

LIFTING HARDSHIP FROM THE UMMA

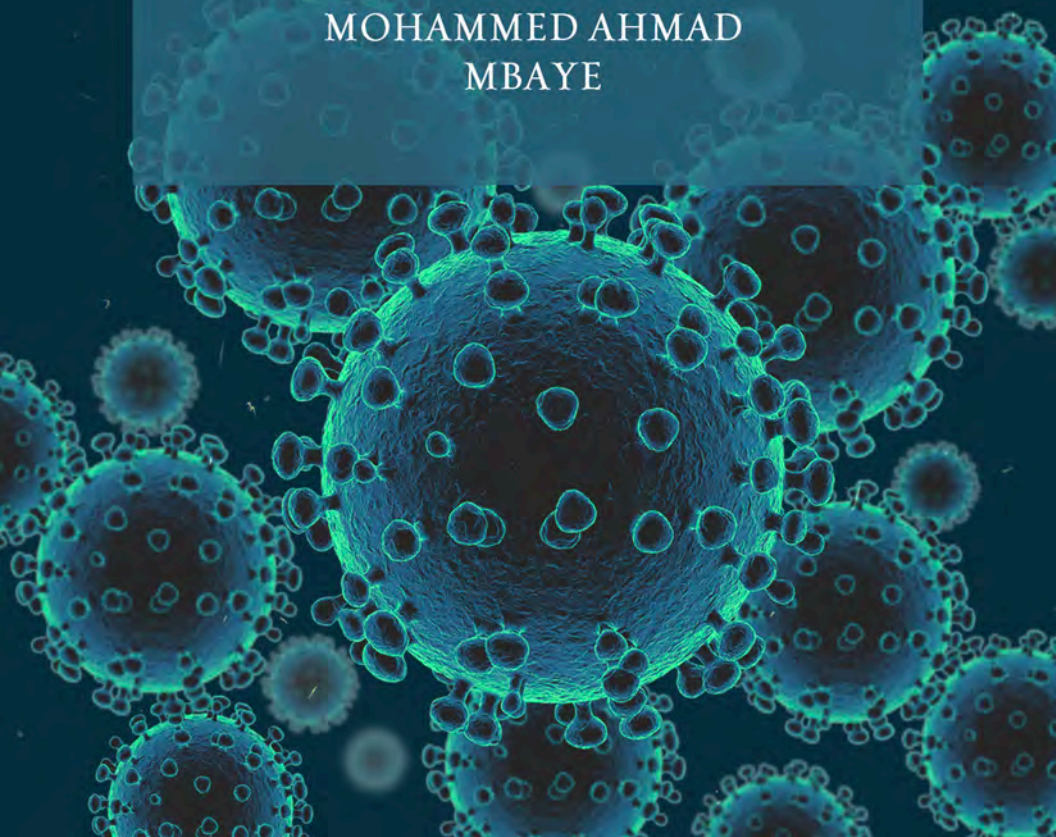


BY

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LIFTING HARDSHIP FROM THE UMMA

**TSL Draft
Work in Progress**

LIFTING HARDSHIP FROM THE UMMA



*A Temporary Guide for the Exceptional Circumstances
Caused by the Covid-19 Pandemic
which has pervaded Humanity and the Islamic World*



By

Habib Abu Bakr al-‘Adani b. ‘Ali al-Mashhur

Translated by

Mohammed Ahmad Mbaye



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Note to Reader

Readers,

Please be advised that this translation is a work in progress. There are sections that are not fully translated and require more detailed analysis. This copy is to serve as a simple reminder to everyone during these challenging times, and to provide assistance to believers with Prophetic formulas and the Prophetic guidance needed to understand the times we are in. Any errors or suggestions found, we encourage the readers to email us at info@theshimmeringlight.com. May Allah accept the efforts of the individuals involved including our teacher Habib Abu Bark al-Mashhur.

Transliteration Key

ي/آ/أ	ā	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w/ū
س	s	ي	y/ī
ش	sh	ة	a
ص	ṣ	ء	’
ض	ḍ	أ	a
ط	ṭ	إ	i

Honorific Phrases in Arabic

ﷺ (*Ṣalla-llāhu ‘alayhi wa ālihī wa sallam*) an invocation of Allah’s blessings and peace upon the Prophet Muḥammad and his family: “Allah’s blessings and peace be upon him and his family”

ﷺ (*‘Alayhis-salām*) an invocation of Allah’s blessings and peace upon a Prophet or an angel: “May peace be upon him”

ﷺ (*‘Alayhas-salām*) an invocation of Allah’s blessings and peace upon a Prophet’s mother, wife, daughter and other pious woman: “May peace be upon her”

ﷺ (*‘Alayhimus-salām*) an invocation of Allah’s blessings and peace upon three or more Prophets: “May peace be upon them”

ﷺ (*Raḍiya-llāhu ‘anhū*) an invocation of Allah’s pleasure with a male Companion of the Prophet: “May Allah be pleased with him”

ﷺ (*Raḍiya-llāhu ‘anhā*) an invocation of Allah’s pleasure with a female Companion of the Prophet: “May Allah be pleased with her”

ﷺ (*Raḍiya-llāhu ‘anhumā*) an invocation of Allah’s pleasure with two Companions of the Prophet: “May Allah be pleased with both of them”

ﷺ (*Raḍiya-llāhu ‘anhum*) an invocation of Allah’s pleasure with more than two Companions of the Prophet: “May Allah be pleased with them”

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Biography

The scholar and *dā'ī* (caller to Allah), Ḥabīb Abū Bakr al-‘Adanī b. ‘Alī al-Mashhūr.

He was born in 1366 AH in the Yemeni city of Aḥwar, where he was raised in a household of piety and scholarship. From a young age, he memorized the *Qur’an* under the instruction of his father, the scholar and *dā'ī*, Sayyid ‘Alī b. Abī Bakr ibn ‘Alawī al-Mashhūr. Sayyid ‘Alī had an immense impact in spreading sacred knowledge and *da‘wa* to Allah in the region of Aḥwar. He always called people to adhere to the *Sunna* of the Prophet ﷺ, repudiated all types of religious innovations (*bida‘*), superstitions, and false beliefs which some of the locals had propagated. Ḥabīb Abū Bakr continued his studies under the tutelage of his father, learning the fundamental sciences of sacred knowledge and studying Arabic grammar. His father encouraged him from a very young age to master the Arabic language and its ancillary disciplines and would ask him to practise and use old Arabic phrases and to compose poetry. Indeed, Ḥabīb Abū Bakr’s command of the language is clear to anyone who reads his books, poems, or articles.

He continued to study sacred knowledge with numerous Shaykhs of Aden, Aḥwar, and Hadramawt, combining direct learning and oral transmission from Shaykhs with academic education. He graduated from the Faculty of Education of the University of Aden with a focus on the Arabic language (and indeed he has been engaged in teaching since his

youth). Next, because of the political situation in South Yemen, Ḥabīb Abū Bakr travelled to the Hijaz. There he continued his Islamic studies under numerous scholars, foremost among them being the virtuous teacher and knower of Allah Ḥabīb ‘Abd al-Qādir b. Aḥmad b. ‘Abd al-Raḥmān al-Saqqāf, whom he kept constant in association.

Ḥabīb Abū Bakr went on to serve as an imam in a mosque in Jeddah, remaining there for nearly fifteen years. There he initiated teaching circles in various Islamic sciences, in which numerous students of knowledge learned from him. Also a prolific author, Ḥabīb Abū Bakr has written over 140 books on a variety of subjects; a skilled poet and man of letters, he has published several collections of poems.

When the division of Yemen into North and South finally came to an end, Ḥabīb Abū Bakr returned to Yemen to participate in the reunification process. He was one of the first scholars to encourage the Yemeni people to unite in thought and spirit now that Allah had blessed them with a unified country. He confronted religious sectarianism with wisdom and goodly preaching and was able to establish harmony between the different religious and social groupings in the areas reached by his educational work. He encouraged all religious, social, and political groupings to come together and unite upon the principle of common interests that should bring together the nation of *Lā ilāhā illā Allāh*.

Ḥabīb Abū Bakr established no fewer than sixteen *Ribāṭs* (school of sacred knowledge) and eighty-three educational centres in Aden, Abyan, Ta‘izz, Hudayda, Shabwa, Lahj, Ibb, and Dhimar. The *Ribāṭs* which he established are rare and unique in that they holistically combine classical and modern academic studies, as well as Prophetic and Ancestral

(*Abawī*) spiritual instruction. Ḥabīb Abū Bakr also founded a centre for cultural studies, which has organized numerous conferences and seminars and workshops.

Ḥabīb Abū Bakr is well-known for being very gentle, open-hearted, and open-minded towards everyone. He is always ready and keen to hear people’s opinions even if he disagrees with them. Despite his busy schedule and many responsibilities, he always welcomes visitors to his home to answer questions and offer advice. His generosity recalls that of his ancestor, the Prophet ﷺ. Ḥabīb Abū Bakr’s mission in life is to call people to Allah, and he has the *himma* (drive and aspiration) characteristic of the luminaries of this *umma*, working tirelessly to establish a lifestyle based on the right path and to educate the young generations.

Ḥabīb Abū Bakr is also a very keen artist who dedicates time to express himself through painting; he possesses a large collection of his own paintings and drawings. He first discovered these skills when he worked as a teacher in Aden and had to demonstrate certain scientific ideas to students. He considers art to be a God-given form of self-expression which the Creator; the talent for painting or sketching is granted by Allah just as He grants eloquence in speaking. He emphasizes that there is a strong connection between art and the *Shari‘a*. He began to develop his work by drawing geometrical patterns together with, which have profound symbolic meanings and emulate the example of the Prophet ﷺ, who used to create symbols for his banners.

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Authors Forward to the English Translation

مقدمة الترجمة بقلم المؤلف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله ومنه نستمد العون والتوفيق ، وهو المعطي من يشاء من عباده سلامة السير على جادة الطريق ، والصلاة والسلام على سيد الأنام رسول السلام سيدنا محمد بن عبدالله وعلى آله وصحبه الأعلام . وبعد فإن جهود الأخ الفاضل محمد أحمد حميد امباي في ترجمة كتبنا ملأت صدورنا سرورا ، وهاهو يصدر ترجمة لكتابنا «كشف الغمة عن هذه الأمة» ، الكتاب الذي جاء على سبيل الإلهام مع جائحة الفيروس المعروف بـ(فيروس كورونا) .

وقد جرت العادة في عالم النشر أن تصدر الكتب أولا باللغة العربية ثم تلوها الإصدارات المترجمة ، لا أن يصدر الكتاب باللغتين من أول يوم ؛ لكن الظرف الاستثنائي لهذه الجائحة ولما لهذا الموضوع من الأهمية في الربط بين النص الاستباقي للرسول ﷺ وبين ما أصيبت به عموم الشعوب من البلوى ؛ لكل ذلك رأينا ضرورة الإشهار العالمي بأكثر من لغة ، اتباعا لما في أحاديث المصطفى ﷺ في عموم البلوى بظاهرة اللعن لسلف الأمة كما في الحديث برواية «سنن ابن ماجه» : «إِذَا لَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَمَنْ كَانَ عَنْدَهُ عِلْمٌ فَلْيُظْهِرْهُ» ، وفي رواية «الجامع الصغير» : «فليُنشره» ، ومفهوم الجائحة داخل ضمن إحدى علوم فقه التحولات الخمسة التي أشرنا إليها في كتابنا «الأسس والمنطلقات» تحت عنوان (تفصيل علوم الكونيات والكوارث والأشراط) .

ولهذا ارتأينا نشره بصيغته الرقمية مؤجلين النسخة الورقية، تحقيقاً لمعنى النشر والإظهار المذكورين في الروايات.. ناهيك عن الإشارة الإلهامية التي كانت باعث التأليف من رؤيا سيدي الوالد رحمه الله. وهذا ما نحن بصدده في توثيق هذه الظاهرة الاستثنائية باللغتين العربية والانجليزية ونشرها الكترونيا للأفاق تحت قاعدة (تحديث البدائل وتطوير الوسائل) ، وهي إحدى قواعد التصنيف في علم فقه التحولات.

وختاماً أرفع خالص شكري وتقديري للمترجم ولما يبذله في خدمة الدعوة إلى الله بالحكمة والموعظة الحسنة ، وأذنت له في ترجمة كتابي المذكور ، سائلاً مولاي أن ينفع القراءة بالترجمة ، وأن تكون لها عائدات الإفادة للجميع، جزاء الله خيرا ، وجزى الولد أحمد عمر أحمد الكاف على جهوده المبذولة في متابعة مواد الكتب المترجمة مع الأخ محمد امباي ، ولهم منا الشاء وخالص الدعاء بالسداد والتوفيق.

وكتبه المستمد الراجي عفو مولاه الغفور

أبو بكر العدني ابن علي المشهور

أول أيام التشريق ١١ ذي الحجة ١٤٤١

أبو بكر العدني

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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Introduction

ALL praise belongs to Allah, the One Who inspires, and the Giver of All, the One who bestows abundant gifts to those who seek Him, and turn towards Him, ask for His forgiveness, and submissively repent to Him.

May Allah bestow prayers and peace upon our master Muhammad b ‘Abdillah ﷺ, the one with exalted, noble status, and upon his family and blessed Companions ﷺ, and all who follow them in the path of the Book [of Allah], and the *Sunna* [of his Prophet ﷺ].

After the foregoing, the subject that I am about to discuss, I had not even given any thought or preparation, until a sign manifested itself from my upright brother ‘Umar al-Miḥḍār, son of my master, my father ‘Alī b. Abū Bakr al-Mashhūr, who had a blessed dream, which he shared with me and the following are its details:

“I saw you together with our father and our brother, Muhammad - may Allah bestow His mercy upon them - you were all in our father’s room, and he was handing you a book while saying: “this is a book I want you to compose and prepare by the name *‘Kashf al-Ghumma ‘an Hādhihī al-umma*.¹ He appeared joyful. You then took a pen and began to write. Our father then stroked his hand

¹ The word *umma* refers to the the community and nation of Sayyidunnā Muḥammad ﷺ

across your head. I then woke up from my sleep. This was on Monday 8th of Shawwal 1441 AH.”

After learning of this dream and understanding its contents, my inner thoughts compelled me to begin writing on this topic, without any introductions or preparations, but rather by direct inspiration from this sign of our father and striving to bring joy and happiness to his heart. There is no doubt that news of afflictions and calamities that have befallen the *umma* reaches them in their *barzakh* life (the inter-world between life and the afterlife), more so in current times in which trials and tribulations continue to afflict the *umma*.

The recent pandemic known as Coronavirus (COVID 19) has spread throughout the entire world and has been the cause of much dispute and disconcerting positions. It was a cause for the deaths of tens and hundreds of people. It was also the reason that [the world] began taking new and unprecedented precautions and measures to remedy the situation, which impacted relationships, habits, worship, businesses, markets and travel. Intellectuals became confused to find an explanation and reasoning for this phenomenon and they differed in determining its causes and causative.

Some were certain that Coronavirus was a global conspiracy which had both political and economic aims. Others were certain that it was a calamity and punishment which had befallen us for Allah to instill fear into His creation.

The global community did not unite upon a single cause to explain the phenomenon, while most people have been preoccupied with practicing preventive measures and seeking a cure for this pandemic. It is if the way I see it, this

matter requires strong bonding to our sacred texts to discover all the circumstances which will lead to the prevention and the cure for this pandemic. By the Grace of Allah, and Glory be to Him, the Most High, we were able to post some statements to determine and describe this phenomenon according to sacred texts. They have been published in many languages and have been shared widely on social media, which helped to clarify the case and make the situation understandable. Some have opposed [the action] and considered showing interest in the pandemic as part of following the media and the spreading propaganda to cause panic throughout the *umma* and destabilize it.

Also, many graduates from Islamic institutions and some volunteers amongst doctors, pharmacists [other health workers] and those fighting the spread of diseases, got together to exchange information and ideas for proposals in prevention and the nursing of those infected by the disease. There were many immediate benefits in their efforts in treating those infected and the sick. We ask Allah that He protects our countries and the creation and that He may sustain and increase the strength for All, and that He becomes a Helper and Sustainer to them.

The Author
19th Shawwal 1441 AH

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How to Relieve and Lift the Hardship

All past nations were tested by Allah in one way or another, either for the sake of rewarding them and raising their ranks on the Day of Judgment or for punishment and retribution for what they had committed from disobedience and spreading corruption.

The *umma* of the Beloved al-Muṣṭafa (the Chosen One) ﷺ is distinctly different from other nations, as it has been guaranteed with [divine] protection and safety more than any other nation. Allah most Glorious said: “*But Allah did not choose thus to punish them while thou [O Prophet] wert still among them, and Allah would not punish them while they seek forgiveness*”.² He also said: *You are the best umma ever raised for mankind, you enjoin in righteousness, forbid evil, and you believe in Allah*.³

We find the distinction that the *umma* of Muhammad ﷺ possesses is restricted [with certain bounds] and not absolute. The first verse guarantees protection and safety for the *umma* by the presence of the Prophet ﷺ among them and by continuous *istighfār* (asking for forgiveness). While the second verse conveys that righteousness is bound to the eternal task given to the *umma*, which is to enjoin righteousness, to forbid evil, and to believe in Allah.

² al-Anfāl: 8:33

³ al-‘Imran: 3:110

The following question presents itself: has the nation of Muhammad ﷺ fulfilled the conditions that make it distinct from other nations? Or did it do what the People of the Book did, when they took pride on the distinctive [status that was bestowed upon them] and disobeyed the command of Allah and His clear signs?

Therefore, this hardship, which befell the *umma* in the past, befalls us now and will continue to befall in the future, for the following reasons:

- The neglect of the conditions which make us a distinctive nation
- Taking the course that led past nations to go astray.

These eventualities caused deficiencies, plagues and the decline [of the *umma*].

If we study the maladies [of the *umma*] and their causes throughout its tumultuous history together with the consequential punishment and trials (from the formative years of the *umma* of Islam through to the *ghuthā'iyya* period ⁴, we will find countless incidents and disasters on the individual, familial, societal as well as *umma*-wide level.

⁴ The word *ghuthā'* it is taken from the hadith of the Prophet ﷺ, "A time will soon come when nations will invite one another against you, just as people seated around a platter of food invite one another to eat that food." A man asked, "Will that be because we will be few in number, O Envoy of Allah ﷺ?" The Prophet ﷺ replied, "No, you will be large in number, but you will be *ghuthā'* (like the froth scum on the surface of a body of water), and Allah will remove from the hearts of your enemies their fear of you and shall place in your hearts *wahan*." Those present asked, "What is *wahan*, O Envoy of Allah ﷺ?" He ﷺ replied: "The love for this worldly life, and hatred of death." This is a rigorously authentic hadith due to its multiple routes of transmission in the *Sunan* of Abū Dāwūd.

Our way out from this hardship, and all its consequences, is strongly connected to our realisation of what is required from us towards the applicable shariah conditions. And by this realisation, Allah will remove and drive away the calamities and lift His punishment, even if it is after a certain period of time.

The first fulfillment of the conditions is the rectification of individuals and families by the following: seeking all means of returning to Allah; sincerely seeking Him and turning towards Him; raising the status of one’s certainty towards the Lord of the Worlds; fulfilling all the obligatory commands [of Allah]; doing the supererogatory acts as much as possible; remembering Allah and invoking salutations and prayers to His Envoy ﷺ abundantly, keeping to the recitations of all litanies and invocations which are specific to different times [during the day]; avoiding all sensory and spiritual prohibitions; hastening to seek forgiveness and repenting when disobedience and wronging Allah overtakes; giving charity and helping others even if it is a little, as it was said: “one Dirham (silver coin) can surpass thousands of Dirhams”, especially to those who are in need amongst the kin, relatives, those who are [financially cut-off, refugees, the afflicted, and the poor who “*do not ask people importunately*”⁵; and enjoining the good and forbidding that which is evil in the circle of one’s household and family.

All these are preventative measures that Allah’s bestowed upon His servants in order to protect them, guard them and keep them safe day and night.

The calamities and afflictions only happen, in abundance or in scarcity, only when heedlessness, leniency and

⁵ al-Baqara: 2:273

tolerance towards commands of Allah are widespread. The *Haq* (Truth) has indicated [in His Book] angels' task to protect and guard the believers: He says: "*For everyone (from among you) there are angels replacing one another, in front of him and behind him, who guard him under the command of Allah.*" ⁶ However, this protection is bound to conditions. Hence, if there is a breach or contravention, Allah gives a mortal warning to the *umma*: "*Surely, Allah does not change the condition of a people unless they change what is in themselves. But if Allah wills harm on a people, there is none who can avert it, and they do not have a Protector besides Him*". ⁷

⁶ al-Ra'd: 13:11

⁷ al-Ra'd: 13:11

Prayer and Supplication and their Role in Lifting the Hardship

Allah, the Most High, said: “Say: ‘What would my Lord care for you if not for your supplication?’ Now since you rejected (the truth), the punishment will be inseparable from you.”⁸ And your Lord says, “Call upon Me; I will respond to you.” and “I shall respond to you! Verily, they who are too proud to worship Me will enter hell, abased!”⁹

In another verse: “When My servants ask you about Me – behold, I am near; I respond to the call of him who calls, whenever he calls unto Me: let them, then, respond unto Me, and believe in Me, so that they might follow the right way.”¹⁰

This is the call of a merciful Lord to His servants to direct their hearts, minds, souls, spirits, and bodily parts towards their Creator and Maker, the One who subjugates all causality in the world for them.

All these verses confirm that one’s prayers will be answered under certain conditions.

Being too proud to raise one’s hands and directing one’s heart in supplication will not do anything nor help anyone in need.

Desisting from praying to the Real while shaking the foundations of faith in Allah will prevent a servant from

⁸ al-Furqān: 25:77

⁹ al-Ghāfir: 40:60

¹⁰ al-Baqara: 2:186

treading the path of guidance and will sever the hope of Allah answering one's prayers.

The Lord, most High, has taught us how to beseech and petition him for our needs.

He said: "*Supplicate to your Lord with humility and secretly. Verily, He does not like transgressors.*"¹¹ The Prophet ﷺ also said, "Whoever among you the door of supplication is opened for, then the doors of mercy will be opened for him. Allah is not asked for anything more beloved to him than to be asked for wellbeing."¹² Regarding the previous verse from Surah al-Furqān, the Truth makes a connection between His concern for His creation and supplicating to Him. He also warns us from abandoning supplication or to be cut off from it is a preamble to disasters and calamities: Say, "*What would my Lord care for you if not for your supplication?*" Now since you rejected (the Truth), the punishment will be inseparable from you."¹³

One of the meanings of Supplication (*du'ā'*) is worship. The Prophet ﷺ said: "Supplication is worship."¹⁴ Ibn Abbās ؓ narrated that the Prophet ﷺ said: "Prayer is the best act of worship."¹⁵ Therefore, the scholars took a great care in scribing and collecting the transmitted supplications from the *Quran* and *Sunna*, and they have set for them specific timings [for their recitations] as it was revealed in the sacred texts: the Book of Allah and *Sunna*.

¹¹ al-A'raf: 7:55

¹² Tirmidhī

¹³ al-Furqān: 25:77

¹⁴ Tirmidhī

¹⁵ Ibn al-Mundhir and al-Hākim

These specific times include:

- 1- At the time of *adhān* (call to ritual prayer) and when an army engages in battle in the path of Allah.

As it was narrated by Abū Dāwūd in his *Sunan*: on the authority of Sahl b. Saīd رضي الله عنه who said that the Prophet ﷺ said: “two things will never be rejected by Allah: prayer at the time of the *adhān* and prayer when the battle between two armies intensifies.”

- 2- Between *adhān* and *iqāma*

Abū Dāwūd, al-Tirmidhī and Aḥmad narrate on the authority of Anas b. Mālik رضي الله عنه that the Envoy of Allah ﷺ said: “A supplication between the *adhān* and *iqāma* is not rejected, so supplicate then.”

- 3- While Prostrating

Muslim narrated on the authority of Abū Hurairah رضي الله عنه that Allah’s Envoy ﷺ, said: ‘The nearest a servant [of Allah] can be to his Lord is when he is prostrating, so supplicate to Him abundantly.’

- 4- At the End of the Ritual Prayer.¹⁶

- 5- During Rain.¹⁷

¹⁶ Narrated Abū Umāmah رضي الله عنه: that the Envoy of Allah ﷺ was asked, O Envoy of Allah ﷺ, which supplication is heard (by Allah (Most High), he ﷺ said “(supplication) at the end of the night and at the end of the Ritual Prayer” Tirmidhī.

¹⁷ Narrated Sahl Ibn Sa’ad رضي الله عنه: that the Envoy of Allah ﷺ said: ‘Two will not be rejected, Supplication when the *adhān* (call of prayer) is being called, and at the time of the rain’ herunterladen. Abū Dāwūd

- 6- When the *Imām* ascends on the pulpit on Friday [to give the sermon] until the conclusion of the prayer.¹⁸
- 7- The last hour after the ‘*Asr*’ prayer (before the time of *Maghreb*).
- 8- The supplication on the Day of ‘*Arafa*’. Talha b. ‘Ubaydullah narrated that the Envoy of Allah ﷺ said: ‘The best supplication is the supplication on the day of ‘*Arafa*. The best thing that I and the prophets before me have said is: There is no god save Allah alone, He has no partners.’¹⁹
- 9- *Laylatul Al-Qadr* (The Night of Power).
- 10- Supplication in the month of *Ramaḍān*.
- 11- Supplication on Friday night and on its day, as there is an hour where a supplication will never be rejected.
- 12- Supplication Late at night particularly in the last third.²⁰
- 13- When reciting the *Qurān* and concluding it.
- 14- When drinking *Zam Zam* water.

¹⁸ Narrated Abu Hurairah رضي الله عنه that the Envoy of Allah ﷺ said: “There is a moment on Friday and asks something from Allah (Most High), then Allah (Most High) will definitely fulfil his request.” And he ﷺ indicated the shortness of that particular time with his hands” Bukhārī

¹⁹ Imām Mālik narrates in al-Muwaṭṭa

²⁰ The Prophet ﷺ said: ‘There is at night an hour in which no Muslim happens to be asking Allah any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night.’ [Muslim]

- 15- At gatherings of [Muslims] for the purpose of invoking and remembering Allah as an act of obedience.²¹
- 16- Supplication When breaking fast.

²¹ The Prophet ﷺ said: If a group of people sit together remembering Allah, the angels will circle them, mercy will enshroud them, peace will descend onto them and Allah will remember them amongst those with Him. [Muslim]

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Conditions and Etiquette of Supplication and the reasons that lead to Acceptance

- 1- Sincerity to Allah, the Most High, and truthfully turning towards Him.
- 2- Beginning your prayer by praising Allah and sending blessings and peace upon the Prophet Muhammad ﷺ. Concluding the prayer in the same manner.
- 3- Being steadfast at your supplication and having certainty that Allah will answer it.
- 4- Being persistent in supplication and not being hasty if it has not been answered.
- 5- Having presence of heart, and comprehending the meaning [of the supplication] while having reverence for the One being addressed.
- 6- Engaging in Supplication at times of ease and difficulties.
- 7- Lowering one's voice when supplicating so that it is only audible to oneself.
- 8- To confess [one's wrongdoings to Allah] and to show ultimate humility.
- 9- To praise Allah and thank Him for His grace and provision and ask Him for His help in achieving success and to use all His provisions, according to His pleasure.
- 10- Seeking and observing times and places where supplication is more likely to be accepted.

- 11- Avoiding deliberation and imposition (*takalluf*) using verbose language.
- 12- To return that which has been seized unlawfully to their rightful owners and to repent from doing so.
- 13- To face the *qibla* (the House of Allah in Makkah) when supplicating.
- 14- To raise one's hands while supplicating.
- 15- To be in a state of ritual purity throughout the supplication.
- 16- To intercede to Allah by His beauteous names, His most lofty attributes and by one's good deeds.
- 17- To be vigilant in eating and drinking from sources that are unlawful or doubtful. It is narrated in *sahih* Muslim on the authority of Abu Hurairah رضي الله عنه who said that the Envoy of Allah ﷺ said: "Allah is Good and accepts only that which is good. Verily Allah has commanded the believers to do that which He has commanded the Envoy. He said: 'O (you) Envoy! Eat good things and perform righteous deeds.'²² He also said: 'O you who believe! Eat of the good things that We have provided you.'²³" Then he ﷺ mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who raises his hands to the sky saying: 'O Lord! O Lord!' while his food is unlawful, his drink is unlawful, his clothing is unlawful, and has been nourished with unlawful food. How, then, will [his supplication] be answered?"

²² al-Mu'minūn: 23:51

²³ al-Baqara: 2:172

- 18- One should be inclusive in one's supplication and not solely use the singular form, especially places of prayers and where Muslims congregate.
- 19- One should ask Allah for everything one needs, no matter how great or small.
- 20- That one should not occupy one's self with nothing other than the supplication, such as looking at any media, social media, or anything else that will distract the heart.

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The Etiquette of Supplication at the onset of a Calamity

- 1- To have conviction when asking for the calamity to be repelled. Al-Tirmidhī narrates a report of Abu Hurairah رضي الله عنه that Prophet ﷺ said: “supplicate to Allah while you are certain that He will answer and know that He does not answer the one who supplicates to Him with a heedless heart.” And in the hadith of Thawbān رضي الله عنه “nothing increases one’s lifespan other than acts of good deeds, and nothing turns away that which has been decreed, other than *du‘ā* (supplication). A person may be severed from his provision due to a wrongdoing he is committing”.
- 2- A servant must be persistent in his supplication so Allah will lift whatever has afflicted him and that which has yet to. A supplication and a calamity will resist one another until one will overcome the other. As it was narrated by Al-Hakim in the Hadith of ‘Āisha رضي الله عنها that the Envoy of Allah ﷺ said: “No precaution can protect against the divine decree. Supplication can be of benefit in the face of a divine decree that has already taken place as well as that which has yet to take place. The supplication meets the calamity as it is about to descend and wrestles with it until the Day of Resurrection.”

On lifting calamity through supplication, Ibn al-Qayyim said: “*du‘ā* is the most beneficial medicine, is the enemy of calamity. It repels it, will cure it, will prevent it from

descending, will lift it, or relieve its effect if it does eventually descend, it is a weapon of a believer”²⁴

- 3- One should not rush and be impatient in expecting an answer, as the Prophet ﷺ said: “Your [supplication] will be answered, so long as one is not impatient, saying: ‘I supplicated, and I was not responded to.’”²⁵
- 4- Abundantly seeking forgiveness (*istighfār*), for it is a shield against calamity even if its causes have occurred. Bukhārī narrated: “hasten to His remembrance, supplicating to Him and asking for His forgiveness.”
- 5- Hasten and turn to *ṣalāh* (prayer) with every adversity and discomfort, as it was narrated about the Prophet ﷺ that he recommended believers, when there was a solar or lunar eclipse. In a report narrated by Bukhārī, the Prophet ﷺ said: “Hasten to the ritual prayer.” In another report he said: “Pray until Allah relieves you of your distress.”
- 6- Giving *ṣadaqa* (charity) is one of the most important and effective things through which Allah lift calamities.
- 7- Purify the self from hate, grudges and return anything obtained unlawfully to its rightful owners.
- 8- One should take all means of protection, at the same time as expending one’s effort in to supplication.
- 9- Asking those who are righteous and on the straight path to supplicate to Allah that He may lift the calamity, plagues, trials and tribulations, wars and adversities.

²⁴ Ibn al-Qayyim, *al-jawāb al-kāfi li man sa’ala ‘an al-dawā’ al-shāfi*

²⁵ Bukhārī and Muslim.

- 10- Invoke blessing and prayers upon the Prophet ﷺ abundantly, as when it was said to the Prophet ﷺ ‘shall I devote all my time to invoke blessings upon you? The Prophet ﷺ replied, ‘In that case, all your worries will be removed, and your wrongdoings will be forgiven.’”
- 11- Enjoining righteousness and forbidding evil. The Prophet ﷺ said: “By the one who has my soul in His hands, you must enjoin righteousness and forbid evil, otherwise Allah will soon send a punishment upon you. Then, even if you supplicate to Allah, He will not accept it.”²⁶

²⁶ Tirmidhī

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The Pandemic: Between the course of Qadar and Human Interference

One of the critical matters of *Imān* (faith) for a believer is to believe in and submit to the divine decree (*qadā*) and pre-destination (*qadar*), as it is one of the six pillars of *imān*. People can become confused when researchers report that a certain pandemic occurred due to human interventions, it causes some people to question whether it really is a product of divine decree and predestination, or if there is another explanation.

The answer is that the origin of every occurrence, good or evil, is divine decree and pre-destination, as Allah Most High said: “*Indeed, We created all things with predestination.*”²⁷ He also says: “*and Allah’s command is pre-ordained.*”²⁸ He also said: “*So that Allah might accomplish a matter what was destined to be done*”²⁹ The Envoy of Allah ﷺ said: “Everything is pre-ordained, even weakness and intelligence”.

Some Divine decrees are imposed by Allah upon His creation, for a wisdom only known to Him. Therefore, it is incumbent on a believer to fully submit to the divine decree and predestination [of Allah] in all its forms, and to fully believe that events are ultimately the matter of Allah. Then a believer can begin to look for causes: those which

²⁷ al-Qamar: 54:49

²⁸ al-Aḥzāb: 33:38

²⁹ al-Anfāl: 8:42

are found in the Book of Allah and *Sunna* as well as the works of scholars that are line with the beliefs of divine decree and predestination.

Fundamentally, human beings are unable to repel a preordained adversity, nor can they bring about any good that Allah has prevented someone from receiving. The Beloved al-Muṣṭafa (the Chosen One) ﷺ said: “Know that if all of humanity were to come together to benefit you with anything, they would not benefit you except with what Allah has already prescribed for you. And if they were to get together in order to harm you with anything, they would not harm you except with what Allah has already prescribed against you. The pens have been lifted and the pages have dried.”³⁰

A person may approach the matter of predestination in three of the following ways:

- 1- Have absolute faith that good and evil are both from Allah, and both are destined upon His creation as He desires and in whatever form He desires, as He said “*Glory to Him: And when Allah intends ill for a people, there is none who can avert it, and other than Him, there is no safe-guard.*”³¹ He also says: “*and We test you through evil and good (situations) as a trial.*”³²
- 2- Believe that the provision of decree and destiny are a divine matter, which are similar to [Allah] sending His Envoys, revelation through His books, ordaining death, the coming of the Hour and other similar matters. [Believe] that divine decrees may be a punishment [sent by Allah] for a wrongdoing that has been committed, or

³⁰ Tirmidhī

³¹ al-Ra‘d: 13:11

³² al-Anbiyā’: 21:35

a clear, stated violation that an individual, group, or the *umma* have committed, like the spreading and committing of obscenities and immoral acts (*fawāḥish*), as per the saying of the Prophet ﷺ: “*fawāḥish* never appear among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them.”³³

- 3- *Qaḍā’* and *qadar* may have the purpose of doing some good, for an apparent reason for mankind. An example of this is when Allah puts His Prophets and Envoys through trials in order to raise their spiritual ranks. It is reported that Sa’d b. Abī Waqqās رضي الله عنه said: “I said: ‘O Envoy of Allah ﷺ, which people are tested most severely?’ He ﷺ responded: ‘the prophets, then those who are most similar to them, then those who are next best. A man is put to trial according to his religion. If he is firm in his religion, his trials will be more severe. If he is weak in his religion, he is put to trial according to the strength of his religion. A servant will continue to be put to trial until he is left walking upon the earth without any wrongdoings.’”³⁴

There are many reports regarding the reward that a servant receives for their patience in the face of tribulation. Jābir b. ‘Abdullah رضي الله عنه said that the Envoy of Allah ﷺ said: “On the Day of Judgement, when the people who were faced with tribulation are given their rewards, the people who were given ease will wish that

³³ Ibn Mājah and al-Ḥākim

³⁴ Tirmidhī

their skins had been cut off with shears whilst they were in the world.”³⁵

Ibn al-Qayyim al-Jawziyya said in his book, *Madārij al-Sālikīn*, that [the companion] ‘Imrān b. Huṣayn ؓ had a stomach illness which left him bedridden for thirty years. A hole was made in his bed for relieving himself. When Muṭarrif b. ‘Abdullah al-Shikkhīr ؓ entered [his room] and saw his state started crying. ‘Imrān asked him: “why are you crying?” Muṭarrif replied: “because I see you in such difficult state.” ‘Imrān told him: “don’t cry, [this state] is more beloved to me and loved by Him.” Then he [Imran] continued by saying: “shall I tell you something that Allah may benefit you with? And keep this as a secret for me until my death. The angels visit me and keep me solace. They convey their peace to me and I can hear their salutations.”

As for the reports and impressions the mainstream media, contemporary experts and researchers have conveyed that human machinations are behind the development and spreading of the Corona virus, as a means of political, economic, social warfare: this is a possibility we cannot disregard. Satanic minds have previously devised plans to oppress nations and demean them in various ways, but most people do not have the knowledge of what is happening behind the scenes, what was previously planned, and is being planned right now. All nations have suffered from such conspiracies, especially from the beginning of the *ghuthā’iyya* period, which is known as ‘the modern age’ amongst the literati.

³⁵ Tirmidhī

One of their early conspiracies were to dismantle the ability of the Muslim *umma* to make unified decisions based on revelation and dividing the Arab and Muslim world, after they developed the tools and the machinery through the means of modern science.

Historians continue to discuss the above machinations in their studies and researches, which they refer to as “the legacy of the sick man of Europe” and its downfall. Justifications and policies of the two world wars of the twentieth century were based upon, in which thousands of lives were lost for the greed and aspirations of international investors and colonialists.

Consequently, nations went through carefully planned and implemented periods of *istikbār*³⁶ (colonialism) and *istihtār*³⁷ (restlessness). Most Muslim nations outlook towards such plots and conspiracies was that they knew nothing about them and did not want to know anything about them either. They fell prey to these plots and their implementations with or without realization. Some of them have assisted in the successful implementation of these plots, programmes and conspiracies against Islam and humanity. This has been done through occupations [they hold], [education] scholarships they receive, and through their nullification of the fundamentals and the obligatory matters in religion within Islamic nations.

³⁶ *Istikbār* is to grow proud and glorify oneself on earth with arrogance. It is also denial and rejection of truth out of arrogance, wickedness and self-exaltation while one’s mind is fully convinced of the truth.

³⁷ The beginning of the domination of communist countries in the Islamic and Arab world and the division of the world into communist and capitalist blocs.

This was successfully implemented under the supervision of international organizations and their false slogans. This keeps repeating itself, one period after another, without us realizing its danger or the consequences of *naqđ* (nullification)³⁸ and *qabđ*³⁹ that it has on knowledge, sovereignty, the economy, media, culture, values and morals.⁴⁰ As for those different plots and conspiracies have been implemented, the idea of biological warfare (regarding the current pandemic) cannot be excluded.

However, our concern is to have trust in Allah while at the same time taking the necessary precautions. Allah Most High says: “O ye who believe! Take your precautions, and either go forth in parties or go forth all together.”⁴¹ He also says Most High: “Those who disbelieve wish that you would neglect your weapons

³⁸ *Naqđ* (nullification) of the *thawābit* of *ḥukm* (ruling authority), the economy and their relating factors with respect to *fitan* which lead to error as it was related by the one who does not speak out of his own whim (the Prophet) ﷺ in his saying: “The ‘*urā* of Islam will be nullified, one by one, and every time a single ‘*urā* is annulled the people will hold fast to the one that follows it. The first of them to be nullified is *ḥukm* (ruling authority) and the last of them is the *ṣalāh* (the ritual prayer).” Narrated by al-Mundhirī in *al-Targhīb wa al-Tarhīb* (1:263). He said that its *isnād* (chain of narration)

³⁹ *Qabđ* of scholars can be in a form of their death or their withdrawal hiding and isolating themselves from the public due to being harassed and arrested by the authorities, etc.

⁴⁰ Also see Al-Ḥabīb Abū Bakr al-‘Adanī b ‘Alī al-Mashhūr, *The Concise Article On the Knowledge of the Fourth Pillar among the Pillars of the Religion And an Explanation of the Intermediate, Minor, and Major Signs of the Last Hour*, The Shimmering Light, 2016.

⁴¹ al-Nisā: 4:71

and your baggage so that they come down upon you in a single move.”⁴² This warning was from Allah to His Envoy ﷺ the one who had undertaken the highest level of *tawakkul* (total reliance on Allah). Why is it then that we today do not perceive the idea of the disbelievers coming down upon us with a single move? We have become heedless from all the means, preparations and cautiousness and taking necessary precautions.

The *umma* in its failure to properly understand the concepts of *tawakkul*, being cautious, taking precautions and taking the [right means] of preventions. These misconceptions have helped the enemy to succeed in their plans to control and oppress the *umma*, and to spread falsehood and disease, even among their own heedless generations that strictly follow and emulate the [non-Muslim].⁴³ Whether it is in their food supply, agriculture, water supplies, trade, security, worship and customs. If only my people knew.

⁴² al-Nisā: 4:102

⁴³ The Arabic word used here is *mustatbi’a* from *Istitbā’* (following and emulation of the (non-Muslim) nations) as per the hadith narrated by Abu Sa’id Al-Khudri: “The Prophet ﷺ said: “You will indeed follow the ways of those nations who were before you, handspan by handspan and an arm’s length after another, so much so that even if they entered a hole of a mastigure you would follow them.”

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Those who make Divine Judgments at the onset of Adversity

Those who make divine judgments are people who take an oath that Allah will or will not do a certain thing. The Prophet ﷺ is reported to have said: “Woe unto those of my *umma* who pronounce divine judgments.” This refers to those who make judgements on behalf of Allah, claiming to know whether someone is destined for the Garden or the Fire. It can also refer to someone who makes a judgement or formulates an opinion on matters which they are not supposed to nor qualified to make.

In the context of the subject we are discussing, it is the habit of some common people to mock and gloat at those who have been afflicted with adversity. This gives them a sense of superiority, privilege or a feeling that their country is better. It is reported in a hadith: “Do not gloat at your brother’s adversity, lest Allah have mercy upon him and afflict you.”⁴⁴ This gives them a sense of superiority, privilege or a feeling that their country is better. For example, at the onset of the coronavirus pandemic, there was plenty of conjecture on why it started in China, with some linking the pandemic to the oppression of Muslims in China.⁴⁵ It was as if they were completely certain about Allah’s

⁴⁴ Tirmidhī, And in Ibn Ḥabbān’s narration: “lest Allah relieve him and afflict you”.

⁴⁵ *China’s* internment and oppression of Uighurs and other *Muslims* in the north-western Xinjiang province.

judgement together with the appropriate punishment and cause of the virus. However, it wasn't long until the virus spread to other places, reaching most of the world.

At first, the virus did not reach Yemen, so some Yemenis began to mock other Arab and Islamic countries which were affected by the virus, especially those countries with whom they were in conflict and had differences with. They claimed that since they had experienced the scourge of war and poverty, they would not be affected like other countries had been. It wasn't very long before certain parts of Yemen also became affected. This prompted others from the other side to gloat even more vehemently.

Islam teaches Muslims how to conduct themselves in different stages of a pandemic: from taking appropriate preventative measures, to dealing with those who have contracted the virus and those in recovery, whether they are near or far.

Speaking on behalf of Allah without knowledge is considered by the scholars to be one of the vices of the tongue and the most forbidden action. The Most High says: *“and to say about Allah what you do not know.”*⁴⁶ Commenting on this verse, Ibn al-Jawzī said: “this is a general statement which forbids any statement made about the religion that is not based on certain knowledge.”

In the context of our topic, it applies to anyone who makes a judgment about those afflicted based on conjecture and doubt. Any judgment that says that someone was inflicted because they did such and such a thing; or to make a baseless judgement that someone lost their wealth because they would not give charity; or that a particular country

⁴⁶ al-Baqara: 2:169

has been affected by the pandemic because they are not like us; and that we are dearer to Allah for him to afflict us like He afflicted them.

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An Ounce of Prevention is better than a Pound of Cure

During a pandemic and the spread of disease, it is incumbent on a Muslim to be mindful of taking preventative measures, before one contracts the disease and takes the arduous road to recovery. The Prophet ﷺ said: “Your body has a right over you.”⁴⁷ The body here refers to all bodily parts, external and internal. One of the rights of the body is to protect it from disease and anything that may cause it harm. For this reason, in Islam, it is disliked to use stagnant water for ablution as it may contain germs, Bilharzia or Ascaris. The Prophet ﷺ said: “flee from a leper as you would flee from a lion,”⁴⁸ due to the likelihood of contracting the infection when in close proximity to a leper.

Islam is so concerned for the health and wellbeing of the Muslim that it even discourages one from looking at a leper. Ibn ‘Abbās ؓ narrates that the Prophet ﷺ said: “do not fix your gaze upon the leper.”⁴⁹ This statement has a number of meanings. One of the more important meanings is to protect a person from contagion. Staring at a leper may lead to one sympathising with and trying to help them, bringing a person into close contact with them. In addition to this, is to consider the feelings of those who are sick. Fixing one’s gaze on those who are sick may result in embarrassing them

⁴⁷ Bukhārī

⁴⁸ Bukhārī

⁴⁹ Ibn Mājah

and hurting their feelings. It may compound their sorrow resulting in them being impatient with their affliction. In a report of Abu Huraira رضي الله عنه, the Prophet ﷺ said: “An ill person should not mix with those who are healthy.”⁵⁰ This indicates that one preventative measure is to prevent infected persons from mixing with healthy people, for fear of spreading the infection. The origin of this hadith was the prohibition of mixing sick camels with healthy ones.

It is incumbent for someone who has a contagious disease to refrain from mixing with other people, starting with their family and children, in order to protect them from the disease.

It is reported by Muslim and al-Nasā'ī that there was a leper among the delegation of Thaḳīf to whom the Prophet ﷺ sent a message saying: “We have accepted your oath of allegiance, so go back.” The injunction to avoid coming into contact with this leper has been interpreted as being of a recommended and precautionary nature, not an obligatory one. We can infer from this hadith that he wanted to avoid holding the hand of the leper while taking the oath due to the contagious nature of his sickness. There is also an indication that one should take the most precautionary course of action. Some commentators have said that [the Prophet] turned [the leper] away out of fear for his companions so that they would not see that they were favoured over him and pride enter their [hearts].

It is narrated that it is disliked to flee from a place that has been affected by a plague, as well as entering such a place. Regarding the plague, Usāma b. Zayd رضي الله عنه narrated that the Prophet ﷺ said: “If you hear that it has broken out in a land, do not enter it; but if it breaks out in a land where

⁵⁰ Muslim

happen to be, do not flee from it.”⁵¹ In a hadith narrated by Abū Mūsā al-Ash‘arī رضي الله عنه, the Prophet ﷺ said: “My *umma* will perish due to killings (*ṭa‘n*) and plague (*ṭā‘ūn*).” They said: “We know about killings, but what is the plague?” The Prophet ﷺ said: “The plague is the mortal strike of your enemy from the Jinn. There is martyrdom in both.”⁵² In this hadith, the Prophet ﷺ is indicating that many of his *umma* will neglect to take the necessary preventive measures and means in the name of *tawakkul* (trust in Allah). This failure to take preventive measures will lead to the spread of pandemic among many people. ‘Killings’ (*ṭa‘n*) refers to fighting, whether for the sake of Allah, or from fighting in wars of *fitans* (trials and tribulation), which involve the oppression of nations. His saying ﷺ, ‘the plague is the mortal strike from your enemy from the Jinn,’ indicates the necessity of taking precautions, especially when we consider that the concepts of viruses and bacteria were not known during that period. Thus there is no contradiction between the two things.

The difference of opinion in approaching such issues is well known, even in the formative period of Islam. Bukhārī narrates on the authority of Ibn ‘Abbās رضي الله عنه that ‘Umar b. al-Khattāb رضي الله عنه set out for the *al-Shām* (The Levant)⁵³. When he reached Sargh, he was met by the commanders of the Muslim armies, Abū ‘Ubayda b. al-Jarrāh رضي الله عنه and his companions. They informed him that the plague had

⁵¹ Bukhārī and Muslim


⁵² Aḥmad

⁵³ *al-Shām* is the historic Arabic name for what is known as Greater Syria, the old name for that region is the Levant. In modern days the region includes Syria, Lebanon, Palestine and Jordan.

broken out in the *al-Shām*. Ibn ‘Abbās رضي الله عنه said: “so ‘Umar b. al-Khattāb رضي الله عنه said: ‘summon the formative Emigrants (*muhājirūn*) to me.’ He asked for their advice, informing them that the plague had broken out in the *al-Shām*. They differed amongst one another with some of them saying: ‘You have set out for a purpose, and we do not think that you should retract.’ Others said: ‘You have the companions of the Prophet ﷺ and the rest of the people with you. We do not think that you should expose them to this plague.’ Umar رضي الله عنه said: ‘Leave me.’ Then he said: ‘Summon the *Aansār* to me.’ They were summoned and he asked them for advice. They responded just as the Emigrants did and differed as they did. He said: ‘Leave me.’ Then he said: ‘summon the elders of the tribe of *Quraysh*, the emigrants of the conquest ⁵⁴.’ He summoned them and not one of them differed. They said: ‘We think that you should withdraw the people and not send them towards the plague.’

‘Umar رضي الله عنه called out to the people: ‘I am leaving on my riding animal in the morning, so leave with me.’ Abū ‘Ubayda رضي الله عنه said: ‘fleeing from the decree of Allah?’ ‘Umar رضي الله عنه said: ‘if only someone other than you had said it, Abū ‘Ubayda! Yes. We flee from the decree of Allah to the decree of Allah. What would you say if you had camels which descended into a valley, with two slopes, one of them fertile and the other dry? Were you to graze them on the fertile slope, wouldn’t it be by the decree of Allah? And were you to graze them on the dry slope, wouldn’t it be by the decree of Allah?’ ‘Abd al-Raḥmān b. ‘Awf رضي الله عنه, who had been absent, arrived and said: ‘I have some knowledge about this. I heard the Envoy of Allah ﷺ say: ‘If you hear that it

⁵⁴ Imām Nawawi said in his commentary to Sahih Muslim those who became Muslim before the Conquest of Makkah, so they had the same status as the *muhājirūn*.

has broken out in a land, do not enter it; but if it breaks out in a land where you happen to be, do not flee from it.” ‘Umar  praised Allah and then set off.” ⁵⁵

We learn from this that prevention and precaution are a part of the realities of the belief in *qaḍā’* and *qadar*. Taking preventive measures and being precautions do not contradict the concepts of submission to and *tawakkul* of Allah. Just as taking the means when seeking provision, having children, or succeeding in one’s studies do not contradict the principle of relying upon the Creator for the success that one hopes for. This important step of taking preventive measures and precaution in the face of disasters and affliction is something that has been neglected by many people associated with Islamic schools. Instead, it is common for many of them to mock and undermine those who promote a culture of precaution. This neglectful behaviour has caused a culture of negligence and excessive dependence due to the spread of the virus [amongst people].

What we are calling to here is to combine the two principles, contrary to those who do not believe in Allah and His Envoy and do not believe in *qaḍā’* and *qadar* - that both good and evil are from Allah most High. The loftiest pursuit is to have *tawakkul* in Allah, to depend upon Him and have hope in Him. He, the Exalted, says: “And whoever places his trust in Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.” ⁵⁶ By the same token, after having *tawakkul*, one should take the means to repel and protect oneself from affliction, sickness, poverty, hunger and other difficulties. It is said: ‘prevention

⁵⁵ Bukhārī

⁵⁶ al-Ṭalāq: 65:3

is better than cure,' and 'working towards attaining provision is the first step to it becoming ordained,' and 'to make an effort for the sake of achieving an intended goal is a praiseworthy matter in Allah's religion.'

Dangerous Expectations Reflected by the Coronavirus Crisis

Whenever a transformative event occurs, it is important to consider the implications of such an event on every aspect of human life. Perhaps most people are preoccupied with what is written and reported in the media [about the pandemic], which creates widespread disagreement over the causes of the event. These conflicts drag on between groups, until propagandist goals and machinations take root [in people minds].

What we mean to say is that there are some who make plans and deliberately spread misinformation that people end up believing. Others will then come out and refute such claims. This leads to the fracture of society into different groups that either support or reject the resultant social and economic contradictions. Subsequently, social and economic problems occur, and by then, this misinformation succeeds in temporarily embedding itself within societies. People will then be prepared to accept another lie above this, and so on.

We know that human societies follow the course set by their decision makers, since they are the ones who continue to reconfigure educational and economic systems in a manner that is congruous with their planned policies, until such policies become entrenched within society. Then more policies are introduced that can set unfamiliar doctrines or ideologies. Force, authority, temptation and deception are used to root these changes. This continues until the imposed doctrine rivals prevailing, traditional doctrines and

ideologies, eroding the confidence of their followers until they finally acclimatize to the new ideology.

In Yemen, for example, ⁵⁷ colonialism came with a culture and ideas that were embedded throughout society. Generations have grown up on it. Then came the culture of revolution and liberation to clash with the [thoughts] of colonial intellectuals. Then, left wing ideas collided against the right. Communism was embraced en-masse, which did not last long, until the current sectarian struggle arose, and so on.

We want to point out that we, as a society, are oblivious to two matters:

- What Allah wants for mankind, which is the fundamental matter and the principle
- What Satan wants, which is abnormal and the exception

One of the goals of Satan in life is to widen the circle of abnormalities and exceptions, so that it can be the principle and the precept. He also desires to constrict the circle of [the Divine] principles and the fundamentals, until it is considered by generations of people to be abnormal and backward. This law, which is based upon the tension between *qaḍā'* and *qadar* in relation to change, has brought forth a new example within humanity that was previously unknown in the struggle between what Allah desires for His creation and the false desire of Satan.

Today this unusual adventure is complete, although it is not far from being intended and orchestrated, [which is

⁵⁷ The author frequently uses his country of birth and origin Yemen as an example.

also] in the course of *qaḍā’* and *qadar*, and that is has been planned and conspired by those elements who seek to take advantage of humanity. It is a type of virus warfare used to improve its impact on all of humanity. It is well known that this type and form of warfare is not new. Many experiments of this kind have been carried out before, but were limited in scope to a particular time, place or group of people. This time, however, it has included the entire world and has focused on destroying the human being and his productivity whether it be intellectual, economic, political, social, health-related, religious, educational etc. It has not reached the level known in some previous experiments that affected specific animals such as swine flu or bird flu, which in their time were examples of very dangerous experiments.

The intimations and statements made by the leaders of global superpowers in possessing biological weapons and their effectiveness in subduing the enemy, this has clearly manifested in the intention of the original plotter for the eternal enmity towards mankind; it is the enmity of Satan, “*Indeed, Satan is an enemy to you; so take him as an enemy.*”⁵⁸

Superpowers are the arms of *Shaitān* and *Dajjāl*⁵⁹ on Earth, the two created beings who are committed to corruption in this life, generally and specifically. They are

⁵⁸ al-Fāṭir: 35:6

⁵⁹ *Dajjāl*: Literally, the one who mixes and causes confusion. It also means the one who excessively lies and mixes falsehood with truth. The word is also taken from *dajāla*, meaning deception or to cheat and deceive. In the Islamic tradition, the *Dajjāl* is the prophesized Anti-Christ, described as being blind in one eye and with the word “*kāfir*” (disbeliever) written on his forehead. In some prophetic traditions he is described as the *Masīḥ al-Dajjāl*, or the False Messiah or Anti-Christ.

the source of enmity and aggression towards the generality of humanity without exception, except that the satanic and *dajjalic* strategy is to pit humanity against itself under the principle of 'divide and rule.' The only cause that made the superiority and politics of *Shaitān* and *Dajjāl* succeed in the destruction of human life is by making sure that the methods of evil outweigh the elements of goodness. By adopting a dangerous hidden and secretive manner, good is used to serve the programs of evil, in an attempt to deceive a heedless and forgetful humanity that is easily seduced by the fanfare of adornment and stimulation. The two corrupted beings (*Shaitān* and *Dajjāl*) have succeeded in implementing their intellectual, economic, political, social, educational, cultural and informational programs throughout history. Due to the existence of incorrect beliefs, such programs were easy to implement in the world of disbelief. In the Islamic world they can only be [introduced] with the help of subterfuge, deception and hidden [agendas], *Iḥtināk*-⁶⁰, *Istihwādh*⁶¹ ornamentation

⁶⁰ *Iḥtināk*- the word is taken from the response of Satan in Sura Isra', 17:62, when he responded: "Tell me, this one whom You have honored more than me, If You delay me until the Day of Resurrection, I shall verily eradicate [the *imān* of]? his descendants, except for a few." *Itiḥnāk*- to eradicate- is taken from an Arabic word, *ḥanāk*, which is to fasten the rein to each end of the bit of a bridle, by which the rider or driver controls a horse or other animal by pulling, so as to exert pressure on the bit. Once the rein is fastened, the rider then will achieve full control on the animal, and the animal will then lose its will to do and go as it wants.

Meaning that Satan will eradicate [the *imān* in] them by seduction, disruption and by forcing them to disobey.

⁶¹ *Istihwādh* is when *Shaitān* (Satan) prevails, overcomes and gain the mastery over a person. Allah says: "Satan has overcome them and made them forget the remembrance of Allah. Those are

until the *umma* accept and tolerate the programs of disbelief which are the programs of *Shaitān* and *Dajjāl*.

Recently, these two beings have bared their fangs to all of humanity by creating a ‘deadly virus’, after having spent many long years on numbing the human mind, both Muslim and non-Muslim, into accepting the policy of *istitbā’* [emulation or blind following], ⁶² about which Islam has warned. The Envoy of Allah ﷺ said: “You will indeed follow the ways of those nations who were before you, handspan by handspan and an arm’s length after another, so much so that even if they entered a hole of a mastigure, you would follow them.” They asked the Envoy of Allah ﷺ (Do you mean) the Jews and the Christians?” He said, “Whom else?” ⁶³ In this hadith, there is a clear prophetic statement regarding the dealings of the People of the Book in carrying out the work of *Shaitān* and *Dajjāl*. It is also a religious account of the reality of the downfall and decline of the Islamic people at the hands of its political and intellectual leadership, who voluntarily or involuntarily, work within the framework of implementing international politics, also known as International Law. In reality it is nothing but the policy of *Shaitān* and *Dajjāl*, those two beings that await and are exempted from the pain of death until its appointed time.

The fact that the virus has spread all over the world is an overwhelming confirmation that both *Shaitān* and *Dajjāl*

the party of Satan. Unquestionably, the party of Satan - they will be the losers.” al-Mujādala 58:19

⁶² *Istitbā’* (Emulation of the (non-Muslim) nations) as per the hadith narrated by Abu Sa‘īd al-Khudrī ؓ : “The Prophet ﷺ said: ‘You will indeed follow the ways of those nations who were before you, handspan by handspan, cubit by cubit. So much so that even if they entered a lizard hole, you would follow them.’”

⁶³ Bukhārī

hold no value and care for human life, when that life becomes a barrier to achieving their goal in spreading corruption on earth. Killing and extermination are two fundamental principles in the success of their future project of *iḥtināk and istiḥwādh*. This is on top of their multiple uses of *iḥtināk and istiḥwādh*, throughout the course of history. The size of the satanic danger in the project of *iḥtināk and istiḥwādh* has only been truly determined by the Book of Allah and what Allah commanded his Prophet Muhammad ﷺ to say. These two sources have exposed this project in its generalities and details.

Whoever reads the *Quran* and *Sunna* in their universal message and language, will come to know the game of intrigue which runs through the course of *qadā* and *qadar*, through which Allah has tested humanity by giving *Shaitān* and *Dajjāl* a free hand in their project of *iḥtināk and istiḥwādh*.

The ‘free hand’ here refers to the development of the means of life by the agents of deviancy, so that they may distract the minds and hearts of people from the clear truth to a dishonourable falsehood. This has especially been the case since the invention of the machine, the splitting of matter and energy, and the possession of the western world of politics and sovereignty in the Islamic and Arab world. This is the period indicated and promised in the Book of Allah and *Sunna* of His Envoy ﷺ as the *ghuthā’iyya* period.

There has been much talk about the [corona] virus crisis, with some holding the belief that it will distinguish between those who believe in Allah and those who fall under the politics of evil and falsehood. One aspect we need to appreciate is that many educated Muslims tend to react to new events hastily, without learning from similar events in

the past, nor anticipating similar events in the future. They believe they have perceived the danger of the rumors and frenzy spread about the virus. They call people to stay firm and emphasize the importance of not believing what is being reported and disseminated. They act as if we have never experienced such an event before, or similar to it, neglecting the pillars of believing in Allah and relying on Him.

We as an *umma*, must understand the enormity of this conspiracy historically, and not just focus on the present. We must avoid being affected by whatever is reported; here and there, but instead follow the religious directives given by the Prophet ﷺ⁶⁴. He taught us to differentiate between the true meaning of *tawakkul* that is bound to the understanding of causality, and a blind trust that leads to frustration and depression.

As for recent, surprising events, from shutdown procedures for mosques, institutions, universities, commercial areas and others; the shariah obligation is to be cautious and take the necessary precautions and commit to preventive measures with complete belief in the protection of Allah and safety for His servants.

This applies especially when there is clear confirmation of the contagious nature of the disease and its devastating impact on societies. It is not befitting of an intelligent person who sees the effects of the disease on people, to then waste one’s time arguing against the necessity of taking preventive measures while claiming to have absolute reliance on Allah without controlled measures or seeking medical treatment.

⁶⁴ The “one who does not speak from caprice”

We must all know, with certainty, that belief in Allah is not tarnished by taking the necessary means of protection, though taking preventive measures cannot stop the *qadar* of Allah. Taking the means does not weaken a believer's trust in Allah. Moreover, we have been commanded to take precautions in order to reassure society, so it can continue to function and provide its various services. Hospitals, clinics, pharmacies, law enforcement agencies, prisons and other services were only established for the protection of people. This does not undermine the belief of any nation, society or individual.

The Mind Games and Manipulation of the Mainstream Media during Times of Crisis

Many Muslims are unaware of the danger of following the contradictions spread by the mainstream media during times of crisis. People become so confused from hearing contradictory news reports and statements that a person may believe something in the morning and come to deny it by the end of the day.

We, as Muslims with our established principles, should not rely on the media when taking positions during crises and calamities. The media should be taken as a source of news that may tell the truth or lie depending on the political influences that feed and move it. It is also a fact that media companies influence one another and usually share and duplicate information, for the sake of gaining more views, likes and followers. We should also be aware of the desire of those behind the media in worrying people and fearmongering. The Most High says: *“That is only Satan who frightens [you] of his supporters. So, fear them not, but fear Me, if you are [indeed] believers.”*⁶⁵

Thus, when the media reports on a pandemic or a specific disaster, we can accept the veracity of the report, but our religious response should be based on what our sacred texts say in understanding the phenomenon. In the resulting

⁶⁵ al-‘Imrān: 3:175

analysis and presentation of the event in the media, we may continue to see doubts and contradictions cast over some reports. On one day we might see a particular report being confirmed in the news, while it is negated on another day. Sometimes this is the result of specialists and researchers expressing differing opinions based on their individual points of view. On other occasions, it is local or international scientific institutions who either confirm or deny reports, as has been the case during the current coronavirus pandemic.

Initially, the World Health Organization warned that the virus would spread throughout the world, but then it released another statement, reevaluating the danger and possibility of it spreading. Then it denied scientific reports produced by specialists and scientists. Subsequently, it apologized for causing distress to nations regarding the virus as it was discovered that there was a misunderstanding in diagnosing the virus, and so on. Whenever such a situation occurs it is incumbent for a Muslim who belongs to a noble religious tradition to take a wholesome stance against the fearmongering and contradiction of the media. He should carry out all the preventive measures once they are announced. His stance should be one based on caution, whether restrictions are lifted or not. Whether we know the cause of the pandemic or not, taking precautions is the first step to prevent the spread of the disease, pandemics and disasters. This should be coupled with our reliance and trust in Allah to drive away the harm with the preventive measures.

Whenever there are contradictory news reports on such phenomena, the source of such reports is usually the same, since the desired effect of spreading disease and pandemics cannot be achieved without causing panic and distress

within populations. The consequences of this widespread panic includes the breakdown and disruption of social relationships and bitter disputes between citizens due to promoting the panic then downplaying it. This is because most people following the saying of the Prophet ﷺ applies to them: “beware of the tumult of the markets.” Imām ‘Alī b. Abī Ṭālib ؑ described them by saying: “Savages and fools are they who follow every caller, are easily influenced and follow every blow of wind. They are not enlightened by the light of knowledge and they have not taken refuge in a strong foundation.” ⁶⁶

The severity of the matter may cause it to reach those with ruling authority and knowledge, who will have different opinions on the phenomenon as well as the methods of treating it. Those who believe what they are told will rely on what they see in terms of the negative effects of the pandemic. While the doubters will call upon reports that falsify the phenomenon, bringing the very nature of the virus into doubt, asking whether it really is the coronavirus or just a fever that is caused from some other virus. This may lead to a blazing social disagreement resulting in the severance of relationships between relatives and neighbors or the abandonment of social events, interests and services. For this reason, it is incumbent to take preventive measures and be precautionary when hearing the news of such contagious diseases and is not permissive to be negligence in taking preventive measures when some in the media deny the existence of such phenomenon or belittle it. The intended purpose of the media is to spread illnesses and diseases together with their social ills it brings to societies.

⁶⁶ Baghdādī, *al-faqih wa ‘l-mutafaqqih*

A believer 'should be wise and intelligent' and not allow himself to become prey to the media and its contradictions. Rather, he should take necessary precautions, showing reliance on Allah and asking his Lord for protection and safety.

The Benefits and Detriments that result from the Preventive Measures

By their very nature, human beings are able to acclimatize to their surrounding environment at all times. However, at first, [adverse change] leads to shock and agitation which leads to worry that causes fear when there is significant and continues loss of life.

At the sudden onset of the pandemic, we have seen this initial adverse reaction resulting in self-restraint and hope for finding a cure. The relevant authorities have assumed their responsibilities in reducing the spread of infection, and this is what we have seen throughout the world from the early days when fatal cases started to emerge in China and what followed until the virus reached the Arab and Islamic world. A significant number of people died, both young and old, and were buried in light of unprecedented preventive measures. Many families were not allowed to see their deceased family members (at the time of death) or even to wash or shroud them. Funeral prayers were performed from a distance in special burial places far away from residential areas.

Everyone hurried to look for a cure and medicines, whether those usually prescribed by doctors or traditional experimental medicines. This was the first positive thing to emerge from this pandemic, as everyone hastened to try and save what could be saved by various means and causes.

Among the positive things to arise from this pandemic was the exposing of the reality of human weakness in the

face of *qaḍā* and *qadar*. It has also subdued and deterred those who show arrogance on the Earth, those who prey on weaker nations. It has exposed their bankruptcy and arrogance, where they would normally threaten poorer nations by parading their military strength and advances in science and technology. In the face of this unseen virus they have, themselves, become victims unable to completely protect themselves, let alone protect their citizens.

Another benefit of the pandemic has been to expose the machinations and conspiracies of the enemies of humanity, the followers of the Satan and The False Messiah. These people, working behind the scenes, aim to harm humanity and manipulate social and economic interests to achieve their satanic and dajjalic objectives. It has exposed their false claims of defending human rights. The consequence of their imperialist designs, propaganda, abuse of nations and plundering their wealth has been disunity within their own nations and the stagnation of their own economies and education systems.

To those with intellect, it has highlighted the perverted, historical relationship that such oppressive minds have had throughout different periods of change.⁶⁷ The transitions and changes that befell the world after the industrial revolution were designed to takeover the resources of other nations, to dominate their public and private interests, and to allocate most of the stolen wealth

⁶⁷ Also see Al-Ḥabīb Abū Bakr al-‘Adanī b ‘Alī al-Mashhūr, *The Concise Article On the Knowledge of the Fourth Pillar among the Pillars of the Religion And an Explanation of the Intermediate, Minor, and Major Signs of the Last Hour*, The Shimmering Light, 2016.

to create rivalry (*munāfasa*) and *tahrīsh* ⁶⁸ between the Islamic and the Arab nations, implementing a policy of divide and rule. They also sought to encourage conflict and fighting between peoples who shared the same methodology, the same nation and same land.

This pandemic has brought families closer; families have met more, sat together and socialized more than usual, asking about one another continuously. This has been a complete change from the routine of modern living, in which people are separated and preoccupied with work, travel and other matters. Many have also taken the initiative and started to look after their families, and to review a lot of information and concepts that they have acquired in their educational life. And they were able to transmit stories about their predecessors. Parents have been able to share their life experiences with their children, and shared ideas especially in conflicts and [difficulties] that they went through in areas of politics of governing, knowledge, economy, and religious devotion.

Multitudes of mothers, young ladies and teenagers have been prevented from attending marketplaces, leisure areas, and places which can lead to ruining values and morals. Many families have benefitted by home-schooling and supervising their children with tasks and timetables, filling their free time with useful activities. The pandemic has also alerted people to the principle of self-sufficiency, to rely on private enterprises where one relies on one's own work. This has been important in the face of the economic

⁶⁸ *Tahrīsh* is the politicization of differences, provocation, sowing of discord, and finding differences between people to cause conflicts and separation.

and financial crisis that has affected all nations, trade and currency exchanges.

There is no doubt that [the pandemic] is a peculiar and unusual situation, but it has had multiple benefits. The negative effects have similarly been numerous, but I do believe that the positives have outweighed the negatives.

When the lockdowns are lifted, perhaps people will continue to arrange their daily lives as they did during the lockdown.

Some things that are positives to some people are considered negatives by others. Some of these things include the rise in fuel derivatives, the rise in food prices, the lack of sanitization and sterilization and the ongoing arguments in some homes due to the family's frequent contact with each other. For others it has been an opportunity for families to restore affinity and love, to build understanding, and to address problems which usually arise from our busy lives.

In general, the worldwide pandemic has brought about positive as well as negative effects. In any case, this pandemic is an exceptional and incomparable case that one can learn from and reflect upon. It is one of the signs of Allah about which He, the Exalted, says: "*And We send not the signs except to convey a warning.*"⁶⁹ Those who reflect and learn from Allah's signs will acquire mercy and forgiveness. And as for those who remain in their ignorance and disbelief, Allah says of them: "*And We threaten them, but it increases them not except in great transgression.*"⁷⁰ This applies to many of the people of disbelief and immorality who continue to remain misguided and deviant and

⁶⁹ al-Isrā': 17:59

⁷⁰ al-Isrā': 17:60

continue to spread corruption within their societies. They look at the signs and portents [of Allah] as mere disasters that occurred due to a random reason and have no relationship with the [world] of the unseen, and the Lords warning to His Servants. This is the difference (in the understanding) of a Muslim who is certain of Allah and the understanding of those who worship their minds and their whims exists in every time and place.

**TSL Draft
Work in Progress**

Conclusion

I would have liked to know the objective of the dream that I alluded to in the introduction, and what I was precisely required to write so it could contribute to the lifting of hardship from this *umma*. But I chose to start writing this book based on the dream that prompted me to initiate what I thought was an instruction to record and document this unprecedented phenomenon, which will remain a milestone in the history of contemporary humanity. I have done my best to enrich the topics I have discussed, and I hope from Allah that I succeeded in doing so.

I conclude this book asking the Lord for continuous success in what He loves and to what pleases Him. I ask that He makes what I have written congruous to what our master and father (may Allah have mercy upon him) instructed. May Allah benefit others through it, He is the one who brings success and He is the Helper.

**TSL Draft
Work in Progress**

Appendix

*Invocations and Litanies
used for Lifting of Hardship and
Protection from Calamities and Evil*

**TSL Draft
Work in Progress**

Selective Supplication for Lifting Hardship and Removal of Affliction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

اللَّهُمَّ يَا حَابِسَ يَدِ إِبْرَاهِيمَ عَنْ ذَنْبِ ابْنِهِ،

وَمُقَيِّضَ الرِّكْبِ لِيُوسُفَ فِي الْبَلَدِ الْفَقْرِ وَغِيَابَةِ الْجُبِّ، وَجَاعِلَهُ بَعْدَ الْعُبُودِيَّةِ نَبِيًّا
مَلِكًا،

وَيَا مَنْ سَمِعَ هَمْسَ ذِي النُّونِ فِي ظُلُمَاتِ ثَلَاثٍ،

وَيَا مَنْ رَدَّ يُوسُفَ عَلَى يَعْقُوبَ،

وَيَا رَاحِمًا عَبْرَةَ دَاوُدَ،

وَيَا كَاشِفَ ضُرِّ أَيُّوبَ،

يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ،

يَا كَاشِفَ غَمِّ الْمَغْمُومِينَ،

اِكْشِفْ عَنَّا وَعَنْ أُمَّةِ التَّوْحِيدِ مَا حَلَّ بِنَا وَبِهِمْ مِنَ الْبَلَاءِ النَّازِلِ وَالْمَرَضِ الْقَاتِلِ
وَالْوَبَاءِ الشَّامِلِ،

يَا سَامِعَ كُلِّ شَكْوَى، وَيَا شَاهِدَ كُلِّ نَجْوَى، وَيَا عَالِمَ السِّرِّ وَأَخْفَى، دَعُونَاكَ

دُعَاءَ مَنْ اشْتَدَّتْ بِهِ فَاقَتُهُ، وَضَعُفَتْ قُوَّتُهُ، وَقَلَّتْ حِيلَتُهُ، دُعَاءَ الْغَرِيقِ الْمَلْهُوفِ

الْمَكْرُوبِ الْمَشْغُوفِ الَّذِي لَا يَكْشِفُ ضُرَّهُ إِلَّا أَنْتَ،

لَا إِلَهَ إِلَّا أَنْتَ فَارْحَمْنَا يَا أَرْحَمَ الرَّاحِمِينَ (3 Times)

اللَّهُمَّ إِنَّهُ لَا يَنْزِلُ بَلَاءٌ إِلَّا بِذَنْبٍ، وَلَا يُرْفَعُ إِلَّا بِتَوْبَةٍ، وَهَانَحْنُ يَا مَوْلَانَا بَيْنَ يَدَيْكَ، ثُبْنَا إِلَيْكَ، ثُبْنَا إِلَيْكَ، ثُبْنَا إِلَيْكَ، وَأَقْبِلْنَا بِعَجْزِنَا وَصَعْفِنَا عَلَيْكَ، فَاعْفِرِ اللَّهُمَّ لَنَا الذُّنُوبَ الَّتِي تُوجِبُ النَّقْمَ، وَالذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ، وَالذُّنُوبَ الَّتِي تُخَسِّسُ الْقِسَمَ، وَالذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ، وَالذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ، وَالذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ، وَالذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ، وَالذُّنُوبَ الَّتِي تُنْسِكُ غَيْثَ السَّمَاءِ.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ (3 Times).
اللَّهُمَّ إِنَّا نَسْأَلُكَ فَرَجًا قَرِيبًا، وَصَبْرًا جَمِيلًا، وَنَسْأَلُكَ الْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ، وَنَسْأَلُكَ دَوَامَ الْعَافِيَةِ، وَنَسْأَلُكَ الْغِنَى عَنِ النَّاسِ، وَنَسْأَلُكَ السَّلَامَةَ مِنْ كُلِّ شَرٍّ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

اللَّهُمَّ فَارِجِ الْهَمَّ وَكَاشِفِ الْغَمَّ، مُجِيبِ دَعْوَةِ الْمُضْطَرِّينَ، رَحْمَنِ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، اِرْحَمْنَا رَحْمَةً تُغْنِينَا بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ.

اللَّهُمَّ يَا مُجَلِّي عَظَائِمِ الْأُمُورِ، وَيَا كَاشِفَ صَعَابِ الْهُمُومِ، وَيَا مُفَرِّجَ الْكَرْبِ الْعَظِيمِ، وَيَا مَنْ ﴿إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾.

اللَّهُمَّ بِكَيْفِيَّةِ الْإِسْمِ وَالْحَرْفِ، وَلَمَحِ الْبَصَرِ وَالطَّرْفِ، إِحْفَظْنَا مِنْ خَطَرِ الْبَلَاءِ وَالْوَبَاءِ، وَاكْشِفْ مَا حَلَّ بِنَا وَبِالْمُسْلِمِينَ مِنْ هَذِهِ الْأَلْوَاءِ، وَالْعِلَلِ وَالْأَدْوَاءِ، وَالْحُمَيَّاتِ وَالْأَسْوَاءِ، أَنْتَ الْمُدْخِرُ لِكُلِّ شِدَّةٍ، لَا إِلَهَ إِلَّا أَنْتَ، الْغِيَاثَ الْغِيَاثَ، وَالرَّحْمَةَ الرَّحْمَةَ، وَالْعِنَايَةَ الْعِنَايَةَ، ضَاقَتِ الْحِيلُ، وَانْقَطَعَ الْأَمَلُ، وَبَطَلَ الْعَمَلُ، لَا مَلْجَأَ وَلَا مَنَاجِيَ مِنْكَ إِلَّا إِلَيْكَ.

يَا إِلَهَنَا عَلَى التَّحْقِيقِ، يَا رُكْنَنَا الرَّثِيقَ، يَا رَجَاءَنَا لِلصَّيْقِ، يَا رَبَّ الْبَيْتِ الْعَتِيقِ،
نَجِّنَا مِنَ الضَّيْقِ، وَارْفَعْ الْبَاسَ وَالتَّعْوِيقَ، وَاكْفِنَا مِنَ الشُّوْءِ وَالْأَذَى مَا نُطِيقُ وَمَا
لَا نُطِيقُ.

اللَّهُمَّ لَا فَرْجَ إِلَّا فَرْجُكَ، وَلَا لُطْفَ إِلَّا لُطْفُكَ، فَفَرِّجِ اللَّهُمَّ عَنَّا كُلَّ هَمٍّ وَغَمٍّ
وَكَرْبٍ نَزَلَ بِنَا فَأَظَرَ، وَفَشَا فِينَا فَعَقَرَ، يَا مَنْ يُجِيبُ الْمُضْطَرَّ، يَا اللَّهُ يَا حَيُّ يَا قَيُّوْمُ
يَا مَلِكُ يَا قُدُّوسُ يَا لَطِيفُ الْطُفِّ بِنَا فِيمَا تَجْرِي بِهِ الْمَقَادِيرُ، يَا قَاهِرُ يَا عَلِيمُ يَا مُحِيطُ
يَا سَمِيعُ يَا بَصِيرُ يَا وَاسِعُ يَا حَفِيفُ يَا عَلِيُّ يَا كَبِيرُ، دَبِّرْنَا بِأَحْسَنِ التَّدْبِيرِ.

اللَّهُمَّ لَا فَرْجَ إِلَّا فَرْجُكَ وَلَا لُطْفَ إِلَّا لُطْفُكَ، وَلَا إِلَهَ غَيْرُكَ، فَفَرِّجِ اللَّهُمَّ عَنَّا كُلَّ
هَمٍّ وَغَمٍّ وَكَرْبٍ، وَارْفَعْ عَنَّا هَذِهِ الْمُحَنَّةَ وَالْبَلِيَّةَ، وَادْفَعْهَا بِيَدِكَ الْقَوِيَّةِ، ﴿إِنَّكَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ﴾، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّم، وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ.

**TSL Draft
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The Verses of Kifaya

- ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْتَتَوَكَّلِ الْمُؤْمِنُونَ﴾¹
- ﴿وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾²
- ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾³
- ﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾⁴
- ﴿وَكَايْنٍ مِنَ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾⁵
- ﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾⁶
- ﴿وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾⁷

¹ al-Tawba: 9:51

² Yūnis: 10:107

³ Hūd: 11:6

⁴ Hūd: 11:65

⁵ al-‘Ankabūt: 29:6

⁶ al-Fāṭir: 35:2

⁷ al-Zumar: 39:83

- ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾⁸
- ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾⁹
- ﴿وَذَا الثُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَخَجَلْنَاهُ مِنَ الْعَمِّ وَكَذَٰلِكَ نُنَجِّي الْمُؤْمِنِينَ﴾¹⁰
- ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ. فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ﴾¹¹
- ﴿فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ. فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ﴾¹²

⁸ al-Baqarah: 2:156-157

⁹ al-'Imrān: 3:173-174

¹⁰ al-Anbiyā': 21:87-88

¹¹ al-Anbiyā': 21:83-84

¹² Ghāfir: 40:44-45

Supplication of Kifaya

اللَّهُمَّ يَا كَافِيَ مَنْ فِي السَّمَاوَاتِ السَّبْعِ وَمَنْ فِي الْأَرْضَيْنِ السَّبْعِ وَمَا بَيْنَهُمَا اِكْفِنَا
اللَّهُمَّ شَرَّ كُلِّ ذِي شَرٍّ، اِكْفِنَا اللَّهُمَّ شَرَّ مَا نَخَافُ وَنَحْذَرُ، اِكْفِنَا اللَّهُمَّ شَرَّ أَنْفُسِنَا
وَدُنُوبِنَا وَتَقْصِيرِنَا خَاصَّةً وَشَرَّ خَلْقِكَ عَامَّةً، اِكْفِنَا اللَّهُمَّ شَرَّ الْأَشْرَارِ وَشَرَّ
الْأَخْيَارِ، اِكْفِنَا اللَّهُمَّ شَرَّ مَنْ لَا نُطِيقُ لِسَرِّهِ إِنْ كَانَ قَرِيبًا أَوْ خَطَاً وَإِنْ كَانَ بَعِيدًا أَبْطَاطًا،
وَاجْعَلْ رَأْيَهُمْ شَتَّى اللَّهُمَّ اِكْفِنَا شَرَّ مَنْ يُؤْذِنَا وَيُؤْذِي الْمُسْلِمِينَ بِمَا شِئْتَ وَكَيْفَ
شِئْتَ عَاجِلًا غَيْرَ آجِلٍ فِي عَافِيَةٍ وَسَلَامَةٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ
الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ، اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

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Supplication for Repulsion and Protection from Calamity

(1) اللَّهُ يَا كَافِيَ الْبَلَاءِ اكْفِنَا الْبَلَاءَ قَبْلَ نُزُولِهِ مِنَ السَّيِّئِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا

اللَّهُ يَا اللَّهُ يَا اللَّهُ (3 Times)

(2) اللَّهُ يَا عَالِمًا بِمَا يَكُونُ اكْفِنَا شَرَّ مَا يَكُونُ قَبْلَ أَنْ يَكُونَ حَتَّى لَا يَكُونَ

(3 Times)

(3) اللَّهُ يَا عَالِمًا بِمَا يَنْزِلُ اكْفِنَا شَرَّ مَا يَنْزِلُ قَبْلَ أَنْ يَنْزِلَ حَتَّى لَا يَنْزِلَ

(3 Times)

(4) اللَّهُ إِنَّا أَنْزَلْنَا بِكَ مَا يَهْمُنَا مِنْ أُمُورِ الدُّنْيَا وَالْآخِرَةِ فَإِنَّهُ لَا يَرْفَعُ الْبَلَاءَ إِلَّا

مَنْ أُنْزِلَهُ (3 Times)

(5) يَا كَافِيَ قَصْدْتُ الْكَافِي، وَجَدْتُ الْكَافِي يَكْفِي، كَفَانِي الْكَافِي، كَرِيمٌ وَافِي، يَا

مَالِكِ يَوْمِ الدِّينِ. ﴿يَاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾.

**TSL Draft
Work in Progress**

Prophetic Supplication for Removing Difficulties

(1) اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ، وَأَنْتَ رَبِّي، إِلَى مَنْ تَكِلُنِي؟ إِلَى بَعِيدٍ يَنْجَهُمَنِي؟ أَمْ إِلَى عَدُوٍّ مَلَكَتْهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أُبَالِي، وَلَكِنْ عَافَيْتُكَ هِيَ أَوْسَعُ لِي.

أَعُوذُ بِنُورٍ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ يَنْزِلَ بِي سَخَطُكَ أَوْ يَحِلَّ عَلَيَّ غَضَبُكَ، لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

(2) اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، ماضٍ فِي حَكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي وَغَمِّي.

(3) اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

(4) اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ، لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ، بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ.

(5) يَا رَبِّ يَا رَبِّ يَا رَبِّ، أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ ﴿ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾.

(6) اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ، وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ، وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ، وَإِذَا اسْتَفْرِحْتَ بِهِ فَرَّجْتَ.

اللَّهُمَّ إِنِّي أَدْعُوكَ اللَّهَ، وَأَدْعُوكَ الرَّحْمَنَ، وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ، وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ؛ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي.

(7) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ يَاذَا الْجَلَالِ وَالْإِكْرَامِ، يَاذَا الْجَلَالِ وَالْإِكْرَامِ.

(8) اللَّهُمَّ كُنْتُ وَتَكُونُ، وَأَنْتَ حَيٌّ لَا تَمُوتُ، تَنَامُ الْعُيُونُ، وَتَنَكِدِرُ النُّجُومُ، وَأَنْتَ حَيٌّ قَيُّوْمٌ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، يَا حَيُّ يَا قَيُّوْمُ.

(9) يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ، وَيَا مَنْ لَا يَبْلُغُ قُدْرَتَهُ غَيْرُهُ، فَرَّجْ عَنِّي.

(10) اللَّهُمَّ رَحِمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَلَا إِلَهَ إِلَّا اللَّهُ بَعْدَ كُلِّ شَيْءٍ، وَلَا إِلَهَ إِلَّا اللَّهُ يَبْقَى رَبُّنَا وَيَفْنَى كُلُّ شَيْءٍ، اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى،

وَأَنْتَ الْمُسْتَعَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَنَسْتَعِينُكَ عَلَى فَسَادِ
فِينَا، وَنَسْأَلُكَ صَلَاحَ أَمْرِنَا كُلِّهِ.

(11) يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ، وَيَا جَبَّارَ السَّمَاوَاتِ وَالْأَرْضِ، وَيَا ذَا الْجَلَالِ
وَالْإِكْرَامِ، وَيَا صَرِيحَ الْمُسْتَضْرِحِينَ، وَيَا غَوْتَ الْمُسْتَغِيثِينَ، وَيَا مُتْتَهَى رَغْبَةِ
الرَّاغِبِينَ، وَالْمُفْرَجَ عَنِ الْمَكْرُوبِينَ، وَالْمُرَوِّحَ عَنِ الْمَغْمُومِينَ، وَتُجِيبَ دَعْوَةَ
الْمُضْطَرِّينَ، وَكَاشِفَ السُّوءِ، وَأَرْحَمَ الرَّاحِمِينَ، وَإِلَهَ الْعَالَمِينَ نُنْزِلُ بِكَ كُلَّ حَاجَةٍ
فَاقْضِهَا.

(12) يَا سَابِغَ النِّعَمِ، يَا دَافِعَ النِّقَمِ، يَا فَارِجَ الْغَمِّ، يَا كَاشِفَ الظُّلَمِ، يَا أَعْدَلَ
مَنْ حَكَمَ، يَا حَسِيبَ مَنْ ظَلَمَ، يَا وَلِيَّ مَنْ ظَلَمَ، يَا أَوَّلَ بِلَا بَدَايَةٍ، يَا آخِرَ بِلَا نِهَايَةٍ،
يَا مَنْ لَهُ اسْمٌ بِلَا كُنْيَةٍ، اللَّهُمَّ اجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَمَخْرَجاً.

(13) اللَّهُمَّ يَا دَائِماً لَمْ يَزَلْ، يَا إِلَهِي وَإِلَهَ آبَائِي، يَا حَيُّ يَا قَيُّوْمُ (3 Times)،
تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرُهُ تَكْبِيرًا.

**TSL Draft
Work in Progress**

Supplication for Lifting Hardship by Sayyidna 'Ali bin Abi Talib (عليه السلام)

يا كَهِيعَاصَ، يَا نُورُ، يَا قُدُّوسُ، يَا حَيُّ، يَا اللَّهُ، يَا رَحْمَنُ (3 Times)

اغْفِرْ لِي الذُّنُوبَ الَّتِي تُحِلُّ النَّقَمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ، وَاغْفِرْ لِي
الذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الْقِسَمَ، وَاغْفِرْ لِي الذُّنُوبَ
الَّتِي تَهْتِكُ الْعِصَمَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي
تُعَجِّلُ الْفَنَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ
الرَّجَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُمَسِّكُ غَيْثَ
السَّمَاءِ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ، وَاغْفِرْ لِي الذُّنُوبَ الَّتِي تَكْشِفُ
الْغَطَاءَ.

**TSL Draft
Work in Progress**

Sayyidna ‘Ali bin Abi Talib (عليه السلام)
Supplication of Mi‘raj For Lifting
Hardship and Calamities

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ أَقَرَّ لَهُ بِالْعُبُودِيَّةِ كُلُّ مَعْبُودٍ، يَا مَنْ يَحْمَدُهُ كُلُّ مُحَمَّدٍ، يَا مَنْ يَفْزَعُ إِلَيْهِ كُلُّ مُجْهُودٍ، يَا مَنْ يُطْلَبُ مِنْهُ كُلُّ مَقْصُودٍ، يَا مَنْ سَأَلَهُ مِنْ فَضْلِهِ غَيْرُ مَرْدُودٍ، يَا مَنْ بَايَهُ لِسُؤَالِهِ غَيْرُ مَسْدُودٍ، يَا مَنْ هُوَ غَيْرُ مَحْضُورٍ وَلَا مُحْدُودٍ، يَا مَنْ عَطَاؤُهُ غَيْرُ مَمْنُونٍ وَلَا مَنكُودٍ، يَا مَنْ هُوَ لِمَنْ دَعَاهُ دَائِمًا مَقْصُودٌ، يَا مَنْ رَجَاءُ عِبَادِهِ بِحَبْلِهِ مَشْدُودٌ، يَا مَنْ لَيْسَ لَهُ شَيْبَةٌ وَلَا مِثِيلٌ مَوْجُودٍ، يَا مَنْ لَيْسَ لَهُ وَالِدٌ وَلَيْسَ بِمَوْلُودٍ، يَا مَنْ لَيْسَ يُوصَفُ بِقِيَامٍ وَلَا بِقُعُودٍ، وَلَا حَرَكَةٍ وَلَا جُمُودٍ، يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا وَدُودٌ.

يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَعْقُوبَ، يَا غَافِرَ ذَنْبِ دَاوُدَ، يَا كَاشِفَ ضُرِّ أَيُّوبَ، يَا مُنَجِّي إِبْرَاهِيمَ مِنْ نَارِ النَّمْرُودِ، يَا مَنْ لَيْسَ لَهُ شَرِيكٌ وَلَا مَعَهُ أَحَدٌ مَقْصُودٌ، يَا مَنْ لَا يُخْلِفُ الْوَعْدَ وَيَعْقُودُ عَنِ الْمَوْعُودِ، يَا مَنْ بَرُّهُ وَرِزْقُهُ لِلْعَاصِينَ مَمْدُودٌ، يَا مَنْ هُوَ بَرٌّ حَلِيمٌ وَنِعَمَ الْمَقْصُودُ، يَا مَنْ هُوَ مُلْجَأٌ كُلِّ مُلْهُوفٍ وَمَطْرُودٍ، يَا مَنْ أَدْعَنَ لَهُ جَمِيعَ خَلْقِهِ بِالسُّجُودِ، يَا مَنْ لَيْسَ عَنْ بَابِ جُودِهِ أَحَدٌ مَطْرُودٌ، يَا مَنْ لَيْسَ عَنْ بَابِ كَرَمِهِ سَائِلٌ مَقْضُودٌ، يَا مَنْ لَا يَحِيفُ فِي حُكْمِهِ وَيَخْلُصُ عَنِ الظَّالِمِ الْجَحُودِ، إِزْحَمْ عَبْدًا ظَالِمًا مُخْطِئًا لَمْ يُؤَفِّ بِالْعَهْدِ، إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ وَأَنْتَ الْمَقْصُودُ.

يا اللَّهُ (3 Times) يَا رَبُّ (3 Times) يَا رَحْمَنُ (3 Times) يَا رَحِيمُ (3 Times)

يَا وَدُودُ، ارْحَمْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، يَا رَبُّ يَا مَعْبُودُ.
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ هَذَا الدُّعَاءِ وَعَظَمَتِهِ عِنْدَكَ أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، وَأَنْ تَغْفِرَ لِي وَلِوَالِدَيَّ وَلِلْمُسْلِمِينَ أَجْمَعِينَ.
ثم يسأل الله تعالى حاجته فإنها تُقضى بإذن الله.

The Supplication of Abi Ma'laq Al-Ansari

اللَّهُمَّ يَا دُودُ يَا دُودُ يَا دُودُ، يَا ذَا الْعَرْشِ الْمَجِيدِ، يَا مُبْدِي يَا مُعِيدُ، يَا فَعَّالاً
لِمَا تُرِيدُ، أَسْأَلُكَ بِعِزِّكَ الَّذِي لَا يُرَامُ، وَمُلْكِكَ الَّذِي لَا يُضَامُ، وَبِنُورِ وَجْهِكَ الَّذِي
مَلَأَ أَرْكَانَ عَرْشِكَ، وَبِقُدْرَتِكَ الَّتِي قَدَّرْتَ بِهَا عَلَى جَمِيعِ خَلْقِكَ، وَبِرَحْمَتِكَ الَّتِي
وَسَّعَتْ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تَكْفِيَنِي شَرَّ (فُلَانٍ)، بِرَحْمَتِكَ أَسْتَغِيثُ، (يَا
مَغِيثُ أَغْنِنِي (3 Times)).

**TSL Draft
Work in Progress**

The Supplication of Imam al-Sajjad 'Ali Zain Al-'Abidin when Calamity Descends

يَا مَنْ نُحِلُّ بِهِ عَقْدَ الْمَكَارِهِ، وَيَا مَنْ يُفْتَأُ بِهِ حَدُّ الشَّدَائِدِ، وَيَا مَنْ يُلْتَمَسُ مِنْهُ
الْمُخْرَجُ إِلَى رَوْحِ الْفَرَجِ، ذَلَّتْ لِقُدْرَتِكَ الصَّعَابُ، وَتَسَبَّتْ بِلُطْفِكَ الْأَسْبَابُ،
وَجَرَى بِقُدْرَتِكَ الْقَضَاءُ، وَمَصَّتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ، فَهِيَ بِمَشِيئَتِكَ دُونَ قَوْلِكَ
مُؤْتَمِرَةٌ، وَإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ، أَنْتَ الْمَدْعُو لِلْمُهِّمَاتِ، وَأَنْتَ الْمَفْرَعُ فِي
الْمُلْهَمَاتِ، لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ، وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ.

وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَادَنِي ثِقَلُهُ، وَأَلَمَّ بِي مَا قَدْ بَهْظَنِي حَمْلُهُ، وَبِقُدْرَتِكَ
أُورِذْتُهَ عَلَيَّ، وَبِسُلْطَانِكَ وَجَّهْتُهَ إِلَيَّ، فَلَا مُصْدِرَ لِمَا أُورِذْتُ، وَلَا صَارِفَ لِمَا
وَجَّهْتُ، وَلَا فَاتِحَ لِمَا أَغْلَقْتُ، وَلَا مُغْلِقَ لِمَا فَتَحْتُ، وَلَا مُبَسِّرَ لِمَا عَسَّرْتُ، وَلَا
نَاصِرَ لِمَنْ خَذَلْتُ.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَافْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ، وَاكْبِرْ عَنِّي سُلْطَانَ
الْهَمِّ بِحَوْلِكَ، وَأَنْلِنِي حُسْنَ النَّظَرِ فِيمَا شَكُوتُ، وَأَذِقْنِي حَلَاوَةَ الصُّنْعِ فِيمَا سَأَلْتُ،
وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرْجاً هَنِئِئاً، وَاجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجاً رَحْباً، وَلَا
تَشْغَلْنِي بِالْاهْتِمَامِ عَنْ تَعَاهِدِ فُرُوضِكَ وَاسْتِعْمَالِ سُنَّتِكَ، فَقَدْ ضَيَّعْتُ لِمَا نَزَلَ بِي يَا
رَبِّ دُرْعاً، وَامْتَلَأْتُ بِحَمْلِ مَا حَدَّثَ عَلَيَّ هَمًّا، وَأَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُيِّتُ
بِهِ، وَدَفْعِ مَا وَقَعْتُ فِيهِ، فَافْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ، يَا ذَا الْعَرْشِ
الْعَظِيمِ.

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Supplication for Lifting Calamity *by Hasan Al-Basri*

يَا حَابِسَ يَدِ إِبْرَاهِيمَ عَنْ ذَبْحِ ابْنِهِ، يَا مَقْبِضَ الرُّكْبِ لِيُوسُفَ فِي الْبَلَدِ الْقَفْرِ
وَعَيَابَةِ الْجُبِّ، وَجَاعِلَهُ بَعْدَ الْعُبُودِيَّةِ نَبِيًّا مُلَكًا، يَا مَنْ سَمِعَ الْهَمْسَ مِنْ ذِي النُّونِ فِي
ظُلُمَاتِ ثَلَاثٍ : ظُلْمَةِ قَعْرِ الْبَحْرِ، وَظُلْمَةِ اللَّيْلِ، وَظُلْمَةِ بَطْنِ الْحُوتِ، وَيَا رَادَّ
حُزْنِ يَعْقُوبَ، وَيَا رَاحِمَ عَبْرَةَ دَاوُدَ، وَيَا كَاشِفَ ضُرِّ أَيُّوبَ، يَا مُجِيبَ دَعْوَةِ
الْمُضْطَرِّينَ، يَا كَاشِفَ غَمِّ الْمَغْمُومِينَ، صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَأَسْأَلُكَ
أَنْ تَفْعَلَ بِي كَذَا وَكَذَا.

**TSL Draft
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The Supplication for Protection by Imam 'Abdallah bin 'Alawi al-Haddad

يا الله يا لطيف يا كافي يا حفيظ يا معين (3 Times).

أَسْأَلُكَ لُطْفًا لِجَمِيعِ الْحَالَاتِ وَالْحَرَكَاتِ وَالسَّكَنَاتِ وَالتَّقَلُّبَاتِ، وَكِفَايَةً
لِجَمِيعِ الْمُهِمَّاتِ وَالْمُلِمَّاتِ وَالْأَذْيَاتِ، وَحِفْظًا مِنْ جَمِيعِ الْبَلِيَّاتِ وَالْعَاهَاتِ
وَالْآفَاتِ، وَإِعَانَةً عَلَى جَمِيعِ الطَّاعَاتِ الْمَفْرُوضَاتِ وَالْمُنْدُوبَاتِ، وَالْمُسَارَعَةَ إِلَى
الْخَيْرَاتِ، وَالْجِدَّةَ فِي الْأَعْمَالِ الصَّالِحَاتِ الْمُقَرَّبَاتِ إِلَيْكَ، يَا عَالِمَ الْخَفِيَّاتِ وَبَارِئَ
النَّسَمَاتِ وَإِلَهَ مَنْ فِي الْأَرْضِ وَالسَّمَاوَاتِ، يَا أَرْحَمَ الرَّاحِمِينَ يَا رَبَّ الْعَالَمِينَ، وَصَلَّى
اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

**TSL Draft
Work in Progress**

Jami' Supplication

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ذِي الْمَقَامِ الرَّفِيعِ، وَالْجَمَالِ الْبَدِيعِ، وَالْجَنَّةِ الْوَسِيعِ،
وَسْأَلُكَ اللَّهُمَّ بِهِ إِلَّا مَا كَشَفْتَ عَنَّا وَعَنِ الْأُمَّةِ مَا حَلَّ مِنَ الْوَبَاءِ وَالْبَلَاءِ
وَالْتَرَوِيعِ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

اللَّهُمَّ يَا مُقَدِّرَ نُزُولِ الْوَبَاءِ وَالْبَلَاءِ وَرَافِعَهُ، صَلِّ عَلَى مَنْ مَنَحْتَهُ مِنَ الْكَلِمِ جَوَامِعُهُ،
وَاجْعَلْهُ لَنَا وَاسِطَةً نَلْجَأُ بِهَا إِلَيْكَ فِي كَشْفِ الْغَمِّ، وَإِبْرَاءِ الدَّيَمَةِ، وَدَفْعِ الْأُزْمَةِ عَنِ
الْأُمَّةِ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

اللَّهُمَّ صَلِّ صَلَاتِكَ الدَّائِمَةَ، عَلَى صَاحِبِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، سَيِّدِنَا
مُحَمَّدٍ وَسَيَلَّتْنَا إِلَيْكَ، وَوَاسِطَتِنَا لَدَيْكَ، فِي رَفْعِ الْبَلَايَا وَالْمَحَنِ، وَالْأَوْبَةِ وَالْفِتَنِ،
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَاحِبِ الْوَجْهِ الْأَنْوَرِ، وَالْجَبِينِ الْأَزْهَرِ، وَالْحَوْضِ
وَالْكُوْثَرِ، وَسَاقِي الْمُؤْمِنِينَ مِنْهُمَا يَوْمَ الْمَحْشَرِ، اسْقِنَا اللَّهُمَّ مِنْ يَدِهِ الشَّرِيفَةِ شَرْبَةً
يَنْطَفِئُ بِهَا الظَّمَأُ الْأَكْبَرُ، وَبِهِ سَأَلْنَاكَ يَا مَوْلَانَا سُؤَالَ الْمُضْطَرِّ، أَنْ تَدْفَعَ عَنَّا مَا
نَخَافُ وَنَحْذَرُ، فِي الدُّنْيَا وَالْآخِرَةِ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

اللَّهُمَّ يَا مُغِيثَ الْمُسْتَغِيثِينَ، وَمُجِيبَ السَّائِلِينَ، وَغَافِرَ الذَّنْبِ وَقَابِلَ التَّوْبِ مِنْ عِبَادِهِ
الْعَافِلِينَ، سَأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَى سَيِّدِنَا مُحَمَّدٍ إِمَامِ الْغُرِّ الْمُحَجَّلِينَ إِلَى يَوْمِ الدِّينِ،
وَاصْرِفِ اللَّهُمَّ بِهِ عَنَّا كُلَّ عِلَّةٍ وَزَلَّةٍ وَفِتْنَةٍ مُضِلَّةٍ، وَاقْبِضْنَا عَلَى الْإِيمَانِ وَالْمِلَّةِ، وَعَلَى
آلِهِ وَصَحْبِهِ الْأَوَّلَةِ، وَسَلِّمْ تَسْلِيمًا كَثِيرًا فِي كُلِّ حَلْطَةٍ أَبَدًا، عَدَدَ خَلْقِكَ وَرِضَاءِ نَفْسِكَ
وَزِينَةِ عَرْشِكَ وَمِدَادِ كَلِمَاتِكَ.

**TSL Draft
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Istighatha of Nations

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وصلى الله على سيدنا محمد وعلى آل سيدنا محمد، هذه الأبيات تَوَجُّهُ إلى الله سبحانه وتعالى في رفع ما حل في بلاد اليمن وكافة بلاد المسلمين وبلدان الأرض من البليات والأذيات والآفات والمحن والإحن والبلاء والحُمَيَّات والأضرار.

كَفَانَا كَفَانَا مَسَّنَا الضُّرُّ رَبَّنَا وَرَزَلْ أَسْبَابَ الْحَيَاةِ وَهَالَنَا
وَصِرْنَا حَيَارَى لَا نَرَى مَخْرَجًا لَنَا سِوَاكَ وَمَا مِنْ كَاشِفٍ مَا أَصْرَنَا
رَجَوْنَاكَ غَفَرَ الذَّنْبِ أَنْتَ إِلَهُنَا مُقَرَّرِينَ إِنَّا قَدْ عَصَيْنَاكَ رَبَّنَا
وَطَالَتْ بِنَا الْأَمَالُ حَتَّى كَانَتْ نَحْلُدُ فِي الدُّنْيَا وَلَسْنَا إِلَى الْفَنَاءِ
وَحَلَّتْ بِنَا يَوْمًا قَوَارِعُ جَهَنَّمَ وَقِيلَ أَتَى الْفِرْيُوسُ يَقْطَعُ حَبْلَنَا
مِنَ الْغَرْبِ وَالشَّرْقِ الْوَبَاءُ أَظَلَّنَا وَمَنْ رَدَّغِ حُمَى الْمَوْتِ فِي عَدَنِ الْمُئِي
إِلَى بَرْزَخِ الْأَمْوَاتِ نَحْمِلُ أَهْلَنَا نَبَاعًا وَلَا نَدْرِي بِهَا قَدْ أَصَابَنَا
أَلَا يَا شُعُوبَ الْوَحْيِ فِي كُلِّ مَنَزِلٍ وَيَا مَنْ تَحَدَّيْتُمْ بِإِفْكِ إِلَهِنَا
عَجَزْتُمْ بِلَا شَكٍّ أَمَامَ الَّذِي بِكُمْ وَمَا حَلَّ فِي دُنْيَا الْأَصَالِيلِ وَالْدُّنَا
وَعَمَّتْ شَائِبُ الْبَلَاءِ أَمَا كُنَّا عَلَى الْأَرْضِ مِنْ حَيْثُ الْمَفَاسِدُ وَالْحَنَّا
وَلَمْ تَشْهَدْ الْأَيَّامُ إِغْلَاقَ مَسْجِدِ وَلَا مَنَعَ مَنْ صَلَّى يُصَافِحَ مَنْ دَنَا
سِوَى فِي زَمَانِ النَّقْضِ وَالْقَبْضِ وَالْعُثَا جَرَى الْأَمْرُ مَقْضِيًّا وَهَذَا نَصِينَا
وَمَكَّهُ حَيْثُ الْقَلْبُ يَهْمُو لِتُورِهَا تَغَلَّقَتِ الْأَبْوَابُ وَالْحَرَمُ انْتَهَى
وَطَيْبُهُ حَيْثُ النَّاسُ تَرْتُو لِمَنْ بِهَا بِدَا مَسْجِدُ الْمُخْتَارِ يَنْدُبُ حَطَّنَا
مَعَ الْمَسْجِدِ الْأَقْصَى وَقَدْ بَاتَ مُغْلَقًا وَكَمْ فِي رُبُوعِ الْأَرْضِ مِنْ مَسْجِدٍ وَنَا

وَكَمْ عَظَّلْتَ فِي النَّاسِ بَعْضَ مَصَالِحِ
وَبَادَلْنَا الْخَوْفَ الْمَقِيتُ سُمُومَهُ
إِلَهِي كَرِيمَ الْجُودِ نَشْكُو وَتَرْجِي
فِي الْكَرَمِ الْمَعْهُودِ مِنْكَ وَبِالرَّضَا
حَنَانِكَ يَا مَنْ أَنْتَ أَكْرَمُ مُشْفِقِ
وَسِعَتْ جَمِيعَ الْخَلْقِ فِي سَاعَةِ الرِّضَا
تَفْضُلُ إِلَهَ الْعَفْوِ يَا دَافِعَ الْبَلَا
بِسرِّ لَيْلِي الْقَدْرِ يَا خَيْرَ مُحْسِنِ
وَرَفَقاً بِمَنْ فِي الْفَقْرِ عَاشَ مُكْبَلاً
صَحَابَا حُرُوبٍ مَا لَهَا مِنْ مُسَوِّغِ
كَفَانَا مِنَ التَّشْرِيدِ حَتَّى كَانَتْ
أَلَا إِنَّمَا مَوْلَايَ حَلَّتْ مَنَاكِزُ
وَفَرَّجَ عَلَيْنَا أَنْتَ مَنْ يَرْفَعُ الْأَدَى
ذُنُوبُ أَصَابَتْنا وَهَانَحُنْ تَرْجِي
رَضِينَا بِمَا تَرْضَى وَلَيْسَ لَنَا سِوَى
وَسِيلَتُنَا يَا رَبِّ فِي رَفْعِ مَا عَرَا
وَوَجْهُ الْحَبِيبِ الْمُصْطَفَى وَصَلَاتُنَا
فَطَهَّ شَفِيعُ الْخَلْقِ فِي كُلِّ مَوْقِفِ
إِذَا مَا دَعَا الدَّاعِي وَجَاءَ نَبِيُّنَا
يُؤَدِّي أَجَبْنَا مَا رَجَوْتَ حَبِيبَنَا
فِي السَّيِّدِ الْمُخْتَارِ طَهَّ مُحَمَّدِ
وَبِالْأَلِ آلِ الْبَيْتِ وَالصَّحْبِ مَنْ مَسَّوَا

وَصَارَ التَّحَفِّي فِي الْمَنَازِلِ رَمُزُنَا
لِنَرْجِعَ عَنْ بَحْرِ الصَّلَاتِ وَالْأَنَا
غِيَاثَكَ يَا مَنْ أَنْتَ تَعْلَمُ أَمْرَنَا
وَبِالرَّحْمَةِ الْقَضَوَى إِلَهِي تَوَلَّنَا
عَلَى عُنْصُرِ الْإِنْسَانِ لَمَّا تَكُونَا
وَحِلْمُكَ بِالْعَاصِي وَمَنْ مَالٌ أَوْ جَنَى
يَرْفَعُ الَّذِي قَدْ حَلَّ فِيْنَا وَمَا بَنَا
أَرْخَ مَا عَرَى وَارْفَعْ وَبَاءَ أَكَلْنَا
وَمَنْ حُرِمُوا عَيْشَ الْأَمَانِ بِقُطْرُنَا
وَلَيْسَ لَنَا إِلَّاكَ تَرْحَمُ صَعْفَنَا
قَطِيعٌ مِنَ الْأَغْنَامِ تَشْهَدُ ذَبْحَنَا
بِقُطْرِ الْأَمَانِي يَا إِلَهِي تَوَلَّنَا
فَتَوَبَّتْنَا خَلَصَاءُ فَانْظُرْ لِحَالِنَا
قَبُولاً وَقَدْ ثُبْنَا مِنَ الذَّنْبِ كُلَّنَا
رِضَاكَ إِذَا مَا شِئْتَ تَكْشِفُ صُرْنَا
عُبُودَتُنَا فَالْعَبْدُ يُدْرِكُهُ الْوَنَا
عَلَيْهِ لِكُشْفِ الضَّرِّ فَاقْبَلْ صَلَاتُنَا
أَلَمْ يَدْنِيْنَا فِي يَوْمِ حَشْرِنَا
لِيَسْجُدَ تَحْتَ الْعَرْشِ يَهْتَفُ مُعْلِنَا
شَفَاعَتَكَ الْعَظُمَى لَهَا السُّبْقُ عِنْدَنَا
أَزَلْ مَا عَرَانَا يَا إِلَهِي وَكُنْ لَنَا
عَلَى الدَّرَبِ فِي عَزٍّ وَصِدْقٍ وَفِي هَنَا

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A Message on Corona Virus

قَالَتْ (كورونا) : يَا بَنِي الْإِنْسَانِ مَهْ
أَنَا مِنْ جُنُودِ الْوَاحِدِ الْأَحَدِ الَّذِي
وَلَقَدْ رَأَيْتَ لِكُلِّ فَرْدٍ عِنْدَمَا
وَعَدْتَ أَسَاطِيرُ الْعُلُومِ وَمَنْ عَلَى
مَنْ يَخْلُقُ الْفَيْرُوسَ غَيْرُ إِهْنَا
عَيْنُ الْبَصِيرِ تَحَيَّرَتْ مِمَّا جَرَى
وَعَدَوْتُ أَفْتُكُ بِالْمِثَاتِ وَلَمْ أَزَلْ
وَالنَّاسُ بِالْأَسْبَابِ تَصْنَعُ جُهِدَهَا
وَالْأَمْرُ لِلَّهِ الَّذِي قَدْ خَصَّنِي
مَأْمُورَةٌ إِنْ كُنْتُ بِالْعَدَوَى فلي
لَوْ شِئْتُ أَشْرَحُ بَعْضَ أَسْبَابِ الْوَبَا
وَالْأَمْرُ مَقْضِيٌّ وَلَا أُبْذِي الَّذِي
إِنْ قِيلَ لِي: (كُفِّي) كَفَفْتُ بِأَمْرِهِ
لَا أَنْتَقِي أَحَدًا وَلَا أَسْعَى لَهُ
وَلَكِنْ لَمْ أَلْتَفِتْ لِكَمِّمِ
أَنَا لَا أَمِيتُ وَلَيْسَ لِي أَمْرُ الْقِضَا

هَلَّا أَفَقْتُ مِنَ الْغَوَايَةِ وَالْعَمَةِ
يُحْيِي وَيُفْنِي مَنْ يَشَاءُ فَعَظَّمَهُ
ظَهَرَتْ عَلَامَاتِي تَذَرِّبُكَ وَاعْتَمَهُ
كُرْسِي الْقَرَارِ كَمَنْ تَعَسَّاهُ الْكَمَةِ
مَنْ لَا يُحِيطُ بِعِلْمِهِ مَنْ عَلَّمَهُ
إِذْ لَا يَرَى حَاجِمِي وَلَا مَنْ حَجَمَهُ
رَغَمَ الْحِصَارِ أُدِيرُ سَيْرَ الْمَلْحَمَةِ
وَتَكَادُ تَعْتَقِدُ النَّجَاحَ وَمَعْنَمَهُ
بِخَصَائِصٍ مَجْهُولَةٍ فِي الْأَنْظَمَةِ
مِنْ خَارِجِ الْعَدَوَى سُؤُونَ مِبْهَمَةٍ
لَكَشَفْتُ سِرًّا غَابَ عَمَّنْ صَمَمَهُ
يُجَرِّبُهُ مَوْلَانَا عَلَى مَنْ أَضْرَمَهُ
أَوْ قِيلَ: (فَانْتَشِرِي) سَرَيْتُ مِيمَمَةٍ
تَجْرِي أُمُورِي بِالْمَشِيبَةِ مُرْعَمَةٍ
حِينًا.. وَحِينًا قِيلَ: (فَاسْتَعْدِي فَمَهُ)
أَنَا آيَةٌ فِي كُلِّ شَأْنِي مُلْهَمَةٌ

وَلَكُمْ رِجَالٍ صَالِحِينَ أَصَبْتُهُمْ أَمْرًا مِنَ الرَّحْمَنِ فِي مَنْ أَكْرَمَهُ
شُهَدَاءَ مَاتُوا فِي الْفِرَاشِ بِلَمْسَةٍ حِينًا رِجَالًا.. أَوْ تَكُنْ حِينًا أَمَةً
أَهْدِيَهُمْ مِنِّي نَحِيَّةً مُسْفِقٍ أَمْضَى الْأَوَامِرِ.. مِثْلَ مَنْحِ الْأَوْسَمَةِ
وَمَنِّي قَضَيْتُ مُهَمَّتِي سَيِّعِدُنِي مَوْلَايَ سِجْنَ الْحِفْظِ حَتَّى أَخْدِمَهُ
وَمَنِّي أَرَادَ لِي الْخُرُوجَ تَهَيَّأْتُ أَسْبَابُهُ فِي قَبْضِ بَعْضِ الْأَعْلِمَةِ
وَلَكُمْ تَشَدَّقْ بَعْضُ عَشَاقِ الدِّمَا بِضُلُوعِهِمْ فِي بَثِّ هَذِي الْمَأْتَمَةِ
وَهُمْ كَمِثْلِي تَحْتَ أَمْرٍ قَدْ جَرَى قَدْرًا أَتَى مِمَّنْ فَصَاهُ وَأَبْرَمَهُ
وَنَصِيحَتِي لِلْأَدَمِيِّ رُجُوعُهُ لِلَّهِ كَيْمَا يَصْطَفِيهِ فَيَرْحَمَهُ
لَا تَعْبُدُوا الشَّيْطَانَ وَالْكَفَرَ الَّذِي فَتَكَ الشُّعُوبَ بِحِيلَةٍ مُتَوَهِّمَةٍ
وَدَوَّأُكُمْ مِنِّي وَمِنْ مِثْلِي أَشْهَدُوا لِلَّهِ حَقًّا فَهُوَ رَبُّ التَّكْرِمَةِ
وَأَسْتَغْفِرُوا الْمَوْلَى وَخَافُوا بَطْشَهُ وَلِتَسْأَلُوهُ الصَّوْنَ عَمَّا حَرَمَهُ
فَهُوَ الْقَرِيبُ الْمُسْتَجِيبُ لِعَبْدِهِ إِنَّ تَابَ وَاسْتَعْفَاهُ مِمَّا قَدَّمَهُ
وَالْعَذْرُ مَا مُمُولٌ فَمَا لِي حِيلَةٌ (كُوفِيْدُ) جُنْدِي لِرَبِّ عِلْمَهُ

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