

“Dua al Mashlul”:A Divine Spring of Cure from all Diseases

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1). Dua: A medium towards accurate faith of Tawhid:

Despite his great strength and capabilities, a human-being is still extremely weak and helpless. No matter how powerful he may be in comparison to other creatures, or may not consider any one greater than himself, yet for his own self he is a weak. He can neither ward off any disease nor can he avoid difficulties. Even after his numerous achievements, he finds himself utterly helpless before earthly and heavenly calamities.

A person may not have faith in the supernatural power, but when he is surrounded by difficulties, and his support and supporters perish, and the boat of his life is caught in the flow of circumstances; it is at this moment, that he feels a sparkle of hope that tells him that even at this juncture there is ‘Someone’ Who will save him. It is this very realization that makes him strong to survive the waves of adversities.

Another advantage of Due is that one never feels depressed. Even in the most adverse of circumstances, one does not become a victim of unhappiness. It brings a person closer to his Creator. This closeness is neither physical nor material. It is a spiritual and devotional nearness in which the soul passes through vast distances. The human being departs from the valleys of Kuf’r and Shirk to reach the destination of faith in a Supreme Being. From disobedience, he is guided towards obedience, and to submission, and he moves towards repentance and seeks forgiveness of his sins. Qur’an guides us to consider upon the wonders of nature. The reason is that the nature of every creature is the sign of Allah, the fundamental designer of this Universe. Allah does not need any resources to craft anything. As far as the Qur’an is concerned, we have to believe in Tawhid of the Creator.

Today, followers of a few Muslim Schools of thought have lost the true concept of Tawhid, due to the blind love of the ‘Personalities’, and thus committing Shirk. These ‘Personalities’ spend their life to communicate the message of Tawhid. Isn’t it a tragedy that after them their devotees have ignored the original lessons of Islam and have started worshipping these ‘Personalities’? In such difficult times, the lesson given by Imam Husain on the very important subject of Tawhid is a valueable asset of the Muslim Ummah to strengthen their faith of Tawhid, which is available in Dua-e-Arafah. He says: [1]

"O Allah! One who does not recognize You, achieves nothing! And one who recognizes You achieves everything."

The more one rises in recognition, the more his heart will be filled with His greatness and respect. In the Dua-e-Arafah, Imam Husain delivered the lesson of Marifah as follow:

"O Allah! I have known You by You. You have guided me to You. Without You I will never know what You are"

Such a reasoning of the recognition of Allah can be done only by the Imam of Ahl al Bait, who recognizes the Rabb through Himself, and to use no other form of reasoning. This means that they will not feel qualified enough within their mind to realize Allah. An Arabi phrase says:

"The Sun is a proof of the Sun".

If you are looking for proof, just have a look at it. Seeing the magnanimity and the loftiness of Allah he begins to plead through the Asma ul Husna (Divine powerful names of the Most Powerful, the most omnipotent). Qur'an says: [2]

"For Allah! Beautiful names, call Him with those names"

Amir al Muminin Ali ibn Abi Talib says:

"Allah will not respond to the Dua of a neglectful heart." [3]

Imam Husain approaches Allah in Dua-i-Arafah as follow: [4]

"O Allah! You have enlightened the hearts of Your Awliya by Your recognition. They recognize You fully and confessed Your Oneness. O Allah! You have removed the love of others from the hearts of your devotees. They have no love for anyone other than You."

Imam Zain ul Abidin says in 'Munaj'at Muhibbin': [5]

"Bestow me O Lord with Your Love, and the Love of those who love You. And make me perform those actions which brings me near to You"

This proves that Love of Allah is also a Divine gift which He bestows to whomsoever He wishes. Rather than depend solely on our study and research we should implore Him to endow us with His recognition. Otherwise whatever knowledge we obtain through our own efforts will not be a guaranteed one, because the difference is equal to an atom and could lead us miles away from Siraat al Mustaqim in the end.

2). Dua: Strengthen the faith on Risalah:

Love of Allah can not be achieved without the love of Rasulallah(S). A Muslim has to believe in all the Anbiya. He has to accept the Anbiya whose names are mentioned as well as of all those names which have not been recorded. He should thus accept that: [6]

"I believe in all the Anbiya sent by Allah."

Asma al Husna are commonly described as many as one hundred and twenty three thousand ninety nine. The chain starts from Adam (A.S) reaches to Syed of all Anbiya Mohammad Rasulallah(S), the best of the creation. Allah has bestowed numerous other bounties and Has also gifted the greatest gift in the form of Walayah, and Marifah of Ahl al Bait, who are decorated with the crown of Ismah. Allah has safeguarded us from degradations for the sake of Ahl al Bait. Through them, He has saved humanity from many trials and tribulations. On the basis of their Walayah, Allah has promulgated the Talim of Islam and rectified our foul earthly lives. Rasulallah(S) says: [7]

"Dua is an essence of the Ibadah, one who offers Dua will not be perishing".

Rasulallah(S) granted a guarantee of acceptance of Dua and says: [8]

"That Dua can not be turned away which starts with Ayah: "Bismillah hir Rehman ir Rahim".

Abi Abdillah Imam Jafar Assadiq says: [9]

"Each Dua in which submission of Allah's superiority is not included, Abtar"

The word 'Abtar' is the last word of Surah al Kausar, which means "Tail Less".

"Each Dua remains covered (as in locker) until Salaw'at upon Mohammad & his progeny is not included"
[10]

3). **Dua: Teachings of the institution of Imamah:**

The understanding of Islam has been imparted to us through the Ahl al Bait. They have lighted the lamps of guidance in every field; particularly in the area of Dua where they have really shown the way. Their penetrating style touches the heart, and accompanies with it, the comparisons, the philosophy, logic and other sciences; intertwined with phrases and expressions leave an indelible imprint upon the human nature.

Mercy and forgiveness of sins are the main advantages Allah makes available if Dua is recited regularly. Dua should be offered with sincerity of heart. Dua with tears is dear to Rabb. Allamah Dr. Muhammad Iqbal says in his celebrated Urdu poem, "Jawab-e-Shikwah": [11]

*"Dil Sy Ju B'at Nikalti Hy Asar Rakhti Hy
Par Nahi, Taqaty Parw'az Magar Rakhti Hy
Qudsi ul Asal Hy, Rifat Py Nazar Rakhti Hy
Khaak Sy Utthi Hy, Gardun Pe Guzar Rakhti Hy
Ishq Th'a Fitna Gar-u-Sarkash-u-Chal'ak Mera
Asm'an Chir Gaya Nalai Bib'ak Mera"*

Words spoken from the heart never fail to have effect;
Sacred and pure is their origin, on lofty heights their sights are set.
They have no wings and yet they have power to fly;
They rise from the dust and pierce through the sky.
So headstrong and insolent was my love, so much on mischief bent,
So outspoken my plaint, it tore through the firmament.

Hamd is for Allah who's Amr cannot be challenged by anyone. Whose Naj'at cannot be refrained by anyone. His creation is unlike all other creations. Only He is the master of generosity and charity. Amr of Allah cannot be opposed by anyone. Amir al Muminin Ali says: [12]

"I have recognized Allah by seeing the defeat of intentions, the untying of knots and the failing of prowess."

This means that will, motivation, spirit or force does not guarantee the fulfillment of one's wanted plan or aim - rather if Allah wishes to the contrary, He can obstruct one's intentions. To be satisfied with the Amr of Allah is a sign of Im'an . Even after possessing the requisite means, if one is unable to accomplish something he must not become aggrieved. He should submit himself humbly to the Amr of Allah. On the day of A'ashurah the same concept was expressed by Abi Abdillah Imam al Husain ibn Ali: [13]

"I concede to His judgment and submit to His command."

No one can obstruct His bounty and felicity as He declares in the Qur'an: [14]

"Say: O Allah, Master of the Kingdom! You give the Kingdom to whomsoever You please and take away the Kingdom from whomsoever You please, and You exalt whom You please and abase whom You please; in Your hand (Power) is the good; surely, You have Power over all things."

Another Ayah discussed the same point in following manner: [15]

"And if Allah touches you with affliction, there is none to take it off but He; and if He visits you with good, then He has power over all things."

There is no created object to match His creations. Every architect or maker develops his skills with the passage of time. Gradually, his deficiencies and faults reduce but still there remains some scope for improvement. But Allah is the "Best of the creators" Who created the seven heavens one above another; you see no absurdity in the creation of the Beneficent Allah; and look again, can you see any disorder?" He is the Lord of limitless generosity and charity. He bestows upon those who beseech Him and also upon those who do not, and even upon those who do not even acknowledge Him. His endowment is not because He is under compulsion rather it is due to his vast charity. Anyone who gives or donates expects some benefit in return. If not the worldly benefits, then at least he seeks the pleasure of the Rabb. It is only the Beneficent Allah who bestows the innumerable bounties only because of His Own generosity.
[16]

"Trusts that He possesses are never lost."

Qur'an says: [17]

"And be patient, for surely Allah does not waste the reward of the good doers."

Qur'an says: [18]

"... and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to be people."

Another Ayah says: [19]

"And (as for) those who holdfast by the Book and keep up Salaat, surely we do not waste the reward of the right doers."

Therefore it is confirmed that everything is safe with Him, nothing is wasted.

Syed ash Shuhadah, Abi Abdillah Imam al Husain bestowed Dua-e-Arafah, one of the most famous in Shia records, one year on the Day of Arafah (Haj day), and it has been recited by followers of Ahl al Bait ever since. The spirit of the Haj is well represented in the Imam's Dua-e-Arafah. Those who love truly with Syed ash Shuhada, Abi Abdillah Imam al Husain, must learn the manner of Tawhid, which he taught in the following Dua. Shukr is a part of Tawhid, and Imam Husain invites the attention of the believers towards the fact that human beings cannot thank Allah for all the gifts which He has bestowed. Imam in clear term expresses that the acknowledgment of the bounties is also expressed along with the sentiment that one is not capable enough to offer complete thanksgiving. In Dua-e-Arafah he says at one place: [20]

"O My Lord! (Almighty) I will not be able to offer Sukr (complete thankfulness) even if I live to the end of the world and try to thank for only one of the various bounties, viz, my belief,

O Allah! That You turned and averted from me is more than the health and happiness that came to me.

And I witness, my Allah, by the firm truth of my faith,

My pure unadulterated and clear Tawhid,

The hidden control of my awareness,

The clear vision, the streams of light of my eyes,

The wrinkles or line of my forehead's surface,

The passage of respiration, openings for my breath's channels,

The sense of smell, parts of my nose's soft point,

The intells that enable the sounds to reach the sense of hearing,

The hints of the pursed lips close upon and compress,

*The words that emerge by the movement of the tongue in talking,
The movement of the jaws in my mouth,
The gums, sockets of my molar teeth,
The organs of eating and drinking,
The bones which bear my brain, the skull,
The hollow parts of my neck's fibers,
The expanse of the chest cavity,
The nerves controlling the throat,
The nerves that support the heart, carrier of my aorta,
The places where my heart's curtain is attached,
The veins that bind the pieces around my liver,
The sides of the waist,
The sockets of my joints, ligaments that control the fingers,
The tips of my fingers,
My flesh,
My blood,
My hair,
My skin,
My muscles,
My arteries,
My bones,
My brain,
My nerves,
My limbs,
The nipples,
The earth that carries my load,
My sleep
My awakening,
My Ruku (genuflection) and Sujud (prostration),
I witness through all these things that even if I intend and try till the end of my life to thank you for one
of these things,
I will not be able to do so".*

All the organs that are working for the Shukr of Allah have been gifted by Allah Himself. The presence of the countless bounties all around us, and the feeling of one's incapability to completely thank Allah, forces us to offer Sajdah before Him. It eliminates pride and arrogance and makes one most obedient and pious. Let us read the lines of the Dua repeatedly to see how Imam Husain has hinted towards these important points. The world is paying attention to these things only after scientific developments. But Imam Husain has informed us of these facts fourteen centuries ago. All this proves that had the Ahl al Bait been free to preach unobstructed, the spiritual and material condition of the world would have been completely different.

*To follow the approach of his great grandfather, Imam Jafar Assadiq in his Sajdah Dua says: [21]
"Sajadah Wajhi'yalwali Alfani Liwajhikad Daim il Baqi.....Wama Aqallatil Ardu Minni Lillahi Rabbil
A'alamin."*

(My mean face does Sajdah to Your honored face, my mortal face does Sajdah to Your immortal face, my poor face does Sajdah to Your rich face, my face, my hearing, my sight, my flesh, my blood, my skin, my bones and all what is there on the earth does Sajdah before Allah)

Khuzu and Taqwa are important components of Tawhid. Taqwa is one of the essential ingredients of Dua, Imam Sajjad says:

"O Allah let me be fearful of You as if I am actually seeing You."

If one has the feeling that he is being watched by someone, he will refrain from committing a sin. Imam Ali Zain al Abidin taught in Dua-e-Abu Hamzah as Sumali: [22]

"If anyone other than You had been aware of my sins, I would not have committed them. Had I feared immediate revenge, I would have avoided the sins."

And Qur'an questions clearly: [23]

"Don't you know that Allah sees (you)?"

One who perceives that Allah is watching him, will try to refrain himself from going towards the sinful path. Although everyone knows that Allah sees him, yet, firm conviction is missing. Allah – Like Hindu mythology He is not on sky but nearer than the jugular vein - is aware of the movement of the eyes. He is between a person and his heart. He is attentive of the doubts that haunt the mind. One has knowledge of these facts but even then he tends to commit wrong deeds. This could only be because his knowledge of these realities is confined to his mind and body, and not his inner conscience and soul. A Jew approached Amir al Muminin Ali and enquired: [24]

"Have you seen your Lord'?" Such a question is to be expected from the Jews because these people had once insisted upon Nabi Musa (A.S) to show them the Lord. Amir al Muminin Ali replied:

"I have never worshipped the Lord Whom I have not seen. However, He cannot be seen with these eyes. He can only be seen by the eyes of the heart and faith."

Due to misinterpretation of the concept of Shaf'at, people coined a fabrication that there is nothing to worry about, and to do whatever you want to, thus the fear of Allah has left them. Syed ash Shuhada, Imam al Husain has established the concept of 'Khashyah' in Dua-e-Arfah. The English word nearest to it in meaning is fear [25], but it is not an exact equivalent. The Arabi word for fear is 'Khauf, which implies the dread that a person has, due to the forthcoming punishment that he has earned by committing the sin. The sinner thinks of the punishment and becomes fearful, whereas 'Khashyah' is a condition that results from the realization of the Might and Greatness of the Allah. Fear is the actual feeling but due to the awareness of Allah's Might, one shudders and shivers. Qur'an has associated this Khashyah with the Ulama : [26]

"...Only the learned among His servants fear Allah."

4). Dua: the Superior form of Ibadah:

Now these people are not in fear because of the punishments of Jahannam. Rather, they feel extremely lowly and degraded before Allah. The more these two truths are realized, the more one's body quivers and trembles. One confesses his deficiencies more and accepts the Greatness of Allah even more. Traditions speak of three kinds of Ibadah: [27]

- (1) *The Ibadah of a trader: The Ibadah of a trader is an Ibadah that is performed in expectation of the rewards of Jannah.*
- (2) *The Ibadah of a slave: The Ibadah of a slave is the Ibadah in fear of the punishment of Jahannam.*
- (3) *The Ibadah of a free person: The Ibadah of a free man is neither due to the anticipation of Ajar nor because of the fear of the Jahannam. But one performs Ibadah because he finds it worthy, and this is the highest form of Ibadah.*

This Ibadah emanates from the recognition of Allah. It is this recognition which is the cause of his awe and fear. Amir al Muminin Ali says: [28]

"Even if a single drop of tear flows because of the awe of the Almighty, it silences a whole sea of fire. One who weeps due to the awe of the Lord, holds a very high and lofty position near Allah. He makes friends for the sake of Allah and makes enemies only for the sake of Allah."

He also says: [29]

"O Allah! Bestow good fortune due to my fear for You and do not make me evil due to Your disobedience."

"Righteousness" and 'Evil' are two words that everyone is aware of to some extent. But their level of intensity is different for different people. Everyone tries to achieve righteousness and avoid evil according to his own level. Islam has a special criterion for these two terms. Here the criteria to measure righteousness are piety, abstinence, and the obedience of the Lord. And the criteria of evil are sins, disobedience and the defiance to Allah.

On the basis of this, the opportunity to perform good deeds and to achieve them is called righteousness, and when this opportunity is lost, and one is involved in sinful actions, it is called misfortune. The more one remains aloof from the sins, the more he moves towards righteousness and success. Imam Husain himself bestowed tidings Hurr al Riyahi in the day of A'ashurah: [30]

"You are Hurr (free) in this world as well as in the hereafter."

In the religion of Islam, Taqwa is the only criteria for distinction, not Family relation or class distinction. Qur'an says: [31]

"Surely the most honorable of you with Allah is the one amongst you who is most careful (of his duty) [i.e. pious]."

Qur'an says: [32]

"Due to piety, deeds become acceptable."

Qur'an explain how Naimah covers him like rain: [33]

"And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessing from the heaven and the earth..."

Taqwa is a channel to enter Jannah: [34]

"Surely those who guard (against evil) shall be in gardens and rivers."

A Hadith says: [35]

"O Ali! Love for you is Taqwa"

Hence all successes and achievements are only due to piety, and all failures and degradations are because of sins and disobedience. This point is concluded on the portion of the Dua of Abi Abdullah Imam al Husain: [36]

"Promulgate a favorable Amr for me & bless whatever You have ordained for me."

5). Abi Abdillah Imam al Husain teaches an exalted status of this Dua:

Imam Husain narrated that once on a cold, wintry night he accompanied his father Ali to the Kabah and performed the Tawaf. The night was pitchy dark and there was no one except his father Ali ibn Abi Talib and he himself. Every one was asleep. They heard a mournful voice of some one reciting the following Munaj'at: [37]

"O You who answer the call of the disconsolate in the depth of darkness;

O You who wards off the baneful influences of calamities and diseases.

O those who surrounding the Kabah sleep and wake up; But You,

Exalted Your name, never sleeps.

Forgive me by the Grace of Your Bounty and Your Mercy.

O You towards whom all the creations bow down in this Sanctuary!

If Your Mercy be not such as give hope to the transgressors,

Then who is there to take pity on the sinners by His Bounty?"

Imam Husain discussed the entire event: [38]

My father sent me towards the man who was reciting this Munaj'at and I brought him with me into his presence. Ali asked his name and he answered: "My name is Manzil Ibn Lahiq. In my youth I persisted in sin, whereas my father used to guide me towards repentance. But I heeded him not. Instead of listening to him I used to beat him. Then I came to know that my father had kept some money hidden away from me. One day I found it and was going out with the money, to spend it on my follies, when he stopped me and tried to take it away from me, but I twisted his wrist and ran away with the money. Thereupon my father kept Sawm, and visited the Kabah and raised his hands for Dua, which inflicted me, and I was paralyzed. I then besought my father to offer Dua for my recovery in the same place where he had offered Dua for my affliction. My father, in his infinite love and kindness, granted my request and we both set out towards Makkah, but as my ill-luck would have it, on the way thither my father's camel suddenly took fright and he was thrown from its back and killed in a moment. Now I am left to spend the rest of my life in this condition, helpless and forlorn, and people taunt me, saying that I am being punished for courting my father's displeasure."

On hearing the sad tale, Ali was moved by compassion and taught him the following Dua and instructed: [39]

"Perform Wazu and recite this Dua tonight".

He did so, and the effect was miraculous! Next morning when he came to my father, he was perfectly cured and carried the text of the Dua in his right hand and exclaimed:

"Really this Dua is the 'Ism il Azam' because when I lifted up my hands and read this Dua several times, a deep sleep fell upon me and I dreamt that Rasulullah(S) came and touched his blessed hands upon my body. When I woke up, I found myself completely cured. May Allah reward you His best, O Moula Amir al Muminin for this miraculous Dua."

In view of the above mentioned event, this Dua became famous as Dua al Mashlul (Dua of the paralysis).

6). **Narration from valuable Yemeni manuscripts:**

Through one of the “Majmuah Yamaniyya”, a narration was traced out and transmitted from Ismaili Musta’alavi Mazun al Dawah, Syedi Mohammad Asaduddin (Shariqah, Yemen). The learned scholar discussed the unique features of the Dua al Mashlul in one of his discourses, as follows: [40]

“In this Dua, Amir al Muminin addresses inhabitants of A’alam al Ruhani, through their beautiful names. He explained Tawhid and introduced the exalted position of “Al Qalam” and it’s Faiz al Jari. Recite this Dua after Isha Sal’at.

“Imam Husain explained its benefits as follows: [41]

Dua al Mashlul contains the “Ism il Azam”, therefore it should be recited with Wazu only.

Whoever recites it, will be relieved of sorrow

Cured of illness

His debts will be paid up

His poverty will be changed in to prosperity

His sins forgiven

His faults will be covered from the eyes of people

He shall be granted safety and security from all evils, whether from Satan or from any worldly potentate

If any of Allah's obedient servants recite this Dua, the mountains can be moved from their place.

The inflicted can be restored to life,

Water can be turned into ice

It brings countless blessings

All your legitimate desires will be fulfilled

It drives away poverty and sickness

Sins are forgiven. Debts are cleared

Enemies become friends

Domestic affairs are set aright

Disputes are settled in your favour

Prisoners are set free, mental worries disappear

Prosperity, sound mind and healthy body stand by you at all times”.

Learned writer of “As Sahifah al Yamaniyah” Syedi Al Qazi Abdulqadir bin Syedi al Qazi Habibullah discussed as follow: [42]

“Famous commentator of ilm al Haqaiq, 19th Al Dai al Fatemi, Syedna Idris Imaduddin (Shibam, Yemen) taught this Dua to his followers to remove epidemic diseases, non cure-able health problems and to eliminate misfortune quickly. He advised the followers to recite this Dua daily. This Dua is particularly recited after morning Sal’at and Isha Salaat. It is the most reliable safeguard against misfortunes. To seek fulfillment of legitimate desires this Dua is highly recommended by the children of Fatimah.

Recite this Dua regularly, whether in prosperity or poverty, till death, because it unveils the secrets of creation and divine strategy. Words cannot describe its merits. Intelligence cannot describe its meanings. No sooner someone begins to recite it, Allah sends His blessing, and His mercy surrounds him, satisfaction and tranquility descends upon him. Allah will fulfill the desire of the one who recites it regularly. The reader gets freedom from wants, and is kept safe from

hardships and misfortunes. On the Day of Qiyamah he will be received by Allah with respect and honour.

It relieves labour pain if recited before the expectant mother. Allah will protect them who recite and keep this Dua as a Tawiz. He will fulfill the desires and wishes, and will bestow countless blessing. It will keep him safe from misfortunes, multiply his earnings, and cure his ailments." Hang this Dua, like a Tawiz, around the neck of children to keep them safe from wild and poisonous animals, and the evil of witchcraft and Jinn".

"Blessings of the eternal world are flowing through this Dua. To seek fulfillment of the legitimate desires, recite this Dua at the time of sunset. It is a small yet comprehensive Dua. As its meaning tells us, the reader seeks for the things he needs in this world and hereafter. According to the Ahl al Bait and their loved disciples, the sentences of this Dua are used as a remedy for various problems. The Dua carries Ismil Azam; none can understand this secret except 'Rasikhuna Fil ilm', whom Allah has bestowed power of ilm. The opening lines of Dua al Mashlul, are commendable of manifestation. The fact is that it is beyond the power of a common person to comprehend or encompass Tawhid. Anybody who observes Taqwa would never commit a single sin. It is recommended to recite this Dua loudly near a sick person, with the intention of Shifa. "Ulama of Ahl al Bait advise their devotees to recite this Dua at least once in a week, as it removes calamities".

"This Dua contains Asma al Husna, in which Alif always represents, in the beginning, the sublime position of the Creator. We cannot read it as Rahman, but as Ar-Rahman. Likewise, all the Asma begin with Alif, which always stands, in an erect form, never down, which describes Akhirah. If you take it away, it becomes world, all that is other than Him. With each name, Allah Has revealed an ocean of Knowledge, and this discussion is equal to an atom of the drop in the ocean of the knowledge of ilm al Ruhani". Each name of Allah carries independent and different power. For each matter, Spiritual Doctors recommend different names to recite as per the "ABJD" calculation, a unique science which has great significance in Ulum al Khafiyah.

"If you wish to enjoy internal peace and blessing then do Ibadah after midnight, call Allah with Asma ul Husna, and you will feel that you are swimming in the Divine Presence. Asma ul Husna has no limitation. Most people know 99 but there are more. Some scholars discussed 1000 but no one can go to the infinite. But Allah is greater than Names and Attributes. Therefore there are infinite Names and Attributes. Wonders would be discovered in the ocean of ilm al Ruhani, as much as you will be drowned. You cannot completely touch its surface. The science of this world is nothing. We are running day and night to solve problems - but we must not forget Akhirah. That is for balanced people. For unbalanced people there are two types: people who are not busy but completely crazy in the lust of the world, and then those who are passionate in Allah's devotion. And in the middle is the half majority".

"Asma ul Husna contains secret powers hidden in their meaning and they reflect the various attributes of the Master of the Universe. To benefit from the attributes of the Praiseworthy, the Asma ul Husna must be recited and in return the benefits are numerous. Mystical secret and supernatural powers are contained in Asma ul Husna "Superb Names" of Allah. There are great

attributes in the wonderful rectangles which reflect the Powers of the Asma ul Husna and Surah's of Qur'an, and the constituent letters of the rectangles. Among these Asma ul Husna there is Ism il Azam, through which the influence of the, Sun, Moon, Stars and creation are exercised".

If 'Benefactor of the Naimah' gives me an opportunity, inshallah I will discuss Science of Asma ul Husna in another article.

7). Humble Submission of Haqir & Faqir Writer:

Let us conclude our discussion upon the following wordings of Dua al Mashlul:

"Fa'fal Bi Ma Anta Ahluhu Ya Karimu" [43]

(So, do treat me what pleases you and deserve)

May Allah grant us Tawfiq to understand Islam correctly, for which dignitaries of Islam sacrificed their lives and beloved members of their family in each era.

May Allah give us the sense of sincerity, which helps in our religious and secular affairs respectively.

May we acquire sincerity in our deeds and gain the power of decision in religion, A'amin !

O Lord of the creation! Grant us Rizq al Duniya wal A'akhirah, A'amin .

Sealed of fragrance of our discussion is following verse of the Manqabat of Ali:

"Tu Tabibi u Dard Manda Ra

Az Shifa Khaneh Tu Dar M'an Ast"

(You are my Doctor and I am sick; only from your clinic I will get medicine for Shifa)

This article is dedicated to my father

At least once a week this Dua should be read, it removes and protects from health problems and is also a source of Sehat & Shifa. May Allah grant us Sad'at and Arz'aq of both the worlds and provide us Tawfiq and opportunity to perform Khidmat of Dawah of Islam, A'amin.

I humbly request you to remember my father, Al Marhum Ghulam Abbas Borhany in your Mubarak Dua, whenever you recite Dua al Mashlul of Amir al Muminin. He joined eternal world on Jumuah night 16-10-2009 at the age of 91 years.

نتمنى أن تكون صديقا ويا وتخير جميع أصدقائك ومعارفك بمحتوى هذه الرسالة

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Qazi Dr. Shaikh Abbas Borhany

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