

A *Mother's Prayer* is a comprehensive manual of supplications and devotions for a Muslim couple as taught by Prophet Muḥammad al-Muṣṭafā (*blessings of Allāh be upon him and his family*) and the Ahlul Bait (*blessings be upon all of them*), for a safe and healthy baby - both from the physical point of view, and more importantly the spiritual aspect of life.

This book features invocations for: Divine intervention in conceiving a child, having a safe and secure pregnancy, assistance for an easy delivery, help in breastfeeding, spiritual protection of the child from the evil elements, and various other themes. It is through relying upon Allāh (*Glory and Greatness be to Him*) that we can have our legitimate desires fulfilled. The prayers and supplications mentioned in this manual are not meant to remove the doctor from the picture - rather, both can and should be employed hand in hand and this is something which we see narrated even in the Aḥādith.

All of the supplications contained in this manual - which have been extracted from the Noble Qur`ān and the Aḥādith of the Infallibles (*blessings be upon all of them*) - are presented in a large and easy to read `Arabic script followed by a complete translation in English, so that we may be able to better understand what we are requesting and imploring Allāh (*Glory and Greatness be to Him*) for.

This work concludes with excerpts from the valuable book, *The Islamic Family Structure*, concerning the period of pregnancy, the position and worth of a child, and various other topics in relation to children.

A MOTHER'S PRAYER

A Mother's Prayer



COMPILED BY SALEEM BHIMJI AND ARIFA HUDDA

PRAYERS AND SUPPLICATIONS FOR EVERY
STAGE OF A WOMAN'S PREGNANCY
UP TO CHILD BIRTH AND BEYOND

Compiled by Saleem Bhimji and Arifa Hudda

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Dedication

This work is dedicated to our beloved daughter, Muḥadditha Fāṭema, the one who has become the physical manifestation of the following prayer:

"Sorrowfulness due to loneliness and a sense of abandonment made me fall short of what I should have done to thank You (Allah), but I plead to You to grant me upright and honest progeny - both male and female. On account of them, change my loneliness with companionship, and let there be ease and comfort instead of desolation, so that I should thank You on the completion of the bounty (upon me), O' the Great, the Giver of Greatness."

We ask Allāh ﷻ to accept this humble work from us and that through the prayers and supplications mentioned in this book, those who are childless or pregnant are granted righteous, pious offspring and that they are able to raise them on the path of the Prophet of Islām ﷺ and his righteous family members ﷺ.

Words of Wisdom from Imām
‘Alī ibn al-Husain Zāinul ‘Ābideen عليه السلام

The right of your mother is that you know that she carried you where no one carries anyone; she gave to you the fruit of her heart that which no one gives to anyone, and she protected you with all of her organs. She did not care if she went hungry as long as you ate; if she remained thirsty as long as you drank; if she was uncovered as long as you were clothed; if she was in the sun as long as you were in the shade. She gave up sleep for your sake and she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her gratitude, except through Allāh’s ﷻ help and Him granting you success.



The right of your father is that you know that he is your root. Without him, you would not exist. Whenever you see anything in yourself that pleases you, know that your father is the root of its blessing upon you. So praise Allāh ﷻ and thank Him in that measure. And there is no strength except in Allāh ﷻ.



The right of your child is that you should know that he is from you and he will be ascribed to you - through both his good and his evil - in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So act towards Him with the action of one who knows that he will be rewarded for doing good towards Him, and punished for perpetrating evil.

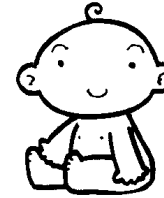


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In keeping with the Islāmic spirit of showing respect and invoking prayers and blessings whenever the Name of Allāh, His Prophet and any of the righteous members of the family of the Prophet or great companions are mentioned, we have employed the following 'Arabic symbols after the names of such personalities:



INTRODUCTION TO A MOTHER'S PRAYER

When we look in the dictionary under the word *prayer* (as one of the words used as an approximate translation of the 'Arabic word ad-Du'ā), we come across the following definition:

Prayer (prār) n.

- A reverent petition made to God.
- An act of communion with God, such as in devotion, confession, praise, or thanksgiving.
- A specially worded form used to address God.

Thus, prayer is to converse with Allāh ﷻ; prayer is the interaction of the soul with Allāh ﷻ - not in reflection or meditation, but in direct address to Him. It is the act of "calling upon our Lord"; "pouring out our soul before Allāh ﷻ" and "drawing near to Allāh ﷻ".

Prayer presupposes a belief of the love of Allāh ﷻ for His servants - His ability and willingness to hold communication with us, His personal control of all things, all His creatures and all of their actions. An acceptable prayer must be sincere, offered with reverence and godly consciousness (Taqwā), coupled with a humble sense of our own insignificance as His creations, along with earnest importunity, and with unhesitating submission to the Divine Will. The prayer must also be offered with the faith that

☞ Used exclusively after the Name of Allāh in the meaning of *Glory and Greatness be to Him*.

☞ Used exclusively after the name of Prophet Muḥammad in the meaning of *May blessings of Allāh be upon him and his family*.

☞ Used for any of the male members of the Prophet's family in the meaning of *Peace be upon him*.

☞ Used for any of the female members of the Prophet's family in the meaning of *Peace be upon her*.

☞ Used for two members of the Prophet's family in the meaning of *Peace be upon both of them*.

☞ Used for three or more members of the Prophet's family in the meaning of *Peace be upon all of them*.

☞ Used for the righteous companions of the Prophet or A'immaḥ in the meaning of *May Allāh shower him with mercy*.

☞ Used for righteous scholars, and other noble personalities in the meaning of *May Allāh sanctify his spirit*.

Allāh ﷻ is the Hearer and Answerer of the prayer, and that He will fulfill His word - "Call upon me, I will answer you."¹

When a person is faced with difficulties or desires something in his life – like a child, he immediately hastens to find a way out of his problems and a way to fulfill his needs – usually through the natural world and through employing physical cures and methods instead of first resorting to Allāh ﷻ. In a long narration, the following point is mentioned directly by Allāh ﷻ in the Ḥadithul Qudsī:

أُيُؤْمَلُ غَيْرِي فِي الشَّدَائِدِ وَالشَّدَائِدُ بِيَدِي وَ يَرْجُو
غَيْرِي وَ يَقْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ
الْأَبْوَابِ وَ هِيَ مُعَلَّقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

"Does a person put his hopes in other than Me when in difficulties, while (the succour from) all difficulties are in My Hands; and does a person rely on other than Me and with his own thoughts, knocks on the door of other than Me while in My Hands are the keys to all of the doors (of succour) and all of the doors are locked, while My Door is (always) open for the one who calls upon Me."

Mankind's innate disposition tells him that when he falls into difficulty, he must immediately call upon Allāh ﷻ as there is no problem – no matter how big – that He can not solve. All we need to do is call upon and ask Allāh ﷻ for help – but where is He?

When we refer to the Noble Qur'an (in Sūratul Baqarah (Chapter 2), Verse 186), we see that Allāh ﷻ has given us the answer as to where He is – and He states this in one word:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ...﴾

¹ Sūratul Ghāfir (al-Mu'min) (Chapter 40), Verse 69

"And when My servant asks you (O' Muḥammad) about Me so then (say to them) that verily I am near..."

Thus, wherever we turn, we find Allāh ﷻ there – ready and willing to hear and accept our prayers, granted that what we desire is best for us both in this world and in the next life (as only He knows what is truly the best for us).

A Mother's Prayer is a compilation of tried and tested prayers and supplications – all of which have been extracted from the authentic and original sources of the teachings of the Prophet of Islām ﷺ and the Ahlul Bait ؑ.

The prayers in this book begin with the period of trying to conceive a child, and once Allāh ﷻ has granted this prayer to the couple, the prayers then continue on through the period of pregnancy. This is one of the most critical and crucial periods for the upbringing of the child, as we are told in a ḥadīth:

الْشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ سَعَدَ فِي
بَطْنِ أُمِّهِ

"The unfortunate child is the one who is unfortunate from the time one is in his mother's womb, and the happy (and successful) child is the one who is so from the time in his mother's womb."

Therefore, this period is one of great importance if we wish our children to be successful in the life of this world and in the next world, and one must not be negligent or careless of this important time for the spiritual development of our child.

Prayers are then mentioned to avoid a miscarriage or still birth and other hazards which the woman and her fetus may face during pregnancy. The supplications continue into the delivery stage to ensure a safe and easy delivery with no complications.

The right of the child – breastfeeding – is also covered with prayers aimed in increasing the supply of breast milk.

However the spiritual training of the child does not end with these supplications, rather, both on and after the seventh day of birth, there are several recommended acts which should be performed by the couple for the child to ensure the child remains on the path of Islām and to ensure that the parents have fulfilled *some* of their responsibilities to the child.

Continuing on, supplications are then given to protect a child from the evil elements from among the Jinn and Mankind. As we know, while the child grows, he or she is still in need of assistance from Allāh ﷻ and thus, the chapter which follows is packed with prayers for various circumstances and troubles that the young infant may face.

The selection of prayers ends with a touching Du'ā taught to us by the great grandson of Prophet Muḥammad ﷺ, Imām 'Alī ibn al-Ḥusain Zainul 'Abideen ؑ which he taught for one's children – a prayer which each and every parent must read and understand.

This work closes with excerpts from the valuable work, *The Islāmic Family Structure*, on the period of pregnancy, how the pregnant woman should be treated and ends with the spiritual worth of children.

All of the supplications have been given in 'Arabic with full English translation, however it should be noted that the larger chapters of the Noble Qur'ān which have been recommended to be recited and/or written have not been included in this work so as to preserve space.

The prayers and supplications mentioned in this manual are not meant to remove the medical specialists from the picture – rather, both can and should be employed hand in hand. This is something which we are told from the Aḥādīth of the Ma'sūmīn ؑ that we must not only perform the prayers, rather we must

also refer to the specialists when we require assistance. Amīr al-Mo'mīnīn 'Alī ibn Abī Ṭālib ؑ has told us:

مَنْ كَتَمَ الْأَطْبَاءَ مَرَضَهُ كَانَ خَانَ بَدَنَهُ

"A person who hides his sickness from the doctor has done an injustice to his body."

Thus, the mother and father-to-be should not simply rely on the prayers and supplications which have been handed down to us and refrain from visiting the doctor or specialists if the need arises for any illness.

In closing, we ask the readers to point out any errors that you may find in this work so that we may improve this book for future editions.

We would like to thank those who came forward to offer their support for the publication of this work – may Allāh ﷻ reward you amply for your contributions.

We also ask that you remember us, our dear daughter Muḥadditha Fāṭema, and our parents when you make use of this book.



And I have no success (in my endeavours) except with the permission of Allāh.

Saleem Bhimji & Arifa Hudda

18th of the Month of Dhul Ḥijjah, 1424 AH

9th of February, 2004 CE



CHAPTER 1

SUPPLICATIONS TO HELP CONCEIVE A CHILD

Contents: This section contains a selection of verses of the Noble Qur'an and various supplications which are highly beneficial if the couple desires righteous children or if the woman is not able to conceive a child within a reasonable period of time after marriage. However, it should be kept in mind that this does not mean that it is the fault of the woman if she can not conceive, since the Noble Qur'an clearly tells us that the granting of a child rests solely in the hands of Allāh ﷻ. Some of the prayers are recommended for the wife to perform, some are for the husband, while others are for both – as have been indicated before the actual text of the prayer. Another point which should be kept in mind for this and every other chapter is the importance of always being in a state of Wuḍhū. The spiritual impact that this act has on a child, whether it is before conception, during the pregnancy or while breastfeeding is indescribable.



Prayer 1: The following supplication has been recommend by the Noble Prophet of Islām ﷺ for anyone who is either in need of sustenance (wealth), righteous children, legitimate desires to be fulfilled, or for one's sins to be forgiven. This supplication should either be kept with the person or read frequently:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ.
أَسْتَغْفِرُ اللَّهَ مِنْ جَمِيعِ مَا كَرِهَ اللَّهُ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مَا

قَدَّمْتُ وَ مَا أَخْرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ مِنْ
 مَعْصِيَتِكَ. وَ أَسْتَغْفِرُكَ مِنَ الذُّنُوبِ الَّتِي لَا يَغْفِرُهَا غَيْرُكَ وَ
 لَمْ يَطَّلِعْ عَلَيْهَا سِوَاكَ وَ لَا يَسْعُهَا إِلَّا حِلْمُكَ وَ لَا يَتَجَاوَزُ
 مِنْهَا إِلَّا عَفْوُكَ. وَ أَسْتَغْفِرُكَ مِنْ كُلِّ يَمِينٍ صَدَرَ مِنِّي
 فَخَالَفَتْ مِنْهَا. وَ أَسْتَغْفِرُكَ مِنْهَا يَا لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. وَ أَسْتَغْفِرُكَ يَا عَالِمَ الْغَيْبِ وَ
 الشَّهَادَةِ مِنْ كُلِّ سَيِّئَةٍ عَمَلْتُهَا فِي بَيَاضِ النَّهَارِ وَ سَوَادِ اللَّيْلِ
 وَ مَلَاءٍ وَ خَلَاءٍ وَ سِرٍّ وَ عَلَانِيَةٍ وَ أَنْتَ نَاطِرٌ بِهَا. إِلَهِي إِذَا
 أَرْتَكَبْتُهَا وَ أَنْيْتُ بِهَا مِنَ الْعَصِيَانِ يَا حَلِيمٌ يَا كَرِيمٌ. وَ
 أَسْتَغْفِرُكَ لِكُلِّ سَيِّدِ الْمُرْسَلِينَ وَ إِلَيْنَا مِنْ نَبِيِّكَ مُحَمَّدٍ وَ آلِهِ
 الطَّيِّبِينَ الطَّاهِرِينَ الْمُعْصُومِينَ مِنْ آلِ طَهٍ وَ يُسَ.
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

"I seek forgiveness from Allāh, the One whom there is no creature or entity worthy of worship except for Him, the Ever-Living, the Self-Subsistent and I turn back towards him. I seek forgiveness from Allāh from all of those things which Allāh is displeased with. O' Allāh! Surely I seek forgiveness from you for that which has passed (of my acts) and that which will come (in the future) and from that which I have performed in secret and that which I have done in the open from all of those transgressions against You. And I seek forgiveness from the sins which none can forgive except for You and of which no one else has any knowledge of except for You and which is not possible except through Your Patience and which none have

the ability to over-look except through Your Forgiveness. And I seek forgiveness from any oath that I have uttered but then I breached. And I seek forgiveness from You from this, O' the One whom there is no creature or entity worthy of worship except for You, glory be to You, surely I was of those who was unjust (to his own self). And I seek forgiveness from You, O' the Knower of the Unseen and the Apparent from all disobedience which I have performed in the brightness of the day and the darkness of the night, both performed openly and secretly, both performed hidden (from others) and also in the open and You are the One who Sees all of this. O' my Lord! If I was to execute any of these acts, then O' Forebearing, O' Noble! And I seek forgiveness from You for every leader from amongst those who were sent by You and to us from Your Prophet, Muḥammad and his family, the righteous, purified, immaculate from the family of Ṭāhā and Yāsīn. Through Your mercy, O' the Most Merciful of those who are able to show Mercy."

Prayer 2: Both the husband and wife should recite Sūratul Fajr (Chapter 89) either 3 or 7 times a day with the intention that they want to be granted a child:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿١﴾ وَ الْفَجْرِ ﴿٢﴾ وَ لَيْالٍ عَشْرٍ ﴿٣﴾ وَ الشَّفْعِ وَ الْوَتْرِ ﴿٤﴾ وَ
 اللَّيْلِ إِذَا يَسْرِ ﴿٥﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ﴿٦﴾ أَلَمْ تَرَ
 كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧﴾ إِرْمَ ذَاتِ الْعِمَادِ ﴿٨﴾ الَّتِي لَمْ
 يَخْلُقْ مِثْلَهَا فِي الْبِلَادِ ﴿٩﴾ وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
 ﴿١٠﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١١﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ
 ﴿١٢﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٣﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ

عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا
 ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَ أَمَّا إِذَا
 مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَلْ لَّا
 تُكْرَمُونَ الْيَتِيمَ ﴿١٧﴾ وَ لَا تَحَاضُّونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾
 وَ تَأْكُلُونَ الثَّرَاتِ أَكْلًا لَمًّا ﴿١٩﴾ وَ تُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
 كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ
 صَفًّا صَفًّا ﴿٢٢﴾ وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ
 الْإِنْسَانُ وَ أُنِّي لَهُ الذِّكْرَى ﴿٢٣﴾ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ
 لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾ وَ لَا يُوثِقُ
 وَثَاقَهُ أَحَدًا ﴿٢٦﴾ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ
 رَبِّكِ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَ ادْخُلِي
 جَنَّاتِي ﴿٣٠﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. I swear by the daybreak (1); and the ten nights (2); and the even and the odd (3); and the night when it departs (4). Truly in that there is a promise for those who possess understanding (5). Have you not seen how your Lord dealt with Ād (6)? (The people of) Iram - the possessors of lofty buildings (7), the likes of which were not created in (other) cities (8); and (with) Thamūd, who hewed out the rocks in the valley (9), and (with) Fir'awn - the lord of hosts (10), who committed inordinacy in the cities (11), so they made great mischief therein (12)? Therefore your Lord let down upon them a portion of the chastisement (13). Most surely your Lord is watching (14). And

as for mankind, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me (15). But when He tries him (with difficulty), then cuts off to him his means of sustenance, he says: My Lord has disgraced me (16). Nay! But you do not honour the orphan (17), nor do you urge one another to feed the poor (18), and you eat away the inheritance, devouring (everything) indiscriminately (19), and you love wealth with exceeding love (20). Nay! When the Earth is made to crumble to pieces (21), and your Lord comes and (also) the Angels come in ranks (22), and hell is made to appear on that day. On that day shall mankind be mindful, and what shall being mindful (at that time) avail him (23)? He shall say: O' would that I had sent before for (this) my life (24)! But on that day, no one shall chastise with (anything like) His chastisement (25), and no one shall bind with (anything like) His binding (26). O' soul that is at rest (27)! Return to your Lord, well-pleased (with him), well-pleasing (Him) (28), So enter among My servants, (29) And enter into My garden (30)."

Prayer 3: The husband should recite Sūratul Muzammil (Chapter 73) eleven times, and after every recitation, he should blow his breath through the fingers of his right hand onto some white sugar. The wife should then be given this sugar to eat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿١﴾ يَا أَيُّهَا الْمَزْمِلُ ﴿٢﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٣﴾ نِصْفَهُ أَوْ
 أَنْقِصْ مِنْهُ قَلِيلًا ﴿٤﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾
 إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ
 وَطْئًا وَأَقْوَمُ قِيلًا ﴿٧﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٨﴾
 وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٩﴾ رَبُّ الْمَشْرِقِ

وَالْمَعْرَبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١﴾ وَأَصْبِرْ عَلَىٰ مَا
يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿٢﴾ وَذَرْنِي وَالْمُكَذِّبِينَ
أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿٣﴾ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿٤﴾
وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿٥﴾ يَوْمَ تَرْجُفُ الْأَرْضُ
وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيًّا مَّهِيلًا ﴿٦﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ
رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٧﴾
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴿٨﴾ فَكَيْفَ
تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿٩﴾ السَّمَاءُ
مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٠﴾ إِنَّ هَذِهِ تَذْكَرَةٌ فَمَنْ شَاءَ
اتَّخِذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١١﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ
ثُلثِي اللَّيْلِ وَنِصْفَهُ وَثُلثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ
اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا
تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ
يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقاتِلُونَ
فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ

خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَأَسْتَعْفِرُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. O' you who are wrapped up in your garments (Muḥammad) ﴿1﴾! Rise to pray in the night, except a little ﴿2﴾, half of it, or lessen it a little ﴿3﴾, or add to it, and recite the Qur'ān as it should be recited ﴿4﴾. Surely We will make to light upon you a weighty Word ﴿5﴾. Surely the rising by night is the firmest way to tread and the best corrective of speech ﴿6﴾. Surely you have in the day time a long occupation ﴿7﴾. And remember the name of your Lord and devote yourself to Him with (exclusive) devotion ﴿8﴾. The Lord of the East and the West - there is no creature or entity worthy of worship except for Him, therefore take Him for a protector ﴿9﴾. And bear patiently what they (the disbelievers) say and avoid them with a becoming avoidance ﴿10﴾. And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little ﴿11﴾. Surely with Us are heavy shackles and a flaming fire ﴿12﴾, and food that chokes, and a painful punishment ﴿13﴾. On the day when the Earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose ﴿14﴾. Surely We have sent to you an Apostle, a witness against you, as We sent an Apostle to Fir'awn ﴿15﴾. But Fir'awn disobeyed the Apostle, so We laid on him a violent hold ﴿16﴾. How, then, will you guard yourselves if you disbelieve, on the day which shall make children grey-headed ﴿17﴾? The skies shall split asunder thereby; His promise is ever brought to fulfillment ﴿18﴾. Surely this is a reminder, then let him who will, take the path to his Lord ﴿19﴾. Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allāh measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Qur'ān. He knows that there must be sick people amongst you, and others who travel in the land seeking of the bounty of Allāh, and others who fight in Allāh's way, therefore read as much of it as is easy (for you), and keep up the Ṣalāt and pay the Zakāt and offer to Allāh a goodly

loan. And whatever good you send on beforehand for yourselves, you will find it with Allāh - that is best and greatest in reward. And ask forgiveness from Allāh - surely Allāh is Forgiving, Merciful ﴿20﴾.”

Prayer 4: The following supplication should be recited as often as possible by the husband and wife with the intention that they want to be granted a child:

اللَّهُمَّ ارْزُقْنِي وَلَدًا وَاجْعَلْهُ تَقِيًّا زَكِيًّا لَيْسَ فِي خَلْقِهِ زِيَادَةٌ وَلَا نُقْصَانٌ وَاجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ

“O’ Allāh grant me a child and make him righteous and pure, and do not make any increase or deficiency in his physical stature, and make his ending (from this world) that of goodness.”

Prayer 5: The following verse of the Noble Qur’an found in Sūrah Āle Imrān (Chapter 3), Verse 38, should be recited as often as possible by both the husband and wife with the intention that they want to be granted a child:

﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾

“O’ Lord! Grant me - from Your Knowledge - a righteous child. Surely You are the Hearer of the Supplication.”

Prayer 6: Either the husband or the wife should recite both the first two supplications seventy times and the third one once for three days in a row, right after Ṣalātul Ishā and Ṣalātul Fajr. The first two are common adhkār (remembrances) of Allāh ﷻ, while the third dhikr is Verses 10 – 12 of Sūrah Nūḥ (Chapter 71) from the Noble Qur’an:

سُبْحَانَ اللَّهِ

“Glory be to Allāh”

أَسْتَغْفِرُ اللَّهَ

“I seek forgiveness from Allāh.”

﴿ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ ﴾

“Seek repentance from your Lord, surely He is the Oft-Forgiving ﴿10﴾. He will send down water from the skies ﴿11﴾, and He will assist you with wealth and sons and make your place in Paradise and make for you rivers (which flow) ﴿12﴾.”

Prayer 7: The following verses of the Noble Qur’an (and the supplication which follows it that contains various verses of the Noble Qur’an and other prayers) should be written on a piece of paper with a pen and then wrapped in cloth - as it contains the verses of the Noble Qur’an and must not be touched without Wudhū. This should then be tied around the stomach of the woman in order to conceive a child. The following verses are from Sūrah Mariam (Chapter 19), Verses 1 to 6, and the supplication which follows is from: Sūrah Āle Imrān (Chapter 3), Verse 6; Sūrah Yāsīn (Chapter 36), Verse 82 and Sūratul Anbiyā (Chapter 21), Verse 89:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿كهيصص﴾ ذَكَرُ رَحْمَةَ رَبِّكَ عَبْدُهُ زَكَرِيَّا ﴿١﴾ إِذْ نَادَى
 رَبَّهُ نِدَاءً خَفِيًّا ﴿٢﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي
 وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا
 ﴿٣﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا
 فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٤﴾ يَرِثُنِي وَيَرِثُ مِنْ آلِ
 يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٥﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Kaf, Ha, Ya, Ain, Suwad (1). This is a mention of the mercy of your Lord to His servant Zakariyyā (2). When he called upon his Lord in a low voice (3), He said: 'My Lord! Surely my bones are weak and the hair on my head is turning grey from my old age, and my Lord, I have never been unsuccessful in my prayer to You (4), and surely I fear my family after me, and my wife is barren, therefore grant me from Yourself an heir (5), who should inherit me and inherit from the children of Ya'qūb, and make him, my Lord, one in whom You are well pleased with (6).'"

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ
 الْعَزِيزُ الْحَكِيمُ﴾ ﴿١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
 فَيَكُنْ ﴿٢﴾ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ يَا ذَا الْعَرْشِ
 الْكَرِيمِ وَالْمَلِكِ الْقَدِيمِ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا

سَتَّارُ يَا غَفَّارُ يَا أَحَدُ يَا صَمَدُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
 أَجْمَعِينَ ﴿٣﴾ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٤﴾

"He it is Who has formed you in the wombs (of your mother) however He sees fit. There is no creature or entity worthy of worship except for the Noble, the All-Wise. (Surely His command when He intends to do something is simply to say "Be" and it is), so then 'Be'. Through Your Mercy, O' the Most Merciful of those who show Mercy. O' Allāh, O' Possessor of the Noble Throne and the Eternal Dominion. O' Allāh, O' Merciful, O' Compassionate, O' Coverer (of defects), O' Forgiver, O' One, O' Eternal, send Your prayers upon Muḥammad and his family – all of them. (O' my Lord do not leave me alone (childless) and You are the Best of Inheritors.)"

Prayer 8: It has been reported that Amirul Mo'minin 'Ali ibne Abi Ṭālib ؑ advised one of his companions to pronounce the Adhān (call to prayer) in a loud, clear voice at home regularly if he wanted Allāh ﷻ to bless him with a child. Thus, the husband should recite the Adhān for every Ṣalāt in a loud voice if the couple desires a child.

Prayer 9: The following supplication should be recited seventy times by either the husband or the wife with the intention in mind that they want to be granted a child:

﴿رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾ وَاجْعَلْ لِي
 مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي فِي حَيَاتِي وَ يَسْتَعْفِرْ لِي بَعْدَ مَوْتِي.
 وَاجْعَلْهُ خَلْقًا سَوِيًّا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصيبًا. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

“O’ my Lord do not leave me alone (childless) and You are the Best of Inheritors and grant me - from Your Knowledge - a child who will inherit from me during my life time and who will seek forgiveness for me after my death; and make his/her physical creation that of a proper balance and do not permit the Shaitān to have any share in him/her. O’ Allāh, surely I seek repentance from You and I turn back towards You for surely You are the Forgiving, the Compassionate.”

Prayer 10: The following verses should be continuously recited in the state of Sajdah if one desires a child. This prayer comes from Sūrah Āle Imrān (Chapter 3), Verse 38 and Sūratul Anbiyā (Chapter 21), Verse 89:

﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾ ﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴾

“O’ Lord grant me - from Your Knowledge - a pure child, surely You are the One who Hears the prayers.” ﴿O’ Lord do not leave me alone (childless) and You are the Best of Inheritors.﴾”

Prayer 11: A small amount of rain water which falls during the months of March and April should be collected, and then the following Chapters of the Noble Qur’an should be recited seventy times each over the water:

1. Fātihatul Kitāb (Sūratul Fātiḥa – Chapter 1)²
2. Ayatul Kursī (Verse 255 of Sūratul Baqarah – Chapter 2)³
3. Sūratul Ikhḷāṣ (Chapter 112)⁴
4. Sūratul Falaq (Chapter 113)⁵

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³ Page 45 of this manual

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5. Sūratun Nās (Chapter 114)⁶

6. Sūratul Kāfirūn (Chapter 109)⁷

Once these have been recited, the wife should drink a little bit of this water every morning and evening for seven consecutive days. This water is so powerful that the Prophet ﷺ has stated that if a couple wishes to have either a girl or a boy and they were to follow the instructions given above with the intention in mind of the gender of child that they want, then they would be granted this by Allāh ﷻ.

Prayer 12: The following supplication should be written with a mixture of water and saffron on a piece of paper and then washed (with water). The wife should then drink this water, and Inshā-Allāh, a child will be granted:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ كُلِّ شَيْطَانٍ وَمِنْ شَرِّ السَّامَةِ وَمِنْ كُلِّ عَيْنٍ لَامَةٍ ﴿ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴾ ﴿ كهيعص ﴾ ﴿ حمعسق ﴾ أَهَّا شَرَاهَتْ أذُنِي أَصَاوَتْ آلِ شَدَايِ بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. بِسْمِ اللَّهِ الشَّافِي. بِسْمِ اللَّهِ الْكَافِي. بِسْمِ اللَّهِ الْمُعَافِي. بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

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وَهُوَ السَّمِيعُ الْعَلِيمُ. إِنَّ يَشَاءُ يَسْكُنُ فَيُظَلِّلُنَّ رَوَاكِدَ
عَلَى ظَهْرِهِ ﴿إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾
﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا فَمَهْلٍ الْكَافِرِينَ
أَمَهُلُهُمْ رُوَيْدًا﴾ الرَّيْحُ. وَاللَّهُ وَرَائِهِمْ مُحِيطٌ ﴿بَلْ هُوَ
قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ
حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ
بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغَيْبِ وَالْجَنَّةِ وَالنَّاسِ﴾ ﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ
ضَعِيفًا﴾ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. ﴿الْآنَ
خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ وَصَلِّ عَلَى
نَبِيِّنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. ﴿ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ
رَحْمَةً﴾ وَصَلِّ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ
أَجْمَعِينَ.

"I seek refuge with all of the Perfect Words of Allāh against the evil of all devils, against the evil of the venomous vermin, and against the

evil eyes. ﴿And the unbelievers would almost trip you up with their eyes when they hear the Message; and they say, 'Surely he is possessed!' But it is nothing less than a Message to all the worlds.﴾ (Kāf, Hā, Yā, 'Ain, Šād) (Hā, Mim, 'Ain, Sin, Qāf) Ahā Sharāhat Adhūni Ašāwathi Āli Shidāya. By the right of there is no creature or entity worthy of worship except for Allāh, Muḥammad is the Messenger of Allāh. In the Name of Allāh, the Healer. In the Name of Allāh, the Protector. In the Name of Allāh, the Curer. In the Name of Allāh with (the presence of) whose name nothing will ever harm the one on the Earth or in the Heavens, for He is the One Who hears and knows all things. ﴿If it be His Will He can halt the wind: then would they become motionless on the back of it (the ocean)﴾ ﴿Verily in this are signs for everyone who patiently perseveres and is grateful.﴾ ﴿As for them, they are but plotting a scheme. And I am planning a scheme. Therefore, grant a delay to the unbelievers: give respite to them gently (for a while).﴾ ﴿But Allāh does encompass them from behind.﴾ ﴿However this is the Noble Recital (Qur'ān) kept in the preserved tablet.﴾ ﴿In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with the Lord of the Dawn ﴿1﴾. From the mischief of created things ﴿2﴾. From the mischief of darkness as it overspreads ﴿3﴾. From the mischief of those who practice secret arts ﴿4﴾. And from the mischief of the envious one as he practices envy ﴿5﴾.﴾ ﴿In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with the Lord of Mankind ﴿1﴾, The King (or Ruler) of Mankind ﴿2﴾, The God (or Judge) of Mankind ﴿3﴾, From the mischief of the whisperer (of evil) who withdraws (after his whisper) ﴿4﴾, (the same) who whispers into the hearts of mankind ﴿5﴾, among the Jinns and among men ﴿6﴾﴾ ﴿Allāh surely desires to reduce the load which is upon you and surely mankind has been created in a state of weakness.﴾ And may prayers be upon our Prophet Muḥammad and his family. ﴿Now has Allāh reduced the load upon you as He knows that surely amongst you are those who are weak.﴾ And may prayers be upon our Prophet Muḥammad and his family – all of them. ﴿That is a discount from your Lord and a mercy (from Him)﴾. And may the blessings of Allāh be upon the best of creation, Muḥammad and his family – all of them."

Prayer 13: If the woman is not able to conceive a child within a reasonable period of time after marriage, then the following portion of verse 89 of Sūratul Anbiyā (Chapter 21) should be recited three times after every obligatory Ṣalāt. Also, it has been narrated that if the below mentioned verse of the Noble Qur'an is engraved onto the rock of Turquoise (Firoza) and is worn on a ring by the husband, then Insha-Allāh, the couple will have a child:

﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴾

"O my Lord! Do not leave me alone (childless), and You are the Best of Inheritors!"

Prayer 14: If it appears that the wife is not able to conceive a child, then the husband should recite the following supplication 11 times separately on 11 almonds, and then the wife should eat these for 11 consecutive days (one almond a day):

اللَّهُمَّ أَنْتَ الشَّهِيدُ وَأَنَا الْمَشْهُودُ فَمَنْ يَدْعُ الْمَشْهُودَ إِلَّا الشَّهِيدُ يَا رَبِّ

"O' Allāh! You are the Witness and I am the observed, so then who can take care of the observed one except He who Witnesses, O' Lord!"

Prayer 15: If there is no birth of a child within a reasonable period of time after marriage, then the husband and wife should fast for three consecutive days and before going to sleep every night, both of them should recite verse 74 of Sūratul Furqān (Chapter 25) twenty-one (21) times:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

"And those people who say, 'O' our Lord, grant us from among our spouses and from among our children that which will be the light of our eyes, and make us to be a leader for those who possess consciousness (of You)."

Prayer 16: If the woman is not able to conceive a child, then the husband and wife should both fast, and at the time of Iftār (breaking of the fast), they should perform a Ghusl and each of them should recite Sūratul Muzammil (Chapter 73)⁸ once over a glass of water and then both of them should drink that water, and Inshā-Allāh, she will conceive.

Prayer 17: If a couple is not fortunate to have children, then at the time of intercourse, the husband should recite the following verse of the Qur'an three times and they will, Inshā-Allāh, be granted a child:

﴿ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾

"And (remember) Yūnus, when he went away in anger, so he thought that We did not have any power over him, so he called out from the darkness (which he was in): There is no creature or entity worthy of worship except for You, glory be to You, surely I am of those who have been unjust to his own self."

Prayer 18: The final supplication to help conceive is a valuable prayer known as Ganjul Arsh or *The Treasure of the Throne*. Among the various benefits of this prayer, it is has been narrated that if a person reads this supplication, Allāh ﷻ will grant him three things: (1) He will have Barakah (Divine Blessings) in his sustenance and wealth; (2) He will be granted sustenance and

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wealth from places where he did not expect it to come from; and
(3) His enemies shall all be destroyed.

It has also been narrated that if a person recites this supplication or even keeps it with him, then he shall be protected from the evil of Shaiṭān and all of the trials and tribulations will not touch him – whether from the Heavens or the Earth.

In addition, if there is a person who is extremely sick and the doctors have given up hope on his being cured, then if a person recites this supplication every day and then blows on top of the sick person, then through the grace of Allāh ﷻ, the sick person will be cured.

The final specialty of this prayer is that if a person has not been blessed with a child, then it is recommended to write this supplication with a mixture of musk and saffron and keep this writing with the couple for thirty-one days, then Inshā-Allāh, one will be granted a child; and if it is not possible to write this prayer, then it should be recited with the intention in mind that one is granted a child.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الْعَزِيزِ الْجَبَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّؤُوفِ
الرَّحِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَفْوَورِ الرَّحِيمِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الْكَرِيمِ الْحَكِيمِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Master, the Most Sanctified. There is no creature or entity worthy of worship except for Allāh, Glory be to the Noble, the

Most Powerful. There is no creature or entity worthy of worship except for Allāh, Glory be to the Compassionate, the Merciful. There is no creature or entity worthy of worship except for Allāh, Glory be to the Forgiving, the Merciful. There is no creature or entity worthy of worship except for Allāh, Glory be to the Noble, the Wise."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَوِيِّ الْوَفِيِّ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
اللطيف الخبير. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّمَدِ الْمَعْبُودِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَفْوَورِ الْوَدُودِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْوَكِيلِ الْكَفِيلِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Powerful, the Truthful (to His word). There is no creature or entity worthy of worship except for Allāh, Glory be to the Gentle, the All-Knowing. There is no creature or entity worthy of worship except for Allāh, Glory be to the Self-Sufficient, the One Who is Worshipped. There is no creature or entity worthy of worship except for Allāh, Glory be to the Forgiving, the Loving. There is no creature or entity worthy of worship except for Allāh, Glory be to the Ultimate Trustee, the Supporter."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّقِيبِ الْحَفِيفِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الدَّائِمِ الْقَائِمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُحْيِي
الْمُيْتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَيِّ الْقَيُّومِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الْخَالِقِ الْبَارِي.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Watcher, the Keeper. There is no creature or entity worthy of worship except for Allāh, Glory be to the Perpetual, the Upright. There is no creature or entity worthy of worship except for

Allāh, Glory be to the One Who Gives Life, the One Who Causes to Die. There is no creature or entity worthy of worship except for Allāh, Glory be to the Living, the Self-Subsistent. There is no creature or entity worthy of worship except for Allāh, Glory be to the Creator, the Maker."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلِيِّ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْوَّاحِدِ الْأَحَدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُؤْمِنِ الْمُهَيَّمِنِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَسِيبِ الشَّهِيدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْحَلِيمِ الْكَرِيمِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Most High, the Incomparably Great. There is no creature or entity worthy of worship except for Allāh, Glory be to the One, the Single. There is no creature or entity worthy of worship except for Allāh, Glory be to the Granter of Security, the Protector. There is no creature or entity worthy of worship except for Allāh, Glory be to the Reckoner, the Witness. There is no creature or entity worthy of worship except for Allāh, Glory be to the Forbearing, the Generous."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْأَوَّلِ الْقَدِيمِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الْأَوَّلِ الْآخِرِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الظَّاهِرِ الْبَاطِنِ.
لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْكَبِيرِ الْمُتَعَالِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْقَاضِيِ الْحَاجَاتِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the First, the Eternal. There is no creature or entity worthy of worship except for Allāh, Glory be to the First, the Last. There is no creature or entity worthy of worship except for Allāh,

Glory be to the Apparent, the Hidden. There is no creature or entity worthy of worship except for Allāh, Glory be to the Greatest, the Most High. There is no creature or entity worthy of worship except for Allāh, Glory be to the One who Fulfills the Needs."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحْمَنِ الرَّحِيمِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّي
الْأَعْلَى. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْبُرْهَانَ السُّلْطَانَ. لَا إِلَهَ إِلَّا
اللَّهُ سُبْحَانَ السَّمِيعِ الْبَصِيرِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Compassionate, the Merciful. There is no creature or entity worthy of worship except for Allāh, Glory be to the Lord of the Great Throne. There is no creature or entity worthy of worship except for Allāh, Glory be to My Lord, the Most High. There is no creature or entity worthy of worship except for Allāh, Glory be to the Ultimate Proof, the King. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Hearing, the All-Seeing."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَاحِدِ الْقَهَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْعَلِيمِ الْحَكِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّتَّارِ الْعَفَّارِ. لَا إِلَهَ
إِلَّا اللَّهُ سُبْحَانَ الرَّحْمَنِ الدِّيَّانِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْكَبِيرِ الْأَكْبَرِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the One, the Subduer. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Knowing, the Wise. There is no creature or entity worthy of worship except for Allāh, Glory be to the Coverer (of Sins), the Oft-Forgiving. There is

no creature or entity worthy of worship except for Allāh, Glory be to the Merciful, the Devout. There is no creature or entity worthy of worship except for Allāh, Glory be to the Greatest, the Great."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلِيمِ الْعَلَامِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الشَّافِي الْكَافِي. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَظِيمِ الْبَاقِي. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّمَدِ الْأَحَدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْأَرْضِ وَالسَّمَاءِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Aware, the All-Knowing. There is no creature or entity worthy of worship except for Allāh, Glory be to the One who Cures, the Sufficient. There is no creature or entity worthy of worship except for Allāh, Glory be to the Great, the Remaining. There is no creature or entity worthy of worship except for Allāh, Glory be to the Eternally Besought, the One. There is no creature or entity worthy of worship except for Allāh, Glory be to the Lord of the Earth and the Heaven."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ الْمَخْلُوقِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ مَنْ خَلَقَ اللَّيْلَ وَالنَّهَارَ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْخَالِقِ الرَّزَّاقِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْفَتَّاحِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَزِيزِ الْعَنِيِّ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Creator of the Created. There is no creature or entity worthy of worship except for Allāh, Glory be to the One who has created the Night and the Day. There is no creature or entity worthy of worship except for Allāh, Glory be to the Creator, the Continuous granter of Sustenance. There is no creature or entity worthy of

worship except for Allāh, Glory be to the Opener, the All-Knowing. There is no creature or entity worthy of worship except for Allāh, Glory be to the Noble, the All-Sufficient."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَفُورِ الشُّكُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَظِيمِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْمُلْكِ وَالْمَمْلُوكِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظَمَةِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْهَيْبَةِ وَالْقُدْرَةِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Oft-Forgiver, the Oft-Appreciative. There is no creature or entity worthy of worship except for Allāh, Glory be to the Great, the Forbearing. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of the Dominion and the Heavens. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Respect and Greatness. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Grandeur and Power."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْكِبْرِيَاءِ وَالْجَبْرُوتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ السَّتَّارِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَالِمِ الْغَيْبِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَمِيدِ وَالْمَجِيدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَكِيمِ الْقَدِيمِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Pride and Dignity. There is no creature or entity worthy of worship except for Allāh, Glory be to the Coverer (of sins), the Great. There is no creature or entity worthy of worship except for Allāh, Glory be to the Knower of the Unseen. There is no creature or entity worthy of worship except for Allāh, Glory be to the

Praised, the Exalted. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Wise, the Eternal."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَادِرِ السَّتَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
السَّمِيعِ الْعَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَنِيِّ الْعَظِيمِ. لَا إِلَهَ
إِلَّا اللَّهُ سُبْحَانَ الْعَلَّامِ السَّلَامِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَلِكِ
النَّصِيرِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Powerful, the Coverer (of sins). There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Hearing, the All-Knowing. There is no creature or entity worthy of worship except for Allāh, Glory be to the all Sufficient, the Great. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Knowing, the Peace. There is no creature or entity worthy of worship except for Allāh, Glory be to the King, the Helper."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَنِيِّ الرَّحْمَنِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْقَرِيبِ الْحَسَنَاتِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْوَلِيِّ الْحَسَنَاتِ.
لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّبُورِ السَّتَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْخَالِقِ النُّورِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the All Sufficient, the Most Merciful. There is no creature or entity worthy of worship except for Allāh, Glory be to the One whose Goodness is close at Hand. There is no creature or entity worthy of worship except for Allāh, Glory be to the Guardian of all Goodness. There is no creature or entity worthy of worship except for Allāh, Glory be to the Oft-Patient, the Coverer (of sins). There is

no creature or entity worthy of worship except for Allāh, Glory be to the Creator, the Divine Light."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَنِيِّ الْمُعْجِزِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْفَاضِلِ الشُّكُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَدِيمِ. لَا
إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْجَلَالِ الْمُبِينِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ الْخَالِصِ الْمُخْلِصِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the all-Sufficient, the Miracle. There is no creature or entity worthy of worship except for Allāh, Glory be to the Erudite, the Oft-Thanked. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Sufficient, the Eternal. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Manifest Grandeur. There is no creature or entity worthy of worship except for Allāh, Glory be to the Uncontaminated and One Who (spiritually) Purifies Others."

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الصَّادِقِ الْوَعْدِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْحَقِّ الْمُبِينِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ ذِي الْقُوَّةِ الْمَتِينِ. لَا إِلَهَ
إِلَّا اللَّهُ سُبْحَانَ الْقَوِيِّ الْعَزِيزِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْعَلَّامِ
الْغُيُوبِ.

"There is no creature or entity worthy of worship except for Allāh, Glory be to the One who is Truthful to His Word. There is no creature or entity worthy of worship except for Allāh, Glory be to the Manifest Truth. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Even-Powered Strength. There is no creature or entity worthy of worship except for Allāh, Glory be to the All-Powerful, the Noble. There is no

creature or entity worthy of worship except for Allāh, Glory be to the All-Knowing of the Unseen.”

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ السَّتَّارِ الْعُيُوبِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمُسْتَعَانَ
الْغُفُورِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْعَالَمِينَ. لَا إِلَهَ إِلَّا
اللَّهُ سُبْحَانَ الرَّحْمَنِ السَّتَّارِ.

“There is no creature or entity worthy of worship except for Allāh, Glory be to the Living Who shall Never Die. There is no creature or entity worthy of worship except for Allāh, Glory be to the Coverer of Sins. There is no creature or entity worthy of worship except for Allāh, Glory be to the One whose Help is Sought, the Forgiving. There is no creature or entity worthy of worship except for Allāh, Glory be to the Lord of the Entire Universe. There is no creature or entity worthy of worship except for Allāh, Glory be to the Most Merciful, the Coverer (of sins).”

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الرَّحِيمِ الْغَفَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْعَزِيزِ الْوَهَّابِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْقَادِرِ الْمُقْتَدِرِ. لَا إِلَهَ
إِلَّا اللَّهُ سُبْحَانَ ذِي الْغُفْرَانِ الْحَلِيمِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْمَالِكِ الْمُلْكِ.

“There is no creature or entity worthy of worship except for Allāh, Glory be to the Compassionate, the Forgiver. There is no creature or entity worthy of worship except for Allāh, Glory be to the Noble, the Granter of Desires. There is no creature or entity worthy of worship except for Allāh, Glory be to the Able, the Powerful. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Forgiveness and the Most Forbearing. There is no

creature or entity worthy of worship except for Allāh, Glory be to the Ruler of the Kingdom.”

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ أَلْبَارِءِ الْمُصَوِّرِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْعَزِيزِ الْجَبَّارِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْجَبَّارِ الْمُتَكَبِّرِ. لَا إِلَهَ
إِلَّا اللَّهُ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ
الْقُدُّوسِ السُّبُّوحِ.

“There is no creature or entity worthy of worship except for Allāh, Glory be to the Evolver, the Fashioner. There is no creature or entity worthy of worship except for Allāh, Glory be to the Noble, the Haughty. There is no creature or entity worthy of worship except for Allāh, Glory be to the Haughty, the Proud. There is no creature or entity worthy of worship except for Allāh, Glory be to Allāh for that which they ascribe to Him. There is no creature or entity worthy of worship except for Allāh, Glory be to the Sacred, the Oft-Praised.”

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ. لَا إِلَهَ إِلَّا اللَّهُ
سُبْحَانَ ذِي الْأَلَاءِ وَالنِّعَمَاءِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْمَلِكِ
الْمَقْصُودِ. لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَنَّانِ الْمَنَّانِ.

“There is no creature or entity worthy of worship except for Allāh, Glory be to the Lord of the Angels and the Spirit. There is no creature or entity worthy of worship except for Allāh, Glory be to the Possessor of Bounties and the Treasures. There is no creature or entity worthy of worship except for Allāh, Glory be to the Ruler of the Purpose. There is no creature or entity worthy of worship except for Allāh, Glory be to the Compassionate, the Benign.”

لَا إِلَهَ إِلَّا اللَّهُ آدَمُ صَفِيُّ اللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ نُوحٌ نَجِيُّ اللَّهِ.
لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمُ خَلِيلُ اللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ إِسْمَائِيلُ
ذَبِيحُ اللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمُ اللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ
دَاوُدُ خَلِيفَةُ اللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحُ اللَّهِ.

"There is no creature or entity worthy of worship except for Allāh, Adam - the chosen of Allāh. There is no creature or entity worthy of worship except for Allāh, Nūh - the Saved of Allāh. There is no creature or entity worthy of worship except for Allāh, Ibrāhīm - the Friend of Allāh. There is no creature or entity worthy of worship except for Allāh, Ismā'il - the Sacrificed of Allāh. There is no creature or entity worthy of worship except for Allāh, Mūsā - the one who spoke to Allāh. There is no creature or entity worthy of worship except for Allāh, Dawūd - the Successor of Allāh (on His Earth). There is no creature or entity worthy of worship except for Allāh, 'Isā - the Spirit of Allāh."

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ صَلَّى اللَّهُ عَلَى خَيْرِ
خَلْقِهِ وَ نُورِ عَرْشِهِ أَفْضَلِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ حَبِيبِنَا وَ
سَيِّدِنَا وَ سَنَدِنَا وَ شَفِيعِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ
أَصْحَابِهِ الْمُنْتَجِبِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

"There is no creature or entity worthy of worship except for Allāh, Muḥammad is the Messenger of Allāh and may the blessings of Allāh be upon the best of His creations and the Light of His Divine Throne, the best of Prophets and those who were sent (to guide humanity), our beloved, our leader, our support, our intercessor and our master, Muḥammad and upon his family and his select, distinguished companions. May Your mercy be upon them all O' the Most Merciful of the Merciful Ones!"



CHAPTER 2 SUPPLICATIONS FOR A SAFE PREGNANCY

Contents: This section contains a selection of verses of the Noble Qur'an and supplications which a pregnant woman has been encouraged to read and keep with herself for protection during the pregnancy and to avoid a miscarriage or still birth. Again, it goes without saying that in addition to these tried and tested prayers and supplications, she must still regularly visit the doctor and follow her advice and guidance.



Prayer 1: For a safe pregnancy, the woman should place her hand on her stomach and recite the following name of Allāh ﷻ 99 times:

يَا مُبْدِئُ

"O' Originator"

Prayer 2: The woman should continuously recite Ayatul Kursi (Sūratul Baqarah (Chapter 2), Verse 255) for protection during her pregnancy:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ. لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ. مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ. يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ. وَلَا

يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ. وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ. وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿١﴾

"Allāh! There is no creature or entity worthy of worship except for Him - the Living, the Self-Subsisting, Eternal. No slumber can seize Him, nor can sleep. To Him belongs all things in the Heavens and on the Earth. Who is there who can intercede in His presence except as He permits? He knows what is before, after and behind His creations. None shall encompass any of His knowledge except as He permits. His Throne extends over the Heavens and the Earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme (in Glory)."

Prayer 3: The Four "Qul" Sūrah (those which start with the imperative verb of "Say") should be recited regularly by the woman for a safe pregnancy:

Sūratul Kāfirūn (Chapter 109):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مِّمَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Say: O' Unbelievers (1)! I do not worship that which you worship (2), Nor do you worship Whom I worship (3)! Nor am I going to worship that which you worship (4), Nor are you going to worship Him whom I worship (5). You shall have your Dīn (religion) and I shall have my Dīn (religion) (6)."

Sūratul Ikhlas (Chapter 112):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ
يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Say: He, Allāh, is One (1). Allāh is He on Whom all depend upon (but He depends on none) (2). He begets not, nor is He begotten (3). And there is none like Him (4)."

Sūratul Falaq (Chapter 113):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with the Lord of the Dawn (1), from the mischief of created things (2), And from the mischief of darkness as it spreads (3), And from the mischief of those who practice secret arts (4), And from the mischief of the envious one when he practices envy (5)."

Sūratun Nās (Chapter 114):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 ﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي
 صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with the Lord and Cherisher of Mankind (1), the King of Mankind (2), the God of Mankind (3), from the mischief of the whisperer (of evil), who withdraws (after his whisper) (4), (the same) who whispers into the hearts of Mankind (5), from amongst the jinn and Mankind (6)."

Prayer 4: The following name of Allāh ﷻ should be recited regularly:

يَا بَرُّ
 "O' Righteous One"

Prayer 5: Sūratul Qadr (Chapter 97) should be recited continuously by the woman during the course of her pregnancy:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
 ﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ وَ

الرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّى
 مَطْلَعِ الْفَجْرِ ﴿٥﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. We have indeed revealed this (Message) in the Night of Power (1), and what will explain to you what the Night of Power is (2)? The Night of Power is better than a thousand months (3). Therein come down the Angels and the Spirit by Allāh's permission with every command (4). Peace! This is until the break of morning (5)!"

Prayer 6: Sūratul Fātiḥa (Chapter 1) should be recited continuously by the woman during her entire pregnancy:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
 مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ إِهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful (1). All Praise belongs to Allah, the Cherisher and Sustainer of the Universe (2), the Most Gracious, the Most Merciful (3), Master of the Day of Judgement (4). You alone do we worship, and from You alone do we seek assistance (5). Keep us on the straight path (6). The path of those on whom You have bestowed Your blessings, not those upon whom is Your wrath, nor those who have gone astray (7)."

Prayer 7: The following name of Allāh ﷻ should be recited 121 times daily by the woman:

يَا قَوِيُّ

"O' Powerful One"

Prayer 8: Sūrah Yūsuf (Chapter 12) of the Noble Qur'an should be recited continuously by the woman during her pregnancy.

Prayer 9: For 40 days straight, verse 36 of Sūrah Yāsīn (Chapter 36) should be recited forty (40) times each day by the woman over a glass of water and then the woman should drink this water:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنَ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

"Glory be to Him Who created pairs of all things of what the Earth grows, and of their kind (humanity) and that of what they do not know."

Prayer 10: The following verse of the Qur'an, verse 26 of Sūratul Naml (Chapter 27), should be recited one thousand times (1,000) over a glass of water by the woman, and then she should drink this water:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

"Allah, there is creature or entity worthy of worship except for Him: He is the Lord of the Mighty Throne (Power)."

Prayer 11: Verses 91 to 93 of Sūratul Anbiyā (Chapter 21) should be written with a pen on a piece of paper and then worn (around the neck in a locket) by the woman for 40 consecutive days:

﴿وَأَلْتِي أَحْصَنْتَ فَرَجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاغِبُونَ ﴿٩٣﴾﴾

"And remember her (Mariam) who had guarded her chastity then We breathed into her of Our spirit and We made her and her son (Prophet Isā) a sign for all people ﴿91﴾. Verily this is your Nation, one Nation and I am your Lord therefore worship Me alone ﴿92﴾. But they have rent asunder their matter amongst themselves into sects, and all shall be brought back to Us ﴿93﴾."

Prayer 12: The following names of Allāh ﷻ should be recited over a glass of water by the woman (in the number specified underneath) and then she should drink this:

يَا مُصَوِّرُ

"O' Fashioner"
21 times

يَا بَرُّ

"O' Good"
21 times

يَا قُدُّوسُ

"O' Sacred"
11 times

Prayer 13: Sūratul Bayyinah (Chapter 98) should constantly be recited by the woman. It can also be written with a mixture of saffron and water on a piece of paper, washed with pure water and then that water should be given to the woman to drink:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾ وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Those who disbelieved from among the People of the Book and the Polytheists could not have separated (from the faithful) until there had come to them the clear evidence ﴿1﴾. A Messenger from Allāh, reciting to them pure pages ﴿2﴾. Wherein are all the right ordinances ﴿3﴾. And those who were given the Book did not become divided except after clear evidence had come to them ﴿4﴾. And they were not enjoined anything except that they should serve Allāh, being sincere to Him in obedience, upright, and to keep up Ṣalāt and pay the Zakāt, and that is the right religion ﴿5﴾. Surely those who disbelieve from among the People of the Book and the Polytheists shall be in the fire

of hell, abiding therein - they are the worst of men ﴿6﴾. (As for) those who believe and do good, surely they are the best of men ﴿7﴾. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever. Allāh is well pleased with them and they are well pleased with Him. That is for him who fears his Lord ﴿8﴾."

Prayer 14: The following verses of the Noble Qur'ān should be written by the woman with a mixture of saffron and water on a piece of paper and then she should wear it around the stomach until the end of her pregnancy. It is best to wrap this writing in a cloth since it is forbidden to touch the verses of the Qur'ān without Wudhū:

a) Sūratul Anbiyā (Chapter 21), Verse 1:

﴿إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

"The (Day of) Reckoning has drawn near to mankind, and in heedlessness are they turning aside (from it)."

b) Sūrah Yāsīn (Chapter 36), Verse 36:

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

"Glory be to Him who created pairs of all things of what the Earth grows, and of their kind (humanity) and that of which they do not know."

c) Sūrah Yūsuf (Chapter 12), Verse 64:

﴿قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"He (Ya'qūb) said: 'I can not trust in you with respect to him (Benyamīn), except as I trusted you with respect to his brother (Yūsuf) before. But Allāh is the Best Protector, and He is the Most Merciful of those who are able to show mercy.'"

d) Sūratul Ra'd (Chapter 13), Verse 8:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

"Allāh knows what every female carries and that of which the wombs fall short of completion (through a miscarriage) and that which grow (to full term). And with Him, there is a measure of everything."

Prayer 15: For the safety of the child (in the womb) and the mother (during the pregnancy) and to ensure that there is no miscarriage, a portion of verse 64 of Sūrah Yūsuf (Chapter 12) and verse 8 of Sūratul Ra'd (Chapter 13) should be written with a mixture of saffron and water on a piece of paper, wrapped inside a cloth, and then tied around the abdomen of the mother:

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"But Allāh is the Best Protector and He is the Most Merciful of those who are able to show mercy."

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

"Allāh knows what every female carries and that of which the wombs fall short of completion (through a miscarriage) and that which grow (to full term). And with Him, there is a measure of everything."

Prayer 16: To remain safe from the misfortune of a miscarriage or premature birth, a cotton thread should be cut equal to the mother's height. This thread should then be dyed in saffron water and nine knots should be tied in it. Then, verses 127 and 128 of Sūratul Nahl (Chapter 16) should be recited over each knot separately and blown onto every knot. This string should then be worn by the woman in an amulet around the neck:

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾﴾

"Be patient (O' Muḥammad) and your patience is only with (the help of) Allāh and do not grieve for them and do not be distressed because of what they devise. ﴿127﴾ Verily Allāh is with those who safeguard themselves against evil and (He is with) those who perform good deeds. ﴿128﴾"

Prayer 17: If a woman has had miscarriages in the past, then the following supplication, which is a combination of three separate verses of the Qur'an, should be written and kept with her so that she will be protected from having further miscarriages both now and in the future, by the permission of Allāh ﷻ. These verses are from Sūratul Tāriq (Chapter 86), Verses 4-6, and Sūrah Yūsuf (Chapter 12), Verse 64.

﴿إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦٤﴾ ﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"There is no human soul except that there is a Guardian over it. So then let the man look at from where he was created. He has been

created from an emitted drop of sperm.﴾ ﴿So then Allāh is the Best of Protectors and He is the Most Merciful of those who are able to show mercy.﴾”



CHAPTER 3
VARIOUS SUPPLICATIONS
TO BE READ DURING PREGNANCY

Contents: During the pregnancy, there are many things which a woman can perform to help her child become a righteous and pious believer. This section contains *some* of the supplications which will not only inspire the mother to remain on the sublime path of Islām, but will also act as a spiritual light for the baby to keep him/her on the 'Natural Religion' of al-Islām. It goes without saying that a woman must not simply 'recite' these supplications, rather, she must also act according to the injunctions and lessons found within them and must also follow the teachings of Islām in all aspects of her life.



Prayer 1: The recitation of Sūrah Mariam (Chapter 19) daily will make the child righteous and pious, Inshā-Allāh.

Prayer 2: The following prayers and supplications should be read by the woman a minimum of forty (40) times each, during the course of her pregnancy:

- a) Sūrah Yāsīn (Chapter 36) should be recited upon a pomegranate, and then eaten by the woman.
- b) Sūrah Yūsuf (Chapter 12) should be recited upon an apple, and then eaten by the woman.
- c) Sūratul Anbiyā (Chapter 21) should be recited once a week.

- d) The entire Qur'an should be recited at least once during the course of one's pregnancy with the reward of this recitation being offered as a gift to the 12th Imām, al-Ḥujjat ibn al-Ḥasan al-'Askari عليه السلام.
- e) Recitation of Du'ā at-Tawassul.
- f) Recitation of Ziyārat-e-Āle Yāsīn.
- g) Du'ā al-'Ahd [Pledge of Allegiance to the 12th Imām] should be recited for forty consecutive days.
- h) Ṣalātul Lail should be performed as much as possible during the pregnancy, but at least forty times.
- i) Ziyāratul Jāmiyah al-Kabirah should be recited.
- j) Ziyārat-e-'Āshurā with Du'ā Alqamah should be recited.

NOTE: The one hundred salutations and curses should also be read to 'complete' this Ziyārat and Du'ā (however if one can not recite them one hundred times each, then even ten times each will suffice).

- k) Du'ā Kumayl should be recited every Thursday night.
- l) Du'ā an-Nudbah should be recited every Friday Morning (after sunrise, but before noon time).
- m) The woman should perform a Jumu'ah Ghusl every Friday before the time of Zuhr Ṣalāt.
- n) Du'ā as-Samāt should be recited every Friday evening just before sunset.

Prayer 3: From the seventh month onwards, the woman should eat one almond everyday.

Prayer 4: In addition to these, the woman should also listen to the Qur'an on a continuous basis and other supplications. She should also busy herself with listening to lectures from Muslim scholars, and have positive thoughts at all times, as all of these acts have a very profound effect on the fetus.



CHAPTER 4 SUPPLICATIONS FOR A SAFE AND EASY DELIVERY

Contents: The delivery is perhaps the most difficult time during a woman's life, and it is for this reason that we are told that when a woman comes out of this stage, she is purified from all of her sins! In order for the woman to remain well during this critical period in her life, the supplications mentioned in this Chapter should be followed as much as possible. These prayers and supplications can be recited by the husband or the person who is in the delivery room with the woman.



Prayer 1: The following supplication, which is taken from four separate verses of the Noble Qur'an, should be written on a piece of paper, wrapped in some cloth and then tied to the right leg of the mother at the time of delivery. **This should be removed immediately after the baby is born.** These supplications come from: Sūratul Fātiḥa (Chapter 1), Verse 1; Sūratul Aḥqāf (Chapter 46), Verse 35; Sūratul Nāziyāt (Chapter 79), Verse 46; Sūrah Āle Imrān (Chapter 3), Verse 35:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ ﴿ كَانَتْهُمْ يَوْمَ يَرُونَ مَا
يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ﴾ ﴿ كَانَتْهُمْ يَوْمَ

- d) The entire Qur'an should be recited at least once during the course of one's pregnancy with the reward of this recitation being offered as a gift to the 12th Imām, al-Ḥujjat ibn al-Ḥasan al-'Askari عليه السلام.
- e) Recitation of Du'ā at-Tawassul.
- f) Recitation of Ziyārat-e-Āle Yāsīn.
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Prayer 1: The following supplication, which is taken from four separate verses of the Noble Qur'an, should be written on a piece of paper, wrapped in some cloth and then tied to the right leg of the mother at the time of delivery. **This should be removed immediately after the baby is born.** These supplications come from: Sūratul Fātiḥa (Chapter 1), Verse 1; Sūratul Aḥqāf (Chapter 46), Verse 35; Sūratul Nāziyāt (Chapter 79), Verse 46; Sūrah Āle Imrān (Chapter 3), Verse 35:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ ﴿ كَانَتْهُمْ يَوْمَ يَرُونَ مَا
يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ﴾ ﴿ كَانَتْهُمْ يَوْمَ

يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحِيهَا ﴿٢٣﴾ إِذْ قَالَتْ امْرَأَتُ
عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا ﴿٢٤﴾

“In the Name of Allāh, the Most Gracious, the Most Merciful.” ﴿On the Day when they shall see what they were promised, they shall be as if they had not tarried save an hour of the day.﴾ ﴿On the Day when they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.﴾ ﴿When a woman of Imrān said: ‘My Lord! Surely I vow to You what is in my womb to be devoted (to Your service).﴾”

Prayer 2: The following verse of the Qur’ān from Sūrah Mariam (Chapter 19), Verse 23, should be recited over the pregnant woman at the time of delivery:

﴿فَاجْتَاهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي
مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا
تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزِي إِلَيْكِ بِجِدْعِ
النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾﴾

“And the throes (of childbirth) compelled her (Mariam) to betake herself to the trunk of a palm tree. She said: ‘Oh, would that I had died before this, and had been a thing quite forgotten ﴿23﴾!’ Then (the child) called out to her from beneath her: ‘Grieve not, surely your Lord has made a stream to flow beneath you ﴿24﴾; And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates ﴿25﴾.’”

Following this, verse 78 of Sūratul Nahl (Chapter 16) and the short supplication which follows should be read out loudly to the woman:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَ
جَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١﴾﴾ كَذَلِكَ أَخْرَجُ أَيُّهَا الطَّلُقُ أَخْرُجْ بِإِذْنِ اللَّهِ

“And Allāh has brought you forth from the wombs of your mothers - you did not know anything. And He gave you hearing and sight and hearts that perhaps you may give thanks.﴾ Thus, come out (of the womb) O’ you child, come out (of the womb) by the permission of Allāh.”

Prayer 3: For a speedy delivery, the following supplication should be written on animal skin or a piece of paper, wrapped in some cloth and then tied around the pregnant woman. In the place of the words in parenthesis, the name of the mother and her father should be mentioned (for example if the woman’s name is Khadijah and her father’s name is ‘Alī, at this point in the Du‘ā, you would write, ‘Khadijah binte (daughter of) ‘Alī’):

اللَّهُمَّ فَارِجَ الْهَمِّ وَكَاشِفَ الْغَمِّ وَرَحْمَنُ الدُّنْيَا وَالْآخِرَةِ
وَ رَحِيمُهُمَا إِرْحَمِ (Name of woman and her father) رَحْمَةً تُغْنِيهَا بِهَا
عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ تَفْرِقْ بِهَا كُرْبَتَهَا وَ تَكْشِفْ بِهَا
غَمَّهَا وَ تُبَسِّرْ وِلَادَتَهَا وَقْضِي بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ
وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

“O’ Allāh, the One who Frees from Grief and the Unveiler of Sorrow and the Most Merciful of this world and the next world and the Most Compassionate of both - have mercy upon [here, the names of the woman and her father would be mentioned] a mercy which would make her needless of mercy from all of Your creations. Separate from her, her distress and unveil from her, her grief; and make the

delivery of her child an easy one and decide between them with the Truth and they do not do any oppression in the least and it is shall then be said that, All the Praise belongs solely to Allāh, the Lord of the Universe."

This must be removed immediately after the delivery of the child.

Prayer 4: For a quick delivery, the following four verses of the Noble Qur'an should be written on animal skin or a piece of paper, wrapped in some cloth and then tied around the pregnant woman. **Immediately after delivery, this should be removed from the woman.** This prayer comes from the following verses: Sūratul Anbiyā (Chapter 21), Verse 30; Sūrah Yāsin (Chapter 36), Verse 37 and 51; Sūratul Aḥqāf (Chapter 46), Verse 35:

﴿أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾
 ﴿وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلُخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾
 ﴿و نَفِخْ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾
 ﴿كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ﴾

"Do those people who disbelieve not see that surely the Heavens and the Earth were both once one entity, and We separated them and We have made every living thing out of water – will they then not have true belief?" ﴿And His sign to you is the night as it covers up the day and then you are left in utter darkness.﴾ ﴿And We will blow the trumpet on that Day and all of the people shall come forth to their Lord from their graves.﴾ ﴿On that Day when they shall see that which they are promised (it will seem to them) as though they had tarried but an hour of the day (in the life of this world).﴾"

Prayer 5: The following supplication should be recited around the time of birth of the child for a safe and smooth delivery:

﴿اللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ﴾ وَاحِدًا
 وَحَشًا فَيَقْصُرُ شُكْرِي عَنْ تَفَكُّرِي بَلْ هَبْ لِي عَاقِبَةً صِدْقًا
 ذُكُورًا وَ إِنَاثًا أَنْسُ بِهِمْ مِنَ الْوَحْشَةِ وَ أَسْكُنْ إِلَيْهِمْ مِّن
 الْوَحْدَةِ وَ أَشْكُرْكَ عِنْدَ تَمَامِ النِّعْمَةِ يَا وَهَّابُ وَ يَا عَظِيمُ وَ
 يَا مُعَظَّمُ ثُمَّ أَعْطِنِي فِي كُلِّ عَاقِبَةٍ شُكْرًا حَتَّى تَبْلُغَنِي
 مِنْهَا رِضْوَانَكَ فِي صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ وَفَاءِ
 بِالْعَهْدِ.

"O' Allāh! Do not leave me alone (childless), for You are the Best of Inheritors." Sorrowfulness due to loneliness and a sense of abandonment made me fall short of what I should have done to thank You, but I beseech You to give me an upright and honest posterity - both male and female. On account of them, change my loneliness with companionship and let there be ease and comfort instead of desolation, so that I should thank You on the completion of the bounty, O' the Great, the Giver of Greatness. Then keep me continuously in ease and comfort till I am favoured with Your pleasure because of the truthfulness in speech, in fulfilling the trusts and allegiance to the promise made."

Prayer 6: It has been mentioned in the aḥādith that if verse 30 of Sūratul Anbiyā (Chapter 21); verses 37 to 44; and verse 51 of Sūrah Yāsin (Chapter 36) are written on one side of a piece of paper; and verse 35 of Sūratul Aḥqāf (Chapter 46); and verse 46 of Sūratul Nāziyāt (Chapter 79) are written on the other side of the paper, and then this is wrapped in a cloth and tied around the

stomach of the woman who has entered into her ninth month of pregnancy, that she will have a safe delivery, Inshā-Allah:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

"Do those people who disbelieve not see that surely the Heavens and the Earth were once both one entity and We separated them and We have made every living thing out of water - will they then not have true belief?"

﴿وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿وَ آيَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ﴾

﴿وَوَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ﴾

﴿وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَدُونَ﴾

﴿إِلَّا رَحْمَةً مِنَّا وَ مَتَاعًا إِلَىٰ حِينٍ﴾

"And a sign to them is the night - We draw forth from it the day, then lo! they are in the dark! ﴿37﴾ And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. ﴿38﴾ And (as for) the moon, We have ordained for it stages until it becomes again as an old dry palm branch (in shape). ﴿39﴾ Neither is it allowable for the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere. ﴿40﴾ And a sign

to them is that We bear their offspring in the laden ship. ﴿41﴾ And We have created for them the like of it, what they will ride on. ﴿42﴾ And if We please, We can drown them, then there shall be no protector for them, nor shall they be rescued ﴿43﴾, But (by) mercy from Us and for enjoyment till a time. ﴿44﴾"

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

"And the trumpet shall be blown, when lo, from their graves they shall hasten on to their Lord."

﴿كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ﴾

"On the Day that they shall see what they are promised it shall be as if they had not tarried save an hour of the day. A sufficient exposition! Then, shall there be any destroyed except for the transgressing people?"

﴿كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

"On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it."

﴿إِلَّا رَحْمَةً مِنَّا وَ مَتَاعًا إِلَىٰ حِينٍ﴾

"On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it."

Prayer 7: The following supplication should be written with a mixture of saffron and water on a piece of paper, wrapped in some cloth and then tied to the right arm or kept around the neck of the woman (in a locket) for the safe delivery of her child:

يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَ مُخْرِجَ النَّفْسِ مِنَ النَّفْسِ وَ
مُخْلِصَ النَّفْسِ مِنَ النَّفْسِ خَلِّصْهَا

"O' He who creates life from life; O' He who brings out life from life;
O' He who delivers life from life, deliver it (the child from the
womb)."

Prayer 8: If a woman is experiencing extreme pains during childbirth, verses 5 and 6 of Sūratul Inshirah (Chapter 94) and verses 1 and 2 of Sūratul Hajj (Chapter 22) should both be written seven times, and then this paper should be wrapped in some cloth and tied around the leg of the woman:

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ ﴾

"Verily with every difficulty there is ease ﴿5﴾. Surely, with every
difficulty there is ease (that follows) ﴿6﴾."

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾
يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ
ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ ﴾

"O people! Have Taqwā of your Lord, surely the earthquake (and
violence) of the hour (of the Day of Judgement) is a grievous thing
﴿1﴾. On the Day when you shall see every nursing woman will
forget her child and every pregnant woman shall drop her load (the
child she is carrying in her womb), and you shall see men
intoxicated, however they shall not be intoxicated but the
chastisement of Allāh will be severe ﴿2﴾."

Prayer 9: The supplication of Yastashir should be recited regularly during the pregnancy and every day in the ninth month for ease during pregnancy:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْحَقُّ الْمُبِينُ
الْمُدَبِّرُ بِلَا وَزِيرٍ وَلَا خَلْقٍ مِنْ عِبَادِهِ يَسْتَشِيرُ، الْأَوَّلُ غَيْرُ
مَوْصُوفٍ، وَالْبَاقِي بَعْدَ فَنَاءِ الْخَلْقِ، الْعَظِيمُ الرَّبُّوْبِيَّةِ، نُورُ
السَّمَاوَاتِ وَالْأَرْضِينَ وَفَاطِرُهُمَا وَمُبْتَدِعُهُمَا بِغَيْرِ عَمَدٍ
خَلَقَهُمَا وَفَتَقَهُمَا، فَتَقًا فَقَامَتِ السَّمَاوَاتُ طَائِعَاتٍ بِأَمْرِهِ وَ
اسْتَقَرَّتِ الْأَرْضُونَ بِأَوْتَادِهَا فَوْقَ الْمَاءِ.

"All Praise is due to Allāh. There is no creature or entity worthy of
worship except for Him, the Ruler, the Truth, the Manifest. He is the
Administrator without any minister and without consultation with
any of His slaves. He is the First, who cannot be described. He is
Eternal and will live forever, even after the annihilation of all
creatures. He is the greatest Cherisher and Sustainer and the Light of
the Heavens and the Earths, and their Creator and Maker out of
nothing. He created both of them (the Heavens and the Earths) and
separated them - a proper separation. The Heavens became stable in
obedience to His commandment and the Earths became fixed on the
surface of the water with their pegs."

ثُمَّ عَلَا رَبُّنَا فِي السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ
اسْتَوَى، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا

وَمَا تَحْتَ الثَّرَى، فَأَنَا أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا رَافِعَ لِمَا
وَضَعْتَ، وَلَا وَاضِعَ لِمَا رَفَعْتَ، وَلَا مُعَزِّزَ لِمَنْ أَدَلَّتْ، وَ
لَا مُدَلِّ لِمَنْ أَعَزَّزْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ
لِمَا مَنَعْتَ.

"Then our Lord the All-Merciful subdued the high Heavens and ruled from the Throne. Everything that is in Heavens and in the Earth and all that is in between them and what is below the Earth belongs to Him. So, I bear witness that verily You are Allāh. There is none to elevate what You have lowered and no one to exalt him whom You leave him in disgrace, and no one to bring into disgrace him whom You exalt and no one to prevent him upon whom You bestows Your favour and no one to bestow anything which You have withheld."

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ إِذْ لَمْ تَكُنْ سَمَاءً مَبْنِيَّةً وَ
لَا أَرْضٌ مَدْحِيَّةٌ وَلَا شَمْسٌ مُضِيئَةٌ وَلَا لَيْلٌ مُظْلِمٌ، وَلَا
نَهَارٌ مُضِيءٌ، وَلَا بَحْرٌ لُجِّيٌّ وَلَا جَبَلٌ رَاسٍ، وَلَا نَجْمٌ
سَارٍ، وَلَا قَمَرٌ مُنِيرٌ، وَلَا رِيحٌ تَهْبٌ، وَلَا سَحَابٌ
يَسْكُبُ، وَلَا بَرْقٌ يَلْمَعُ، وَلَا رَعْدٌ يُسَبِّحُ، وَلَا رُوحٌ
تَنْفَسُ، وَلَا طَائِرٌ يَطِيرُ، وَلَا نَارٌ تَتَوَقَّدُ، وَلَا مَاءٌ يَطْرُدُ.

"You are Allāh, there is no creature or entity worthy of worship except for You who existed when there was neither the stable sky, nor the broad earth, nor the brilliant sun, nor the dark night, nor the bright day, nor the vast and stormy sea, nor any sublime and stable mountain, nor any revolving planet, nor the luminous moon, nor any

blowing wind, nor any raining cloud, nor flashing lightning, nor any praising thunder, nor any breathing soul, nor any flying bird, nor any blazing fire, nor any flowing water."

كُنْتَ قَبْلَ كُلِّ شَيْءٍ، وَكَوْنْتَ كُلِّ شَيْءٍ، وَقَدَّرْتَ عَلَى كُلِّ
شَيْءٍ، وَأَبْتَدَعْتَ كُلَّ شَيْءٍ، وَأَغْنَيْتَ وَأَفْقَرْتَ وَ
أَمَتَّ وَأَحْيَيْتَ وَأَضْحَكْتَ وَأَبْكَيْتَ وَعَلَى الْعَرْشِ
أَسْتَوَيْتَ، فَتَبَارَكْتَ يَا اللَّهُ وَتَعَالَيْتَ. أَنْتَ اللَّهُ الَّذِي
لَا إِلَهَ إِلَّا أَنْتَ الْخَالِقُ الْمُعِينُ أَمْرُكَ غَالِبٌ وَعِلْمُكَ
نَافِذٌ، وَكَيْدُكَ غَرِيبٌ، وَعِدُّكَ صَادِقٌ، وَقَوْلُكَ حَقٌّ وَ
حُكْمُكَ عَدْلٌ، وَكَلَامُكَ هُدًى، وَوَحْيُكَ نُورٌ، وَ
رَحْمَتُكَ وَسِعَةٌ، وَعَفْوُكَ عَظِيمٌ، وَفَضْلُكَ كَثِيرٌ، وَ
عَطَاؤُكَ جَزِيلٌ، وَحَبْلُكَ مَتِينٌ، وَإِمْكَانُكَ عَتِيدٌ، وَ
جَارُكَ عَزِيزٌ، وَبَأْسُكَ شَدِيدٌ، وَمَكْرُكَ مَكِيدٌ.

"You existed before the existence of everything, and You created everything and You controlled everything and You originated everything. You enriched some and reduced others to poverty, caused some to die and brought others to life, and made some people glad and others weep. Verily You rule from the Throne. You are of vast blessing, O' Allāh, You are Great and Supreme. You are Allāh and there is no creature or entity worthy of worship except for You. You are the Perpetual Creator and the Supporter. Your Decree is Overpowering and Your Knowledge is Operative. Your Strategy is Wonderful; Your Promise is True; Your Word is Right; Your Command is Just; Your Utterance is Right Guidance; Your Revelation

is Light; Your Mercy is Vast and Abundant; Your Forgiveness is Superb; Your Grace is Excessive; Your Gift is most Respectable; Your Cord is Strong; Your Might is Ever Ready; Your Responsibility is Powerful; Your Wrath is Severe; and Your Stratagem is Entrapping."

أَنْتَ يَا رَبِّ مَوْضِعُ كُلِّ شَكْوَى، وَ حَاضِرُ كُلِّ مَلَأٍ، وَ
شَاهِدُ كُلِّ نَجْوَى، مُنْتَهَى كُلِّ حَاجَةٍ، مُفْرَجُ كُلِّ حُزْنٍ،
غَنَى كُلِّ مَسْكِينٍ، حِصْنُ كُلِّ هَارِبٍ، أَمَانُ كُلِّ خَائِفٍ،
حِرْزُ الضُّعْفَاءِ، كَنْزُ الْفُقَرَاءِ، مُفْرَجُ الْغَمِّاءِ، مُعِينُ
الصَّالِحِينَ، ذَلِكَ اللَّهُ رَبُّنَا، لَا إِلَهَ إِلَّا هُوَ.

"O Lord! With You are lodged all complaints. You are present in all gatherings; the Witness of all secrets; the Ultimate Goal of all supplications; the Expeller of all sorrows; the Affluence of every needy person; the Stronghold for every refugee; the Security for everyone who is terror-stricken; the Shield for the weak; the Treasure for the indigent; the Destroyer of griefs; the Helper of the virtuous. Such is Allāh, our Lord. There is no creature or entity worthy of worship except for Him."

تَكْفِي مِنْ عِبَادِكَ مَنْ تَوَكَّلَ عَلَيْكَ، وَ أَنْتَ جَارٌ مَنْ لَازِدَ بِكَ
وَ تَضَرَّعَ إِلَيْكَ، عِصْمَةٌ مَنْ اعْتَصَمَ بِكَ، نَاصِرٌ مَنْ اتَّصَرَ
بِكَ، تَغْفِرُ الذُّنُوبَ لِمَنْ أَسْتَغْفَرَكَ، جِبَارُ الْجَبَابِرَةِ،
عَظِيمُ الْعُظَمَاءِ، كَبِيرُ الْكِبْرَاءِ، سَيِّدُ السَّادَاتِ، مَوْلَى
الْمَوَالِي، صَرِيحُ الْمُسْتَصْرِحِينَ، مُنْفَسٌ عَنِ الْمَكْرُوبِينَ،

مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ، أَسْمَعُ السَّامِعِينَ، أَبْصِرُ النَّظَّارِينَ،
أَحْكُمُ الْحَاكِمِينَ، أَسْرِعُ الْحَاسِسِينَ، أَرْحَمُ الرَّاحِمِينَ، خَيْرُ
الْغَافِرِينَ، قَاضِي حَوَائِجِ الْمُؤْمِنِينَ، مُغِيثُ الصَّالِحِينَ. أَنْتَ
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ.

"You satisfy those of Your slaves that trust You alone. You are the Protector of him who is firmly attached to You and humiliates himself before You; You are a Shield for him who seeks refuge with You; You are the Help of him who looks up to You for help; You are the Forgiver of Sins for him who begs Your pardon; You are the Complier of the tyrant; You are the Most Grand of the grand; You are the Most Great of the great; You are the Master of masters; You are the Lord of lords; You are the Succour of the grieved; You are the Helper of those crying for help; You are the Responder to the call of the distressed; You are the Best of all listeners; You are the Best of all observers; You are the Best of all judges; You are the Quickest of all reckoners; You are the Most Merciful of all the merciful; You are the Best of all forgivers; You are the Satisfier of the needs of the faithful and You are the Hearer of the appeals of the virtuous. You are Allāh, there is no creature or entity worthy of worship except for You. You are the Cherisher and Sustainer of all the worlds."

أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ.
وَ أَنْتَ الرَّبُّ وَ أَنَا الْعَبْدُ. وَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ. وَ
أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ. وَ أَنْتَ الْجَوَادُ وَ أَنَا الْبَخِيلُ. وَ
أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ. وَ أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ. وَ
أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ. وَ أَنْتَ السَّيِّدُ وَ أَنَا الْعَبْدُ. وَ أَنْتَ

الْغَافِرُ وَ أَنَا الْمُسِيءُ. وَ أَنْتَ الْعَالِمُ وَ أَنَا الْجَاهِلُ. وَ أَنْتَ
الْحَلِيمُ وَ أَنَا الْعَجُولُ. وَ أَنْتَ الرَّحْمَنُ وَ أَنَا الْمَرْحُومُ. وَ
أَنْتَ الْمُعَافِي وَ أَنَا الْمُبْتَلَى. وَ أَنْتَ الْمُجِيبُ وَ أَنَا الْمُنْضَطَّرُ.

"You are the Creator and I am the created; You are the Master and I am the servant; You are the Lord and I am the slave; You are the Provider while I am the one provided (with sustenance); You are the Giver while I am the beggar; You are the Generous while I am the miser; You are the Mighty while I am the weak; You are the Noble while I am the humble; You are the Independent while I am the needy; You are the Master while I am the slave; You are the Forgiver of Sins while I am the sinful; You are the Omniscient while I am the ignorant; You are the Forbearing while I am the hasty; You are the All-Merciful and I have been treated with mercy; You are the Provider of Safety but I am involved in suffering; You are the Responder and I am the distressed."

وَ أَنَا أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُعْطِي عِبَادَكَ
بِلَا سُؤَالٍ، وَ أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الْأَحَدُ الْمُتَفَرِّدُ
الْصَّمَدُ الْفَرْدُ وَ إِلَيْكَ الْمَصِيرُ، وَ صَلَّى اللَّهُ عَلَي مُحَمَّدٍ وَ
أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَ أَغْفِرْ لِي ذُنُوبِي وَ اسْتُرْ عَلَيَّ
عُيُوبِي وَ افْتَحْ لِي مِنْ لَدُنْكَ رَحْمَةً وَرِزْقًا وَاسِعًا يَا أَرْحَمَ
الرَّاحِمِينَ. وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ حَسْبُنَا اللَّهُ وَ نِعْمَ
الْوَكِيلُ. وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

"And I bear witness that verily You are Allāh, there is no creature or entity worthy of worship except for You. You bestow favours upon

Your slaves even without their asking. And I bear witness that verily You are Allāh, the One, the Peerless, the Unique, the Independent, the Single, and verily to You we must all return. May the blessings of Allāh be upon Muḥammad and his family - the holy and the pure. O' Lord, forgive my sins and keep my faults concealed and extend to me Your special mercy and abundant sustenance, O' the All-Merciful! All praise is due to Allāh, the Cherisher and the Sustainer of all the worlds, and Allāh is sufficient for us and (He is the) excellent Protector. There is neither might, nor power except with Allāh the Great, the Exalted."



CHAPTER 5
SUPPLICATIONS TO
ASSIST IN BREASTFEEDING

Contents: For many women, breastfeeding is sometimes a challenge and can be quite difficult. In addition to resorting to natural medication and other treatments for the production of milk, the following supplications can also be relied upon to assist in the production of milk to feed the baby with – which the aḥādīth term as being a right of the child for two years. One thing which the mother should keep in mind is the importance of reciting:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'In the Name of Allāh, the Most Gracious, the Most Merciful' before nursing the child which carries with it, many spiritual bounties and blessings.



Prayer 1: To increase the milk of the mother, write Sūratul Hijr (Chapter 15) or Sūrah Yāsīn (Chapter 36) with a mixture of saffron and rose water on a piece of paper, wash it with pure water and then give this water to the mother to drink.

Prayer 2: Write verse 21 of Sūratul Mu'minūn (Chapter 23) with a mixture of saffron and rose water on a piece of paper, wash it with pure water and then give it to the mother to drink:

﴿ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴾

“And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies (milk), and you have in them many advantages and of them you eat.”

Prayer 3: To increase the milk of the mother, write verses 8 and 9 of Sūratul Ra'd (Chapter 13) on a piece of paper, wrap it in cloth, and then tie it on the right arm of the mother:

﴿ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا
تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمَقْدَارٍ ﴿٨﴾ عَالِمُ الْغَيْبِ وَ
الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾ ﴾

“Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him for everything. ﴿8﴾ The Knower of the Unseen and the Seen, the Great, the Most High. ﴿9﴾”

Prayer 4: To increase the milk of the mother, write the above mentioned verses (mentioned in Prayer 3) with saffron on a plate of china and then wash it with pure water and give this water to the mother to drink.

Prayer 5: The final prayer of this Chapter is beneficial if the baby does not take to the breast with ease. It has been narrated that if Sūratul Burūj (Chapter 85) is written on paper, kept in an amulet and then worn by the baby, he or she will take to breastfeeding with ease.



CHAPTER 6 RECOMMENDED ACTS AFTER BIRTH

Contents: There are numerous recommended things to be done after the birth of a child – all of which are found in the Noble Āḥādith of the Prophet of Islām ﷺ and his righteous successors. Most of these acts have been mentioned in this Chapter along with the Āḥādith which show the importance of these various actions.



There are eight items mentioned in the books of upbringing children which should be carried out after a child is born and they are the following:

Recommended Act 1: The very first thing to do when a child is born is to recite Adhān in the right ear of the baby and Iqāmah in the left ear of the newborn:

قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّنْ فِي أُذُنِهِ الْيُمْنَىٰ بِأَذَانِ
الصَّلَاةِ وَلْيُيَقِّمْ فِي أُذُنِهِ الْيُسْرَىٰ فَإِنَّهَا عِصْمَةٌ مِنَ الشَّيْطَانِ الرَّجِيمِ.

The Messenger of Allāh ﷺ has said: “The person who has a child born to him must recite the call to Ṣalāt (the Adhān) in his right ear and the Iqāmah in the left ear since this act will protect the child from the cursed Shaiṭān.”

Recommended Act 2: Giving the newborn baby a Ghushl is also a highly recommended act to be carried out (as long as it is medically safe and would not be harmful to the baby):

قَالَ جَعْفَرُ ابْنُ مُحَمَّدٍ الصَّادِقُ عليه السلام: غُسْلُ الْمَوْلُودِ وَاجِبٌ

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said: "It is obligatory to give the newborn child a Ghusl."

Recommended Act 3: A little bit of dirt from the grave of Imām Ḥusain ibne 'Alī ash-Shahīd عليه السلام should be rubbed onto the gums of the child (mixed with water from the Euphrates River in 'Irāq – if available):

قَالَ مُحَمَّدُ ابْنِ عَلِيِّ الْبَاقِرِ عليه السلام: حَنَّكُوا أَوْلَادَكُمْ بِسَمَاءِ الْفُرَاتِ وَ بَتْرَبَةِ الْحُسَيْنِ عليه السلام فَإِنْ لَمْ يَكُنْ فِيمَاءِ السَّمَاءِ.

Imām Muḥammad ibne 'Alī al-Bāqir عليه السلام has said: "Give your children water from the River of Furāt (Euphrates) and dirt from the grave of al-Ḥusain (peace be upon him), and if you can not get the water of al-Furāt, then use the water which falls from the sky (rain)."

Recommended Act 4: It is has been narrated that one should name the baby while it is in the womb, but it is better that one announces this name to others on the seventh day after birth:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ابْنِ أَبِي طَالِبٍ عليه السلام: سَمُّوا أَوْلَادَكُمْ قَبْلَ أَنْ يُوَلَّدُوا.

Amīrul Mo'minīn 'Alī ibne Abī Ṭālib عليه السلام has said: "Name your children before they are born (while they are in the womb)."

Recommended Act 5: It is highly recommended to have a Walimah or dinner on the seventh day after the birth of a child in which family and friends are invited to share in the auspicious occasion of the newborn coming into the world. The ḥadīth also tells us that in order for this recommended act to be fulfilled, a

⁹ The meaning of obligatory (wājib) in this ḥadīth is a highly recommended act and not 'obligatory' as in the Jurisprudential sense of the word. (Tr.)

minimum of ten people should be invited – from among the 'rich' and 'poor' of the community, so that all can equally take part and celebrate this blessed occasion:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَا وَلِيمَةَ إِلَّا فِي خَمْسٍ: فِي عُرْسٍ أَوْ فِي خُرْسٍ أَوْ عَذَارٍ أَوْ وَكَازٍ أَوْ رِكَازٍ فَالْعُرْسُ التَّزْوِيجُ وَالْخُرْسُ النَّفْسُ بِالْوَلَدِ وَالْعَعْدَرُ الْخِتَانُ وَالْوِكَازُ الرَّجُلُ يَشْتَرِي الدَّارَ وَالرِّكَازُ الرَّجُلُ يَقْدَمُ مِنْ مَكَّةَ.

The Messenger of Allāh صلى الله عليه وسلم has said: "There is no Walimah except for five occasions: In the 'Urs or the Khurs or the Idhār or the Wikāz or the Rikāz. So then as for the 'Urs this is the marriage; and the Khurs is when a child is born; and the Idhār is at the time of circumcision (of the boy); and the Wikāz is when a person purchases a house; and the Rikāz is when a one returns home from Makkah (after performing the Hajj or Umrah)."

Recommended Act 6: The hair on the head (of the baby from in the womb) should be completely shaved off and the weight of this hair should be calculated in gold or silver, and this amount should be given in charity to the poor and needy people – this hair should then be buried in the ground. It is recommended to do this on the seventh day after birth if possible:

قَالَ مُوسَى بْنُ جَعْفَرِ الْكَاطِمِ عليه السلام: وَ يُحَلَقُ رَأْسُهُ فِي السَّابِعِ وَ يَتَصَدَّقُ بِوِزْنِهِ ذَهَبًا أَوْ فِضَّةً.

Imām Mūsā ibne Ja'far al-Kādhim عليه السلام has said: "The head (of the child) should be shaved on the seventh day after birth and Ṣadaqaḥ (charity) should be given in gold or silver for the weight of the hair."

Recommended Act 7: It is obligatory to ensure that the circumcision of the male child is performed, and it is also recommended to perform this on the seventh day after birth:

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام: إِحْتَنُوا أَوْلَادَكُمْ يَوْمَ السَّابِعِ وَلَا يَمْنَعَكُمْ حَرٌّ وَلَا بَارِدٌ فَإِنَّهُ طَهَّرَ لِلْحَسَدِ.

Amīr al Mo'minīn 'Alī ibne Abī Ṭālib عليه السلام has said: "Circumcise your (male) children on the seventh day and do not let the heat or cold (weather) prevent you from doing this since this act purifies the body."

Prayer 1: The following Du'ā should be read while the circumcision is taking place:

اللَّهُمَّ هَذِهِ سُنَّتُكَ وَ سُنَّةُ نَبِيِّكَ (صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَ
 أَتْبَاعٍ مِّنَّا لَكَ وَ لِدِينِكَ بِمَشِيَّتِكَ وَ بِإِرَادَتِكَ لِأَمْرِ
 أَرَدْتَهُ وَ قَضَاءِ حَتْمَتِهِ وَ أَمْرِ النِّفْضَتِهِ فَادْفَقْتَهُ حَرَّ الْحَدِيدِ
 فِي خِتَانِهِ وَ حِجَامَتِهِ لِأَمْرِ أَنْتَ أَعْرَفُ بِهِ مِنِّي. اللَّهُمَّ فَطَهِّرْهُ
 مِنَ الذُّنُوبِ وَ زِدْ فِي عُمُرِهِ وَ ادْفَعْ الْأَفَاتِ عَن بَدَنِهِ وَ
 الْأَوْجَاعِ عَن جِسْمِهِ وَ زِدْهُ مِنَ الْعَنِيِّ وَ ادْفَعْ عَنْهُ الْفَقْرَ
 فَإِنَّكَ تَعْلَمُ وَ أَنَا لَا تَعْلَمُ.

"O' Allāh! Surely (what we are performing) is in line with Your tradition and the tradition (Sunnah) of Your Prophet (may Your blessings be upon him and his family) - to obey You and Your religion and to fulfill Your will, intention and to carry out the rules which You have decided to make to be followed unconditionally. You have thus given him the taste of the heat of the iron through his circumcision and cupping for a matter which You definitely know better than we do. O' Allāh! Then cleanse him of sins; increase his age; and release from his body, epidemics and pains; and increase his wealth; and save him from poverty; since surely You know better and we do not know."

Recommended Act 8: An animal should be slaughtered in the name of the child for his or her protection. It is further recommended that if the child is a boy, a male animal is slaughtered; and if it is a girl, then a female animal is slaughtered. Some of this meat should be given to the poor and needy Muslims and the rest of it to others; however it should be noted that it is highly discouraged for the mother and father (and anyone who is dependent upon the father of the child for their sustenance such as parents, other children, etc...) to eat this meat:

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عليه السلام: الْعَقِيقَةُ وَاجِبَةٌ

Imām Ja'far ibne Muḥammad as-Ṣādiq عليه السلام has said: "The 'Aqiqah (slaughtering of an animal) is obligatory."¹⁰

Prayer 2: At the time of slaughtering the animal for the 'Aqiqah, the following supplication should be recited. At the end of the supplication, one should say his name and the name of his father [thus, if the father's name is Tāhir and his father's name is 'Abdullāh you would say, Tāhir ibne (the son of) 'Abdullāh). This supplication begins with Verses 78 and 79 of Sūratul An'ām (Chapter 6) followed by Verses 162 and 169 of Sūratul An'ām (Chapter 6):

﴿ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴾ ﴿ إِنِّي وَجْهَتُ
 وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ
 مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

¹⁰ The meaning of obligatory (wājib) in this ḥadīth is a highly recommended act and not 'obligatory' as in the Jurisprudential sense of the word. (Tr.)

وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿اللَّهُمَّ مِنْكَ وَإِلَيْكَ. بِسْمِ اللَّهِ وَ
 اللَّهُ أَكْبَرُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ تَقَبَّلْ
 مِنْ [Name of father and his father]

"O' my nation! Surely I disown myself from that which you associate (with Allāh)." "Surely I have turned my entire presence towards He who has brought forth the Heavens and the Earth, sincerely and I am not of those who set up partners (with Allāh). Surely my Ṣalāt and my sacrifice and my life and my death are all entirely for Allāh, the Lord of the All the Worlds, He has no partners and to this I have been commanded (to attest to) and I am the first of those who submit as Muslims." "O' Allāh! Surely this (animal) is from You and it goes back to You in the Name of Allāh and Allāh is greater than any description which can be mentioned of Him. O' Allāh! Shower your prayers upon Muḥammad and the family of Muḥammad and accept this from [At this point mention your name and your father's name.]"

Prayer 3: The following supplication should also be read while the animal is being slaughtered (whether the child is a boy or girl):

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ إِيْمَانًا بِاللَّهِ وَتَنَاءً
 عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَشُكْرًا
 لِرِزْقِ اللَّهِ وَعِصْمَةً بِأَمْرِ اللَّهِ وَمَعْرِفَةً بِفَضْلِهِ عَلَيْنَا أَهْلَ
 الْبَيْتِ.

"In the Name of Allāh and in Allāh and All Praise belongs solely to Allāh and Allāh is Greater than any description which can be mentioned of Him. With full faith in Allāh and admiration upon the Messenger of Allāh (may the blessings of Allāh be upon him and his

family) and they are thankful for the sustenance of Allāh and the protection afforded by the command of Allāh and complete cognizance with His bounties upon us the Ahlul Bait."

If the child is a boy, then the following supplication should also be said:

اللَّهُمَّ أَنْتَ وَهَبْتَ لَنَا ذَكَرًا وَ أَنْتَ أَعْلَمُ بِمَا وَهَبْتَ، وَ مِنْكَ
 مَا أَعْطَيْتَ وَ لَكَ مَا صَنَعْنَا فَتَقَبَّلْهُ مِنَّا عَلَى سُنَّتِكَ وَ سُنَّةِ
 رَسُولِكَ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ) وَ أَخْسِرُ عَنَّا
 الشَّيْطَانَ الرَّجِيمَ، لَكَ سَفَكْتُ الدِّمَاءَ لَا شَرِيكَ لَكَ وَ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"O' Allāh! You have gifted us with a son and You know better what You have gifted us than even we know and back to You is that which You have granted to us and back to You is that which we make - so then accept from it (this sacrifice) from us upon Your Tradition (Sunnah) and the Tradition (Sunnah) of Your Messenger (may the blessings of Allāh be upon him and his family) and keep us distanced from the stoned Shaitān. For You the blood (of this animal) has been spilt, and You have no partners and all the Praise belongs solely to Allāh, the Lord of all the Worlds."

Prayer 4: The follow supplication should also be recited at the time of the slaughtering of the animal. When one reaches to the square brackets, you would say the name of the child and his or her father [for example if the child's name is Jābir and his father's name is Kumayl, then you would say: Jābir ibne (the son of) Kumayl] and then continue on with the rest of the supplication. The first version of the supplication is for a boy, the second supplication is if the child is a girl.

[Name of child and his father] بِسْمِ اللَّهِ وَ بِاللَّهِ. اللَّهُمَّ هَذِهِ عَقِيْقَةٌ عَنْ
لَحْمِهَا بَلْحَمِهِ وَ دَمِهَا بِدَمِهِ وَ عَظْمِهَا بِعَظْمِهِ. اللَّهُمَّ اجْعَلْهَا
وَقَاءً لَهُ بِآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

"In the Name of Allāh and by Allāh, this Aqīqah (slaughtering of an animal) is for (name of the child and his father's first name). Its flesh instead of his flesh; its blood instead of his blood; its bones instead of his bones are all offered to You. O' Allāh! accept it for that by which this child may be protected and preserved, in the name of the progeny of Muḥammad, blessings of Allāh be upon him and his progeny."

[Name of child and her father] بِسْمِ اللَّهِ وَ بِاللَّهِ. اللَّهُمَّ هَذِهِ عَقِيْقَةٌ عَنْ
لَحْمِهَا بَلْحَمِهَا وَ دَمِهَا بِدَمِهَا وَ عَظْمِهَا بِعَظْمِهَا. اللَّهُمَّ
اجْعَلْهَا وَقَاءً لَهَا بِآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

"In the Name of Allāh and by Allāh, this Aqīqah (slaughtering of an animal) is for (name of the child and her father's first name). Its flesh instead of her flesh; its blood instead of her blood; its bones instead of her bones are all offered to You. O' Allāh! accept it for that by which this child may be protected and preserved, in the name of the progeny of Muḥammad, blessings of Allāh be upon him and his progeny."

Recommended Act 9: The ears of the child – whether boy or girl – should be pierced as this is one of the traditions of the Prophet of Islām ﷺ and his legitimate successors عليهم السلام:

قَالَ جَعْفَرُ ابْنِ مُحَمَّدٍ الصَّادِقُ عليه السلام: نَقَتُ أُذُنَ الْعُلَامِ مِنَ السُّنَّةِ.

Imām Ja'far ibne Muḥammad as-Sādiq عليه السلام has said: "Piercing the ears (even) of the boy is from the Sunnah (of the Prophet)."



CHAPTER 7

SUPPLICATIONS TO PROTECT
THE CHILD FROM EVIL ELEMENTS

Contents: In many instances, we are told in the Noble Qur'an that we must constantly seek protection with Allāh ﷻ from the Shaiṭān [Devils] among the Jinn and Mankind and what better way than thru prayers and supplications – for surely no physical weapon exists to defeat the forces of Iblis! This section contains beneficial weapons to guard a child from the evil forces around him or her and to keep the child secure and under the constant protection of Allāh ﷻ.



Prayer 1: Sūratul Wāqiyah (Chapter 56) should be written with a mixture of saffron and water on a piece of paper, wrapped in cloth and tied or kept with the baby to protect him or her from misfortunes, accidents and any other sort of mischief.

Prayer 2: Sūratul Balad (Chapter 90) should be written with a mixture of saffron and water on a piece of paper, wrapped in cloth and tied or kept with the baby to protect him or her from the evil and malevolence of others:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿ لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدِ
﴿٣﴾ وَمَا وُلَدٍ ﴿٤﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٥﴾ ﴾

﴿١﴾ أَيَحْسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ ﴿٢﴾ يَقُولُ أَهْلَكْتُ مَالًا
 لُبَدًا ﴿٣﴾ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٤﴾ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
 ﴿٥﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٦﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٧﴾ فَلَا أُقْتَحَمُ
 الْعُقَبَةَ ﴿٨﴾ وَ مَا أَدْرَاكَ مَا الْعُقَبَةُ ﴿٩﴾ فَكُ رَقَبَةً ﴿١٠﴾ أَوْ إِطْعَامٌ
 فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١١﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٢﴾ أَوْ مِسْكِينًا
 ذَا مَتْرَبَةٍ ﴿١٣﴾ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ
 وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٤﴾ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٥﴾ وَ
 الَّذِينَ كَفَرُوا بآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٦﴾ عَلَيْهِمْ نَارٌ
 مُؤَصَّدَةٌ ﴿١٧﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. Nay! I swear by this city ﴿1﴾. And you shall be made free from obligation in this city ﴿2﴾. And the begetter and whom he begets ﴿3﴾. Certainly We have created man to be in distress ﴿4﴾. Does he think that no one has power over him ﴿5﴾? He shall say: I have wasted much wealth ﴿6﴾. Does he think that no one sees him ﴿7﴾? Have We not given him two eyes ﴿8﴾, and a tongue and two lips ﴿9﴾, and pointed out to him the two conspicuous ways (of right and wrong) ﴿10﴾? But he would not attempt the uphill road ﴿11﴾, and what will make you comprehend what the uphill road is ﴿12﴾? (It is) the setting free of a slave ﴿13﴾, or the giving of food in a day of hunger ﴿14﴾ to an orphan, having relationship ﴿15﴾, or to the poor man lying in the dust ﴿16﴾. Then (if he does so) he shall be one of those who believes and charges one another to show patience, and charges one another to show compassion ﴿17﴾. These are the people of the right hand ﴿18﴾. And (as for) those who disbelieve in Our communications, they are the people of the left hand ﴿19﴾. Upon them is fire closed over ﴿20﴾."

Prayer 3: To keep the child safe from an untimely death, the child or the mother should wear a locket with the following verse of the Qur'ān written 160 times on a piece of paper enclosed in it:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful"

Prayer 4: To prevent any 'evil eye' from affecting the child, the following prayer should be recited over the child. The beginning is a short prayer while the second half is verses 3 and 4 of Sūratul Mulk (Chapter 67):

اللَّهُمَّ رَبَّ مَطَرٍ حَابِسٍ وَ حَجَرٍ يَابِسٍ وَ لَيْلٍ دَامِسٍ وَ رَطْبٍ
 وَ يَابِسٍ رُدَّ عَيْنِ الْعَايِنِ عَلَيْهِ فِي كَبْدِهِ وَ نَحْرِهِ وَ مَالِهِ
 ﴿ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ
 يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِئًا وَ هُوَ حَسِيرٌ ﴾

"O' Allāh, Lord of withheld rain, and hard rock, and gloomy night, and all that is fresh, and all that is dry; (please) drive back the evil eyes to the heart, and neck, and fortunes of the sources of these evil eyes." "Then look again, can you see any disorder? Then turn back the eye again and again; your look shall come back to you confused while it is fatigued."

Prayer 5: This is another prayer for protection from the 'evil eye'. In place of the parenthesis, say the name of the child:

اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَ الْمَنَّ الْقَدِيمِ وَ الْوَجْهِ
الْكَرِيمِ ذَا الْكَلِمَاتِ التَّامَّاتِ وَ الدَّعَوَاتِ الْمُسْتَجَابَاتِ
عَافِ [Name of the child] مِنْ أَنْفُسِ الْجِنِّ وَ أَعْيُنِ الْإِنْسِ.

"O' Allāh, Possessor of the Magnificent Authority and the Eternal Blessings and the Munificent Disposition and the Possessor of all of the perfect and the accepted supplications, avert evil from [name of the child] from the evil spirits of the Jinn and the evil eyes of the people."

Prayer 6: The final supplication is verses 51 and 52 from Sūratul Qalam (Chapter 68) of the Noble Qur'an and should be continuously recited while in the child's presence. In addition, this supplication should be written on paper and kept with the child or hung up in his or her room:

﴿ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ ﴿٥٢﴾ ﴾

"And the unbelievers would almost trip you up (Muhammad) with their eyes when they hear the Message, and they say, 'Surely he has gone mad!' ﴿51﴾ But this is nothing less than a Reminder to all the worlds. ﴿52﴾"



CHAPTER 8

VARIOUS SUPPLICATIONS FOR THE CHILD

Contents: Many times during the first few years of life, the parents and the newborn baby experience many challenges and ups and downs. This final section of prayers is a collection of various supplications for issues which may come up on a day to day basis in the life of the baby – everything from sleepless nights, not walking when he/she should start to walk, speaking late in life, bed-wetting and other occurrences. These prayers should be used in collaboration with assistance from professionals in the field of child health as required.

**If the Child is Sick**

Prayer 1: The following supplications should be read over the child if he (or she) is sick:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ عَيْنٍ حَاسِدٍ. اللَّهُ يَشْفِيكَ

"I begin in the Name of Allāh. May every envious eye be lifted from you. May Allāh heal you."

أُعِيدُكَ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ
كُلِّ عَيْنٍ لَامَةٍ.

"I seek refuge of the Perfect Words of Allāh for you against all devils and venomous vermin and against all evil eyes."

To Cure Sleepless Nights and/or a Crying Baby

Prayer 2: The following supplication, which is comprised of five separate verses of the Qur'an followed by a short supplication, should be read over the baby to cure sleepless nights and his or her crying. These verses come from: Sūratul Fāṭiḥa (Chapter 1), Verse 1; Sūratul Anfāl (Chapter 8), Verse 66; Sūratul Nisā (Chapter 4), Verse 28; Sūrah Tāhā (Chapter 20), Verse 111; Sūratul Anbiyā (Chapter 21), Verse 69:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ ﴿ أَلَا أَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَ
عَلِمَ أَنَّ فِيكُمْ ضَعْفًا ﴾ ﴿ وَ خُلِقَ الْإِنْسَانُ ضَعِيفًا ﴾ ﴿ وَ
عَنَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴾ ﴿
يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴾ بِسْمِ اللَّهِ
ذِي الْعِزَّةِ وَ الْكِبْرِيَاءِ وَ النَّوْرِ، وَ صَلَّى اللَّهُ عَلَىٰ مُحَمَّدٍ وَ
آلِهِ أَجْمَعِينَ.

«In the Name of Allāh, the Most Gracious, the Most Merciful.»
«Now has Allāh reduced from you your burdens and He knows that surely you are weak, and mankind has been created in a state of weakness.» *«And the faces shall be humbled before the Living, the Self-Subsistent Allāh, and he who bears iniquity is indeed a failure.»*
«O' fire! Be a source of coolness and tranquility on Ibrāhim.» *«In the Name of Allāh the Possessor of Nobility and Greatness and Divine Light, and may the blessings of Allāh be upon Muḥammad and his family - all of them.»*

Prayer 3: If the baby is not sleeping well or crying too much, then the names of the *Companions of the Cave* (Aṣḥābul Kaḥf)¹¹ should be written on a piece of paper and kept with the child. These names are:

مكسكينا تملیخا رطیونس ینبونس
ساز یونس کشیطونس قطمیر زبان تنور

In another ḥādīth, the names are mentioned as being:

مکسلمینا ملیخا مکسینا مرطوس یوانس
اریطانس اونوس کید سططیوس قطمیر

Prayer 4: If the baby is not sleeping well or crying too much, then verses 11 and 12 of Sūratul Kaḥf (Chapter 18) should be written on a piece of paper, wrapped in a cloth and kept with the baby child:

﴿ فَضْرَبْنَا عَلَىٰ أذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ
بَعَثْنَا هُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا
أَمَدًا ﴿١٢﴾ ﴾

«So We prevented them from hearing in the cave for a number of years (11). Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained (12).»

¹¹ The story of these youths can be read in Sūratul Kaḥf - Chapter 18 of the Noble Qur'an.

Prayer 5: If the baby is not sleeping well, then verse 29 of Sūrah Yāsin (Chapter 36) should be written on a piece of paper, wrapped in a cloth and kept under the pillow or near the head of the baby:

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾

"It was nothing except for one loud cry and then lo! They were all extinct."

Prayer 6: If the baby cries 'too much', then verse 73 of Sūrah Yāsin (Chapter 36) can be written on a piece of paper, wrapped in a cloth and then kept with the child:

﴿وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ﴾

"And from them (the cows) you derive benefit and something to drink – will you then not give thanks (to Allāh)?"

Prayer 7: The following supplication which is comprised of four verses of the Qur'an and one short supplication can be written on a piece of paper and kept in a locket tied around the neck of the baby, if he or she is suffering from sleepless nights. The following prayer is a combination of: Sūratul Fātiḥa (Chapter 1), Verse 1; Sūratul Zumar (Chapter 39), Verse 42, Sūratul Kahf (Chapter 18), Verse 18; Sūratul Najm, (Chapter 53), Verses 59-61:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ بِسْمِ اللَّهِ، وَبِكَلِمَاتِ اللَّهِ
التَّامَّاتِ الْمُبَارَكَاتِ الَّتِي نَامَ بِهَا أَهْلُ الْكَهْفِ وَ
الرَّقِيمِ. ﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي
لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى﴾ ﴿وَتَحْسَبُهُمْ
أَيْقَاطًا وَهُمْ رُقُودٌ﴾ ﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ وَ
تَضْحَكُونَ وَلَا تَبْكُونَ وَأَنْتُمْ سَامِدُونَ﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful." ﴿In the Name of Allāh and with the complete, blessed words of Allāh through which the People of the Cave and Inscription went to sleep with.﴾ ﴿Allāh takes the souls at the time of their death and those who do not die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term.﴾ ﴿And you might think them awake, while they were asleep.﴾ ﴿Do you then wonder at this announcement? And will you laugh and not weep while you are indulging in varieties!﴾

Prayer 8: If Sūrah Ibrāhīm (Chapter 14) is written on a piece of white silk and then tied to the baby, he or she will stop crying and will be protected from the evil eye and will also be able to breastfeed with ease.

Prayer 9: If Sūratul Ra'd (Chapter 13) is written on a piece of paper and kept inside the crib of the baby, then the crying will stop, Inshā-Allāh.

If the Baby Becomes Frightened

Prayer 10: When a baby becomes frightened, Sūratul Zilzāl (Chapter 99) should be read out loud to the child. In addition, this Sūrah can also be written on a piece of paper, wrapped in a cloth, and kept with the baby:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿إِذَا زُلْزِلَتْ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ
 أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ
 أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ
 أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
 يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

"In the Name of Allāh, the Most Gracious, the Most Merciful. When the Earth is shaken with her (violent) shaking ﴿1﴾. And the Earth brings forth her burdens ﴿2﴾. And man says: What has befallen her ﴿3﴾? On that day she shall tell her news ﴿4﴾. Because your Lord had inspired her ﴿5﴾. On that day men shall come forth in a mixture of various types of bodies that they may be shown their works ﴿6﴾. So then he who has done an atom's weight of good shall see it ﴿7﴾. And he who has done an atom's weight of evil shall see it ﴿8﴾."

For Parents Who Want Their Child to be Intelligent

Prayer 11: If the parents desire that their child becomes very intelligent, then the blessed name of Allāh ﷻ:

الْمُقَيِّتُ

"The Maintainer"

should be recited seven times over rain water or flowing water and then the child should be given this water to drink; and through this, Inshā-Allāh, he or she will memorize whatever they hear.

Prayer 12: If one of the parents writes Sūratul Hāqqah (Chapter 69) on a piece of paper, and then washes this with water and feeds this water to the breastfeeding child, the baby will become an intelligent child.

In addition, if this Sūrah is written on a piece of paper and kept with the mother, then her child will be protected from all calamities.

Finally, if this Sūrah is written on a piece of paper and tied around the child's neck in a locket, then he or she will be protected from the evil of the Jinn and all forms of sicknesses.

For Teeth to Grow with Ease and Little Pain

Prayer 13: If Sūratul Hujurat (Chapter 49) is written on a piece of paper and washed with water and this water is used to wash the mouth of the child, then the teeth of the baby will grow with ease and very little pain, by the permission of Allāh ﷻ.

Prayer 14: If Sūrah Qaf (Chapter 50) is written on a piece of paper and washed with water and the child's mouth is washed with this water, then Inshā-Allāh, the child's teeth will come out with ease and no pain.

If the Child Does Not Start to Speak Early in Life

Prayer 15: If the child does not start to speak early in life, then the following supplication, which is comprised of five verses of the Qur'an can be written on a piece of paper and tied in a locket around the neck of the child. This prayer is comprised of the following verses of the Qur'an: Sūratul Şaffāt (Chapter 37), Verse 92; Sūratul 'Alaq (Chapter 96), Verses 1-5; Sūratul Nabā' (Chapter 78), Verse 38; Sūratul al-Fussilat (Chapter 41), Verse 21; Sūratul Anbiyā (Chapter 21), Verse 79:

﴿ مَا لَكُمْ لَا تَنْطِقُونَ ﴾ ﴿ ١ ﴾ ﴿ إِقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿ ٢ ﴾
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿ ٣ ﴾ ﴿ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿ ٤ ﴾ الَّذِي
 عَلَّمَ بِالْقَلَمِ ﴿ ٥ ﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿ ٦ ﴾ ﴿ لَا
 يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴾ ﴿ ٧ ﴾ ﴿ أَنْطَقَكَ
 اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ ﴾ ﴿ ٨ ﴾ ﴿ فَفَهَّمْنَاهَا
 سُلَيْمَانَ ﴾

«What is wrong with you that you do not speak?» «Recite in the name of your Lord who created (1) Who created man from a leech-like clot (2). Recite and your Lord is most Noble (3). The One who taught humanity by the means of the pen (4). He taught mankind that which they did not know (5).» «(On that day), None shall speak except for him whom the Most Merciful permits and who speaks a right word.» «Allāh shall make you speak as He is the One who has made everything speak.» «And so then We made Sulaymān to understand (and speak).»

Prayer 16: If a child does not begin to speak (when he or she should), then verses 74 to 78 of Sūratul An'ām (Chapter 6) should be written with saffron and water on a piece of paper and then washed with rain water. The water from this should then be fed to the child and Inshā-Allāh, he or she will soon start to speak:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ
 وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿ ٧٤ ﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ
 مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿ ٧٥ ﴾

فَلَمَّ جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
 قَالَ لَا أُحِبُّ الْآفَلِينَ ﴿ ٧٦ ﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ
 هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لئن لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ
 الْقَوْمِ الضَّالِّينَ ﴿ ٧٧ ﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا
 رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا
 تُشْرِكُونَ ﴿ ٧٨ ﴾

“And when Ibrāhīm said to his uncle Azar, ‘Do you take idols for gods? Surely I see you and your people in manifest error (74). And thus did We show Ibrāhīm the kingdoms of the Heavens and the Earth so that he might be of those who have certainty (75). So when the night over-shadowed him, he saw a star and said: ‘This is my Lord.’ So when it set, he said: ‘I do not love the setting ones. (76)’ Then when he saw the moon rising, he said: ‘This is my Lord.’ So when it set, he said: ‘If my Lord had not guided me I would certainly be of the erring people. (77)’ Then when he saw the sun rising, he said: ‘This is my Lord – this is the greatest!’ So when it set, he said: ‘O my people! Surely I am clear of what you set up (with Allah). (78)’”

If the Child Does Not Start Walking Until Late in Life

Prayer 17: If the child does not start walking until late in life, then the following two verses of the Noble Qur'an should be written with a mixture of saffron and water on a piece of paper, washed with pure water and then some of this water should be rubbed on the body of the child. A portion of this water should be given to the child to drink, and the paper which contains the writing should then be kept with the child and with the permission of Allāh ﷻ, he or she will start to walk. This supplication is

comprised of verses from: Sūrah Ṣad (Chapter 32), Verse 42; Sūratul Nūr (Chapter 24), Verse 45:

﴿ أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَ شَرَابٌ ﴾ ﴿ وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ. يَخْلُقُ اللَّهُ مَا يَشَاءُ. إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

“Strike your foot (at this location), here is a cool washing-place and a drink.” ﴿ And Allāh has created every living thing from water. So of them is that which crawls upon its stomach, and of them is that which walks upon two feet, and of them is that which walks upon four. Allāh creates what He pleases; surely Allāh has power over all things.﴾”

To Prevent Bed-Wetting

Prayer 18: To prevent a child from wetting his or her bed, the following (which is a letter that the Prophet of Islām ﷺ wrote to one of the non-Muslim nations inviting them to Islām) should be written on a piece of paper and kept with the baby:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ النَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَدَنِيِّ الْأَبْطَحِيِّ التَّهَامِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى مَنْ حَضَرَ الدَّارَ مِنَ الْعُمَّارِ. أَمَا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَيَاةِ سَعَةً فَإِنْ يَكُنْ

فَاجِرًا مُقْتَحِمًا أَوْ دَاعِيًا حَقٌّ مُبْطَلًا أَوْ مَنْ يُؤْذِي الْوَلَدَانَ وَ يُفْزِعُ الصَّبِيَانَ وَ يُنْكِيهِمْ وَ يُبَوِّلُهُمْ عَلَى الْفِرَاشِ فَلْيَتَوَصَّلُوا إِلَى أَصْحَابِ الْأَصْنَامِ وَ إِلَى عِبْدَةِ الْأَوْثَانِ وَ لِيُخَلُّوا عَنْ أَصْحَابِ الْقُرْآنِ فِي جَوَارِ الرَّحْمَنِ وَ مَحَاذِ الشَّيْطَانِ وَ عَنْ أَيْمَانِهِمُ الْفِرَارَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ عَلَيْهِمُ السَّلَامُ.

“In the Name of Allah, the Most Gracious, the Most Merciful. This is from Muḥammad, the Messenger of Allāh, the Ummī (Unlettered), the ‘Arab, the Hashimite, the Madinite, the Abtahite and the Tahamite Prophet—blessings of Allāh be upon him and his progeny, addressed to all the inhabitants of this house. Surely both you and we you have the right to live in this world. If there is (among you) a rushing wicked one, or one who falsely claims to being right, or one who harms the children, and terrifies the babies causing them to cry and to urinate in their beds—if there is such a one among you, then they had better go to the idolaters and to the idol-worshippers and they should leave the people of the Qur’ān (who are) in the vicinity of the All-Beneficent (Lord) and the people who disgrace Satan and who always keep the Qur’ān on the right sides. Blessings and peace of Allāh be upon Muḥammad and his progeny.”

To Cure a Fever or High Temperature

Prayer 19: The following supplication has been taught to us by the beloved daughter of Prophet Muḥammad - Fāṭimatuz Zahraؓ and is a tried and trusted supplication to help cure one who has a fever or high temperature:

بِسْمِ اللَّهِ النَّوْرِ، بِسْمِ اللَّهِ نُورِ النَّوْرِ، بِسْمِ اللَّهِ نُورِ عَلِيٍّ
 نُورٍ، بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ، بِسْمِ اللَّهِ الَّذِي خَلَقَ
 النَّوْرَ مِنَ النَّوْرِ، الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النَّوْرَ مِنَ النَّوْرِ، وَ
 أَنْزَلَ النَّوْرَ عَلَى الطُّورِ، فِي كِتَابِ مَسْطُورٍ، فِي رِقٍّ مَنَشُورٍ،
 بِقَدْرِ مَقْدُورٍ، عَلَى نَبِيِّ مَحْبُورٍ. الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ
 مَذْكُورٌ، وَبِالْفَخْرِ مَشْهُورٌ، وَعَلَى السَّرَّاءِ وَالضَّرَّاءِ
 مَشْكُورٌ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

"In the Name of Allāh, the Divine Light (an-Nūr). In the Name of Allāh the Divine Light of Divine Light. In the Name of Allāh who is Light upon Light. In the Name of Allāh who is the Organizer of all of the affairs. In the Name of Allāh who Created the Divine Light from Divine Light. All the praise belongs to Allāh, the One who Created the Divine Light from Divine Light, and who sent down the Divine Light upon the mountain of Tūr in the Written Book, on the spread out pages with an appropriated measurement, upon the learned Prophet. All the praise belongs to Allāh, the One Who is remembered through His greatness and Who is well known through His superiority and Who is thanked both in the open and in secret. And may the blessings of Allāh be upon Muḥammad and his purified family members."



CHAPTER 9

IMAM ALI IBN IL HUSAIN ZAINUL
ABIDEEN'S PRAYER FOR CHILDREN

Contents: The closing Chapter of supplications for the baby is prayer number 25 from the valuable book, as-Ṣaḥīfatul Kāmilatul Sajjādiyyah which is a compilation of prayers and supplications for various circumstances written by Imām 'Alī ibn il Ḥusain Zāinul 'Abideen ؑ - the forth Imām. This prayer is a touching appeal from the mother and father for their child and his or her physical and spiritual well-being. If this prayer is read with understanding and a true heart, and if the concepts mentioned in this prayer are put into practice, then we should definitely be able to raise an exceptional generation for the future.



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ
 الرَّحِيمِ. اللَّهُمَّ وَ مَنْ عَلَيَّ بِيَقَاءِ وُلْدِي، وَ بِإِصْلَاحِهِمْ لِي، وَ
 بِإِمْتَاعِي بِهِمْ.

"O' Allāh! Send your blessings upon Muḥammad the family of Muḥammad. I begin in the Name of Allāh, the Most Gracious, the Most Merciful. O Allāh! Be kind to me through the survival of my children, setting them right for me, and allowing me to enjoy them!"

إِلَهِي أَمُدُّ لِي فِي أَعْمَارِهِمْ، وَ زِدْ لِي فِي آجَالِهِمْ، وَ رَبِّ
لِي صَغِيرَهُمْ وَ قَوِّ لِي ضَعِيفَهُمْ، وَ أَصِحِّ لِي أَبْدَانَهُمْ وَ
أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ، وَ عَافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ
وَ فِي كُلِّ مَا عُنَيْتُ بِهِ مِنْ أَمْرِهِمْ، وَأَدْرِ لِي وَعَلَى يَدِي
أَرْزَاقَهُمْ.

"My Allāh! Make long their lives for me, increase their terms, bring up the smallest for me, strengthen the weakest for me, rectify for me their bodies, their religious dedication, and their moral traits, make them well in their souls, their limbs, and everything that concerns me of their affair, and pour out for me and upon my hand their provisions!"

وَاجْعَلْهُمْ أَبْرَاراً أَتَقِيَاءَ بُصْرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ وَلِأَوْلِيَائِكَ
مُحِبِّينَ مُنَاصِحِينَ، وَلِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَمُبْغِضِينَ
آمِينَ.

"Make them pious, fearing, insightful, hearing, and obedient toward You, loving and well-disposed toward Your friends, and stubbornly resistant and full of hate towards all Your enemies! Ameen!"

اللَّهُمَّ أَشَدُّ بِهِمْ عَضْدِي، وَ أَقَمَّ بِهِمْ أَوْدِي، وَ كَثَّرَ بِهِمْ
عَدْدِي، وَ زَيَّنَّ بِهِمْ مَحْضَرِي، وَ أَحْيَى بِهِمْ ذِكْرِي، وَ
أَكْفَى بِهِمْ فِي غَيْبَتِي وَ أَعْنَى بِهِمْ عَلَى
حَاجَتِي، وَاجْعَلْهُمْ لِي مُحِبِّينَ، وَ عَلَيَّ حَدِيدِينَ مُقْبِلِينَ

مُسْتَتِمِينَ لِي، مُطِيعِينَ غَيْرَ عَاصِينَ وَ لَا عَاقِبِينَ وَ لَا
مُخَالَفِينَ وَ لَا خَاطِئِينَ.

"O' Allāh! Through them strengthen my arm, straighten my burdened back, multiply my number, adorn my presence, keep alive my mention, suffice me when I am away, help me in my needs, and make them loving towards me, affectionate, approaching, upright, obedient, never disobedient, disrespectful, opposed, or offenders!"

وَ أَعْنِي عَلَى تَرْبِيَّتِهِمْ وَ تَأْدِيبِهِمْ وَ بَرِّهِمْ، وَ هَبْ لِي مِنْ
لَدُنْكَ مَعَهُمْ أَوْلَاداً ذُكُوراً، وَاجْعَلْ ذَلِكَ خَيْراً لِي وَاجْعَلْهُمْ
لِي عَوْناً عَلَى مَا سَأَلْتُكَ.

"Help me in their upbringing, their education, and my devotion towards them, give me among them from Your Self male children, make that a good for me, and make them a help for me in that which I ask from You!"

وَاعْذِنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّكَ خَلَقْتَنَا وَ أَمَرْتَنَا
وَ نَهَيْتَنَا وَ رَغَبْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا وَ رَهَبْتَنَا عِقَابَهُ، وَ
جَعَلْتَ لَنَا عَدُوًّا يَكِيدُنَا، سَلَطْتَهُ مِنَّا عَلَى مَا لَمْ نُسَلِّطْنَا عَلَيْهِ
مِنْهُ، أَسْكَنْتَهُ صُدُورَنَا، وَ أَحْرَيْتَهُ مَجَارِي دِمَائِنَا، لَا يَغْفُلُ إِنْ
غَفَلْنَا، وَ لَا يَنْسَى إِنْ نَسِينَا، يُؤْمِنُنَا عِقَابَكَ، وَ يُخَوِّفُنَا
بِعُزِّكَ.

"Give me and my progeny refuge from the accursed Satan, for You have created us, commanded us, and prohibited us, and made us

desire the reward of what You have commanded, and fear its punishment! You assigned to us an enemy who schemes against us, gave him an authority over us in a way that You did not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we are heedless, he does not forget, though we forget; he makes us feel secure from Your punishment and fills us with fear towards other than You."

إِنْ هَمَمْنَا بِفَاحِشَةٍ شَجَعْنَا عَلَيْهَا، وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ
ثَبَطْنَا عَنْهُ، يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ، وَ يَنْصِبُ لَنَا
بِالشُّبُهَاتِ، إِنْ وَعَدْنَا كَذَبْنَا وَ إِنْ مَنَّا أَخْلَفْنَا وَ لَا تَصْرِفْ
عَنَّا كَيْدَهُ يُضِلَّنَا، وَ لَا تَقْنَا خَبَالَهُ يَسْتَرِلْنَا.

"If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfill them. If You do not turn his trickery away from us, then he will misguide us, and if You do not protect us from his corruption, then he will cause us to slip."

اللَّهُمَّ فَاقْهَرِ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَنَّا بِكَثْرَةِ
الدُّعَاءِ لَكَ، فَصَبِّحْ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ.

"O' Allāh! So defeat his authority over us through Your authority, such that You hold him back from us through the frequency of our supplication to You, and such that we leave his trickery and rise up among those preserved by You from sin!"

اللَّهُمَّ أَعْطِنِي كُلَّ سُؤْلِي، وَأَقْضِ لِي حَوَائِجِي، وَ لَا
تَمْنَعْنِي الْإِجَابَةَ وَ قَدْ ضَمِنْتَهَا لِي، وَ لَا تَحْجُبْ دُعَائِي
عَنكَ وَ قَدْ أَمَرْتَنِي بِهِ، وَ أَمِنُّ عَلَى بِكُلِّ مَا يُصْلِحُنِي فِي
دُنْيَايَ وَ آخِرَتِي مَا ذَكَرْتُ مِنْهُ وَ مَا نَسِيتُ، أَوْ
أَظْهَرْتُ أَوْ أَخْفَيْتُ، أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ.

"O' Allāh! Grant me my every request, accomplish for me my needs, withhold not from me Your response when You have made Your Self accountable for it to me, veil not my supplication from Your Self, when You have commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret."

وَ اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ
الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ، غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ
عَلَيْكَ الْمُعَوِّذِينَ بِالتَّعَوُّذِ بِكَ، الرَّابِحِينَ فِي التِّجَارَةِ
عَلَيْكَ، الْمُجَارِينَ بِعِزِّكَ، الْمُوسَّعِ عَلَيْهِمُ الرِّزْقُ
الْحَلَالُ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَ كَرَمِكَ، الْمُعْزِينَ
مِنَ الدُّلِّ بِكَ، وَ الْمُجَارِينَ مِنَ الظُّلْمِ بِعَدْلِكَ، وَ الْمُعَافِينَ
مِنَ الْبَلَاءِ بِرَحْمَتِكَ، وَ الْمُغْنِينَ مِنَ الْفَقْرِ بِغِنَاكَ،
وَ الْمُعْصُومِينَ مِنَ الدُّنُوبِ وَ الزَّلَلِ وَ الْخَطَاةِ بِتَقْوَاكَ،

وَالْمُؤَفَّقِينَ لِلْخَيْرِ وَالرُّشْدِ وَالصَّوَابِ بِطَاعَتِكَ، وَالْمُحَالَ
بَيْنَهُمْ وَبَيْنَ الذُّنُوبِ بِقُدْرَتِكَ، التَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ،
السَّاكِنِينَ فِي جَوَارِكَ.

"Those accustomed to seek refuge in You, those who profit through commerce with You, those granted sanctuary through Your might, those given lawful provision in plenty from Your boundless bounty through Your munificence and generosity, those who reach exaltation after abasement through You, those granted sanctuary from wrong through Your justice, those released from affliction through Your mercy, those delivered from need after poverty through Your riches, those preserved from sins, slips, and offenses through reverential fear toward You, those successful in goodness, right conduct, and propriety through obeying You, those walled off from sins through Your power, the refrainers from every act of disobedience toward You, the dwellers in Your neighbourhood!"

اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ، وَاعْزِدْنَا مِنْ
عَذَابِ السَّعِيرِ، وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي وَ لَوْلَدِي
فِي عَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ، إِنَّكَ قَرِيبٌ مُجِيبٌ سَمِيعٌ
عَلِيمٌ غَفُورٌ رَوْوْفٌ رَحِيمٌ.

"O' Allāh! Give me all of that through Your bestowal of success and Your mercy, grant us refuge from the chastisement of the burning, and give to all the Muslim - male and female; and all the faithful - male and female; the like of what I have asked for myself and my children, in the immediate of this world and the deferred of the next! Verily You are the Near, the Responder, the All-Hearing, the All-Knowing, the Pardoner, the Forgiving, the Clement, the Merciful!"

وَاتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ
النَّارِ.

"And give to us good in this world, and good in the next world, and protect us from the chastisement of the Fire!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ
فِي مَا أَمُرْتُنِي فَلَسْتُ بِجَبَلٍ
لِيهِ فِي مَا وَعَدْتَنِي
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ

"In the Name of Allah, the Most Gracious, the Most Merciful. O' Allah! Surely I have called upon You (in prayer) just as You have commanded me to do, so then answer my pleas just as You have promised to do. O' Allah, send your blessings upon Muhammad and the family of Muhammad."



CHAPTER 10
EXCERPTS FROM THE BOOK -
'THE ISLAMIC FAMILY STRUCTURE'

Contents: This final Chapter is an extract from the valuable book entitled, *The Islāmic Family Structure*, which is a compilation of lectures delivered by Shaykh Husain Anṣāriyān, a well known scholar in Iran, which was later transcribed into a book and is now also available in English. There are many valuable things mentioned in this book which each and every couple should read. However to be brief and to stay on our topic of 'A Mother's Prayer', we have chosen excerpts from three Chapters (with slight editing of the text).¹²



THE PERIOD OF PREGNANCY

The mother is the centre of love and affection and is an example of Allāh's Mercy to humanity. She is eager to have a baby and see her child's pretty, innocent face - however at the same time, the duration of the pregnancy is a very difficult period filled with anxiety and various physical and spiritual stresses.

The husband, the relatives on both sides (of the couple) and their friends should all take care of a woman during her pregnancy

¹² This work has been published in English by Ansariyan Publications (no relation to the author of the book) and can be purchased from many leading Muslim bookstores such as www.al-haqq.com. This work can also be found on-line in its entirety at www.al-islam.org.

period since any yelling, screaming, vulgarity, bad-temper, or any other form of harassment upon the pregnant woman would not only hurt her, but it would also have a negative influence on the baby.

If a couple lives in the house of either of their parents, then the parents are morally bound and religiously obligated to not only avoid provoking the husband against his pregnant wife, but they also must be considerate of the pregnant woman. The husband's parents should avoid interfering in the couple's peaceful life, and the wife's parents too should try not to be picky in relation to the husband. **Both sides are responsible for the couple and the unborn baby.** If the fetus is harmed even slightly by the quarrels, bad tempers or excessive expectations of either side of the family, they will undoubtedly be answerable to Allāh ﷻ in His Court of Justice and shall be seriously punished for their acts of oppression.

The Noble Qur'an holds each and every individual responsible for every act they perform – from the smallest sin to the biggest transgression:

﴿ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ ﴾

*"Therefore, I swear by your Lord, We will surely call them to account for all of their deeds."*¹³

﴿ وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴾

*"But stop them (O' Muḥammad), for they will surely be asked (as to what they have done)."*¹⁴

I have received many letters from young couples during my religious lectures all over Irān, and have helped resolve many family conflicts and have noticed that a majority of the problems

¹³ Sūratul Ḥijr (15), Verses 92 and 93

¹⁴ Sūratul Saffāt (37), Verse 24

are related to the relatives of the couple - usually some unreasonable expectations of the husband's father or mother, or the pickiness of the woman's parents. In these regards, Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ has said that the source of many of these immoral encounters within the family structure is the result of jealousy among the family members!

Sometimes, the religious or moral shortcomings of the family worsen the situation to the point of divorce. As you know, by nature, every man or woman seeks freedom and independence and restriction of this Allāh-given freedom by anyone is a great vice and a sin. In fact, it is necessary for everyone to respect the human rights, freedom and independence of everyone at all times and under all circumstances.

Both sets of in-laws should treat the couple kindly and with love and affection. Both parents should associate with the young couple, however they must avoid gossiping or interfering in their life while doing so.

In relation to the living arrangements, if the two families can provide a separate housing arrangement for the newly-wed couple without experiencing great difficulty, then this would be the best option. However, if they cannot provide a separate house for them, then they should let them live in a part of their own house. But, they should try not to bother them, since in the beginning of the couple's life together, they are filled with love for one another and this must be permitted to mature and grow.

The woman is Allāh's trust to the family of the husband. She has left her own family with great hopes and aspirations and has entered a new life. The man also is Allāh's blessing in the family of the bride; thus the in-laws must take care of both of these blessings just as they take care of their own children! Such caring is in line with the Noble Qur'an and traditions of the Prophet ﷺ and is considered to be equivalent to the worship of Allāh ﷻ with the reward being Allāh's pleasure and eternal Paradise.

The parents of both the bride and the groom have either experienced the kindness and nobility of their near relatives, and started a good life, or they have been seriously hurt by their family members when they themselves first got married. In either case, they should now help safeguard the ties of marriage of the newly-wed couple by providing for their peace and security and avoiding any undue interference. In this way, the young couple can enjoy their life and benefit from the blessings given by Allāh ﷻ, instead of being hurt or separated due to improper intervention and unreasonable expectations.

I remember seeing the following tradition in the book *Usūlul Kāfi* in which the sixth Imām, Ja'far ibne Muḥammad as-Ṣādiq ؑ said that the first piece of advice given to Adam by Allāh ﷻ when he started his life on Earth was: *"Want for others what you want for yourself, and do not approve anything for others what you do not approve for yourself."*

Thus, the relatives and friends of both the bride and the groom should follow these words and if this is done, then there will be fewer problems, and what little problems remain can easily be resolved.

As for the actual pregnancy of the woman, consider the following Verses of the Noble Qur'an:

﴿ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ... ﴾

"In difficulty upon difficulty did his mother bear him, and the period of his breastfeeding is two years..."¹⁵

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِإِحْسَانٍ إِلَىٰ وَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴾

"We have enjoined on man kindness to his parents. In pain did his mother bear him, and in pain did she give birth to him."¹⁶

¹⁵ Sūrah Luqmān (31), Verse 14

¹⁶ Sūratul Ahqāf (46), Verse 15

Do you not think that we should respect the pregnant woman during this strenuous period which is full of weakness, anxiety and suffering? Being considerate of her is her husband's moral and religious duty, and next it is the responsibility of all her relatives such that the physical and mental health of both the mother and the baby are safeguarded.

DUTIES DURING PREGNANCY

The stage of pregnancy is a tiresome and difficult period during which various systems in the body undergo some remarkable changes. If it was not for the love of the child, mothers who have once become pregnant would refuse a second pregnancy!

In this period, some of the internal glands start to increase secretions, and the body uses more and more nutrients. However at the same time, we know that the pregnant woman cannot eat food properly due to nausea, and a lack of appetite.

Some women go on a rigid diet to stay slim and do not let the fetus grow too big since they feel that this would hurt their physical appearance. They avoid eating good foods so that the baby does not grow too much such that their skin will sag after delivery or that they have to undergo a difficult delivery. They do not realize that now there are two people – mother and baby – and their diet must be such that it provides the necessary nutrients for the growth of the baby as well as for the mother.

To keep at a reasonable weight and provide for the health of the mother and the proper growth of the child, a well-balanced diet must be established. During this period of over secretion of the glands, food is absorbed and burnt rapidly. A majority of the food intake is absorbed by the fetus, and if this was not the case, then the woman would become extremely fat during this period.

There are many books which explain ways to help safeguard the health of the child and the mother. In addition, there are many

details like the kind of clothes, their colour, the shoes, the mother's associations, and so on which also affect the baby. Similarly, if the mother neglects Allāh ﷻ and does not pay enough attention to her religious duties and reciting the Qur'ān, then the baby's mental and spiritual growth will also be affected.

In closing, pregnancy itself is considered a form of worship with a great reward. The Prophet ﷺ said: *"When a woman becomes pregnant, she is similar to one who fasts, stays up at night to worship Allāh and fights for Allāh with her wealth and her life."*¹⁷

DELIVERY

Although the birth of a child is a pleasant experience for the mother, the father and the relatives (since a new baby is being brought into the world), it is very painful for the mother. The A'immah ؑ have said that labour has a great reward and is considered to be at the level of worship of Allāh ﷻ.

The Prophet Muḥammad ﷺ has said: *"When a woman delivers her baby, she will have a reward which is so great that it is incomprehensible."*¹⁸

Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ has said: *"A woman who dies during delivery will not be accountable for her deeds in this world, since she has died in the sorrow of childbirth."*

THE POSITION AND WORTH OF CHILDREN

A child - whether male or female - is the greatest and most beneficial blessing which Allāh ﷻ has favoured His servants with. A child is a great blessing, a source of goodness, and a benefit both in this World and in the Hereafter for an individual. Of

¹⁷ Biḥārul Anwār, Volume 101, Page 106

¹⁸ Biḥārul Anwār, Volume 101, Page 106 and 107

course, such a blessing is for that person who has true belief in Allāh ﷻ and due to his beliefs, trains his child to be a righteous believer and a good and worthy person.

It has been narrated in history that at one point in his life, Prophet Ibrāhīm ؑ did not have any children and was sad about this, and thus, even in very old age he prayed for a child and Allāh ﷻ gave His worthy servant two sons who were also granted Prophethood: Ismā'il ؑ and Ishāq ؑ.

As for Ishāq ؑ, he was the source of the divine Prophets until the time of 'Isā ibne Mariam ؑ; while Ismā'il ؑ was the source of all the Prophets up to Muḥammad ibne 'Abdullāh ﷺ - the last Prophet, and the Immaculate A'immah ؑ, as well as thousands of wise men, mystics and religious jurisprudents.

Once he was granted righteous offspring, we see that Prophet Ibrāhīm ؑ wholeheartedly praised Allāh ﷻ - because once being granted offspring, one must praise Allāh ﷻ:

﴿ اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلٰى الْكِبَرِ اِسْمَاعِيْلَ وَاِسْحٰقَ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَاۗءِ ﴾

*"All the Praise belongs to Allāh who has granted me in my old age, Ismā'il and Ishāq, for truly my Lord is He, the Hearer of the Prayer!"*¹⁹

We understand from this noble Verse that the position of child is so important in life, that Prophet Ibrāhīm ؑ requested them from Allāh ﷻ even in his old age and his prayer was answered.

The Prophet of Islām ﷺ has stated: *"There are five types of people who leave this world, however their record (of deeds) will not be closed and thus, rewards will continue to be bestowed upon them: The one who plants a tree; the one who digs a water well for others to use; the one who builds a Masjid; the one who*

¹⁹ Sūrah Ibrāhīm (14), Verse 39

writes down the Qur'ān which others read from; and the one who leaves behind a righteous child."²⁰

Imām 'Ali ibn al-Husain as-Sajjād ؑ has said: "A Muslim man is fortunate in these (three) regards that: his place of business (work) is in a small city in which he lives in so that he can see his family after a day's work; that his friends are worthy and pious; and that he has a child whose help he can benefit from."²¹

How blessed is a worthy child that the Glorious Qur'ān tells us:

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ﴾

"And Allāh has made for you mates (and companions) from your own species and made for you, out of them, sons and daughters and grandchildren and provided for you sustenance from the best things available."²²

LOVE FOR CHILDREN AND SHOWING AFFECTION TO THEM

Some people do not show much affection to their children – in fact, some do not show affection to them at all! Other people are harsh and strict when interacting with their children, however these people must know that by using this method - which is both inhumane and un-Islāmic – they shall be deprived of Allāh's mercy.

The sixth Imām, Ja'far ibne Muḥammad as-Ṣādiq ؑ has said: "Certainly Allāh shows mercy upon His servants who have strong love for their offspring."²³

Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ has also said: "Prophet Mūsā said the following to Allāh when he was on the mountain of Tūr: O' Allāh! Which action is the best one according to You?" Allāh replied: "Loving children is the best act."

In the valuable book Rawdhatul Wāidhīn, it has been narrated from one of the A'imma ؑ that: "Kiss your children a great deal because for every kiss, you will be granted a Divine heavenly rank which would otherwise take 500 years to achieve!"

A man once came to the Noble Messenger of Islām ﷺ and said: "I have never kissed my child." The Messenger ﷺ said: "Surely a man like this will be a resident of the fire of Hell."

ALLAH'S WILL IN GRANTING A CHILD

Allāh ﷻ is the Creator of all and He creates what He wills. He is the owner of the Heavens and the Earth, the Wise, the Powerful, the Just, the Merciful and the Benevolent. His will and decision regarding His servants is pure kindness and favour. He is the manifestation of love, mercy, nobleness and proper choosing. Whatever He wants for His servants is appropriate for them in this World and in the Hereafter and the servant must submit entirely to Allāh's Wisdom, Mercy and Will.

This type of submission is the highest form of spiritual worship and stems from the morality of the Prophets and the Saints, and is a sign of love and understanding for Allāh's lovers and mystics. All of the following cases are from Allāh's pure Mercy, Kindness and His burning Love for His servants: the barren parents; the ones with a daughter; the ones with a son; and the mother who bears twins - one being a girl and one being a boy.

²⁰ Biḥārul Anwār, Volume 94, Page 107

²¹ Biḥārul Anwār, Volume 103, Page 7

²² Sūratul Nahl (16), Verse 72

²³ Biḥārul Anwār, Volume 103, Page 7

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ﴾

*"To Allāh belongs the dominion of the Heavens and the Earth. He creates what He wills. He bestows (children) male or female according to His Will, or He bestows both males and females, and He leaves barren whom He wills. Surely He is All-Knowing, All-Powerful."*²⁴

Based on these noble Verses of the Qur'an, female children are an aspect of the Kingship of Allāh ﷻ and the manifestation of His will in Creation and the light of His Knowledge and Power in regards to mankind.

Thus, His Knowledge and Power, Action and Will, Rule and Ownership deemed the couple to have a daughter. Getting upset about having a daughter is a great sin since it implies being upset with Divine Ownership, Creation, Choice, Knowledge and Ability – not only this, but it is also unintelligent, illogical and unwise.

In the book Maskanul Fu'ād, the author has narrated a ḥadīth from Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ in which he has said: *"If a person has patience when his baby dies and does not cry a lot, then he will be granted a reward which is greater than if the baby had not died, but grew up and fought as a soldier in the army of Imām al-Mahdi ؑ and became a martyr in Allāh's way."*

In the 28th Verse of Sūratul Anfāl, we are told that children are Allāh's test for humanity and if a person is pleased with his child, then he has passed this test. If he tries to educate him and teach him religion, provides the means for his marriage as much as he

can, respects him, honours him and respect his rights, then he shall attain a great reward, just as the Noble Qur'an has said:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

*"Wealth and sons are allurements of the life of this world. But the things that endure - good deeds - are best in the sight of your Lord as rewards, and best as (the foundation for) hopes."*²⁵

One who strives to raise his children and seeks to acquaint them with Allāh ﷻ, the Prophets, the leadership of the A'immah and the Noble Qur'an will leave a valuable thing behind which cannot be matched - and this is better for him in the presence of Allāh ﷻ and the best thing for his Hereafter!

Were not Mariam binte Imrān, Khadijah binte Khuwaylid, Āsiyah binte Mazāhim and Fātimah binte Muḥammad ؑ, the best children that their fathers left behind? Thus, why should anyone get upset about having a daughter? Who knows what is in the womb? Does anybody's will – except for Allāh's - affect the gender of the baby in the womb? This is Allāh's will and we must surrender to it. It is His Mercy, Favour and Kindness to grant us a daughter and thus, we should thank Him all our life for being blessed with a daughter.

Remember that the Prophet Muḥammad ﷺ was granted four sons named Qāsim, Ṭayyib, Ṭāhir and Ibrāhīm, however none of them survived. In addition, we see that Allāh ﷻ never congratulated him for having a son, nor was any special verse of the Noble Qur'an revealed on these occasions. However when Sayyidah Khadijah became pregnant with Fātimah, the Sūrah of al-Kawthar of the Qur'an was revealed and through this, the Prophet ﷺ was informed of receiving a great deal of blessings, and eternal goodness (in the form of a daughter)!

²⁴ Sūratul Shua'rā (49), Verses 49 and 50

²⁵ Sūratul Kahf (18), Verse 46

HIGHLY IMPORTANT TRADITIONS REGARDING RAISING A DAUGHTER

It is recommended to pray to Allāh ﷻ to grant you a daughter, if you do not have one.

We see that Prophet Ibrāhim ؑ who had two sons - Ishāq ؑ and Ismā'īl ؑ, prayed to Allāh ﷻ to grant him a daughter and his prayer has been quoted by Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ where he has told us that, *"Ibrāhim asked Allāh to grant him a daughter so that there would be someone to cry for him after his death and to remember him."*²⁶

What is important in this tradition is not the goal (to have a daughter), rather it is the fact that a Prophet prays to Allāh ﷻ to be granted a daughter! It is an honour to be the father of a girl, just as the Noble Prophet of Islām ﷺ was and it is a real honour to have a daughter and become similar to the Prophet ﷺ in this regard.

The Prophet Muḥammad ﷺ has said: *"Daughters are a blessing; they are kind, helpful, good companions, blessed, and like cleanliness."*²⁷

During the time of Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ, a man's wife delivered a girl. This man came to Imām as-Ṣādiq ؑ upset and angry. The Imām ؑ asked him, *"What would you say if Allāh sent you a revelation and asked you if you will let Him choose the gender of your child?"* He said: *"Of course, I would ask Allāh to choose for me."* Then, the Imām ؑ said: *"Well, now Allāh has chosen a daughter for you. Do you remember the story of Mūsā and Khidhr when Khidhr killed that child by Allāh's command and he told Mūsā: 'We willed that Allāh should give to his parents a better and more merciful child instead of him?'"*

﴿ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴾

*"So We desired that their Lord would give them in exchange (of a son) one who is better in purity (of conduct) and closer in affection."*²⁸

The Imām ؑ continued by saying, *"Instead of that child (a boy) who was killed by Khidhr (and to which Mūsā objected to), Allāh granted the parents of that boy a daughter, from whose generation came seventy Prophets!"*²⁹

Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ has said: *"Daughters are good deeds and boys are Allāh's blessings. Good deeds will be given a reward, but one will be questioned about his or her blessings."*³⁰

The Prophet of Islām ﷺ has said: *"One who goes to the market and buys something and brings it home for his wife and children is similar to one who supports the needy. It is better to give a priority to daughters in gifts. In fact, whoever pleases his daughter gets the reward of having freed one of the slaves from the line of Prophet Ismā'īl."*³¹

What an amazing tradition! No other culture has supported having daughters this much in human history as Islām does!

In addition, the Prophet of Islām ﷺ has said: *"Do not hit your babies, since their crying has a meaning. The first four months of crying is professing the unity of Allāh, the second four months of crying is their sending blessings upon the Prophet and his family and the third four months of crying is the baby praying for the parents!"*³²

²⁸ Sūratul Kahf (18), Verse 81

²⁹ Al-Kāfi, Volume 6, Page 6; Wasā'ilush Shi'a, Volume 21

³⁰ Wasā'ilush Shi'a, Volume 21, Page 365-366

³¹ Bihārul Anwār, Volume 104, Page 69

³² Bihārul Anwār, Volume 60, Page 381

²⁶ Wasā'ilush Shi'a, Volume 21, Page 361

²⁷ Wasā'ilush Shi'a, Volume 21, Page 362

Therefore, the parents must not beat one who is professing Allāh's unity, sending salutations upon the Prophet ﷺ and his family or praying for his parents – rather, one must be considerate of such a person, and be kind to him!

In closing, consider the following important tradition. Sakunī, who was one of the companions of Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ said: *"I went to see Imām Ja'far ibne Muḥammad as-Ṣādiq ؑ when I was really sad. He asked me the reason why I was in such a state and I replied that my wife had delivered a girl to which the Imām ؑ said: 'The Earth will support her and Allāh will give her sustenance for she lives in a different time period than you and she will eat her own share of daily bread.' Then by Allāh I was relieved of the burden. Then the Imām asked me what name I had chosen for her and when I said Fāṭimah, he put his hand on his forehead, gave a sigh of relief and said: 'Now that you have named her Fāṭimah, do not beat her, swear at her, or curse her.'"*³³

³³ al-Kāfi, Volume 6, Page 48; Makarimul Akhlāq, Page 220; Wasā'ilush Shī'a, Volume 21, Page 482



THE ABCs OF UPBRINGING CHILDREN

BY ARIFA HUDDA

Accept your child the way he is.

Build on the talents of your child, rather than criticizing his defects.

Conceal the faults and mistakes of your child from others.

Do not degrade your child for his shortcomings, for everyone of us has some.

Encourage your child to pursue his goals.

Forbearance and patience must be shown at all times.

Give your child the understanding and support that he needs.

Help your child when he comes across a difficulty or dead end.

Inquire about the sorrows and unhappiness of your child.

Justice must be observed between all of your children.

Keep the channel of communication open with your child at all times.

Lend an ear to your child in times of distress.

Moral support towards your child is very important.

Never lie to your child about anything, or make false promises.

Obliging a child to do things exactly the way you want them done will turn them away from you.

Praise the child only to the extent of his deed (do not over-exaggerate).

Quietly and calmly speak to your child, do not raise your voice.

Respect your child for he too is a human being.

Show your child how things are to be done, rather than expecting them to know.

Teach your child manners and etiquette with your actions, rather than your words.

Upbringing your child in the proper Islāmic way will make a brighter future for all.

Vows and promises made to the child must be kept.

Warm, loving words said to the child will have more of an affect than harsh ones.

Examine the faults in yourself and improve them first, rather than condemning the child for the same things.

Yelling at children will only make them yell back at you.

Zeal and eagerness of your child, especially in regards to his talents should be encouraged.



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*Entirely all of the sources used for this book (with the exception of one work) are **not** available in English, and thus in order to produce this book, a great deal of time was spent in researching the original writings of our scholars – which are present in Farsi and 'Arabic – to compile the supplications and guidance found in this work. In addition, lectures of some of the leading scholars of Islām were translated and used as reference for some of the prayers.*

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