajed (The All-Perfect), Al-Majed (The All-Excellent), Al-Wahed (The One, The Unequalled), Assamad (The Free ,from want), Al-Kader (The All-Powerful), Al-Moktader (The Omnipotent), Al-Mokadem (The One who causes advancement), Al-Mo'akher (The One who causes retardation), Al-Awwal (The First), Al-Akher (The Last), Azzaher (The Obvious), Al-Baten (The Latent), Al-Waly (The Exercising responsibility over all things), Al-Mota'aal (The Far above the attributes of

all creation), Al-Barr (The Bountiful), Attawab (The Oft-Returning), , Al-Montakem (The Avenger), Al-Afoww (The Inclined to pardon sins), Arra'oof (The Kind), Malek Al-Molk (The Possessor of all sovereignty), Zul-Jalal Wal-Ikram (The Lord of Majesty and Bounty), Al-Mokset (The Just), Al-Jame'a (The Assembler), Al-Ghaney (The Free from need), Al-Moghney (The Supplier of means to others), Al-Mane'a (The Hinderer), Addarr (The One who can cause loss), Annafe'a (The One who confers benefits), Annoor (The Light), Al-Hady (The One who grants

guidance), Al-Badee' (The Deviser), Al-Baky (The Eternal), Al-Wareth (The Inheritor), Arrasheed (The One who guides into the path of virtue), Assaboor (The Most Forbearing).

Narrated by Attermedhy after Imam Ali (May Allah honors his face) and also narrated after Abi-Horayrah (May Allah be pleased with him).

Supplicating by the greatest name of Allah

Some righteous people think that it is: The Everlasting The Sustainer of life, because the prophet (May the blessings and peace of Allah be upon him) said as it was narrated by Ibn-Maja, Al-Hakem

and Attabarany after Abi-Omama Al-Bahely (May Allah be pleased with him): *{The greatest name of Allah which when invoked surely leads to the acceptance of prayer is in three Surats in the Koran, Al-Bakarah, Ala-Imran and Taha.}*

Al-Kosheiry narrated after one of the righteous people that he said:

The greatest name of Allah is that what you invoke when glorifying Him and when your heart is only remembering Him, if you invoke in such condition, you will be answered whatever of the names you use in your invocation, as Allah says: *(Or, Who listens to the (soul) distressed when it calls on Him.)* It is not the matter of who knows the greatest name but who the greatest name himself is.

His majesty name Al-Lateef (The Benignant)

Attabarany narrated in Al-Awsat after Abi-Horayrah (May Allah be pleased with him) that the messenger of Allah (May the blessings and peace of Allah be upon him) said when he told Ja'far Ibn-Abi-Taleb to go to Ethiopia, he saw him off and told him these words: *{Oh Allah,*

have mercy upon me and facilitate every hardship, as facilitating hardships is easy for You, I beg You for easiness and tolerance in life and the hereafter.}

It was said that before Anas entered to Al-Hajaj, he supplicated Allah by these words:

I ask You Oh You The Benignant before every benignant, You are The Benignant after every benignant, Oh You are The Benignant in creating the heavens and the earth, I ask You by Your benignity in creating the heavens and the earth to bestow Your benignity over me in Your hidden benignity and from Your hidden benignity, You said and You always say the truth: *(God is fully aware of all His creatures; He provides for whomever He wills. He is the Powerful, the Almighty.)* You are The Benignant The Benignant (twenty times) When he said this when he was going to him, Al-Hajaj stood for him and respected him, he asked him to sit close and granted him after he had warned him and intended to kill him.

Fifthly: Invocating Allah by him (May the blessings and peace of Allah be upon him)

And by praying upon him

Scholar sir Taher Ibn-Mohammed Hashem Ba-Elwy mentioned in his book Majma' Al-Ahbab (the collection of lovers), when mentioning the biography of Imam Abi-Eesa Attermehy the author of Assonan:

{That he saw his Lord in his dream and asked Him what keeps his belief until his death, He said: He said to me: Say after the two prostrations of dawn and before the prayer of Sobh (morning):}

Oh my God By the dignity of Al-Hassan and his brother, his grandfather and his children, his mother and his father, save me from my distress, Oh The Everlasting, The Sustainer of life, The Lord of Majesty and Bounty, I beg You to give life to my heart by the light of knowing You, Oh Allah, Oh Allah, Oh Allah, Oh The Most Merciful of all the merciful ones.}

Sheikh Annabahany (May Allah be pleased with him) mentioned in his book Shawahed Al-Hakk (the evidences of truth) this supplication after one of the righteous people:

*{Oh Allah The Lord of Ka'ba and its builder,
Lord of Fatimah and her father, her husband
and her children, lighten my sight and my
insight, my secret and my intention. He said:
This supplication was tested to lighten sight.}*

Ancestors supplicate Allah by his messenger

**(May the blessings and peace
of Allah be upon him)**

Assamhoody narrated after Ja'far Ibn-Mohammed Al-Baquer after his father after his grandfather (May Allah be pleased with them all) that the prophet (May the blessings and peace of Allah be upon him) said to Ali Ibn-Abi-Taleb (May Allah honor his face and be pleased with him):

*{If you face a hardship, say:
Oh Allah, bless upon Mohammed and upon
his family, Oh Allah, I ask You by the dignity
of Mohammed and his family to suffice me
the evil of what I fear and caution.}*

Dispelling grieves by mediating by the beloved

Among the best things we tried in this respect, and Allah always dispels our grieves immediately whenever we face a hardship:

1- Oh The Everlasting, The Sustainer of life, there is no God except You, I appeal for Your mercy, help me and support me, don't leave me to my desires for a twinkle of an eye or less or more and

reform all my statuses, Oh Lord of all creatures.

2- I am in the protection of the dignity of the messenger of Allah (May the blessings and peace of Allah be upon him).

3- You are my mediator, I lack doing more trials, dispel my grieve, help and support me oh my sir messenger of Allah, oh Allah, You can dispel it and every great hardship, drive away what we suffer oh Allah.

4- Oh Helper, help us and send away our distress.

5- Oh The Obvious, The Most High, show us Your evident beauty (support). You should repeat each one of these one hundred tomes in the morning after the Morning Prayer and one hundred times in the evening after the sunset prayer.

Blessed forms of praying upon the prophet

**(May the blessings and peace of
Allah be upon him)**

The form of my sir Abel-Abbas Al-Morsey

(May Allah be pleased with him)

**Oh Allah, bless upon our sir Mohammed
as the value of Your love to him, by his
dignity to You, send away what we suffer
from, oh my God, I don't ask You to stop
predestination but I ask You to be
benignant in it.**

The form of their Excellency the Shazeleya

Oh Allah, have Your pray, Your peace and Your blessings upon our sir Mohammed, upon his family and upon his companions in a way that unfasten knots, dispel anguishes, send away harms, make difficult matters easy, a prayer that satisfies You and satisfies him and makes You satisfied with us, oh Lord of all creatures.

The form of Imam Abul- Aza'em

(May Allah be pleased with him)

Oh Allah, have Your pray and peace upon our sir Mohammed and upon his family, grant us the good and send the devil away from us, save us and heal us oh Lord of all creatures.

Among the best invocations

It was said:

Oh prophet of guidance, it's so hard for me and you are dependable for what I hope from you. Ask my creator to dispel my grieve as He is the one who can do.

Another one is truthful when he said:

Allah has a lot of hidden benignity; it is even hidden from the recognition of intelligent people. You always see prosperity come after hardship, it sends away the grieve of a sad heart. You sometimes see something sad in the morning but soon you see happiness in the evening. If you face difficulties one day, you should trust (Allah) The One, The Unique and The Most High. Make the prophet your mediator, everyone who invoke by him will be accepted.

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3- In addition to the Islamic writes to revive the Islamic glory.

4- In addition to recorded tapes and other means of multimedia for his sermons and meetings on tapes and CDs.

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HIS CALL:

1- He calls to discard fanaticism and disagreement among Muslims, for collecting Muslims, the revival of the spirit of Islamic brotherhood and throwing away envy, spite, selfishness and other diseases of the soul.

2- He keeps teaching his lovers pure spiritual education after purifying their souls and clarifying their hearts.

3- He works for purifying Sufism from what is against the spirit of religion and for reviving the practical Sufism based on the Koran, the deeds of the messenger of Allah (May the blessings and peace of Allah be upon him) and his noble companions.

HIS AIM:

Restoration of Islamic glory by reviving the spirit of belief, prevailing the Islamic manners and establishing the principles of the Koran.

May the blessings and peace of Allah be upon our prophet Mohammed, his family and companions.